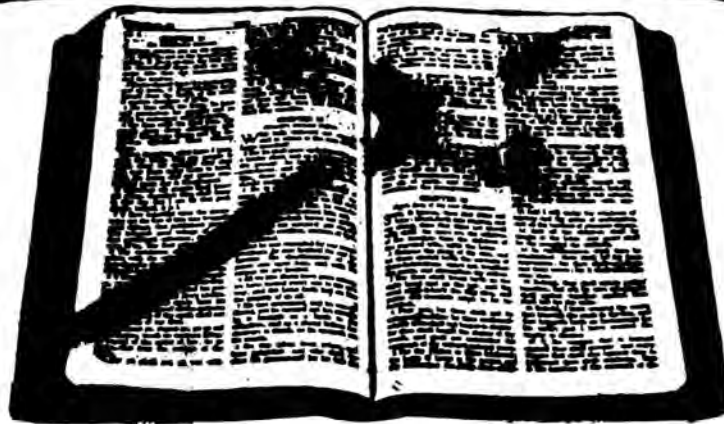


WORDS of TRUTH

"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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Leave Thine House In Order

In Isaiah 38:1 heaven's counsel through Isaiah's lips advised the ailing Judean monarch to set his house in order. The purpose of thus setting it in order was that he might die with it in order. The former has to precede the later. We cannot leave our house in order at death's door unless we have placed our life in order prior to our arrival at the exit of earthly demise. It has been our



ROBERT R. TAYLOR JR.

observation that some preachers and survivors of certain non-Christian families can make that irreligious person who never cared a whit for the Lord's cause the other side of death, look mighty religious while lying lifeless inside the open casket. When one closes his eyes in the sleep of death it is then too late for the family and preacher to make a religious person of the deceased. It is too late then for the deceased to set his house in order and the family is absolutely powerless to do it. A life that has been lived out of order with God's laws cannot be suddenly changed into a well ordered life beyond death's curtain. We need to set our house in order now, keep it in order at all times and make certain that we leave it in order at the summonse of death. In this message we wish to note some who departed this life unprepared and others who left their house in order at death.

THEIR HOUSES WERE NOT LEFT IN ORDER AT DEATH

The sinful contemporaries of noble Noah died with their houses left in disorder. Peter declared that God brought "in the flood upon the world of the ungodly". (2 Pet. 2:5.) The perverted persons populating sinful Sodom and wicked Gomorrah died with their houses out of order (2 Pet. 2:6; Jude 7.) In 1 Corinthians 10:8-10 Paul lists certain Israelites in the wilderness who died as fornicators, tempters of the Christ and carping complainers. Departing this life in the midst of such glaring sins is no way to leave one's house in order. The rich man of Luke 16:19-31 foolishly failed to leave his house in order. Jesus said he was lost beyond the pale of death. Judas Iscariot died without his house being set back to order. Peter says he went to his own place and we can rest assured that his place was not among the many mansions in the Father's heavenly abode (Acts 1:25; Jn. 17:11-12.) Ananias and Sapphira died with their houses in disordered array (Acts 5:1-11.) They died with lies and deceptions upon their unholy

lips and this is no proper way to depart this life. Revelations 21:27 closes the heavenly door to all who make lies and Revelation 21:8 and 22:15 inform of the eternal destiny for all liars. The habitual liar does not now have his house set in order nor can he die with it in order unless he makes some radical changes in his speech patterns.

This writer has conducted some very sad funerals of people who died doing ungodly things. To die in an automobile accident while under the influence of strong drink and maybe take a number of innocent lives in the process, or to die while running around in immoral fashion with another's husband or wife is surely not a proper way to leave one's house in order. Think of the multitudes who have been cut down suddenly while committing atrocious crimes. Every time that we decide to engage in something that violates God's will we need to recognize the distinct possibility that we might die while engaged in that planned act of infamous iniquity. Let us beware of sin. It has always been a merciless master.

THEIR HOUSES WERE LEFT IN ORDER

Human evaluation on this point can never be infallible for we are not the judge nor can we look into another's heart. That is precisely why denominational preachers should quit the practice of preaching all people into heaven regardless of the lives they may have lived. Jesus in John 8:24 spoke of the possibility of people dying in their sins. In John 8:21 he said those who die in their sins will not be going to heaven. Yet in listening to hundreds of funerals conducted by certain preachers for over twenty years one would be led to say that no one in the twentieth century dies in his sins. We have seen the completely irreligious person and the immoral reprobate that never cared a thing for the gospel of Jesus Christ preached right into the heavenly portals of glory by some preacher that acted as though he were the final and infallible arbiter of the deceased's soul. No man has that kind of power. Such judgments belong to the Lord and to him only. We can rest assured that the Lord will not allow to enter heaven anyone who should not be there. On the other hand he will not omit any who should be there. The Judge of all the earth will not err in these matters.

However, when Inspiration pronounces that a man has left his house in order, then that is an infallible utterance. There can be no erring in the final analysis of these cases.

Abraham left his house in order. By Inspiration Moses wrote, "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people" (Gen. 25:8.) The same can be said for Sarah, Isaac and Jacob. The Hebrew penman spoke of these

illustrious worthies in Hebrews 11:8-12. In verse 13 he affirms that "THESE ALL DIED IN FAITH, . . ." (Emphasis mine-RRT.) There can be no doubt about the eternal destiny of Abraham, Isaac and Jacob. Jesus said, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:12.) Here the kingdom must refer to heaven for the three founding fathers of the Hebrew race were never in the church of our Lord which is frequently the meaning attached to "kingdom of heaven."

Moses left his house in order. The Lord presided at his funeral and chose his exact place of interment. (Deut. 34:6.) No man has ever known the precise location of his burial spot. He died as the servant of the Lord. (Deut. 34:5.) A New Testament penman appraises his life as being one in which he "verily was faithful in all his houde, as a servant for a testimony of those things which were to be spoken after, . . ." (Heb. 3:5.) The redeemed in heaven will one day sing in unison the song of Moses and the Lamb. (Rev. 15:3.) Moses will be there to hear and participate in that moving hymn. It is highly unlikely that Moses would have appeared with Jesus and Elijah on the majestic slopes of Mt. Hermon unless he had left his house in order at death. (Matt. 17:1-8.)

Paul left his house in order. He said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:6-8.) It will be recalled that this statement was uttered under the guidance of the Holy Spirit.

Dear Reader, have you yet set your house or life in order? Are you keeping it in order each day that God's mercy permits you to dwell on his green footstool? Were you to breathe your last breath within the hour, would your house be left in order? Would your family be able to follow your mortal remains to the silent city of the sleeping dead and there deposit your tabernacle of clay into Mother Earth with a well grounded hope that they will see you on that eternal shore where the redeemed will never part company again? If you cannot realistically answer in the affirmative each of these questions, immediate gospel obedience should be of top priority with you.

Families Work In Brazil

Mr. and Mrs. Gerald Elliott recently arrived in Maringa, Brazil, to preach the gospel to the people of this area. The Elliotts, who are fully supported

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WORDS of TRUTH

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The Editor

Some Of This And That

The old year 1970 is about gone! It is now old and very feeble! Its days are about finished! This is being written Dec. 29th--just three days to go--counting today. It has done about all it can ever do for us and this wicked age. In many ways it has been a good year--it has been very good to me, and mine! Thank God for this old year! It has been to us a great challenge and a great opportunity. Its blessings brought from God are now piled up mountain high!



GUS NICHOLS

It is good to look back long enough to see our faults and failures, our values and virtues. It is good to see ourselves as we really are and neither overestimate our virtues nor underestimate our ignorance, blunders and sins, our follies and mistakes. When Paul looked back he said he had fought a good fight, finished his course, and kept the faith. (2 Tim. 4:1-8.) Upon these conditions he expected to receive the crown of righteousness.

Also we should cease to look back at our victories, our achievements and successes in the old year - '70. And now, we should look ahead to the opportunities and challenges which lie before us, and press on to win new victories, and to achieve greater success in - '71. Past efforts can only suffice for past opportunities and challenges. Let us further perfect our faith and character. The only training and transformation our soul can receive for the coming judgment is what we give it while in the body. (Mt. 10:28; Lk. 12:4-5; 2 Cor. 5:10.) The Spirit will soon return to God who gave it, and it will go as we have trained it to be for all eternity. (Eccl. 12:7; 2 Cor. 5:6, 8; Phil. 1:21-24; Rev. 6:9-11.)

In comparison with eternity, life is very brief. Our stay here is but a few days, even but a "moment". (2 Cor. 4:16-18.) The average life span is seventy, or if by reason of strength eighty, yet "it is soon cut off, and we fly away". (Psa. 90:10.) Yes, a long life is soon over and we are gone, gone into another world--gone into eternity--gone to God--gone to eternal destiny!

We should not be made unhappy by taking a last good hard look at the past year. If faithful Christians, we have been laying up treasures in heaven. (Mt. 6:19-21.) Everything given or done for the glory of God and the furtherance of the Cause of Christ abounds to our account in heaven. (Phil. 4:14-18.) Another year extended unto us

has afforded us the further opportunity to grow more like Jesus, and to go on unto--or toward--perfection. (2 Pet. 3:18; Heb. 6:1.) We are more mature and have laid aside more and more of our unbecoming habits, faults and weaknesses. In all of this we can rejoice "with joy unspeakable and full of glory". (1 Pet. 1:7-9.)

If upon self-examination we find that we have blundered here and there, remember if we have been "faithful" God has kept us cleansed from all guilt, and we are by his grace white as the snow--kept justified as though sinlessly perfect. (1 Jn. 1:7; Rom. 4:7-9.) If we have been good and faithful servants we have been by grace kept ready for heaven and immortal glory every minute of every day of the old year.

If upon examination of ourselves we find some wilful sins unrepented of, let us repent, and make a total committal unto Christ of all we are, have and possess, and shall ever have, and obtain forgiveness so as to start the new year with records white as snow. (1 Jn. 1:9; Jas. 5:16; Prov. 28:13; Isa. 1:13-20; Isa. 55:6-7.)

God expects us to do better--far better--in '71--than we have done in '70. We have another year of valuable experience which should help us to do better in the new year. In the trials and experiences of the old year we should have learned many great lessons which ought to help us to know more about life, and have more strength for future trials, etc. The surgeon increases his efficiency by his experiences. The same is true of the driver, the farmer, the preacher, the elders, and deacons. All of us should live much better--far better--in 1971 because of the old year 1970.

Good habits have been more deeply rooted in our very being in '70--if we have been faithful and done the best we could. If not, but bad habits have gotten us in a deep ditch or rut up to the neck, then let us come out--get out today. (Acts 8:22-24.) If we have lost some of our love, let us repent. (Rev. 2:1-5.) If we have become lukewarm let us repent. (Rev. 3:14-19.) If Jesus is outside and trying to get us to open the door, let us open! (Rev. 3:14-20.) Christ must be in our hearts and lives or we can't be Christians. (Eph. 3:14-21; Gal. 4:19; Col. 1:25-28.)

Let us plan and make great resolves of heart for the NEW YEAR. Let us present our bodies to be a living sacrifice, holy and acceptable unto God which is our reasonable service. (Rom. 12:1-2.) Let us not be conformed unto this world--not be fashioned like unto it--but contrarywise, let us be transformed by the renewing of our minds--by proper thinking and planning for the future. (Rom. 12:1-2.) Let us like the churches of Macedonia, first of all give ourselves unto God and his people. (2 Cor. 8:1-5.) Then we can go beyond our power, or ability, as they did, and do more than we have ever done before in the service of God.

Let us plan to attend every service of the church that we possibly can attend during the NEW YEAR. And let us do it joyfully, believing that God's way for us is better than Satan's way. (Heb. 10:24-29.) And let us do all the personal work during the NEW YEAR that we can. (Isa. 2:1-3; 1 Cor. 15:58; Heb. 4:9,11; Mt. 25:14-30.) Let us not bury a single talent which we have from God. But let us now--right now--dig up those old rusty talents and put them into service for our Master.

And let us make the NEW YEAR a great year of seed sowing. (Lk. 8:11; Mk. 4:14.) The power to produce a harvest is wrapped up in the seed. It matters not how fertile the soil, nor how refreshing the showers, nor how well the soul is prepared, if no seed is planted there can be no harvest. Christians are a product of the gospel which to be preached unto every creature in all the world. (Mk. 16:15-16; Rom. 1:16; 1 Cor. 15:2; 1 Cor. 4:15.) Without the word there can be no salvation. (Jas. 1:21.) Without the law of the Lord being taught there can be no conversions. (Psa. 19:7.) Without the word, the seed of the kingdom, there can be no faith, no obedience of faith, and

no salvation. (Rom. 10:17; 1 Cor. 3:5; Jn. 17:20-21; Mk. 16:16.)

And let us spread abroad this word, the seed of the kingdom, by teaching, preaching, Christian influence and every means available. Let us use the radio, TV, the Bible school, gospel meetings and the printed page--like our paper, WORDS OF TRUTH. One church which was taking less than 50 papers per week has given up the paper that it may save less than \$2.50 per week for a building fund. What a pity that churches would take such a backward step for the NEW YEAR. LET US ALL GO FORWARD, NOT BACKWARD.)

Gifts To Compensate For Inadequacies?

JAMES D. BALES

Although the evidence indicates that the apostles had all of the miraculous gifts, this was not true with reference to other Christians in the first century. Paul said the Spirit gave one gift to one person, and another to another. Each one did not have all of the gifts. (1 Cor. 12:8-11, 18, 24, 27-30; 14:27-28) There are those, however, who argue for tongues in such a way as to justify one in arguing for all of the gifts: and more, too.

THE CLAIM

Since our language is inadequate, and we are inadequate, shouldn't we expect God to give us the gift of a special language with which to praise Him? Pat Boone, who believes he has the gift of tongues, said that: "I've heard ministers in my church of Christ worship the Lord in other languages, and I myself do. It appears to me Paul was saying, 'Look, it's better to prophesy, it's better to teach, because after all, the person who speaks in this prayer language is only speaking to God. He's only helping himself and it's much better to help others.' But in the next verse, (1 Corinthians 14:2), Paul also says that when we speak in this prayer language we help ourselves. And man, I need help.

"And besides, I want to be able to speak to God and I want Him to understand me. I was a graduate with honors from Columbia University but I'm still an illiterate ignoramus when it comes to trying to speak to God. And so I don't have the words or the brain power. I have the feelings. I know what I would like to express within my inner self, but I don't have words to do it. So God says, through this prayer language, 'I'm bigger than you are, I understand your problems and I will communicate with you in a way that maybe you wouldn't understand except inwardly and in a spiritual way. You won't understand it intellectually, but I will commune with you and I understand your needs and I will minister to them.'" (Walter Wagner, "An Interview With Pat Boone and His Friends," CHRISTIAN LIFE, November 1969, p. 60; compare John L. Sherrill, THEY SPEAK WITH OTHER TONGUES, pp. 82-83.)

We are inadequate, and this includes not only our words, and our intellect, but also our feelings.

The assumption underlying the above statement is that ANY INADEQUACY ON OUR PART WILL BE COMPENSATED FOR BY A MIRACULOUS GIFT OF GOD. Our language is inadequate, therefore, God will give us a special language. Our natural ability to speak is inadequate, so God will give us a miraculous gift of tongues. Consider the conclusions which this assumption justifies.

INADEQUATE AS TEACHERS. Pat recognized that "it's better to teach, because after all, the person who speaks in this prayer language is only speaking to God. He's only helping himself and it's much better to help others." We are inadequate as teachers in that we have an inadequate grasp of the techniques and principles of teaching. For over two decades the author has taught a course on Jesus The Master Teacher. The author's doctorate is in the history and philosophy of education. However, he always has more to learn about teaching, and he has never fully lived up to that which he does know concerning teaching. Since he is inadequate as a teacher, with reference to techniques and principles of teaching, will God

(Continued On Next Page)

give him a miraculous gift of teaching so that his inadequacy will be compensated for in a miraculous way? If God compensates in a miraculous way for our inability to speak to Him in prayer, how much more will He compensate for our inability to teach others; for He can understand us in spite of our inadequacies, but pupils may not. Therefore, for every Christian the miraculous gift of teaching is available. As a matter of fact, this is not true, and no matter how earnestly one seeks for such a gift he does not get it in a miraculous way. There are some individuals who are deceivers who are much more successful in persuading and teaching some people than are some individuals who are devout Christians.

INADEQUATE IN WISDOM. Although at times we may have sufficient knowledge, and sufficient knowledge of the principles of teaching, we may lack wisdom. No one is as wise as he would like to be in applying knowledge, insights, and understandings. Therefore, everyone of us receives the miraculous gift of wisdom in order to compensate for our inadequacy. One does not have to associate very long with those who claim miraculous gifts to know that they too, are still inadequate in wisdom.

INADEQUATE IN KNOWLEDGE. None of us are fully adequate in knowledge. Regardless of how much we know, there is more to know. Therefore, all of us should receive the gift of knowledge.

INADEQUATE IN LANGUAGES. We are inadequate when it comes to teaching foreigners in their own language. Missionaries must spend a lot of time in language study to learn how to speak in the native tongue of the people to whom they want to preach. Since time is so important, how much better it would be—from a human standpoint—if all missionaries received the gift of the language of the people with whom they are laboring. Even those who learn the language do not always speak it like a native. Therefore, each of us who has an opportunity to teach foreigners should receive the gift of languages so that when we speak others shall understand us in their own language wherein they were born. (Acts 2:4, 6, 8, 11) Since it is more important to teach others, than just to have a gift which benefits only us as Pat says the prayer language does, if the inadequacy in prayer is compensated for by a prayer language, how much more will our inadequacy in the language of others be compensated for by the gift of foreign languages.

Furthermore, since there are many who are inadequate in their own tongue, when it comes to teaching others, each of us should receive a miraculous gift which enables us to do the best possible job of speaking our own language.

INADEQUATE IN INTERPRETATION. The ones who have the gift of tongues are inadequate with reference to interpreting these tongues when they are in a place where no one understands these particular tongues. Therefore, each one who speaks in tongues should also receive the gift of interpretation in order that others may be edified. This is greater than just the gift of tongues, for it enables one to instruct others even when they do not understand the tongue. Paul said: "Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, EXCEPT HE INTERPRET, that the church may receive edifying." (1 Cor. 14:5) It is clear, however, that not everyone had the gift of interpretation, and when no one was present who could give an inspired interpretation, the gift of tongues was not to be used in the assembly. (1 Cor. 14:27-28)

INADEQUATE IN PHYSICAL STRENGTH. We are inadequate in physical strength, and are unable to take advantage of all the opportunities to teach the gospel. If we had the gift of sleeplessness without ill effects, we could answer a larger portion of our correspondence, write more books and articles, and do more personal work. If our strength was inexhaustible, there is much more that we could do. For that matter, if our financial resources were larger we could get additional help which would enable us to help more people. If we could multiply loaves and fishes, we could make sufficient money from their sale to support more good works, and to feed more people; for we are

inadequate to support all the works we would like to and to feed all the hungry whom we would like to feed.

INADEQUATE TO CONVINCING. Although we have the word of God and His gospel which is His power unto salvation, and although there are sufficient reasons why we should believe, we all feel inadequate in our efforts to lead people from unbelief to belief. Therefore, all of us should have all of the gifts in order to reveal and confirm the word of God. (1 Cor. 12:8-30; Mk. 16:17, 20)

If all of these inadequacies are to be compensated for by miraculous gifts, we shall need all those mentioned by Paul and others also. However, the vast majority of Pentecostals do not claim all the gifts, and if a few do they cannot demonstrate that they have these gifts.

JUST THE PRAYER LANGUAGE?

It may be argued that only in the case of prayer is our inadequacy compensated for by the miraculous gift of a prayer language. To this we reply: **FIRST**, why is it more adequate for one to praise God in Latin, for example, than in his own language? If it is, the one who already speaks Latin would not need a different language.

SECOND, why would a man's native tongue be inadequate for him, but adequate for someone else who received this native tongue as a gift and not by study?

THIRD, if one contends that he has the tongues of angels, how does he know this is fully adequate? Perhaps there is a language above the tongues of angels. Perhaps direct communication with God without the medium of language is better than languages. Perhaps one should receive a miraculous gift of silent, inexpressible, direct mind-to-mind communication with God.

FOURTH, what proof is there the communication of the individual with God is more adequate because expressed in another language? Some of those who claim the gift of tongues claim that at times they speak in a language of man which they have not known. For example, it was claimed that a man prayed in an ancient language which he had not learned. The man who said he understood this language claimed that the prayer was as follows: "Dear Lord, I thank you for the years I have been privileged to serve you. Forgive me, Lord, for the shortcomings that I have, and please let me serve you even if I am a little man." (VOICE, January/February 1970, p. 12) Why was this prayer more adequate when expressed in ancient Aramaic, which supposedly the person did not understand, but was inadequate when expressed in English which he did understand? What is more adequate in saying: "I love you, Jesus," or "Praise God," in Latin than in saying it in English? **IT IS NOT MORE ADEQUATE.** In fact, insofar as the church is concerned, it is 200 to one less adequate. When we speak in a language which we understand, not only can we be edified, but others can also be edified. "... in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." (1 Cor. 14:19)

FIFTH, there is no scriptural ground on which one can maintain that our inadequacy in prayer is compensated for by a miraculous gift of a prayer language, but our other inadequacies are not compensated for by miraculous gifts. If we adopt the principle, which is not set forth in scripture, that God in a miraculous way will compensate for our inadequacies, we have no logical grounds on which to apply this only to prayer.

SIXTH, Rom. 8:26-27 does not prove that we are given a gift of groaning as a prayer language. Many of the tongues speakers emphasize not groaning but praise as the heart of their prayer language. Rom. 8:26-27 does not refer to our groanings but those of the Spirit. Rom. 8:23 does refer to our groanings but these are much wider than just prayer.

Christ In Authority

GUS NICHOLS

Instead of following Moses now, or the prophets, Christ is our authority. He said after he rose from the dead, "All power (Authority, Mt. Std. Ver.) is given unto me in heaven and in earth. Go ye, therefore," etc. (Mat. 28:18-19.) Then he said, teaching them to observe all things

whatsoever I have commanded you" not all things whatsoever Moses commanded, as before the cross Mt. 28:20). We are now to hear Christ in all things (Acts. 3:22-23). He, not Moses, is the head of the church (Col. 1:18, 24; Eph. 1:20-23; 5:23). We now are to obey Christ, and not Moses (Heb. 5:8-9.) Christ is the author and finisher of Christianity, or our system of faith and doctrine (Heb. 12:1-3.) God has now spoken unto us by his Son, while he spoke unto the fathers by the prophets (Heb. 1:1-2). Christ finally gave the word of God unto the apostles to give it unto all the world (Jn. 17:8, 14; Mt. 28:18-20; Mk. 16:15-16). He then had them write his commandments and doctrine in the New Testament, which, when completed, took the place of inspired men as teachers. Now we are to preach the word (II Tim. 3:15-17; 4:2; I Tim. 3:14-15; I Jn. 2:1-2; Jn. 20:30-31. In a word, the written New Testament is now our authority.

HOW NEW TESTAMENT AUTHORIZES

1. The New Testament authorizes what ever is therein authorized by Christ, who is its mediator and marker, given through inspired men (I Cor. 14:37; Heb. 9:15-17; Heb. 12:24-29.) Whatever Christ has commanded of people in the New Testament, which went in force after his death, is authority enough for any believer in Christ (Heb. 5:9). Few men would dare deny this point (Rev. 22:14).

2. **UNDER THE SPECIFIC** commandments of Christ, divinely approved examples are bound upon us, as upon those to whom his commandments first came. Christ commanded the disciples to teach and baptize those taught, and said, "He that believeth and is baptized shall be saved" (Mt. 28:18-19; Mk. 16:15-16). Approved examples of people being baptized is added authority showing we are also to be baptized; for this program of teaching, baptizing and then further teaching, was to continue always, even unto the end of the world (Mt. 28:18-20). The same is true of the Lord's commandments in general. However, some of his commandments were applicable only to his apostles as inspired men (Mt. 10:8; vs 19-21). And of course, some commands of Christ given before the cross, and under the old law, would not be applicable unto us now (Mt. 10:5-7; Mt. 16:20). And no approved example under a command which was only intended for the days of inspiration in the 1st century could be binding upon us. If the command was not for us, the approved example could not be for us.

There are two kinds of approved examples. First, approved examples under **SPECIFIC COMMANDS**, intended for all. If the command was binding, so is the example under the command. The command to be baptized was bound upon us Mat. 28:18-20). Hence, the examples under the binding command are authoritative examples-binding the same obedience upon us. They are thus added authority are bound authority, not optional authority.

But when an example is of a mere method, or way of doing some **THING** under specific command mentioning only the thing to be done, without any mention of any way to do the **THING**, then an approved example of some expedient way chosen by some early Christians to do the **THING**, would be an authoritative example, but not bound on us. It would be optional with us, being under a **GENERIC** background command. For instance, if we take the word "GO", which requires a specific thing for the disciples to do, their examples of going are bound upon us, for we are under the command to also carry the gospel to all the world now (Mt. 28:18-20). But as to method, the command to "GO" is generic, or a general command, did not tell them how to go, and left this to their choice, or option, and their choice as to some way to "GO" would not be bound upon us, any more than some particular way was bound upon them in the first place. A generic command would bind the **THING** to be done, and examples of doing the **THING** commanded, but a general command did not bind any certain way of doing the thing upon them, and could not bind **ANY CERTAIN WAY** of doing the same thing upon us.

The generic command to "GO" left the early
(Continued On Page 4)

Families Work In Brazil

(Continued From Page 1)

by the Homewood church in Birmingham, Alabama, met in Brazil while working with the follow up team of World Radio. Gerald is a graduate of David Lipscomb College and is originally from Birmingham. Mrs. Elliott is the former Lowe Ann Cason from Atlanta, Texas.

Because of their previous experience, their attendance at the '70 Mission Seminar at Abilene Christian College and Christian dedication, the Homewood elders feel the Elliotts are qualified for this work.

Early in '71 the Jim Pinegars, also supported by the Homewood church, will join the Elliotts to complete Homewood's team. Jim will soon receive his M.A. in Missions from A.C.C. He and Mrs. Pinegar were former missionaries to Zambia.

The selection of the country was made after a lengthy study on the part of Homewood's Mission Committee as well as a tour of South America by two elders. A great deal of research also went into the selection of the specific city. Maringa is a modern, frontier city and has been described as "the coffee capital". Because of this, there has been a tremendous influx of people into this area. Having been "rooted up" they seem to be receptive to new ideas. It is believed that the people will be receptive to the gospel of Jesus Christ. William R. Read of the Missions Advanced Research and Communication Center has described Maringa conditions as "a pioneer church planting situation."

According to the Homewood elders, the Elliotts will begin their work by following up on World Radio contacts and enrollees in their Bible correspondence course. It is the goal of both the missionaries and their supporting church to establish indigenous churches which can evangelize this area of Brazil.

Christ In Authority

(Continued From Page 3)

Christians free to choose how to go. It was their liberty to choose to walk, ride, swim or go by sail boat, etc. Now since going by sail boat is approved, this example is optional, and not binding. If some one were to oppose going by sail boat on religious grounds, I could show by the approved example that method of travel was approved of God, and therefore not wrong. But this type of authority is not binding. All of us would not have to go by sail boat, just because it was an approved example under generic authority. No example in the realm of optional matters could be binding upon us. The place for making the confession of faith in Christ before baptism was optional. The Lord did not say where to make the confession, other than it should be fore men (Mt. 10:32;33; Rom. 10:8-10) We have the approved example of the Eunuch making the confession before the water which he could see (Acts 8:35-39). The THING he did is bound upon us—that was he confessed faith in Christ. But the place of the confession was not bound by any background command to confess at the water. Hence his approved example of confessing at the water is not bound upon us. However, if some were to say it would be wrong to confess at the water, we would give the case of the Eunuch as a approved example of that point simply to show it was right to do as he did, and that we could choose to confess at the water, but would not have to do so, since the approved example is only optional authority, we might, or might not do it at that sort of place. We have the approved example to confess at the water, but we have the background generic command which gives us the generic authority to confess anywhere, since the background authority did not specify any certain and exclusive place for the confession.

We have the specific command to appoint elders in every city, or church (Tit. 1:5-13). And the qualifications of the men are given (Tim. 3 and Titus 1). No certain method of appointing them was commanded. Then we have the approved example of appointing them with prayer and FASTING (Acts 14:23.) Does this approved example of fasting mean we must fast when appointing elders? Of course, we might fast at that time, but the point is must we do it just because it

is an apostolic approved example? Remember there was a command to appoint elders (Tit. 1:5-13), but no command to fast. Ordain, or appoint, was a generic command, and the approved example under this command was only optional authority—we would fast or not, as we see fit. That is the way the early Christians did it. It was not commanded of them. They had to do it some way.

The Providence Of God

The providence of God has been manifested in all generations, from Adam even till now. Providence is "the act of providing," or "God, conceived as of guiding men through his prescience, loving care or intervention." (Webster's Collegiate Dictionary) The provident care of God is a death blow to deism, for no one believing in God and the word of God will entertain the idea that He created all things and then withdrew from it without further interest or concern. The fact that God provides for our needs, physical and spiritual, is evident in all the Bible from beginning to end.



VIRGIL BRADFORD

A WORD OF CAUTION

The only way for us to know with certainty that a matter is, or was, a providential act on the part of God is for the word of God to SAY SO. Some have confused God's providence with miracles. No miracles are being performed today. There is no need of a miracle and those claiming that they work miracles, or that God is working miraculously through them, manifest a woeful ignorance of the scriptures. Our bodies have been provided with a wonderful ability to heal themselves. Medicines are provided to assist the natural processes of physical healing. Yet there is nothing taught in God's word to lead us to believe that recovering from an illness or from an accident is a miraculous act. Neither is the salvation of our souls wrought by miracles but by the providential concern of God through the gospel, by the "law of the Spirit of Life." (Rom. 8:1-2)

"GOD WILL PROVIDE HIMSELF THE LAMB"

An old, old story of God's providence is introduced by the word of the Lord to Abraham when he said, "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee unto the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." (Gen. 22). Abraham traveled with Isaac and servants until he came to the place on the third day, and Abraham said, "Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again unto you." Adding to the pain and anguish of Abraham's heart, Isaac said unto him, "Behold, the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, GOD WILL PROVIDE himself the lamb for a burnt-offering, my son."

Abraham bound Issac and laid him upon the altar, stretched forth his hand and took the knife to slay his son, when his hand was stayed and the angel of the Lord said, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." And Abraham lifted up his eyes and beheld a ram caught in a thicket by the horns, which he took and offered to God as a burnt-offering. JEHOVAH-JIREH, God doth provide!

"GOD DID SEND ME BEFORE YOU TO PRESERVE LIFE"

Another outstanding case of the providence of God that directly affected the history of Israel is told in Genesis 37 through 45. The grand climax

of the story is found in Joseph's words to his brethren, some twenty years from the time that they had sold him into slavery for twenty pieces of silver. Joseph said, after making himself known to his brethren, "Be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." (Gen. 45:5.)

Think of the years and the events that had passed. Joseph reported the evils of his brothers to Jacob. He dreamed of his lordship over his entire family, and was hated by his brethren. He was sold into slavery and in Egypt, through the wicked designs of an adulterous woman, was cast into prison. There he was called upon to interpret Pharaoh's dreams, whereupon he was made Governor of all the land of Egypt, and was in charge of making ready for the great famine that followed seven years of plenty. Yes, God provided for his people, and I do not doubt his care and concern for us today.

MOSES' LIFE PRESERVED

The hand of God is clearly seen in the infancy of Moses, at which time Amram and Jochebed were moved to defy the king and ignore his command to surrender their baby boy to be slaughtered. The hand of Pharaoh was exceeding heavy against Israel, and who doubts that God himself arranged for baby Moses to be placed in the river's brink, found by Pharaoh's daughter, and reared under the love and protection of his mother in all the arts and wisdom of the Egyptians? Yes, the Lord was PROVIDING exercising his PROVIDENCE, for the great Exodus of his people that would lead to the fulfillment of his promise to Abraham, Issac and Jacob, giving to their descendants the land of Canaan. And eventually the Lord Jesus Christ was to be born into the world from among these people; the "seed of Abraham" through whom the world was, and is, to be blessed.

THE LINE OF JUDAH PRESERVED

We read in Second Kings 11 of the providence of God in keeping the line of Judah intact so that Christ might be born "king of the Jews." The wicked Athaliah "destroyed all the seed royal." (vs. 1.) "But Jehosheba, the daughter of king Joram, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bedchamber; and they hid him from Athaliah, so that he was not slain; and he was with her hid in the house of Jehovah six years." (vss. 2-3.) When Joash was crowned king, Athaliah was slain, and the word of God was sustained providentially which had said, "The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh come; and unto him shall the obedience of the people be." (Gen. 49:10.) Jesus is that "peaceful One," the "Lion of the tribe of Judah" who is our King.

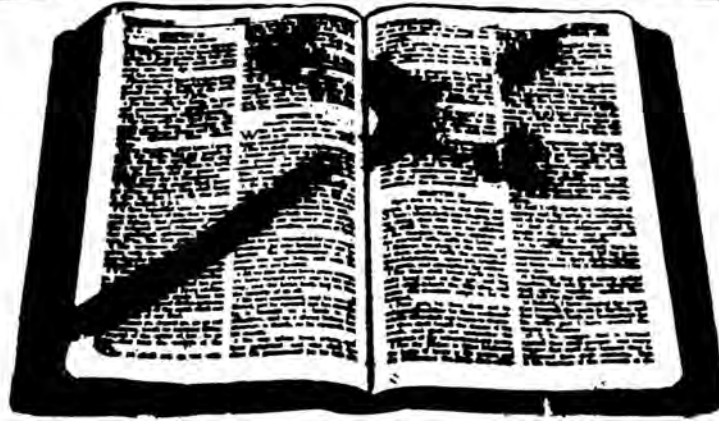
ISRAEL CARRIED CAPTIVE

The people of Israel came near destroying themselves through iniquity and sin. They many times worshipped "upon every high hill, and under every green tree." They were idolaters. The Northern kingdom was carried away captive about 721 B. C., a captivity from which they never returned. But such could not happen to Judah and let God keep his promise. So he sold them into the hand of Nebuchadnezzar for seventy years. As a people they never again became an idolatrous nation, so it is said, but were kept, as the Lord had planned, so that Jesus might "Come out of Judah." (Heb. 7:14.) But even in their captivity old Satan did not surrender, for it was there that plans were laid to destroy all the Jews. (Esther 3:13.) Read the early chapters of Esther, the opportunity for her to plead for her people before the king, and then read the words of Mordecai: "And who knoweth whether thou art come to the kingdom for such a time as this?" (Es. 4:14.)

These are but a few outstanding examples of the providence of God in Old Testament times. With more to follow, from the New Testament, let us close with this from the Psalmist: "O ye that love Jehovah, hate evil: he preserveth the souls of his saints: he delivereth them out of the hand of the wicked." (Ps. 97:10.)

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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Chalk Up Another Blunder To Liquor

A news story from Washington made front page headlines in our newspaper, **THE COMMERCIAL APPEAL**, on Wednesday, December 16, 1970. It relates to a profanity-filled speech made by a spokesman for the coal industry and directed to a group of TVA officials who were visiting in the nation's capital to look into recent hikes in electric power rates.



The following day the coal industry spokesman admitted the controversial speech was made while he was intoxicated. He said, "I know I shouldn't be making speeches under the influence of alcohol, but apparently I was. . . It was a very unfortunate thing, and I am sorry. As of this morning, I swore off liquor. I promised my wife I would never take another drink. . . I do not ordinarily use uncouth language, but I understand I did last night. I am distressed by the news stories today." Later he confessed that drinking "is a personal problem I have been struggling with for some time."

The deeply controversial speech contained a number of profane expressions which would be completely inappropriate for us to quote in **WORDS OF TRUTH**. As his uncouth language continued the mayor of Tupelo, Mississippi, arose to remind the speaker that women were present and that profanity was out of place. We greatly admire the courageous mayor who refused to remain silent toward such inexcusable actions from a public speaker. Much more of this should be done when speakers use irreverent or uncouth language.

We sincerely trust that the man has learned his lesson and will turn away from ruinous liquor that prompted him to write this embarrassing and humiliating chapter in his life.

This story is another revealing confirmation of how damaging liquor is to its deluded victims. The liquor industry spends millions annually to place its infamous product upon the pedestal of modern sophistication and upon the throne as being the very epitome of gracious and charming entertainment. An unprejudiced and critical examination of liquor and its aftermath of bitter fruits would fill a legion of volumes. This is but another of many blunders created by those who have imbibed the "waters of eternal destruction." The previous decade witnessed innumerable instances of would be rioters and potential vandals seeking out liquor as one of their first steps in

planned waves of destructive violence. Rioting and liquor have an infamous affinity for each other. They are bosom bed fellows in the planning and execution of acts of violence and waves of vandalism. For centuries men who wished to corrupt women with carnal conquest have used liquor to lower moral inhibitions. Many girls have lost their moral purity between the time that first drink was taken and when they arrived home late in the night. Wine and wantonness, liquor and lasciviousness, strong drink and sensual dissipation have far more in common than simply beginning with the same letters. Paul listed strong drink and various acts of sensual sins in the same context in a number of places. In Romans 13:13 the inspired scribe wrote, "Let us walk honestly, as in the day; not in rioting and **DRUNKENNESS**, not in chambering and **WANTONNESS**, not in strife and envying" (Emphasis mine-RRT.) In Galatians 5:19-20 the Gentile apostle penned these familiar words, "Now the works of the flesh are manifest which are these; **ADULTERY, FORNICATION, UNCLEANNESS, LASCIVIOUSNESS, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, DRUNKENNESS, REVELLINGS**, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Emphasis mine-RRT.)

Crime and strong drink are on intimate terms of unholy fellowship. According to the annual reports from the office of J. Edgar Hoover most of our crimes each year are committed in connection with alcohol. Murder and liquor are infamous bed fellows. Every tavern or drinking place in our country, is a potential den of murder; for men with liquor behind their belt are not to be trusted to keep the peace nor respect human life. In addition tens of thousands die annually on our highways and city streets due to drinking drivers. Such constitutes murder whether the laws of the land always recognize it as such or not.

Drinking produces uncouth language from a man's mouth even as it did in the present case under examination. He says things that he does not even remember when sobriety returns. And yet some people say liquor is harmless! Satan's disciples have never told a bigger lie than this one! A man under the influence of alcohol loses sight of decency and propriety. He does not care what the Lord hears him say. Women in his audience present no type of repelling influence against his choice of profane speech. It does not bother him that men may be present, (as was true in the Washington speech), who resent listening to such from one who supposedly represents a responsible position. That he is very poorly representing his family and profession, and may bring embarrassing

shame to them later, is of little consequence to the inebriated speaker. King Alcohol is his undisputed master and he yields meekly to the enormous blunders constantly characteristic of all liquor lovers.

Spokesmen for the liquor industry tell us their product produces sophistication and is the one main essential to gracious and charming entertaining. They spend about \$250,000,000 annually in advertising their soul-destroying liquid. Instead of being productive of worthwhile fruits we maintain that it manufactures silliness and prepares souls by the millions for eternal perdition. Their claim is that it affords certain charm to an occasion; its real contribution is creative of a curse. They want to make it look so pleasing; in reality it is productive of problems of the most grievous kind. Under its deadly influence no man can be sure what he will say, where he will go, what he will do when he arrives, with whom he will associate and where he will ultimately land.

Inspiration has been speaking wisely on this perennial problem for millenniums. Hear and heed what the Good Book says: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32). "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands" (Isa. 5:11-12). "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness" (Hab. 2:15). "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself" (Dan. 1:8). "It is not for kings, O Lemuel, it is not for kings to drink wine; nor princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted" (Prov. 31:4-5). Drinking is just as foolish as it would be for a man to lie down in the midst of the sea or attempt to lie upon the top of a mast (Prov. 23:34).

The consumption of liquor and the committal

(Continued on page 4)

WORDS of TRUTH

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"Words Of Truth" And The New Year

This is a heart-felt greeting to all of our friends in this NEW YEAR, 1971. We wish for our friends and readers all of the good things in all of God's universe which their hearts can hold. Above all else we wish for them all the spiritual blessings in Christ. (Eph. 1:1-7.) We also wish for them all the temporal blessings needed and best. The great apostle John said unto "The well beloved Gaius", whom he "loved in the truth", "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (3 Jn. 2.) If all mankind were Christians and loved like that, and could sincerely extend greetings like this one from the aged apostle John, we would not only all be on the way to heaven, but our lives here would be full and rich indeed, and our nation, and the whole world would be as much different as daylight is different from darkness. Crime, which is a fruit of hatred and a lack of love for others, would cease. In our whole world it would be "One for all, and all for one." Each nation would be for all other nations, and interested in their welfare as well as its own. Every man on earth would be interested in the well-being of every other man in the world. We could then say, as John said, "Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." (3 Jn. 2.) In such a case all men would be prospering, in a material way, and also spiritually. And they would be sincerely wishing these things off to others, with good health added. This writer is glad to think that there are many who still share with John this very sentiment and Christian feeling.

If we as a nation, and as the church of our Lord, wish to contribute to our world and to our generation that which is most powerful and moving in the NEW YEAR--1971, then let us be possessed by the same good will expressed by the "beloved disciple", John. Let us maintain that spirit every day and week, every month of the NEW YEAR.

And let us be like "The beloved Gaius" also. The apostle said his soul was prospering. "Beloved, I wish above all things that thou mayest prosper and be in health, even AS THY SOUL PROSPERETH." This is the most important of all things--spiritual prosperity.

We need "Soul" prosperity in the church, and in the nation---yes, in the whole world! This is what the editor wishes for "Above all things". (2 Jn. 2.) It is my greatest wish for the NEW YEAR. What



GUS NICHOLS

could be a greater wish than this? It is a "Wish above all things". It must be important. "That thou mayest prosper"--this means financially and in material things. A real Christian could well use these things for the glory of God, and not be controlled and used by them. A true Christian would give liberally of such things. (2 Cor. 9:6-7; 1 Cor. 16:2; Rom. 1:2-8-9.) This would put the church on top of the world, like a mountain. (Isa. 2:1-3.)

"And be in health"--another great blessing which so many do not have, and many of those who have it do not appreciate it enough to truly thank God for it. This NEW YEAR may hold much sickness in store for many of us, but God holds the future in his hands, and can, and will make all things to work together for good to them that love the Lord, and those who "Are called according to his purpose". (Rom. 8:28.) Yes, "According to his purpose". To those who in keeping with God's purpose for us in the gospel have accepted the gospel-call to give their entire lives unto the Lord, for that is his "purpose" for us. (2 Cor. 8:4-5; 1 Chron. 29:5.) God calls us by the gospel, and not by a direct call in a dream, or by our feelings, or imaginations, but "by our gospel". (2 Thes. 2:14.)

How much do we wish for others to prosper and be in health? John says, "Even as thy soul prospereth." (3 Jn. 2.) Yes, this is the supreme prosperity. Did I prosper in the OLD YEAR in this way? I am happy to think that I did. Did you? I am sorry for you, if you did not.

It is our purpose in publishing our paper, "WORDS OF TRUTH" to help all who may read it to spiritually prosper. The subscription price of \$3 in single subscriptions, or of \$2.50 in clubs of five or more, or as it is to be sent to churches sending it to the whole congregation, directly to each home, at only 5 cents per copy, the church to be billed the first of the following month for the past month, month after month, for the year, so that the total cost for a whole year, is not paid in advance in case of the church plan, but paid after the paper has been read month by month--this cost is for the purpose of aiding all to have and enjoy soul prosperity.

We stand committed to the principle that the world's greatest need, and the greatest need of the church, is the need for plain Bible teaching and instruction. This we have preached and taught and emphasized for fifty four years. Our heart has been invested in this work. We believe in it, and have absolutely no confidence in anything else. The only influence in this world for converting sinners, and building up the saints, is the "WORDS OF TRUTH" to which we are committed in our paper by that name. If you believe in this, then we humbly suggest that you subscribe for our paper, and read it weekly. It is a sound paper, having the commendation of some of the greatest preachers and elders and Bible teachers not living. It is not a church "bulletin", but a large, four page weekly religious magazine now in its 8th year.

Our regular writers are good and sound gospel preachers, who have stood the test of time and have their feet on the ground. They know what the need of the church for to day really is. They are not hired servants, but write simply for their love for the truth, and their wish to see it sown in every human heart and soul. Thank God for them, and for the occasional writers as well. And thank God for our readers, and for that great host of people who know that the greatest media for spreading the gospel is the printed page. Other methods of teaching are not to be ignored, neither should this media be overlooked. Let us hear from you this year. John's greetings are our greetings for you in the NEW YEAR!

Bryant Missionary To Denominational Preachers And Leaders

By KENNETH W. FRANKLIN

Marvin F. Bryant began January 1, 1971 is a full time missionary toward reaching denominational preachers and leaders. Brother Bryant is a former Presbyterian minister. He was baptized eleven years ago by Brother Gus Nichols. Since his baptism he has baptized eight denominational preachers while doing local work. Now that he is devoting full time to this effort we are confident

that he will multiply his usefulness in this area.

We are convinced that there are many sincere, God-fearing preachers and leaders in denominational error who are seeking more truth than they have. We need only to find and teach these men. We are most happy that Marvin Bryant is now available to go anywhere that he is needed. Therefore, we urge the brotherhood to seek out these preachers and leaders and call us when you need help from Brother Bryant.

Brother Bryant is also available for three day meetings designed to find sincere seekers after truth. He will speak on such subjects as:

(1) "Why The Ecumenical Movement Will Not Work."

(2) "Why And How The Church Of The First Century Should Be The Church Of The Twentieth Century."

(3) "Why I Changed Religions."

In these meetings city and area wide cooperation is needed between sister congregations to get the maximum number of denominational preachers and leaders to attend.

He also intends to attend state and national conventions of the major denominations in search of prospects. However, the best source of finding prospects lies with our own preachers and leaders who can and should seek out these truth seekers. When Brother Bryant is needed he can be available in a few hours, or at the most in a few days. Brother Bryant's personal support has been raised between three churches. The other expenses of operation are being met by interested churches and individuals. Some of this need is yet to be met. For further information on this, write the elders of Alpine Hills Church of Christ, P. O. Box 2662, Mobile, Alabama 36601. Brother Bryant is working under the oversight of this eldership and a special account has been set up for this work. A quarterly auditor's financial statement will be mailed to all supporting churches and individuals. A monthly report of work and progress will be sent out by Brother Bryant.

Marvin Bryant can be reached through the Alpine Hills Church of Christ, P. O. Box 2662, Mobile, Alabama, (205)-344-2366, or at his home, 10 Bay Hill Drive, Daphne, Alabama, (Mobile suburb) (205)-626-2222.

Three Nights At 6Th Avenue Preaching By Marvin Bryant

GUS NICHOLS

For three nights, beginning on Monday night, January 25, and to continue through Wednesday night, Jan. 27th Brother Marvin Bryant will preach in an area-wide meeting at the Sixth Avenue Church of Christ in Jasper, Alabama. His subjects will be: "(1) WHY THE ECUMENICAL MOVEMENT WILL NOT WORK." (2) WHY AND HOW THE CHURCH OF THE FIRST CENTURY SHOULD BE THE CHURCH OF THE TWENTIETH CENTURY". (3) WHY I CHANGED RELIGIONS."

Various denominations are interested in the "ECUMENICAL" MOVEMENT, and are more concerned about the Saviour's prayer for unity than every before in this century. Hundreds and thousands of preachers are manifesting a great deal of dissatisfaction with the liberalism now plaguing the religious world, and the trend toward Atheism toward which world religion is headed.

Bring your friends and especially your religious neighbors and hear these three sermons. We especially want you preachers of the church of Christ to invite preachers of all churches to come and hear Brother Marvin Bryant. Services at 7:00 p.m. each night. Everyone is invited and will be treated with Christian kindness and courtesy, and be made an honored guest.

"My Son, My Son!"

JOE R. BARNETT

The rebel Absalom is dead. The aching sob of his father, David, is one of the most heart-breaking of the Bible.

"Oh my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!" (2 Samuel 18:33).

David was a successful man. He was rich. . . he had high-level contacts throughout the world. . .

(Continued on page 4)

Long Hair, A Shame For Men

ROBERT R. TAYLOR JR.

In writing on this theme we run the real risk of being classified as old fashioned and out of step with the times as far as a certain segment of our population is concerned. But such classifications matter but little if there is a Biblical principal involved and in this there is. It may be a revealing factor of our advancing age but we can remember when boys and men looked like masculine males and girls and women possessed a feminine appearance. For a number of years certain women have wanted to become as much like men in their dress habits as they could. Within the last few years men have begun to ape the women. They have appeared in public in their bermuda shorts baring their unattractive legs that would look ten times better covered up! More recently has come the disgusting long-haired fad. Paul has something to say about this in I Corinthians 11:14, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" The next verse affirms that long hair is a glory to the woman. (I Cor. 11:15.) Very clearly and quite decisively the scriptures indicate that there IS (not WAS as though such only applied to the first century) to be a definite difference in the hair styles of men and women. The men were to have short hair. Violation of this precept meant shame on the part of men. Let no one counter by suggesting that only nature taught this and not Inspiration. Had nature been wrong in commending such a practice Inspiration through Paul would have corrected nature. But Inspiration placed its stamp of approval upon the correctness of nature's instructions.

Those dissenting with the above views will possibly already have objected upon the basis that pictures of Jesus and the apostles consistently show them to have possessed long hair. We quickly counter by suggesting that we have no inspired portraits of either Jesus or his apostles. The pictures we do have are but figments of the imaginations of much later artists. Artists, we might add, who knew but little Bible else they would not have painted Christ and the apostles with long hair. Not for a moment will we concede that Jesus had long hair while on earth and then prompted Paul to write how shameful it is for men to have long hair.

If long hair were in vogue throughout the Old Testament era and in the first century, what was the significance of the Nazarite vow which demanded long hair? (See Numbers 6.) Samuel and Samson of the Old Testament and John the Baptist of the New Testament are examples of Nazarites for life. (I Sam. 1:11; Judges 13:5; Luke 1:15.) If all men had long hair there existed no mark of distinction here. Neither Jesus nor the apostles were Nazarites. Therefore they did not wear long hair. Let those who differ produce the scriptural proof!

BIBLE SCHOLARSHIP ON I CORINTHIANS 11:14

Paul declared in the passage under examination that the wearing of long hair constituted a shame for man. Instead of the word shame some translations give dishonor, disgrace and conclude that such a practice among men is degrading. Such is how renowned translators have understood the passage. Now we present some specific names of eminent Bible scholars and the views they expressed on said passage. The wearing of long hair is not wrong because of what these Bible scholars said, but because of what Paul said. The following names and words have weight because they expressed views in full harmony with Paul.

J. H. Thayer was one of the greatest Greek scholars of any age. He defines the Greek term for shame as being "base" and "dishonorable". According to Mr. Thayer the practice of a man wearing long hair is base and dishonorable.

The scholarly Adam Clarke says on this passage, "Nature certainly teaches us, by bestowing it, that it is proper for women to have long hair; and it is not so with men. The hair of the male rarely grows like that of a female, unless art is used, and even then it bears but a scanty proportion to the former. Hence IT IS TRULY WOMANISH TO HAVE LONG HAIR, AND IT IS A SHAME TO THE MAN WHO AFFECTS IT. (Emphasis

mine-RRT.) In ancient times the people of Achaia, the province in which Corinth stood, and the Greeks in general, were noted for their long hair; and hence called by Homer, in a great variety of places 'the long-haired Greeks'. Long hair was certainly not in repute among the Jews. The Nazarites let their hair grow, but it was as a token of humiliation; and it is possible that Paul had this in view. There were consequently two reasons why the apostle should condemn this practice: (1) Because it was a sign of humiliation; (2) Because it was womanish. After all it is possible that Paul may refer to dressed, frizzled, and curled hair, which shallow and effeminate men might have affected in that time, as they do in this." (Adam Clarke's Commentary, One Volume Edition, p-1110.)

Albert Barnes is one of the finest commentators the religious world has ever known. He says on this passage: "The word nature denotes evidently that sense of propriety which all men have, and which is expressed in any prevailing or universal custom. That which is universal we say is according to nature. It is such as is demanded by the natural sense of fitness among men. . . A few, and only a few, have regarded it as comely for a man to wear his hair long. Aristotle tells us, indeed, that among the Lacedaemonians, freemen wore their hair long. In the time of Homer, also, the Greeks were called by him long-haired Greeks; and some of the Asiatic nations adopted the same custom. But the general habit among men has been different. Among the Hebrews, it was regarded as disgraceful to a man to wear his hair long, except he had a vow as a Nazarite, Numbers 6:1-5; Judges 13:5, 16:17; I Samuel 1:11. Occasionally, for affectation or singularity, the hair was suffered to grow, as was the case with Absalom (2 Samuel 16:26); but the traditional law of the Jews on the subject was strict. The same rule existed among the Greeks; and it was regarded as disgraceful to wear long hair in the time of Aelian. . . It is improper and disgraceful. It is doing that which almost universal custom has said appropriately belongs to the female sex." (Barnes on The New Testament, I Corinthians, pp-207-208.)

The LONDON TIMES once said that John W. McGarvey possessed the finest knowledge of the English Bible of any man on earth. Brother McGarvey said "Instinct should teach us that the head of the woman is more properly covered than that of a man, for nature grants it a greater abundance of hair. In Paul's time the hair of a man, unless he was under some vow, such as that of the Nazarite, was uniformly cut short. Long hair in a man betokened base and lewd effeminacy, and we find those who wore it ridiculed by Juvenal. Since nature gives a woman more covering than man, her will should accord with nature and vice versa. Masculine women and effeminate men are alike objectionable. Let each sex keep its place. And in point of attire it is still disgraceful for men and women to appear in public in each other's garments." (McGarvey and Pendleton on I Corinthians, pp-112-113.)

It is the conviction of this writer that David Lipscomb did more to stem the dangerous tide of digression in the Lord's church here in the south than any other man of his era. The scholarly Lipscomb said on this passage, "While in all nations in the world, women wear long hair, and men short hair, is it nature that suggests it? It does not mean custom. The fact so universal and the declaration of the apostle, seems to settle this. Sometimes nature suggests a custom. A practice prompted by nature becomes a custom, and is said to be from or by nature. How came the custom to be universal among all nations and in all parts of the world, if there is not something in nature to suggest it? (A COMMENTARY ON THE NEW TESTAMENT EPISTLES by David Lipscomb, Edited with additional notes by J. W. Shepherd, First Corinthians, p-168.)

It is sinful for men and boys to violate this passage of scripture. Wrong also exists on the part of parents who meekly cater to such and condone the practice. Men and boys who wish to respect God and honor his word will not violate this passage. We have seen some who profess Christianity that need to make an immediate appearance at the local barber shop. Then they would no longer be in violation of I Corinthians 11:14.

Indicted On Child Neglect

JOHN WADDEY

We are shocked to read of child abuse by parents. Our indignation rises when we see children starved, abused or denied the necessities of life. Yet there is another variety of child abuse widespread in our land. It is more far-reaching in its effects and harm, reaching throughout life into eternity. It also has a ravaging effect on family-stability, society and the nation. I speak of PARENTAL NEGLECT OF THEIR CHILDREN'S SPIRITUAL HEALTH AND DEVELOPMENT.

The Giver of our children says:

1. "Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord," Eph. 6:4.
2. "Train up a child in the way he should go, and even when he is old he will not depart from it," Prov. 22:6.
3. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes," Prov. 13:24.
4. "These words, which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children," Deut. 6:6-7.
5. God said of Abraham, "For I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice," Gen. 18:19.
6. "But if any provideth for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever," I Tim. 5:8. If this be true for failure to provide physical needs, how much more for failure to provide spiritual guidance?

Parents: Do you study the Bible with your children daily? Have you taught them to pray? Are you taking them to the Lord's church regularly? Are you teaching them God's standard for right and wrong? Is your example worthy of their imitation?

If you cannot answer these questions affirmatively, do you not stand convicted of parental negligence? Your children are being denied a basic need for a meaningful life here and in eternity. How do you plead? What do you plan to do?

The Providence Of God No. 2

"Providence" is the "act of providing," or, "God, conceived of, as guiding men through his pre-science, loving care or intervention." Excellent examples of this in the Old Testament, already given, have to do with the cases of Abraham and his offering (Gen. 22); Joseph as a preserver of life in Egypt (Gen. 37-45); the preservation of Moses' life, the line of Judah kept intact to bring the Lord Jesus into the world, and the Babylonian captivity to discipline the Israelites. Now let us examine some examples of this great principle in the New Testament, keeping in mind that the gift of Christ is the greatest show of the providence of God that could be considered. (John 3:16.)



VIRGIL BRADFORD

PHILIP AND THE EUNUCH

"But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and behold, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship, and he--was reading the prophet Isaiah." (Ac. 8:26-38.) The Spirit of the Lord then

(Continued on page 4)

Chalk Up Another Blunder To Liquor

(Continued from page 1)

of enormous blunders go hand in hand. A certain spokesman for the coal industry knows that first hand after his embarrassing speech projected from an inebriated mind. Chalk up another blunder to liquor!

THE PROVIDENCE OF GOD NO. 2

(Continued from page 3)

directed Philip to join himself to the chariot, into which he was invited by the eunuch, and there, ready-made, was a subject of the gospel ready to hear the teaching of God's word. "Philip preached unto him Jesus--and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?" Upon the confession of his faith in Jesus, he was baptized and went on his way rejoicing. Here is an excellent example of the "honest and good heart" into which the gospel was sown, and through this providential contact a soul was saved and added to the church of our Lord. (Ac. 2:47.)

PAUL AND THE MACEDONIANS

The Lord knew that over in Macedonia were men and women who would hear and obey the gospel. Now notice how Paul was guiding to them. He was at this time in Asia Minor and "they went through the region of Phrygia and Galatia, having BEEN FORBIDDEN of the Holy Spirit to speak the word in Asia; and when they were over against Mysia, THEY ASSAYED TO GO INTO BITHYNIA; and the SPIRIT OF JESUS SUFFERED THEM NOT; and passing by Mysia, they came down to Troas." (Ac. 16:6-8.) Here it was that Paul heard the Macedonian call in a vision and as a result the first known converts made there by Paul are named in this story. Did not God know that Lydia was there? And did he not know of a brutal, heathen jailor whose heart would be changed by the power of the gospel? And did he not foresee a great congregation of his people in the city of Philippi? Surely he did! And in all that happened we see the hand of God at work bringing together sinners and preachers for the saving of their souls. Think how many thousands were converted to Christ because the Spirit guided Paul to European soil in which were established churches in Thessalonica, Berea, Athens and Corinth. Did the Almighty have higher regard for them than for men today? I think not, and I am fully persuaded that "if any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak it of myself." (Jn. 7:17.) The honest seeker's heart and efforts, the deep longing of his soul, will find the corresponding message which is "the power of God unto salvation." (Rom. 1:16.)

PAUL AND AQUILA

Could the hand of God been at work in Claudius Caesar when he commanded that all the Jews leave Rome? Was it purely accidental that Aquila and his wife Priscila came to Corinth at the very time the apostle Paul was there? (Ac. 18:1-3.) Do you suppose the Lord knew of the love and fervency of Apollos and that Aquila and Priscila would be able after their conversion to speak the truth in love to him and correct his error regarding baptism? (See Ac. 18:24-28.) These two saints of God have but few verses written about them but they have become some of the great ones of the earth because of their zeal and devotion to God. They had laid down their lives, or were willing to do so, for Paul and the gospel's sake. (Rom. 16:3-5.) What a tragic thing it might have been had not Claudis commanded that all the Jews leave Rome!

RUN-AWAY SLAVE CONVERTED

Onesimus was a run-away slave who came in contact with Paul in Rome. He went there as a lost, sinful man; he left as a child of God. Concerning him Paul wrote to Philemon, "For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved." (Philemon 15.)

GOD STILL CARES

"God resisteth the proud, but giveth grace to the humble.--Humble yourselves therefore under the mighty hand of God--for HE CARETH FOR YOU." (1 Pet. 5:6-7.) "There hath no temptation

taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation MAKE ALSO THE WAY OF ESCAPE, that ye may be able to endure it." (1 Cor. 10:13.) "My son, regard not lightly the chastening of the Lord. Nor faint when thou art reproved of him; For whom the Lord loveth he chaseneth, and scourgeth every son whom he receiveth." (Heb. 12:5-6.) "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, THE LORD IS MY HELPER; I will not fear: what shall man do unto me?" (Heb. 13:5-6.)

And if the providence of God were not a reality what would be the purpose of prayer? Does not prayer change things? Prayer for us is an open door to the throne of God, for the "fervent prayer of a righteous man availeth much in its working." (Jas. 5:16-17.)

WHAT ABOUT IT NOW?

We know that God worked providentially in the cases that have been mentioned heretofore. But what about it NOW? Please remember my statement in a previous article, --"The only way for us to know with certainty that a matter is, or was, a providential act of God, is for the word of God to SAY SO." Recently I asked a certain sister in Bible class, "Do you think it providential that you married such-an-such a brother?" She answered immediately and unhesitatingly, "I sure do." I then asked, "Can you prove it?" and she answered, "No." This good woman was led to Jesus by the man that became her husband, and she therefore holds firmly to the providence of God in the meeting of the brother. So do I, but I have no PROOF to offer, and I do not in any wise believe a miracle was wrought in this matter.

A preacher was once told by a certain member of the church where he had moved, "You are the answer to my prayer." And I have no doubt that God both tries us by local situations and then moves us on to that place where greater things may be done in his service. But I will not be willing to say that God caused some cantankerous brother to make things so unpleasant that the preacher felt he must move. BUT the Lord used Pharaoh to do his will, even a wicked and rebellious man, and I can neither prove nor disprove that certain situations were brought about in a providential way.

Just a short time back some of us visited a man in the hospital. During one of the visits he said, "Since I have been here I have had a lot of time to think, and I want to do whatever is necessary to make things right with God." Thank God that he was sick? Well, hardly, but thank God that since he was sick that he determined to repent and become a Christian thus uniting his family in the Lord and adding to the number and strength of the local church. It, may be that somewhere, somehow, this man will lead some soul to Christ who might never have otherwise heard the truth of the gospel.

"The Mighty God, Omniscient One! His ways I cannot trace.

He reckons every good begun And crowns it with his grace.

Lo! I can see him in his word--I will not doubt or fear;

My steps are ordered of the Lord, His guiding hand is near.

No trial can my spirit break, For God will not forsake;

He will with each temptation make A way for my escape.

The future beckons and I bow--My God removes the care!

Behold, he goes before me now, And will my way prepare.

Chorus: He's here, and there, and ev'ry-where In all the ways I've trod.

I've never passed beyond the sphere Of the providence of God."

Christian Hymns Number Two.

"My Son, My Son!"

(Continued from page 2)

he could pull the right strings to get things done. . . he won the hearts of his people. BUT HE LOST HIS BOY! And there's no "second chance" with a boy.

If your house blows away or burns to the ground you can rebuild it. If your car is wrecked you can replace it. If your business fails you can start over. But if you lost your boy there's a grim, finality to it.

David's grief was deep. No wonder! He knew it was his failure which had sealed the doom of his boy. David had been too busy to be a daddy. . . and he had been immoral. He died in the heart of his boy long before that boy died as an insurrectionist.

Recently I went to a Little League park to watch one of my boys play baseball. The announcer called for the players to stand on the baseline while the flag was raised and the National Anthem played. There they stood. . . a couple of dozen of the finest looking boys you ever saw. And as I looked at them, so straight and still and patriotic, I envisioned them a few years later. I imagined them wearing the uniform of their country. I could hear the numbing sound of battle. . . and I silently wept. It would grieve me beyond words to lose my son in war. But I'd a thousand times rather lose him that way than to lose him in rebellion against me and my God because I had not, by my life, won his confidence and respect.

Let whatever hardships come that must. If necessary, take my house. . . but not my boy. Take my job if you must. . . but not my boy. Take all my possessions if it has come to that. . . but not my boy. Let me keep my boy, straight and strong; faithful and loyal to God. Let me say not with sorrow, but with pride, "My son, my son!"

For Parents

The recent report by the President's Commission on Law Enforcement stated that to prevent crime, "every effort must be made to strengthen the family." Obviously there is wisdom in that recommendation, for we need to get back to the source of the trouble. . . to turn off the faucet instead of trying to mop up all of the water on the kitchen floor. The time has come for:

1. PARENTAL AFFECTION. Aged women are enjoined to teach the younger "to love their children" (Titus 2:4). It is not sufficient to just provide them with a house, food and clothing. We owe them a warm tender attachment. Edmund Burke relates that J. J. Rosseau would not keep his children in his house, but sent them to be brought up in an orphanage; and then remarks that the "bears love their young and lick them into shape, but the bears are not philosophers." It is a tragedy that millions of young people today do not receive from their parents the affection that a mother bear confers upon her cubs.

2. PARENTAL AUTHORITY. When God gave the Ten Commandments to Moses, children were enjoined, "Honor thy father and mother; that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 2:12). Similar statements are made throughout the New Testament. Therefore, wise parents will recognize the authority vested in them by God, and will not relinquish control of their children. Living unrestrained is unfair because a young person's welfare is never secured by removing the bridle and turning him loose in the open field. And even though "discipline is a lost word in the vocabulary of our generation, parents need to practice it.

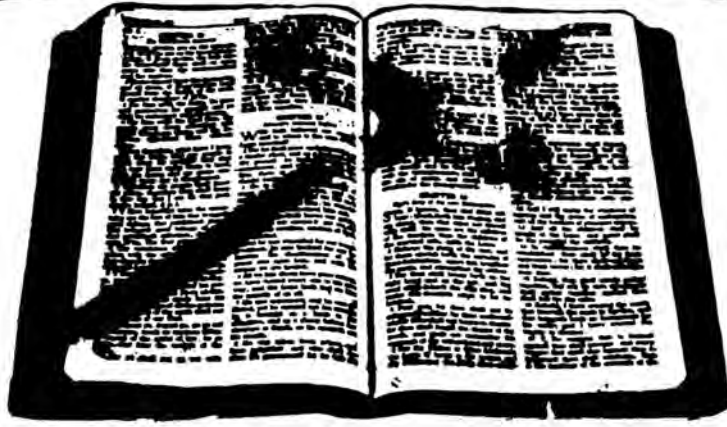
3. PARENTAL NURTURE. Understanding that children are products of their education, Solomon said, "Train up a child in the way he should go; and when he is old he will not depart from it." (Prov. 22:6). But remember, it is impossible to rear upright children with low-down standards among parents. Maybe that is why Josh Billings said, "Train up a child in the way he should go, and walk there yourself, once-in-a-while.

4. PARENTAL COHESIVENESS. Just as surely as it takes two to bring a child into the world, it takes two to properly train that child, oh, that the statement made of Zechariah and Elizabeth could be uttered of every husband and wife: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1:6.)

Building bridges, writing books, and splitting the atom, are not more essential to society or more difficult than the matter of meeting our obligations to our children. Remember, your child deserves the best.

Author Unknown

WORDS of TRUTH



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

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

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God Is A God Of Discipline

A lack of discipline is in evidence every way we turn, on the streets, in the home, in the school room and in the church. The unexamined, undisciplined life is a tragic failure from the beginning. Preachers and elders have often yielded to the course easiest to follow and have opened wide the door to every sort of evil, in some cases to increase the crowds or to guard the



VIRGIL BRADFORD

contribution basket. Whatever the underlying cause of our laxity it needs to be removed and a study made of the teaching of God's word which we claim to follow. (I have recently delivered seven lessons on this subject and they elicited more favorable comment than anything which I have done of recent date. . . said comment due, I believe, to the realization that we have sadly neglected the subject.)

Defining the term "discipline" we find in Webster's New Collegiate Dictionary the following: (a) "Training which corrects, molds, strengthens, or perfects. (b) Punishment, chastisement. (c) Control gained by enforcing obedience or order; orderly conduct: as troops noted for discipline. (d) Rule of system of rules affecting conduct or action. (e) To train in self-control or obedience to given standards. To punish, to chastise."

Discipline may be instructive, preventive, corrective or punitive, the latter being used only when all else has failed to accomplish the desired results. We should first of all take careful notice of the disciplinary nature and work of God. Keep in mind that He makes no mistakes and does nothing through partiality, being not a respecter of persons. (Ac. 10:34-35) In our application of the Scriptures we must be most careful, for we are dealing with immortal souls that may be lost or saved according to what we do and how we go about it. The expression "kick him out of the church" should be completely foreign to a Christian vocabulary. Only God can add one to the church and only God can cut him off. It is our business to save and not destroy, for which cause I beseech you to study with me that we might learn and apply the teaching of the Lord in this matter.

GOD KNOWS THE HEARTS AND THOUGHTS

"And Jehovah 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) God acted, as we shall show hereafter, to purge the world of its evil, and bring forth a renovated earth through a flood of waters. David in many places speaks of the power of God to know our hearts, but his advice and warning to Solomon sets forth the principle in unmistakable terms. "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts." (I Chron. 28:9) If any man thinks to escape the scrutiny of God let him read the 139th Psalm. "O Jehovah, thou hast searched me, and known me.--Thou understandeth my thought afar off--thou art acquainted with all my ways--there is not a word in my tongue, but--thou knowest it altogether.--Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?" And so, the church may not know of secret sins, or it may not act upon that which it does know, but we shall be accountable for our neglect. But whether we fail or act to save a sinning soul, all must stand before God and be judged righteously by Jesus Christ. (Ac. 17:31)

The apostle Peter said, "And God, WHO KNOWETH THE HEART, bare them witness, giving them the Holy Spirit, even as he did unto us." (Ac. 15:8) And the recorder of God's truth in Hebrews wrote, "And there is no creature that is not manifested in his sight: but all things are naked and open before the eyes of him with whom we have to do." (Heb. 4:13)

In view of these things let us remember, not only that God sees and knows the heart of the sinner, but that we also are known to him who will take vengeance upon the FEARFUL. . . in that day when we shall give account for the souls we are losing and not following the teaching of the Lord in an effort to save them. (See Rev. 21:8)

DISCIPLINE IN THE OLD TESTAMENT

Jehovah God instructed Adam not to eat the fruit of a certain tree. (Gen. 2:16-17) That is disciplinary action, but not all of it. He warned Adam,--"In the day that thou eatest thereof thou shalt surely die." That is discipline, but not all of it. According to his promise he punished Adam, driving him out of the garden, which act in itself was an act of mercy toward him. God said, "--Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." (Gen. 3:22)

As already noted, God disciplined the antediluvians. (Gen. 6-8) He warned them through the preaching of Noah. (I Pet. 3:17-20; II Pet. 2:5) And when they failed to repent and turn away from their wickedness the Lord God destroyed them and saved a remnant through whom he brought our Saviour into the world and kept his

promise made in the garden of Eden. (Gen. 3:15)

God "proved" Israel with the manna that he sent, for the stench of their decaying food mingled with their unbelief for which they were afflicted. (Ex. 16:4 ff.) The law of Moses contained more than twenty crimes for which capital punishment was meted out, and cases too numerous to even mention are set forth in the Scriptures adding to the evidence that God is a God of discipline.

Nineveh was warned, "Yet forty days, and Nineveh shall be destroyed." (Jonah 3:4) The people responded positively and favorably to God's warning through the prophet, and "God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not." (Jonah 3:10) Here is a case where good resulted from disciplinary action, and one in which the subjects would have been lost had not this action been taken.

IN THE LORD'S CHURCH, TOO.

The action of the Lord in the New Testament church was no less decisive and positive than in the Old Testament era. Annanias and Saphira played the hypocrite. They lied unto God. The truth of the matter was not generally known, but the apostle Peter knew, and as he questioned Annanias about the matter Annanias fell dead. Three hours later his lying wife corroborated his story, and she too fell down dead, was carried out and buried by her husband. (Ac. 5) What useful purpose did this serve? Here it is:--"And great fear came upon the whole church, and upon all that heard these things" (Ac. 5:11). God disciplined these two to save others who might be tempted to follow them in their hypocrisy and deceit.

WHY DOES GOD DISCIPLINE?

Why did God give Paul a "thorn in the flesh?" (II Cor. 12:7-10) To prevent his over-exaltation and pride from destroying his soul. And why does he discipline us through his word? Why does he command his people to "withdraw yourselves from every brother that walketh disorderly?" The answer is both simple and profound. . . It is because he loves us! "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for WHOM THE LORD LOVETH HE CHASTENETH, and scourgeth every son whom he receiveth." (Heb. 12:5-6) To the Laodeceans he said, "As many as I love, I reprove and chasten: be zealous, therefore, and repent." There are several facets of this neglected subject, but love is the motivating principle of God's discipline, and so must it be with his children. The Lord works to induce self-discipline in us through teaching and instructing us. (II Tim. 3:16-17) But if this fails more stringent means must be used to save our souls. A lack of discipline is a lack of love

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WORDS of TRUTH

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Evidence Of Love

Let us seriously think about love. However, some one is ready to say, "Why think about such a dry theme? Why not consider something important and timely?" Well, love is the most important and timely theme in the whole Bible. It is the very hub of the wheel of the gospel (Jn. 3:16.) Paul declares that love is greater than faith, important as faith is, and that it is more important than hope, and we are also saved by hope (I Cor. 13:13; Rom. 8.)

We must love God with all our hearts, all our souls, all our minds and strength (Mat. 22:37-39; Lk. 10:25-37.) This means we must love God with all the powers of our being—love God supremely and put him first in our hearts and lives.

We must also love Jesus, the Son of God and make a total commitment unto him (I Cor. 16:22.) All mankind should and must love God and His Son, Jesus Christ, our Lord. Christ also loves us, and love so much that he died for us when we were his enemies (Rom. 5:5-12; Col. 1:20-22; II Cor. 5:12-16.) It is no strange thing, therefore, that we should be required to love Jesus in order to be Christians.

WHAT ARE THE EVIDENCES?

But how may we know that we love God? What are the certain and unmistakable evidences of our love for God and for his Son? We cannot know just by our feelings, for feelings are often deceptive. Some of the most wicked and rebellious characters known unto us are deceived in this matter. They will say, "Why, of course, I love God", while right then they are in the depths of sin and shame. As a rule all sinners who believe in God would claim to love him, and so of all backsliders. With their lips they claim to love the Lord. They say they love Jesus, and they claim to be friends of God and friends of Christ. But do they really love him? Are they his friends?

Jesus says, "Ye are my friends if ye do whatsoever I command you" (Jn. 15:14.) Are you keeping the commandments of Jesus? Have you obeyed the gospel of Christ? (I Pet. 4:17; Rom. 10:16.) Are you now keeping the commandments of Jesus? He says, "If ye love me, keep my commandments" (Jn. 14:15). Again, some one may say he loves Jesus but has not gotten around to keeping his commandments. But Jesus again says, "He that hath my commandments, and keepeth them, he it is that loveth me" (Jn. 14:21.) Some one may say "I know I love and I am not even trying to keep his commandments". But this is a deception on your part. Jesus says again, "If a man love me he will keep my words" (Jn. 14:23.) "Well, says one, "I know I am not keeping his commandments, but somehow I know in my heart that I love Jesus." But hear Jesus again, "He that

loveth me not keepeth not my sayings" (Jn. 14:24.)

It follows then, that none love Jesus except those who are faithful Christians and keeping his commandments. Those who refuse to obey the gospel don't love Jesus. Neither do church members who refuse to attend the services of the church. Nor, those who fail to worship as it is written. And no backslider loves Jesus who wants to be restored and forgiven without confessing his sins before the church which knows of his sins of negligence, and wilful refusal to worship and help to build up the church. One of the Lord's commandments is to attend the services of the church (Heb. 10:25; Acts 11:26; I Cor. 14:23.)

Of course, God does not require those physically, or mentally unable to come to do so. But God knows the difference in mere lying-excuses and in real inability to attend. God knows who wants to attend and cannot, and those who do not want to come and worship, and are offering excuses instead of loving obedience. God knows those who are unable to sing, and unable to give, and unable to read the Bible, and those unable to teach others, and those unable to invite and bring others to the services. Yes, and God knows the other crowd, too.

SOME OTHER EVIDENCES

1. We love to think of those we love- and often cherish lovely thoughts about them. It makes us happy to think of them. Does it make you happy to think of God and his Son? Or, are your thoughts of God and Christ a sort of terrifying experience? Do you entertain the thoughts that God is angry with you, and is chalking up all your sins against you, and perhaps just seeking some sort of a pretext to damn you in a devil's hell forever? Do you love to think of God? Do all your thoughts of God make you happy?

2. We also seek to please those who we love. The loving husband seeks to please his wife in all that is right and scriptural (I Cor. 7.) And the wife seeks to thus please her husband. Yes, and all who love God seek to please him. Even Christ did not please himself, but the Father, even to the giving of his life for us (Rom. 15:1-3; Phil. 2:5-11; I Pet. 3:18-21.) Those who love God seek to please the Lord. ("Will the thing please the Lord?" (Mich. 6:6-7.) Are you a member of the church which pleases the Lord, or one seeking to please the people, regardless of the will of God? (Gal. 6:10; Mt. 7:21; I Jn. 2:17.) Jesus came to do the will of the Father, not his own will (Jn. 6:38). He loved his Father. Do we love him? Do we seek above all things to please God? His will is in the New Testament.

3. We are happy to be with those whom we love. It made you happy for the children to come during the holy days, and you enjoyed being with them, for you love them. Do you love to be with the Lord? Jesus said, "He that is not with me is against me" (Mat. 12:30.) God is with us only so long as we abide in his doctrine (II Jn. 9; Mt. 28:20.) Do we love to meet with the Lord in worship? He is never absent from scriptural worship (Mat. 18:20).

4. We love to listen to those whom we love—we like to hear them talk. We do not stop our ears when they want to say something to us, as in the case of sweethearts. They love to hear every word. Do we love to hear God talk? He only talks to us in the Bible (Jn. 3:16; Heb. 1:1-2; Neh. 9:30; II Tim. 3:15-17.) Do we love to read the Bible and to hear God talk? Do we listen?

5. We also love to talk to those whom we love. Do we love to talk to God in prayer? There is no other way for us to talk to him (Eph. 3:14-21; I Thess. 5:17-18.) Are we on speaking terms with God? Do we pray? Often? Do we love God?

6. We have an abiding concern for the things of those whom we love. We are interested in their interests. Are we concerned about the church, and the things of God? Do we care whether or not his gospel is preached unto every creature in the world? Do we love the things of God? Are we interested in his Cause? Do we care whether or not the church grows and prospers? Jesus loved the church (Eph. 5:25; Acts 20:28.) Do we love it? Are we Christ-like?

7. We love those who are loved by one whom we love. Do we love the children of God? John tells us that if we love God who has begotten his children, we will love those also who are begotten of him (I Jn. 5:1-14.) Do we love our

brethren, begotten of God. (Jas. 1:18; I Cor. 4:15). Do we love them enough to wish to be with them in worship? DO WE LOVE GOD? DO WE LOVE JESUS. If not, we are in sin and lost and should be greatly alarmed concerning our lost condition. Remember, love is the greatest thing in the world (I Cor. 13:13.)

Acceptable Worship

EDWIN FRY

"... Offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . By him therefore let us offer the sacrifice of praise to God continually. . . Glory ye in his holy name: let the heart of them rejoice that seek the Lord." (I Pet. 2:5; Heb. 13:15; Psa. 105:3.)

For the New Testament Christian, worshipping the Almighty God is a serious and joyful thing. The true worshipper knows that he and every faithful follower of Christ is taught to worship regularly, acceptably, and happily. (Heb. 10:25; Heb. 10:28-29; Psa. 89:7.) Only worship which is acceptable to God in every respect provides a joy in us that cannot be attained in any other manner. There is a need and a yearning in the heart of man that can be satisfied in no other way. "For he satisfieth the longing soul, and filleth the hungry soul with goodness." (Psa. 107:8.)

There is serious responsibility in New Testament worship, but there is also joy and gladness in such fulfillment of the longings and desires of the human spirit. Each Christian must aspire to grow and mature his endowments and abilities and develop his spiritual skills in the marvelous grace of Christian worship. Divine worship means more to some than others. Satan has filled this world with unholy ideas, ideals and goals, with every form of deceit and deception, all to rend and destroy men's souls. No man can afford to miss the incomprehensible benefits of true worship.

God is a supreme Being, and in order to please him in worship man must offer the very utmost, his very body, mind and soul, in his worship. The hindrances and things which obstruct such worship is astonishing and often bewildering, and especially to those weak in faith. Here is a list of a few of them:

1. MEETING HOUSE. A meeting house which is not conducive to spiritual and suitable worship may involve some great hindrances to true worship. A house that admits too much noise from the outside, one that is too dreary, or too light, too decorative or too drab, too hot or too cold, too stuffy or too drafty, too large or too small, one with bad echoes and poor acoustics, making it impossible to clearly and easily hear the singing, and understand the speakers, or a house with aisles too narrow, whose flooring is too 'noisy, pews or seats too uncomfortable or poorly arranged, whose exits cannot be used without distraction and disturbance—such a house makes true worship more difficult.

2. TOO MANY ERRORS IN THE LEADERSHIP. Of course, no one is perfect, or can always perform without error, but all imperfections should be eliminated from our worship which we can by diligent efforts overcome. Too many prayers are not worded to suit the occasion and needs of the church.

Some times those leading in the service are men improperly dressed, unshaven, shirt collar open, with no tie, with no coat, packet of cigarets displayed from a pocket, or with chewing gum plainly observed in movement of mouth, with long shaggy hair forcing the worshippers to think of a barbership, or the "hippies".

Too many similarities and repetition of certain words and phrases become tradition through the frequency of use. Some things are sometimes said which should go unsaid, and things needed are not said. Sometimes men are appointed to lead who are known to be unholy in life. They visibly represent lack of any real commitment to Christ, and thus detract from true worship. Some of them represent a denial of the faith and exemplify nothing less than outright hypocrisy. Such is a travesty against God and the church. A song leader who hastily starts a song with improper pitch—much too high, or too low, makes it hard for true Christians to engage in true worship. (Eph. 5:19; Col. 3:16; Heb. 13:15.) And it destroys the spirit of true worship for a song director to start a

(Continued on Page 4)

Religion and Emotions

Experimental religion is one of the most discussed topics in religious circles today, and this includes the church of Christ. The New Testament, our guide in all matters religious today, is filled with words and phrases indicating the presence of strong emotion associated with true Christianity. The word "joy" appears more than seventy times. The verb cousin "rejoice" occurs almost as frequently.



R.W. GRAY

"Alleluia," a strong emotional appeal to praise, is found four times in the New Testament and has to do with the songs of the heavenly chorus. These, and similar expressions, suggest strong emotional response to spiritual stimulus. Unconverted Gentiles are described as being "past feeling." They are insensible to honour and shame. Their lack of sensitivity rendered their conversion virtually impossible. (Eph. 4:18, 19.) The gospel is the "good news" of salvation through Christ. It's announcement heralds "glad tidings of great joy" to all who receive it. Obedient souls are filled with "joy unspeakable and full of glory." (I Pet. 1:8.) The souls "pricked" in their hearts at Pentecost were literally "cut to the core of their being" by Peter's words. They were moved with deep emotion by the convicting power of the Holy Ghost speaking through the inspired man. (Acts 2:36, 37, 38.) The preaching of Jesus occasioned much "joy" in Samaria. (Acts 8:8.) The eunuch, upon his obedience to the truth, "went on his way rejoicing." (Acts 8:39.) Much emotion, therefore, attended Bible conversions. The extent of one's emotional response to the gospel is a commentary upon his or her sensitivity to spiritual matters. We agree with those who say, "I would not have a religion that I could not feel!"

ARE MERE FEELINGS RELIABLE?

We have no objection to sincere, genuine emotions. Emotionalism is abused when it is set forth as evidence of one's right relationship with God. It is the abuse and not the use of emotionalism that is dangerous. The stirring of the emotions is a "consequence" rather than an "evidence" of spiritual vitality and sincerity.

The only New Testament reference to one relying upon his "feelings" or inward "thoughts" as evidence of right doing is the account of Saul who "verily thought in himself" that he should do much to hinder the truth. (Acts 26:9.) Saul was convinced in his mind that he was a true follower of God. But his deepest feelings misled him. Merely "feeling" or "thinking" God approves our lives is insufficient. When Saul followed his "feelings" he sinned.

EMOTIONS TO BE CONTROLLED

Some Christians express concern for their own lack of demonstrative emotionalism. This may or may not be a cause for alarm. The fact that some religious people display much emotion does not, in itself, commend the genuineness of their religion. The amount of emotion felt or displayed depends upon a number of factors: (1) The emotional make up of the individual. Some are more inclined toward emotional outbursts than others. Children attend the funeral of their father. One displays much emotion, sheds many tears, cries out to those around. Another of the children will sit in submissive silence. No thinking, discerning person would accuse the silent child of lacking true feelings for the deceased parent. The difference is in the emotional make up of the two children and not in the amount of genuine sorrow "felt." (2) The knowledge of the guilt and consequence of sin has much to do with the amount of "rejoicing" one does upon receiving salvation from sin. Jesus taught that He would be loved most by the one realizing he or she had been forgiven much. (Lk. 7:40-43.) The extent to which one "feels" the burden of sin will determine the amount of relief "felt" when his sins are forgiven. (3) The genuineness of one's faith and confidence in God's promises enters the picture, also. If there is doubt in the heart that Christ's blood will cleanse from

every sin when one obeys Him the amount of "rejoicing" at baptism is greatly reduced.

Emotional excitement in religious services depends upon some of the same factors set forth in the foregoing. Highly emotional religious services attract highly emotional people. This is why some religious sects are filled with excitable, demonstrative people. Their displays indicate their emotional nature. These neither prove nor disprove the genuineness of their convictions.

The excitement generated by the presence of inspired men and women, the gift of tongues, etc. was to be kept under subjection, according to Paul. The excitement of the moment gave no excuse for any sort of antic that was questionable, or that would puzzle the unbeliever. (I Cor. 14:23.) All church meetings were to be conducted in an orderly, decent fashion. (I Cor. 14:33, 40.) The Holy Spirit was not to be held responsible for confusions and unnecessary displays. (I Cor. 14:30-32.)

It would appear that in efforts to show the fallacy of absurd displays characteristic of the emotionally charged sects we have inadvertently discouraged those who wish to give vent to permissible and desirable expressions of genuine emotion. This causes some to view us as an insipid, formal and legalistic group completely void of emotion and deep concern. We desperately need to strike that middle ground that brings warmth and meaning to our worship while we continue to avoid the errors practiced by those who bring shame upon God's name through wild and uncontrolable emotional displays.

In contrast to the aforementioned groups we have attracted those whose emotional make up responds to less frenzied displays. They are made to feel comfortable in our midst. They return to be taught and converted. This is one reason our people evidence little outward emotionalism.

Emotionalism has its place in religion. We need to think more on this subject. Proper teaching and example is needed now before the church is adversely affected by those seeking to lead us into Pentecostalism.

Ecumenical Unity

JOHN WADDEY

Will the Ecumenical Movement succeed? Will there be a real unity among believers?

These efforts for unity will fail because they are based on human wisdom. Men ask, "How can we reconcile our creeds and traditions?" I have yet to see a search for GOD'S THINKING on how we can attain unity.

Present trends give Protestants the chance to become Catholics. What Protestant would think of such? Shall the Baptists give up their name and creed and accept that of the Lutheran? No! It just won't work!

A SOLUTION THAT WILL WORK:

1. Since the Creeds, Names, Traditions and man-made forms of Government stand as obstacles to unity; let them all be cast aside. Then let us build on the firm foundation of God's eternal truth.
2. Let us call ourselves Christians, Acts 11:26. Is there a better name? Everyone can accept this. Let us call our congregations the Churches of God, I Cor. 1:1-3, or Churches of Christ, Rom. 16:16. These names will offend no one.
3. For our Creed, let us take the Bible ONLY. Let each man "speak as the oracles of God", I Pet. 4:11. Let us not go beyond what is written, I Cor. 4:6. Let us hold to the faith that was once for all delivered to the saints, Jude 3. The Scripture will make us complete, furnished completely unto every good work, II Tim. 3:16-17. Can we improve on this?
4. God's plan of Church government is more workable than man's. Christ is the only head, Eph. 1:22. His New Testament is the only rule of authority, Matt. 28:18, John 12:48. There will be no earthly headquarters, for each congregation will be responsible only to Jesus the head. In each local group elders would have the oversight, Acts 20:17, 26-31.
5. Traditions should gladly be laid aside.

Their authority is only that of fallible men. They cannot be pleasing to God. These traditions have made void the commandments of God, Matt. 15:9.

6. The Bible presents a divine prescription for worship: Prayers, I Thess. 5:17, Bible study and preaching, Acts 20:7, singing, Eph. 5:19, and giving, I Cor. 16:2. The Lord's supper was observed weekly as a commemoration of Christ's death, Acts 20:7, Matt. 26:25. About these things there should be no controversy.
7. Terms of membership will pose no problem. People believed the gospel, repented and were baptized for remission of sins. The Lord added them to the church, Acts 2:36-38, 47. The form of baptism would be simple: Bible examples were "buried with Christ in baptism", Rom. 6:4.

Nothing would be made a test of fellowship save faith and a willingness to obey the Lord's plain commands.

This is God's basis for a REAL AND TRUE UNITY in Christ of All believers. Are you willing to follow God's plan? — Beaver Ridge Road, Rt. 20, Knoxville, Tenn. 37921.

"Bearing Our Burdens"

WENDELL WINKLER

Paul says, "For every man shall bear his own burden" (Gal. 6:5). The word "burden" in this text is from a Greek word used in the first century of the pack the soldier carried on the march. Thus, it signifies the individual's burden or responsibility which he, and he alone, is to carry. We must never seek to shift these individual obligations and responsibilities to the shoulders of others. However, we are living in a "tell George to do it" age, when the shifting of duties is quite prevalent.

Many are our personal responsibilities: to provide for and rear our families in the Lord; to seek and save our lost kinsmen, neighbors and friends; to assist the poor; to use our abilities to the glory of God and to the furtherance of His cause; to be faithful in the stewardship of our time and money; to feed our souls daily on the milk and meat of God's word; and to pray without ceasing. Yes, these are burdens — responsibilities — we must bear ourselves, never evading or avoiding them, nor sniffling nor shirking them. We should bear our burdens for the following reasons:

1. We become stronger beneath our burdens. As the athletes become stronger with the lifting of weights, so Christians become stronger by lifting and carrying their individual burdens — responsibilities.
2. Our burdens become bridges. As the little ant carrying a straw and coming to a crevice in the rock, lays the straw across the opening and uses it as a bridge to carry him over, and then picks it up and continues his journey, so we can use our burdens to cross over to much greater heights in the Lord's work. Truly, burdens can be bridges.
3. Beneath our burdens are blessings. A king placed a heavy stone in the highway and hid to see who would remove it. Various men passed, some blaming the king for not keeping the highway clear, and others reacting differently, but all dodging the task of removing it. Finally, a poor peasant rolled the stone away — to find a purse of gold underneath. Beneath our burdens are blessings. Dodge the burden and you will miss the blessing.

In view of these observations, how grateful we are for the command, "For every man shall bear his own burden" (Gal. 6:5).

Yes, the churches of Christ are growing because of their strict adherence to the will of God as expressed in the New Testament — and when and wherever they are showing their faith by their works.

* * * *

Denominationalism and religious divisions could not continue another day if all mankind would give up all human creeds, human religious names, ignore their dreams, feelings and imaginations and return unto the word of God as their only guide.

God Is A God Of Discipline

(Continued from page 1)

or else a lack of the knowledge of God's word. You may determine for yourself in any given case. (Next:—SELF DISCIPLINE)

Acceptable Worship

(Continued from Page 2)

song in a true pitch and then glide downward until he is singing in one pitch and the audience in an entirely different pitch, thus destroying the harmony of the singing. Also the attempt to sing too many songs in a service leaves the church to rush through other items of worship and dampen the spirit of true worship.

Often ushers are not used to the fullest advantage. Fine speeches and edifying talks and prayers which are lacking in power and volume, and cannot be heard and understood are out of order. A man should not be called upon to lead if he will not raise his voice so as to be heard. (Acts 2:14.) Every thing which manifests a lack of thoughtfulness and serious preparation quenches the spirit of true worship. (I Thes. 5:19-25; Eph. 5:18-19.)

3. OMISSIONS AND COMMISSIONS. The presence of empty pews is often an evidence of omission of duty on the part of the members of the church. (Isa. 2:2-3; Acts 5:42.) A wilful failure to be present at the regular services of the church is an omission of duty which is positively wrong. (Heb. 10:25; Jas. 4:17.) Late-comers with their distractions are a hinderance which should be corrected by each member striving to be on time. Also unnecessary strolls in and out of the building during the services is an annoying distraction.

Another thing which dampens the spirit of worship is playing with and entertaining infants and children. And it is not proper for parents or their children to bring toys, crayons, puzzles, games, etc. Instead of worshipping and being renewed thereby, some substitute talking and whispering, laughing together, writing notes to each other, while others may be seen to spend the time gazing around and looking about over the audience, just to see what they can see. Children are sometimes permitted to cry and scream out aloud in the assembly too long without any correction of the matter. When a child disturbs the parents it is sure to be disturbing others as well, and should be carried out, and if it is old enough to walk, it should be properly disciplined, apart from the assembly. Children should be trained to be quiet in worship, and they can soon learn that it is not proper to play with song books, nor to expect to be entertained in the church assembly.

It dampens the true spirit of worship for members to carry an unfriendly face to the place of worship. A miserable and unhappy appearance is very repulsive and drives others away from one who claims to be a Christian. If one is a real Christian in his heart, it should show in his countenance and manner, in his speech and actions. All such irreverence and disturbing distractions should be eliminated to the minimum of possibility.

In isolated cases, some of these hinderances cannot be avoided, or immediately corrected. Wisdom and prudence, patience and tolerance should be exercised in all cases and circumstances where such is needed. One who claims to be a Christian shows a lack of self-control, and a lack of true religion when he is too easily distracted by imperfections in our worship situation.

But this in no way sets aside our responsibility to make the very place of our worship very inviting for a period of worship which strengthens and fortified us against the time when such strength is sure to be needed.

It must be admitted that some members have not yet attained unto any genuine feeling and love for God, such as is experienced by those who have long worshipped God "in Spirit and in truth." (Jn. 4:23-24.) When members reach the point when they can, as it were, lose themselves in worship, and shut the world out and feast with the Lord, they are sure to go on unto perfection. (Heb. 6:1.)

Many of us do not yet understand the difference in formality and real, spiritual worship. Such worship is a masterwork of faith. Each of us must continually grow and improve in our worship, as in all else we do. It is wrong to stand still—we must continually go forward. It is in true

worship that God moulds and makes us over, as Christians. We hope that every member of the church will take advantage of such seasons of refreshing, and promote true worship in all our congregations.

Let us make our worship a great and joyful experience, and let it make us more like Jesus. The fault is with us, and not with true worship itself, if we leave as we came. No worship experience should ever leave us unsatisfied and unhappy. Each act of true worship fills and thrills our souls, charges and surcharges the batteries of our hearts, thus enabling and empowering us for joyful and effective work and service in the church, or kingdom of Christ. Let us strive to create a proper atmosphere for such worship, and then worship God with all our power of faith and might, and with all the love that we can put into acts of praise and adoration, worship and devotion unto God. He is worthy of such earnest and fervent worship and we need the blessings it bestows.—HOLMES, PA.

John Mark: Defection From Duty

John Mark had a GOOD NAME. Seemingly John was his Jewish name and Mark was his Roman appellation. As he associated more among the Gentiles we can trace how the Roman name gradually took precedence over the Jewish. The Messianic Harbinger and the disciple whom Jesus loved had already added much luster to the name John. The opportunity lay before this goodly young man to add his own chapter of luster to the famous name John and carve an additional chapter of worthy fame for the name. Mark. John Mark came from a good home. Excellent Hebrew stock was in his family as can be seen from Mary-his mother, and the famed son of exhortation, Barnabas, also a near kinsman. John Mark had the finest of spiritual association as his early life met and merged briefly with that of Barnabas and Saul. What great opportunities and thrilling adventures lay ahead on that first missionary tour. Little did John Mark realize that this projected journey of which he was a beginning part would be of quickening interest to God's children for thousands of years. John Mark began that important tour with the Spirit directed team of Barnabas and Saul. But alas, he was not destined to help them write the main body and conclusion of that first great missionary journey. He was only around for the preliminary stages of it.

THE DECISION TO DESERT

John Mark FAILED to keep his hands applied to the gospel plow on that historic and epic making tour. He turned back. Luke, the inspired historian, describes the sad separation from the saintly Saul and the benevolent Barnabas in one short verse, "Now when Paul and his company lossed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem" (Acts 13:13). Inspiration, in this chapter, records no excuse or reason for John Mark's departure. Only later do we sense that Paul considered it a serious and unjustified defection. When Paul and Barnabas were planning to make the second missionary tour there developed a sharp difference of opinion as to the feasibility of taking John Mark along. Barnabas determined that he should go. Luke gives Paul's attitude in the following words, "But Paul thought not good to take him with them, who departed from Pamphylia, and went not with them to the work" (Acts 15:38.)

Numerous speculations have been tendered through the centuries as to the why of his exit from the famed missionary team. Some think he feared the numerous dangers which abounded in the Pisidian highland regions which lay immediately ahead in their projected plans of travel. Some think homesickness prompted his defection. Others have guessed (and that is what

they all are) that he preferred to return to Jerusalem and work with Peter. That Peter later referred to Mark as his son has suggested this possibility (I Pet. 5:13). At Perga Luke ceases to refer to the group as Barnabas and Saul and now it is "Paul and his company." Apparently Barnabas has taken a secondary position and Paul comes into his own right as the chief leader. Being a near kinsman of Barnabas has prompted some to speculate that this departure was John Mark's way of showing strong displeasure toward the switch in leadership. We do not know the real why of John Mark's decision to discontinue the journey. When planning the second tour we behold Paul's unbending refusal to include John Mark as sure evidence that he considered the earlier departure as being utterly void of justification (Acts 15:37-41).

THE COST OF HIS DEFECTION

A defection toward duty's demand always causes one to LOSE SOMETHING. It certainly did in John Mark's case. Paul lost confidence in him and Mark did not regain it for many years. It is tragic to conduct ourselves in such fashion as to cause a good man to lose confidence in us. Another's faith in our dedication and dependence is a precious possession. We always lose when we quit a noble work. It cost Mark the supreme satisfaction of completing a noble task which he had earlier begun. It cost him the opportunity of attending Paul and Barnabas throughout the journey. They needed him as an "under rower or assistant" (literal meaning of the Greek term for attendant or minister) at Antioch in Pisidia, Iconium, Lystra and Derbe and on the return trip just as they had used him in evangelizing the island of Cyprus. He did not get to hear Paul's great (and first recorded) sermon at Antioch in Pisidia (Acts 13). He was not around to witness all the great interest evidenced toward the gospel by the Gentiles in this Pisidian center. He missed witnessing the miraculous healings Jehovah permitted Paul and Barnabas to do in central Asia Minor in confirmation of the word. "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands" (Acts 14:3). Observing the healing of the impotent man at Lystra, a cripple all his life, was another missed opportunity. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts 14:8-10.) John Mark was not around to share in the marvelous triumphs of his continued tour nor there to share in the sufferings they endured because they were messengers of the cross. He was not at Paul's side when the stones were hurled by enraged enemies at Lystra nor with the devoted pair as they preached the gospel in Derbe. The thrill of observing the appointment of elders in every city upon their return trip was likewise a missed privilege. "And when they had ordained their elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23.)

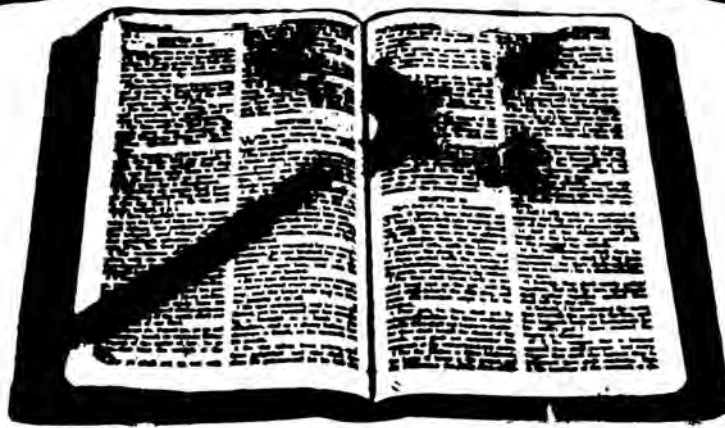
John Mark had been with them when they left Antioch of Syria to begin the journey; he was conspicuously absent when they completed the historic tour and reported to their interested auditors "all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27). Must there not have been raised a question like this, "Where is John Mark? He left here with you both but is now absent." If such a question as that one did appear upon the lips of the Antiochians, was there not a real note of sadness and pain as they probably said something like this, "He left us early in the journey and went not with us to the work?" We truly lose when our faces are turned away from the determined performance of duty's demand. This aspect of John Mark's portrait should aid each of us in developing a greater degree of dependability—a rare characteristic in our irresponsible age.

It is the shame of some church members that they are always showing their ignorance, while others to their greater shame wilfully, and without a blush, show everything.



ROBERT R. TAYLOR JR.

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*

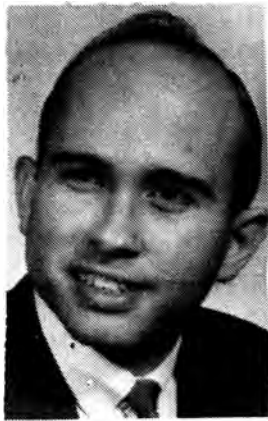
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Drugs a Disease of A Dying Nation

The DRUG CRISIS receives attention in most every issue of the newspaper. I am encouraged by our government's attempts to break the back of the illegal drug business. The amazing thing is the blindness of the many prominent law-makers, jurists and educators, etc. who are pushing for repeal of laws on marijuana.



JOHN WADDEY

Two recent articles document the danger of marijuana. Dr. D. E. Smith, physician at the University of California and head of Haight-Asbury's "free clinic", says, "The hippies first used pills and POT, switched to LSD and other psychedelic drugs and finally hit bottom with heroin." ... "Pep pills and marijuana serve as a 'door opener' to the harder drugs." ... "Any city that tolerates the widespread use of marijuana and pep pills inevitably will face a heroin addiction crisis." SAN FRANCISCO IN DRUG CRISIS, Don Kirkmann, News Sentinel, 1/3/71.

Rather than face this "pot crisis" and do battle to defeat it, many would rather compromise and legalize marijuana. If it is legal they won't have to fight it. Since the above information clearly shows the correlation between marijuana and hard drugs, legalization is in reality license and encouragement to heroin addiction. If marijuana is legalized and becomes as popular and common as beer, on what grounds will we object to those who lobby to legalize LSD and hard drugs?

It seems that one factor in the weak stand on marijuana is that some public leaders have been stung by the young "pot-heads" charge that marijuana is no worse than alcoholic beverages. Realizing this to be true and not willing to give up their vice, these leaders (?) have been forced to bow and compromise on marijuana.

The second enlightening article was carried Jan. 1, 1971 under the headline, LENNON TELLS OF BEATLES' TOUR ORGIES. "Former Beatle, John Lennon says the ... group indulged in sexual 'orgies' on tours and made heavy use of drugs." He described "the group's use of girls, marijuana, LSD and, in his case, heroin." Also he outlined his switch "FROM ALCOHOL TO MARIJUANA". One of his more enlightened statements was, "... I always had more, more pills, more of everything, because I'm more crazy probably."

It is tragic that youngsters around the world

practically worshipped this morally degenerate group. What kind of influence have these hedonists had on the world's youth? One good result of the news release might be, that parents will use this information to reason with their children about the evils of the drug culture and the debilitating effects the music and example of these "smashed" rock groups has on one's life. Parents who allow their children to drift into the hippy role in dress, hygiene, habits, friends, music, etc. are going to see their offspring tainted by this drug monster. The two run like the rails of a train track. We need parents who will be heads of their families and provide moral and spiritual guidance for their youngsters.

How refreshing it was to read of M.G.M.'s

decision to drop all records that were drug oriented in their lyrics and the performers who used drugs. They deserve commendation. Hopefully other recording companies will do the same. If radio stations would refuse to play this corrupting junk and stores refused to sell it, maybe we could gain some ground on the dope problem.

In another era not far removed morally from ours, God said: "My Spirit shall not strive with man for ever." Gen. 6:3. They did not turn from their debauchery; God destroyed them.

"Call No Man Your Father"

Should I call my minister "Father"? Jesus, speaking of religious leaders, said, "And call no one on earth your father; for one is your Father, who is in heaven. . . He who is greatest among you shall be your servant. And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted" Matt. 23:9-12. THE NEW TESTAMENT, OFFICIAL CATHOLIC EDITION.

Bertrand L. Conway says, "Catholics call their priests Father, because the priest is the ordinary minister of Baptism, which gives them the new birth. . . John 3:5". "IT IS ABSURD to interpret our Lord's words literally, for we have a perfect right to call our fathers and teachers by their just title". THE QUESTION BOX, REPLIES TO QUESTIONS RECEIVED ON MISSIONS TO NON-CATHOLICS, Page 310.

Again Jesus says, "But why do you call me 'Lord, Lord' and not practice the things that I say?" Lk. 6:46. If we love Jesus, we will keep his commandments, John 14:15. But he plainly commands us to call no man our father on this earth. To do this reflects our lack of love for Jesus!

All Christians are children of God, Gal. 3:26: all are members of Christ's royal priesthood, I Pet. 2:9; all privileged to offer up spiritual sacrifices acceptable to God through Jesus Christ, I Pet. 2:5; all may confess their sins one to another, and pray one for another, James 5:16. "There is one God, one mediator also between God and men, himself man, Christ Jesus." I Tim. 2:5. Jesus taught his disciples, "Be ye not called Rabbi: for one is your teacher, and all ye are brethren," Matt. 23:8. Thus he struck down once and for all distinctions between Christians. God recognizes no clergy and laity.

What difference does it make if ministers are called father? Hear Jesus, "Whosoever therefore shall break one of these least commandments, and shall teach other men so, shall be called least in the kingdom of heaven." Matt. 5:19. Churches of Christ respect Christ's Word.

Were You There?

JAMES D. BALES

A member of the church who has become involved in the tongues movement heard of the author's book on PAT BOONE AND THE GIFT OF TONGUES. He had not read it, but wrote that he had heard that I was writing a book which denounced "Pat Boone and his experience with the Holy Spirit." There is a difference between denouncing a person and evaluating his arguments and experiences. I raised the question as to whether this person thought that the Spirit had anything to do with his writing the letter. I thought that he was judgmental with reference to a book which he had not read.

This correspondent thought that it was inappropriate for me to write such a book "unless you know from your own experience what Pat is talking about. Were you there?" What shall we say to this type of argument?

FIRST, does one really have to experience what another has experienced in order to know what they are talking about? I am not a Communist, and yet I know what they are talking about. I have studied them and their literature, including their philosophy of life and vocabulary. Joseph Kornfeder, who helped found the Communist Party in the U.S., but later left them, told me that my understanding of how the Communists think was so amazing that one would have thought I had once been in the very heart of the Party. Of course, I have never been a Communist and have good reasons for never being a Communist. It was never my lot to live in Hitler's Germany, and yet I have sufficient understanding of Hitler to know that his way of life was evil.

SECOND, if Pat has actually had these experiences with the Holy Spirit, and if I had to

(Continued on Page 4)

WORDS of TRUTH

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The Law of Expediency

A brother has just handed me a copy of a bulletin of the modern "Anti" movement among us called "THINK". The request was that I reply to some things in this issue.

On page 4, under the heading "NEW EDITOR", Julian R. Snell says, "With this issue of 'THINK' a new editor takes the reins." He says, "Our aim is to cause our readers to



GUS NICHOLS

'think on these things' of truth which shall be presented within its pages." He goes on to say, "Among other things, we propose to deal with principles and issues involved in the current digression among churches of Christ."

Of course he means he is going to try to defend their hobby which has divided the church in some places. One of these "principles" for which they stand is, "It is a sin to take money out of the treasury of the church to buy food for hungry, destitute children, and those who do so will go to hell." (Grider's affirmative in the Grider-Toty Debate) You see, they believe that the church will go to hell if it helps any one but a saint in benevolence. Grider taught this by radio here in Jasper, Alabama, and took the position that the church can't help a home of "any kind", not even a home of needy people in the church: that the church can't give to another "institution," even a Christian home in need, or to another congregation, as that would be the church giving to another institution, and would be a loss of autonomy. (?)

Their boasting makes one "THINK" of Goliath coming out to meet little David. Snell says, "As long as there are men in the church who are bent upon following human wisdom rather than divine and churches are determined to follow, there shall be a great need for teaching via these pages. He says we are determined that "they shall not pass." He says, "Every false teaching and teach her known to us will be identified as we strive by the grace of God to encourage a return to the "old paths".

Please note in the above that he condemns the use of "human wisdom" in religion. Then on page one he says, of the scriptures, II Tim. 3:16-17, "They identify every good work AND TELL HOW GOD WANTS THAT WORK DONE" (Capitals mine G.N.). He is following Yater Tant who argued here on radio that God not only tells us what to do, but also tells us how to do it. In his book on these issues Herbert Winkler quotes approvingly from James A. Allen as follows, "Something has gone wrong when brethren begin to say that God has commanded us to do something but has not revealed to us how to do it, and that, therefore, we may do it any way our wisdom dictates." (Congregational cooperation of

churches of Christ" by "Herbert E. Winkler", page 22a.) Again he says, "There is no 'realm of opinion' in the service of God. It is all 'the realm of faith', or it is sin" (Page 22b). Again he says, "To say 'that God has commanded us to do something but has not told us how to do it' is to say that the word of God is not all-sufficient, and that it does not thoroughly and completely furnish to every good work, but that there are gaps in it in which we must depend on our own judgment or wisdom for guidance. It is a terrible impeachment of God's word. It is to say that God's word is inadequate and that it does not cover everything" (Page 22c). This helps us to know what Snell meant by his statement that the scriptures, "identify every good work and tell how God wants that work done" ("THINK"—page one).

But, let us hear him deny this on page three. He denies that expediency can be called a law at all, and then says, "(1) Assembly is authorized, the meeting house is expedient." Remember he here says the "assembly is authorized", but of course, he means the meeting house is not — is not "authorized." He says it is only an "expedient" and is not "authorized", as is the "assembly". Then they will take money out of the treasury of the church by the thousands of dollars to build meeting houses when God had not "authorized" the house in the first place, according to Snell. He says it is an "expedient", and says in the same article, and on the same page, "The law of expediency is invoked. If it can be called a law at all, it is a human law altogether, it is not divine" ("THINK"—page three).

But if the meeting house is an "expediency" and is not a law divine, but a human law, and they spend church money on the meeting house, then they are spending church money for that which is not "authorized" and is not in divine law, but is in a human law, and he endorses all this! For all these radicals believe in the church owning a meeting house built with its own money, out of its treasury. But they say that same church would "go to hell" if it were to take money out of its treasury to buy food "for hungry destitute children," and then claim to be trying to correct the brotherhood, and to keep brethren from doing things left to human judgment in the best way they can. He calls them "digressives". Then they will turn right around and spend thousands of dollars on a meeting house, out of the church treasury, and tell us the house was not "authorized"!

The facts are, the meeting house is authorized by the generic command to "assemble" which is a specific command, as to the thing to be done, but is generic, as to how to do it. It is a necessary inference, that when God told us to "assemble", (Heb. 10:25), and did not tell us where to assemble, he left the place to our choice, and then regulated the matter by teaching us to do all things in an expedient manner (I Cor. 6:12; 10:23).

But if the brother were right, which he is not, then it would follow that the meeting house is a way of doing something which "WAY" God did not command, but only authorized. So some things are "authorized" which are not commanded. The meeting house is authorized, but it is not commanded. If the meeting house were commanded, then all churches would have to build meeting houses to be obedient to Christ. But, as far as we know, no New Testament church ever owned a meeting house. A church can be a true church of Christ and never own a meeting house. But it can also be one and own such a house. The command to "assemble" authorizes, not only the assembly, which is a specific command, but as a generic command it "authorizes" any decent and orderly place which we may choose. A generic command is one which gives us the liberty of option, or choice, in carrying out a specific command.

But again, Snell says, "(2) Teaching is authorized, arrangement in classes is expedient" (THINK — page three). Here is the same blunder in principle, as his "No. one". If the classes are not "authorized" then he is already defeated in debate with an "Anti-Sunday School" brother before it begins, for he admits that there is no "authority" for the classes, and that he does not abide in the authority of Christ. Brother Snell ought to "THINK".

Again, he has the same problem about money as in the case of the meeting house. If the average

large church has "classes", which Snell says are not "authorized", it will have to spend thousands of dollars out of its treasury for "CLASS ROOMS" for the classes, and all of this money spent, according to "Anti-ism", to do that which is not "authorized". How can a preacher plead with a church to spend its money for what he assures them is not authorized in the scriptures? If he tells them the rooms and the house are only "expedients", which are "not authorized", as is the assembly and the teaching, according to him, is he not leading them away from the authority of Christ, and into human wisdom, which he elsewhere condemns and claims there is no place for it in religion?

But again he says, "(3) Giving is authorized, collection baskets are expedient." Brother Snell, the command to do a thing in religion also AUTHORIZES whatever it takes to do the thing commanded in an expedient manner. Instead of expediency not being a part of the law, it is a part thereof. The law is broader in its scope than the expediency (I Cor. 11; Rom. 14:15). The law takes in all foods, more kinds than expediency will let us eat. There is a choice or option and liberty granted unto us.

Snell says, "(4) Baptism is authorized, the baptistry is expedient" (page three). The baptistry is not an essential as though specifically commanded, but it is authorized by the generic command to baptize (Acts 10:48; Acts 2:38). One can't baptize without the use of a place, but any certain place is a matter of option or choice. It does not have to be any certain, and exclusive kind of a place. God left it as a matter of human wisdom, the thing Snell condemns, and then turns around and accepts it as human wisdom when he says it is not authorized, as is the baptism itself.

He says, "(5) Singing is authorized, hymn books are expedient" (page three). Yes, but it is a wise provision that they are not commanded, as is the singing, for if they had been thus specified, we could not sing unless we obtained some song books; but as it is, being authorized by generic law, the use of the books is optional, and a matter of judgment on our part. However, the authority to do a thing does not authorize ways and means of doing SOME OTHER THING NOT AUTHORIZED! The "THING" to be done must always be authorized by SPECIFIC LAW. And the "WAY" to do things must be authorized by GENERIC LAW, or else God SPECIFIES THE WAY AND METHOD of doing what is done.

He brings up the command to "sing", and correctly argues that this command does not authorize the use of instrumental music in worship. Of course not, for "playing" is NO METHOD OF SINGING, but is a way of doing what is not authorized at all, either by specific command, nor generic law. When one is "playing" the thing done is not "singing". The instrument called an organ is a means of doing what is not authorized in the New Testament. The song book aids us to sing, to do what is commanded, while the organ aids them to play — to do what is not commanded. If the thing being done is not authorized, NO WAY TO DO IT CAN BE SCRIPTURAL!

He speaks of some who argue that the law of expediency puts the colleges into the church budgets. Well, the church can scripturally support the teaching of the Bible in our colleges, but teaching the sciences and arts, is not the mission of the church; neither are the sports, cost of gymnasium, tennis court, etc. a work of the church. So, it is neither the work of the church to build nor operate colleges AS SUCH. But Paul taught in a school, and if the church, or churches, did not support him while he taught the word of God in a school, they could have done so (Acts 19:9-10). For the church is the pillar and ground of the truth — God's word (I Tim. 3:15). But the church is not the pillar and ground of Math, the arts and sciences.

Snell speaks of churches pooling their funds, a thing I do not know of among us, and seems to conclude that one church can't contribute unto another church in need, as some churches did in New Testament times. He says, "There is no record of churches pooling resources in the New Testament" (page two). No, but churches did send funds to other churches in need (Acts 11:27-30; I Cor. 16:1-3; Rom. 15:25-31; II Cor. 8:1-5; II Cor. (Continued on page 4)

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, JANUARY 22, 1971

Greetings from East Africa,

As this month marks one year's work in East Africa, it is now time for us to review and assess the events that have filled this last year. As we look over the past 12 months since our arrival we are happy to see the results of our work. As you recall, after we arrived in Africa we spent our first months in Swahili language study. As a result of this study both Charlotte and I are able to teach in this language. I have also prepared several tracts in Swahili. This knowledge aids us very much in our work as some of the people we must deal with speak no English. This is mainly true of the women who are often without any formal education. We still plan further study and improvement in this language as we wish to expand this part of our work.



BERKELEY HACKETT

This year has seen growth in the church and this is our primary concern. The church is in its infancy here in Kenya, so things are necessarily small, but our growth is encouraging and we look forward to a bright future. To this date there are six congregations of the Lord's Body in Nairobi. Three of these are new this year, so you see progress is being felt. Of course we have not been without our share of problems, but so far they have all been small and easily solved. We are now looking forward to the New Year with anticipation of greater results than in the year just passed.

In Eastleigh we are soon to start a Sunday afternoon training school. This will run for about 2-2½ hours each Sunday and will be primarily designed for Christians who have an interest in preaching and teaching. We plan to start this school in February if all our arrangements can be completed.

We are beginning to meet with a new congregation in the Eastern part of the city. This is the section of the city where I shall be doing most of my work. In this way I hope to do a better work. Unfortunately, as the situation stands now none of us are really able to concentrate on one area as we might wish. At the same time we realize that there is a danger of spreading oneself 'too thin' so we must use good judgment in choosing our areas of work. The new congregation is in an area called UHURU, meaning freedom. It is a place of better than average dwellings, meaning by American standards 'fair', and most of the people have jobs and education. We will use English with this congregation.

A lot of our work slowed down during the month of December. This is because of the Christmas holidays. Here in Nairobi during this month there is a mass exodus out to the bush to the people's home areas. One finds that these people have a very strong attachment to their ancestral homes so that when they have an opportunity they go back to the tribal areas. Thus during the month of December we missed many of our most faithful members for this reason. By this time they are now returned to their Nairobi jobs and we are settled in the 'groove' again.

During the month of December the missionaries here thought it would be good if we would have a time when we could meet for fellowship and talk over mutual plans and problems in an effort to aid and strengthen one another. This meeting was set for the week-end of December 5th at a place about 20 miles out of Nairobi where we could rent facilities. We found that this period spent in fellowship and prayer was most rewarding and decided that we should plan to have another next year. Some of us working here are separated by hundreds of miles. We men get to see one another

much more than our families get together, since we sometimes meet in the process of travel. On the mission field one must sometimes learn to get along without much of the fellowship and encouragement one receives in America.

We wish to thank all of those who have stood by us so faithfully in the support of this work in 1970. When we left America last January we had enough people and congregations who had pledged support for the work to allow us to continue for the 3½ years we plan to spend for our first term on the mission field. Since that time some have not been able to keep up this support, yet others have come to the aid of this work. We also wish to thank the Elders of the Sixth Avenue Church in Jasper, Alabama, especially brothers Wayne Primm and Don Lackey, who handle the financial matters

and Sister Mary Frances Myers, who handles much of the correspondence for us.

A SPECIAL NEED

From time to time there arises some special need that we are unable to meet here in Africa. At this time we are in need of film strips, slides or any other ADULT visual Bible teaching material. We could order this material new and no doubt will order some later on, yet we thought that somewhere there must be some material along this line that has been used in the past, but is not in use now. If there are those who would like to donate this type of thing for the work here, we would gladly pay postage. Write us and let us know what you have and we'll make arrangements to have it sent to Kenya.

The Hacketts



During our meeting in December, this is Brother Ted Ogle addressing the group.

Expenses for the Month of December

Salary	\$ 600.00
House and utilities	182.00
Land Rover Payment	150.00
Printing	34.00
Postage	10.00
Auto Expenses	37.00

Total \$1013.00

Received via Sixth Avenue

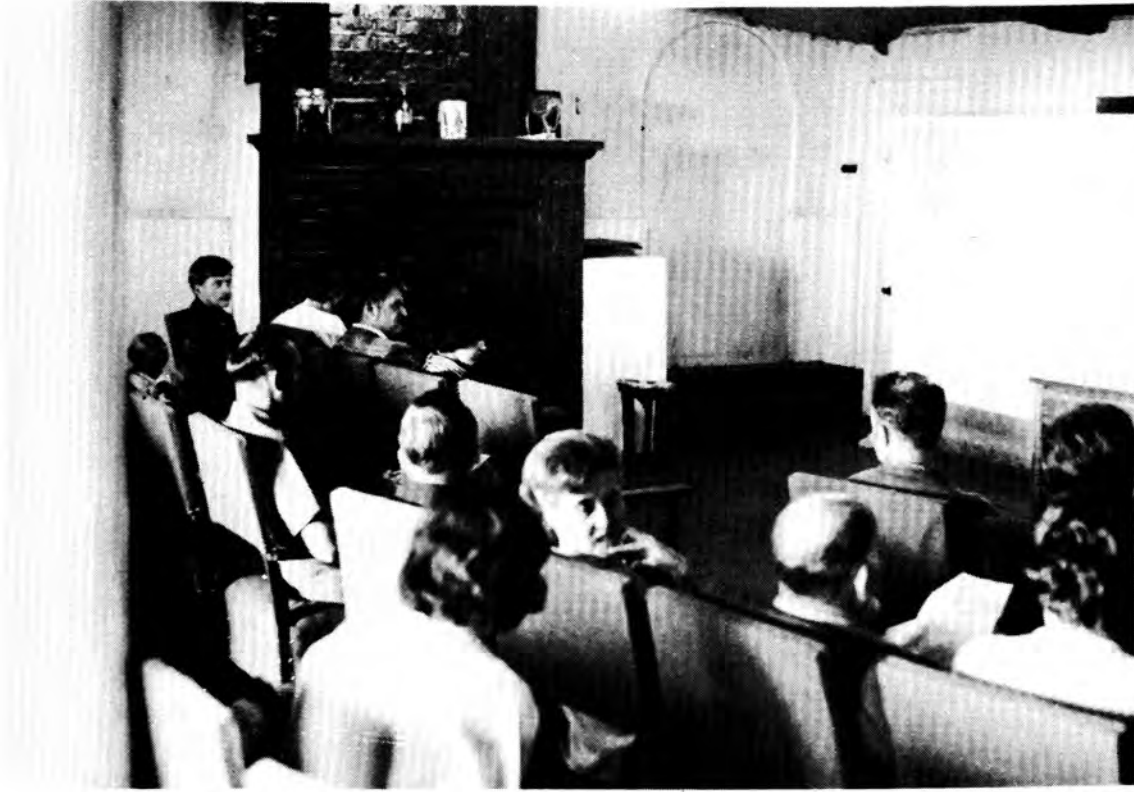
Church of Christ, Jasper, Ala. \$1000.00

Contributions

Roscoe Kirkpatrick	\$ 10.00
Max Barker	40.00
S. G. Barker	10.00
Farley Geddie	5.00
Richard Mauldin	10.00
T. H. McDow	10.00
Bruce Odom	5.00
Mrs. Roy Ott Jr.	5.00
Nolia Shipp	5.00
J. E. Terry	5.00
Mrs. Corda Webb	5.00

Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cordova Church of Christ	25.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Hoover Church of Christ	200.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
White House Church of Christ	25.00
Zion Church of Christ	15.00

Total \$1075.00



A picture of most of most of the group during retreat we held in December.



There are a number of religious groups like the one pictured. They can be seen marching down the streets on Sunday singing, dancing, drumming and chanting. They call themselves "Christians", yet often they are more concerned with their marching and dancing than with preaching Christ.

Self-Discipline

Since God is a God of discipline it is not surprising that we should be taught self-discipline by the One who seeks to "train, correct, mold, strengthen, and perfect us." And let us remember that the motivating force in all discipline should be love. There may be many instances of discipline without love such as that found in the Armed Forces, in a home, or in a business, but among Christians there can never be genuine love without discipline. The ideal situation is for each man, woman and child to discipline himself according to the word of God. This would greatly ease the burden upon the elders of the church since they as leaders are responsible for the disciplinary work of the church. Obedience to the Lord must always be voluntary. It cannot be forced. So whether we are engaged in self-discipline or in that which is exercised toward others, there must always be the goal of the salvation of souls, for the Lord is the "author of eternal salvation unto all them that obey him." (Heb. 5:9)



VIRGIL BRADFORD

SOME INSPIRING EXAMPLES

Demosthenes became one of the world's greatest orators through self-discipline. It is said that he stood with gravel in his mouth and spoke to the incoming waves of the ocean until he finally overcame a serious speech defect. In this manner he overcame a handicap which never could have been accomplished without his own personal effort in the matter.

Reported in Insta-Matic-Facts, Q-1-9, there is an interesting account as follows: "St. Francis of Assisi, hoeing in his garden, was asked what he would do if he were suddenly to learn that he was to die at sunset that day. He said: 'I would finish hoeing my garden.'" And Walter Raleigh reportedly said, "When I have anything to do, I go do it." Glen Cunningham was severely burned when a child but through his dogged efforts in self-discipline he became in his day the world's fastest runner. Polycarp walked to the stake and gave his life without protest or bitterness knowing that the Lord whom he had served would not forsake him. This was in 155 A.D.

DISCIPLINE OR SELF-COMMANDED

Every person who considers himself a Christian should give attention to these scriptures for self-improvement, for the general welfare of the church, and to stand approved in the sight of God.

"Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge SELF-CONTROL--" (II Pet. 1:5) "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine eye? Thou hypocrite, cast out FIRST the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:3-5). From the writing of Paul we are challenged in this matter by this familiar quotation: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12:1-2)

In reference to the Lord's Supper particularly, and conduct generally, the apostle Paul said, "But let a man PROVE HIMSELF, and so let him eat of the bread, and drink of the cup--if we discerned ourselves, we should not be judged." (I Cor. 11:28, 30) In his second Corinthian epistle he admonishes, "Try your own selves, whether ye be in the faith; prove your own selves." (II Cor. 13:5)

The Lord knew that which he commanded to be a perpetual problem with his people and with the

world when He wrote, "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." And then again, "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all things put on love, which is the bond of perfectness." (Col. 3:5-14)

These things are not easy, but are absolutely essential to Christian living. But, after all, whoever said that it was always easy to do right, anyway? We must do what we can to improve our own lives and them, as someone has said, "When we do what we can, God will do what we can't."

GIVE ATTENTION TO SMALL THINGS

Big things are made up of many little things. The world is a mass of atoms holding together to make the whole. Likewise, the Christian life is embellished by the little things that we do and is made infinitely better by the things we refuse to do. We must bring ourselves into subjection to the will of Christ or be unprofitable to his cause and a source of grief to those who have the oversight of the church. What coach ever allowed an athletic team to engage in smoking, drinking, and such like? And if self-control in this area is vital to the smooth operation of an athletic group, how much more important is it for those who constitute the temple of God to keep their minds and bodies pure and clean? And as to the discipline of our bodies, and the importance thereof, remember that a man endowed by the Holy Spirit, and an instrument through which the will of God was made known said, "I buffet my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected." (I Cor. 9:27)

Let us do some things, and let us refuse other things, just because it is right to do so. We must overcome the temptation to lie and cheat. We must refuse association with certain disreputable characters, lewd men and women, those who would have us conform ourselves to the world and destroy our souls. Our boys and girls need to be taught by precept and example the virtue of honesty and integrity. Older ones might set an example in switching the TV from those things that are mind and soul polluting and turn to something more wholesome, or if necessary do as I recently heard of one man doing---just take a gun and shoot the thing to pieces. Just here try the application of this scripture from Isaiah the prophet: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing the blood, and SHUTTETH HIS EYES FROM LOOKING UPON EVIL---his bread shall be given him; his waters shall be sure." (Isa. 33:15-16)

Self-discipline would lead some to confess a wrong and correct it if possible. It would lead some to read the Bible, love their neighbors, and take them to worship. Such self-control and self-discipline will help us all to live more fruitful and happier lives; will ease the burden of the bishops of the church and give us an inheritance among those who are sanctified in Christ Jesus.

But all are not willing to discipline themselves; hence, individuals and the church as a whole have a great obligation upon them in this matter. Discipline is instructive, preventive, corrective, and, or, punitive. The purpose of discipline must be understood if the church is ever to arise to this challenge and correct one of the greatest items of neglect among us. (See next article)

Some who cannot work miracles can make mountains out of molehills - by throwing dirt.

A man who is always telling others what he thinks should be very careful what he thinks.

Women who take pride in showing off should give all diligence to have something more important to display than their bodies.

The bad thing about slander is that it is too much like throwing mud - some of it will stick!

John Mark An Excellent Beginning

The writer vividly recalls listening to the late beloved Frank Van Dyke give a masterful chapel address at Freed-Hardeman College in which he eloquently portrayed Luke, John Mark and Demas as representative of three different attitudes. Luke remained faithful throughout his life. John Mark began well, turned back for a period of time and later was restored to usefulness in the Master's work. Demas is thrice mentioned in the inspired canon. Twice he is listed among Paul's fellow-laborers. (Col. 4:14; Philemon 24.) The last chronological mention of Demas places him in the unenviable role of being a Christian deserter and a lover of this present world. (2 Tim. 4:10.) It is about the second of this trio of New Testament characters that we propose to write a few articles.



ROBERT R. TAYLOR JR.

John Mark is such an interesting character because he is so true to life. Inspiration to return from failure to usefulness is graphically portrayed and abundantly supplied within his Christian pilgrimage. From him multitudes have developed the determination to make good after a serious defection in their spiritual past. God's Spirit knew that future generations of Christians could receive immeasurable profit from his spiritual portrait and thus left it interestingly inscribed upon the sacred pages of Holy Writ. A total of ten verses in five New Testament books mentions him by name. (1) "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." (Acts 12:12.) (2) "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark." (Acts 12:25.) (3) "And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister." (Acts 13:5.) (4) "Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem." (Acts 13:13.) (5) "And Barnabas determined to take with them John, whose surname was Mark." (Acts 15:37.) (6) "And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus." (Acts 15:39.) (7) "Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)" (Col. 4:10.) (8) "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry." (2 Tim. 4:11.) (9) "Marcus, Aristarchus, Demas, Lucas, my fellow labourers." (Philemon 24.) (10) "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son." (I Pet. 5:13.) Into the ink of these few verses we dip our pen for the sketching of this intensely interesting personality for this and three subsequent articles.

HIS HOME BACKGROUND

John Mark came from a GOOD HOME. Inspiration's first glimpse of him is in connection with Peter's imprisonment by Herod Agrippa I in Jerusalem and his subsequent release by the Lord's angel at night. (Acts 12.) Peter chose the home of Mary and John Mark where many were gathered together praying as the location of his first visit that night. (Acts 12:12.) Something of John Mark's home background can be projected from this verse. Mary, his mother, had a home spacious enough to accommodate a multitude of concerned disciples. This home must have possessed a reputation from prayer because it was here that several praying disciples were assembled. Here was a home that believed in prayer meetings and even

(Continued on page 4)

WERE YOU THERE?

(Continued from page 1)

have these experiences in order to know what Pat is talking about, it would mean that I would have to have the Spirit in a miraculous manner in order to understand these things. Of course, if I had such actual experiences and they were of the Spirit, I would not oppose them. In effect, he was saying you cannot evaluate them unless you have them, and if you have them you will agree with them.

THIRD, does one have to have the experiences of an apostle, or a false teacher, in order to detect and oppose false apostles and false teaching? (I John 4:1-2; Rev. 2:2; 2 Cor. 11:13-14.) A Mormon told me that he had died, and God had sent him back to this world to preach Mormonism. Did I have to have his experiences in order to evaluate them? Was I there when he underwent the experience? No, but I was in a position to evaluate the experience. A man once wrote me and told me that he was the Messiah. I knew he was wrong, even though I had not had his experiences. Furthermore, I was not there. But I still knew he was wrong.

FOURTH, I do not argue with people as to whether they have had some sort of experience. I want to know what was said to them, what they teach, what was done, and what they are able to do. It is one thing to have an experience, and it is another thing rightly to interpret the experience. Pat has had some experiences, but I am convinced the evidence shows that he has misinterpreted the experiences.

FIFTH, I have had the experience of speaking in non-English sounds which no one understands. I did this regularly as a baby. Furthermore, after starting this reply I stopped and uttered some non-English sounds which sounded a lot better to me than some of the "tongues" which I have heard. My critic was not there when I did it. How could he say whether it was of the Spirit or not, if he stayed with his own statements quoted above.

SIXTH, if he stayed with his own logic, he could not say that my book was wrong. Since he had not had my experiences, how can he know that I am wrong about Pat's experiences?

THE LAW OF EXPEDIENCY

(Continued from page 2)

9:12-13).

Then he says, "Elders can scripturally oversee the resources of the local church" (page two). Yes, and elders receiving funds from another church greater value today to this writer, if it were possible, than all the gold stored in Fort Knox.

11:29-30; I Cor. 16:1-5; II Cor. 8:1-5; Rom. 15:25-31. So, it is Snell vs. the Bible. But then, he says, "Elders can scripturally oversee the resources of the local church and cannot use them in any way they see fit."

WAY NOT AUTHORIZED BY THE SCRIPTURES (Page two) (capitals mine G.N.). Note that he says the church can't spend church money in any way not authorized by the scriptures. But, remember he said the meeting house is not "authorized" by the scriptures, but literally means "an under-rower". John actually only the assembly is "authorized", and the meeting house is only an "expedient", and said recognizing them as his superiors as the the Greek expedient is something not in the law, or is not term implies. Would you not think it a great honor lawful. Now, how can the elders spend church money only in a way "authorized" in the scriptures, and spend it in building a meeting house which he says is not authorized by the scriptures?

I do wish these brethren would come back to the truth and stand with us where they once stood for the whole truth rightly divided. May God speed the day.

JOHN MARK:

AN EXCELLENT BEGINNING

(Continued from page 3)

at night! Some of our brethren today do not even believe in prayer meetings at the local meeting house at night and it is not likely that many of this class do much praying at home. Visit many of our modern homes now and one would find the family engaged in almost anything rather than kneeling in prayer and drawing near the heavenly throne of grace in the sweet hour of holy communion with the gracious Father. This first century home must

have been well known for its kind and gracious extension of Christian hospitality for it was Peter's first choice of where to go after his prison release. We need a full brotherhood of fathers and mothers like Mary-parents who welcome gospel preachers into their midst, where disciples will find the proper climate for prayer and where Christ's Cause is of uppermost concern. We cannot believe this was the first time Peter had been guest in this home. He was so well known in that Jerusalem household that even the maid Rhoda quickly recognized his voice even before she later observed his familiar figure. (Acts 12:13-14.) Who knows but that in one of these previous visits Peter had become the spiritual father of John Mark by leading him to the Lord Jesus Christ. (I Pet. 5:13.) There are young people today that gospel preachers might have a profound influence upon if only we were welcome in their homes. Frequently we run up against a stone wall when we try to influence for righteousness youngsters whose parents have despised preachers and elders through the years. Some of the richest memories of the writer's childhood are connected with great gospel preachers visiting in our home. They were heroes of faith in our household.

These foregoing characteristics belonged to the home that produced John Mark. He came from strong spiritual stock. Such is absolutely imperative if the coming generations are going to experience spiritually minded men being reared for leadership of tomorrow's church. Good homes today are the training centers for tomorrow's preachers, elders, deacons, song directors, Christian college teachers and administrators, Bible class instructors and that noble host of personal soul winners who will take the Christian message of redemption from house to house and from nation to nation.

NOBILITY OF COMPANIONSHIP

John Mark enjoyed the **FINEST OF SPIRITUAL COMPANIONSHIP**. He was privileged to be in the company of his noted kinsman—the persuasive Barnabas and Saul who would ultimately become the towering Gentile apostle and the militant missionary of unequalled fame. What noble men with whom to be in constant Christian communion! Luke informs us that when Barnabas and Saul fulfilled their benevolent mission of bringing Antiochian aid to Jerusalem, they returned to the great Syrian metropolis with John Mark. (Acts 12:25.) Imagine traveling the three hundred miles from Jerusalem to Antioch in association with such spiritual giants as the brilliant Barnabas and the princely Paul. What an education in and of itself. Such would be of far greater value today to this writer, if it were possible, than all the gold stored in Fort Knox.

From Antioch the Spirit issued directions for Barnabas and Saul to depart on what we familiarly designate the first missionary journey. John Mark of the local church and cannot use them in any way they see fit. Luke says, "And when they were at Salamis, they proclaimed the word of God in the synagogue of the Jews: and they had also John as their attendant. (Acts 13:5 ASV.) To describe John Mark's work Luke uses a term in the Greek which literally means "an under-rower". John actually and personally attended upon Barnabas and Saul and recognized them as his superiors as the the Greek term implies. Would you not think it a great honor to attend personally to such great and godly men as Barnabas and Saul who were going forth to take the Bread of Life to the hearts of those who knew nothing but heathen darkness? This was a rare privilege indeed for this young man from Jerusalem.

Governor Felix trembled when Paul preached to him about righteousness, temperance, (or self-control) and the judgment to come. (Acts 24:24-25.) Instead of taking hold of God's gospel lifeline, and being saved, the governor said, "Go thy way for this time, when I have a more convenient season, I will call for thee." Yes, he was waiting for a "convenient" season. We must be controlled by faith, or conviction, and not by convenience. No doubt, Felix is in perdition this moment, and has been for two thousand years, and will remain there forever and for ever because he had no conviction, and majored in conveniences. A man with conviction obeys God whether or not it is convenient.

Visions?

JAMES D. BALES

Pentecostals are not the only ones who get worked up and think they see something. Lit-sen Chang, who was for decades a Buddhist but who turned from it, wrote that: "Most experiences of mystical consciousness have come after spartan prayers, fasting, and mortification of the flesh. . . Now, we are told that through the use of LSD and other psychedelic drugs it is possible to produce the same experiences. Physicians have long suspected that the visions of religious mystics were the result of some change in body chemistry brought on by self-hypnosis, pain, breath-control or intense hunger." (ZEN-EXISTENTIALISM, Nutley, New Jersey: Presbyterian and Reform Publishing Co., 1969, p. 13.)

In some cases individuals work themselves into such a state that they have all sorts of unusual sensations, or may suddenly feel transported and released into a higher level of life. This happens to Buddhists as well as to some followers of Christ who become deceived. Toda was a leading figure in Nichiren Shoshu, the most militant sect of Buddhism in Japan. "Early in 1944, Toda began changing the DAIMOKU—that is, the sacred phrase 'Nam-myoho Renge-kyo'—more than ten thousand times a day. After two million repetitions, an 'extremely strange sensation' seized him, and 'a world which I could never see before unfolded itself in front of me.' His body shaking with ecstatic joy, Toda stood in his cell and shouted to 'all Buddhas, all bodhisattvas, and all common men of the world' that he had now found, at the age of forty-five, 'the true meaning of life' " (Kiyooki Murata, Japan's New Buddhism, New York: Walker-Weatherhill, 1969, p. 89). "Nammyoho Renge-kyo" means Devotion to the Lotus Sutra. (51).

Some Things To Think About

No man is too proud until he refuses to bow to God, and no one is too humble until he thinks he is a "grasshopper", and that he is too little to do the great things which God has commanded, and stands ready to help us do.

The Athiest rejects the Bible because of its mysteries. But his own theory that the world rose up out of nothing and that life and all things just happened, involves more mysteries than Bible religion.

The basic and major sin of world religions today is in the infidel contention that the Bible actually teaches all the contradictory doctrines of the hundreds of differing religious bodies of our day.

It is inconsistent and impossible for obedient believers in Christ to unite with others on the doctrines and commandments of men as taught in the various human creeds. It seems never to have dawned upon others that the unity for which Jesus prayed and demands is to be had by going back to the New Testament as our only guide in religious matters, and by abiding in the doctrine of Christ (Jn. 17:20-21; II Jn. 9; Mt. 15:9).

Liberalism trifles with the specific law of the Lord, while radicalism trifles with generic law. The former tries to make **GENERIC LAW** out of **SPECIFIC COMMANDS**; while the latter tries to make **SPECIFIC LAW** out of **GENERIC COMMANDS** which leave certain methods, etc. to human liberty and judgment.

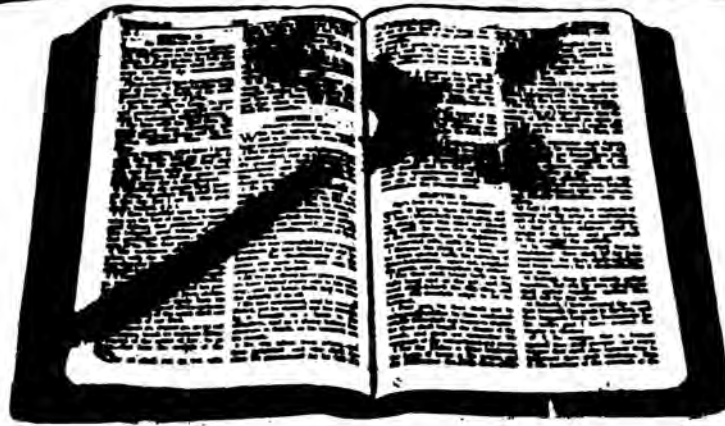
Some members of the church are exactly **UNLIKE** Jesus. He **ALWAYS** attends the church services (Matt. 18:20). They are **ALWAYS** absent.

Many who absent themselves from our Bible classes do so because they think the study of the Bible is like drinking flint-rock soup — nothing in it to live on and to satisfy the spiritual hunger of human hearts for something better than the world can give.

Last year's experiences should help us to do better this year — if we had the right kind of experiences.

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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Purpose Of Church Discipline

The very definitions of "discipline" show the tremendous importance of the matter. If it is right and scriptural to "train, correct, mold, strengthen, control, chastise and instruct" to save a soul, then it is not only right but also a weighty obligation upon the church, and particularly upon the elders, to exercise all the discipline necessary to accomplish the ends suggested in these



VIRGIL BRADFORD

purposes. Whenever we teach, preach, instruct, reprove and rebuke we are exercising discipline. However, as we will show from the scriptures this is not necessarily all there is to do in order to save an erring brother or sister in the church. The church of Jesus our Lord is either untaught or reluctant in this matter and as a result we are losing precious souls that might be restored.

WHY SO LITTLE DONE?

Elders and preachers have given too little time to this vital subject. The church as a whole is woefully lacking in Bible teaching which is manifested here and there in such expressions as, "Are you going to kick him out of the church?" Or, "It won't do any good." Or, "You're getting ready to run somebody off?" We need so much to make Paul's words our words and say, "Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God" (Act. 20:26-27). This should include the teaching of Christ and the apostles on the word of God in Matthew 18:15-20 and II Thessalonians 3:6-15 as well as baptism, worship, missions, orphan homes and a wide variety of other things that claim our attention from time to time.

If we know the truth taught in the Bible then it becomes painfully evident that we do not love those who go astray from the faith if we do not try to rescue them. We sometimes act as if "once saved always saved" which of course is not true, and it is just as important, brethren, to save a brother or sister as it is an alien sinner. No parent can rightly claim that he loves his child and withhold disciplinary action when required. He who truly loves God also loves the children of God (I Jn. 4:20; 5:1-3). In fact, it is vain for us to claim we are children of God while making no effort to follow the righteous commands of God, and while we love not our brother (I Jn. 3:10). It is altogether possible for us to be children of one other than God while we hold a "form of

godliness, but deny the power thereof" (Titus 1:16).

Fear of consequences may deter some of us from doing what we should to correct and discipline members who need to be corrected. We have attendance goals, and a contribution goal; we have goals for this, that and the other, which in many instances cause us to become so absorbed in our projects that the main purpose of the church in the world is forgotten. Fear can be a mighty force in our lives, preventing our obedience to the clear, unmistakable words of the Lord, and unless we awaken to our duties and responsibilities I "fear" we may be among "the fearful, and the unbelieving" and such, at the Judgment day (Rev. 21:8). Any leader of the church worthy of the name will encourage goals in the Lord's work, but when we are afraid someone will withdraw his contribution due to sound reproof when needed, we need to examine our ourselves whether we are indeed in the faith (II Cor. 13:5).

Again, we sometimes suppose a brother or sister will leave and go to another congregation if we DO WHAT THE LORD SAYS DO in this matter. Some may "quit the church" when approached about some wrong doing, but if so such is likely to be due to our bungling and failure to follow the teaching of the word of God. We will rarely lose a case when we "speak the truth in love." A man can tell by our demeanor and by our sincerity that we love him, and "love never faileth" (I Cor. 13:8). Leaving a local congregation does not remit a sin, neither are we relieved of all responsibility in cases where some may defect. Remember that we are here discussing "why so little has been done."

In some instances where extreme measures were in order according to the Scriptures, the preacher has had to take the lead and bear the burden almost alone. As a consequence he is worn down and becomes discouraged because others in the congregation do not "back him up." Such has been the case with some of us. Elders in the church must face this issue, if not now it will surely be brought up in Judgment (II Cor. 5:10). We who claim that we do not run a "pastor system" should be of one mind on all the New Testament teaches us and not expect any one man to run the congregation or to saddle on one what should be borne by the many.

And yet again, there is a lack of discipline in the church today because somewhere, sometime, someone, "made a mess of things" and actually did more harm than good. Such may be expected unless we study, follow and apply the very word of God in such things. Our approach and our words should "be seasoned with salt, that we may know how to answer every man." (Cf. Col. 4:6). As soon as the preacher becomes the bearer of such burdens he will soon be at odds with the elders of the church unless they wholeheartedly

work with him and stand by him in applying the truth of the gospel to sinful, erring brethren. There are times when the WHOLE CHURCH must be involved as you can see in Matthew 18:15-20 and I Corinthians 5.

Finally, OUR OWN SINS may act as a deterrent, and because of things we stand guilty of now, or things in the past, we fail to move to save a brother. True, some would be wasting time to go to another in an effort to correct him while they themselves are unwilling to correct their own lives. Some cases may involve the mote and beam principle as set forth by Jesus. But what shall we do, lose our own souls and others? Why not get the beam out of our own eye so that we may see clearly to get the mote out of a brother's eye? (Matt. 7:3-5).

WHAT DISCIPLINE SHOULD NOT BE?

Christians should never think of discipline, even that which goes so far as a withdrawal of fellowship, as "kicking him out of the church." God adds to the church, and if one is removed the Lord must do that. That is not our prerogative. Never, never should a brother or sister be corrected "to get even" or to take vengeance on him. Vengeance belongs to God (Rom. 12:19). Neither should such be a display of authority. Such unworthy purposes should be completely eliminated from the Christian's thought. But on the positive side of this important question,—what purpose, or purposes, is served? It should be enough that God commands it. None of us can be faithful to the Lord while deliberately disobeying his commands. The motivating force in discipline, as in all other matters pertaining to our salvation, should be love. Love for God; love for truth; love for the church; love for our fellows who are groping in the darkness of the world. But time and space are exhausted, so please see following issues.

The Establishment Of The Church

By LEON BARNES

There has been and still is about as much disagreement in the religious world concerning the time of the establishment of the Church as over any other religious question. There is at least one group that teaches it began in Eden, another that says it started in the days of Abraham, and a large number believe that it began during the personal ministry of Christ. While none of these is what the Bible teaches I desire in this article to show the results of accepting any of them as the truth.

First of all, if the church had been established during any of these times it would have been without the benefit of the blood of Christ for it had not yet been shed (Heb. 10:4; 9:22). There

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WORDS of TRUTH

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The Editor

Doing Bible Things In Bible Ways

It now appears that at least one brother did not agree with me in what I recently wrote about doing Bible things in Bible ways. So, I shall try again to set forth what the Bible teaches concerning this matter.

1. I contended that a "BIBLE THING" is a thing specified in the Bible. There must be "specific" authority for the "THING" to be done as an act of religion, or as a matter of faith and revelation. I contend that there can be no "Bible way" to do an "unscriptural thing." Unless the "THING" called "Instrumental music in worship" is authorized, or specified in the New Testament, then no scriptural way to produce such music can be found. It seems to me that this is clear enough for all of us to accept it. How could the "THING" being done be "Unscriptural" while the way to do it is "Scriptural?"

2. I believe and teach that the "THING" to be done must be authorized by specific authority. The "THING" called baptism is not authorized by a necessary inference, but by direct statement or command. (Acts 2:38; 10:48.) The "THING" called "The Lord's supper" is not authorized by a necessary inference, but by command--"This do". (I Cor. 11:17-34.) It is in the imperative. This makes these things, and others like them, to be what might be called "BIBLE THINGS".

3. Then there is a difference in the "THING" to be done and the "WAY" to do it. Of course, when the way to do some "THING" commanded is also specified, and commanded, then the "WAY" becomes a part of the law of the Lord, and is as binding as the "THING" itself, for it thus become a part of that which is to be done. We must, therefore, distinguish between the "THING" to be done, and WAYS AND MEANS OF DOING IT, unless these also are specified in the specific obedience required.

4. I contended that when the Bible specified some one or more ways to go about doing the "THING" commanded, this bound those ways and means upon those doing the "THING" commanded, and we must do the "Bible thing" in "The Bible way required. In such cases, we must "DO BIBLE THINGS IN BIBLE WAYS"---meaning in the way commanded in the Bible and in the way done by those back then FOLLOWING THE WORD OF THE LORD.

5. But my position, was (and the Bible doctrine on the subject is), that if God commanded the "THING" which we are to do, BUT DID NOT SPECIFY ANY CERTAIN AND EXCLUSIVE WAY TO DO THE "THING" REQUIRED, but

used some "Generic", or general command to express the "WAY" or "MANNER" of doing the "THING" commanded, then the early Christians, to whom the command was given, were left under liberty to do "The Bible thing" in a Bible way of their own choosing. So, as to whether or not A WAY of doing a thing "commanded" was also "commanded", has all to do with whether or not their example is bound or loosed.

6. Finally, if they were left the liberty to choose some way to carry out the command to do a certain "THING" it follows that we are at liberty to choose our own way of carrying out the same generic command. My conclusion was that in such cases we may obey a "Bible" command to do a "Bible thing" by using modern ways to do it, as well as ways used in Bible times. The Bible teaches us to do the "THING" called baptizing, without teaching us to do this act at any certain and exclusive place. Therefore, we may use a modern baptistry in doing the Bible thing commanded. This modern baptistry is also a "BIBLE WAY" of doing the thing commanded, because it is a Bible-taught principle that we may choose the place of baptizing. The Bible specified the "THING" to be done--"baptize"---without specifying where to do it. This is called "SPECIFIC" authority for the thing to be done, but "GENERIC" authority for the way to do it. But there is Bible authority---the kind herein presented---for both. Surely this is clear and will no more be misunderstood.

Receipts of Happiness

"All scripture is given by the inspiration of God, and is profitable. . ." (II Tim. 3:16.) The profit the scriptures contain are on man's side of the ledger. In His revelation God seeks to show man how he may "love life and see good days" (I Pet. 3:8-12.) Satan would perpetrate the deception that divine law is designed to restrict man's freedom, circumvent him with regulations that inhibit rather than encourage development of his inmost longings and desires. The truth is that all the unhappiness God has placed in His Book. By experience, as well as by revelation, David wrote his findings, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night" (Psa. 1:1,2).

Perhaps no era of man's existence has been so analyzed as the present. But when the psychologists complete their findings, when they perfect their science, one fact will remain unchallenged: Man's behaviour, whether good or bad, is his way of seeking happiness. The freedom principles of our great nation are based upon the premise that man has the inalienable right to "life, liberty, and the pursuit of happiness." The mal-contents of our society, even the hippies themselves, are looking, searching, and their quest is for that ideal we call happiness. But they will not find the treasure they seek by indulgence, dissipation and a total disregard for divine law.

Three simple yet profound premises must be embraced if men are to enter upon the road that leads to genuine happiness here and in the world to come: (1) God is aware of all that man may need. (2) God desires the happiness of man. (3) The Bible contains God's receipts of happiness and they will work when properly applied.

In Psalms One David looks first at the negative side of the question. Man will not find lasting happiness, writes the psalmist, if he allows himself to be deceived by "the counsel of the ungodly," the advice of men who scoff at the rule of life laid out by the Creator. Association with "sinners and scoffers" will ultimately lead to ruin and heartache; no happiness lies in such confederacy. (Psa. 1:1.) How up to date is the thinking and advice of the ancient poet? As current as today's

newspaper is his evaluation of life's habits, the course followed by the vast majority of earth's denizens.

David turns next to the positive side. The man who is truly "blessed," the genuinely happy, find "delight in the law of the Lord," and upon its holy precepts such "meditate day and night." (Psa. 1:2) Studying and following the law of the Lord was not simply a matter of duty with David, it was his delight. The human heart was so made by the divine progenitor that it finds its greatest joy in responding to the formula of life worked out in the divine mind. All else is a mirage, a delusion, a vanishing fantasy that brings temporary promise of happiness but falls far short of the goal. (Rom. 6:23; Heb. 11:24-25.)

Modern psychology agrees that mental attitude determines the outcome of life. Outlook and outcome are inseparable companions. This is precisely what David argues in the genesis of his work as Israel's sweet psalmist. Paul takes up the refrain and says we are to think upon things that are "true, honest, just, pure, lovely;" things that have a "good report," that are praiseworthy and virtuous." (Phil. 4:8.) How truly simple is this formula, how very practical and believable! Habits of thought, like all the habits of life, are cultivated. If the mind is to produce a positive, full of life, happy attitude it must cultivate a taste for things divine, feeding upon manna from above. The pure word produces healthy growth and attitudes without fail. (I Pet. 2:2.) As the body thrives upon the elements of the soil from whence it came, the soul thrives upon the word of the Spirit, the food that comes from it's source. (Ecc. 12:7; I Pet 1:12.)

"If We Say That We Have No Sin..."

WENDELL WINKLER

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8.) One can be guilty of saying "we have no sin" in the following ways:

1. BY DENYING THE EXISTENCE OF SIN. Mrs. Mary Baker Eddy in her book, Science & Health, says, "The notion that both evil and good are real is a delusion of material sense, which Science annihilates. Evil is nothing--no thing, mind, nor power" (page 30). Also, "If God, or good, is real, then evil, the unlikeness of God is unreal. And evil can only seem to be real by giving reality to the unreal" (page 470). Again, "To Truth there is no error, all is Truth" (page 475). Mrs. Eddy also taught, "There are many species of insanity. All sin is insanity in different degrees" (page 470).

Teaching that sin is unreal and does not exist is in direct refutation to the following passages: "If we say that we have not sinned, we make him a liar, and his work is not in us" (I Jn. 1:10); "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (I Jn. 3:4.) See also James 1:13-15; Romans 6:23; e:o, 23; etc.

2. BY AFFIRMING THAT WE DO NOT SIN. In an effort to sustain the doctrine of the impossibility of apostasy, many advocate that a child of God does not sin; hence, cannot fall from grace. I John 3:9 is presented as a proof text. But by an observation of the text one will see that a child of God does not sin as long as the seed remaineth in him, and that seed is the word of God! (Lk. 8:11.) By reading Matthew 13:22 we can see that the word, the seed, can be choked and, consequently, the individual becomes unfruitful! The prohibitive being choked, sin will then occur! To show that a child of God can sin we need not but read I John 5:16 where we are told that a "brother" (this shows he is talking of children of God, brethren in Christ, and not alien sinners) can sin a sin unto death! Also, Amos 9:10 says, "All the sinners of my people shall die by the sword . . ." This verse proves two things: (1) that people of God can sin, and (2) they can die in that state! Who is willing to affirm that they will then be saved eternally?

And it will not help the matter to affirm that when the child of God sins that it is only his body sinning and not his spirit. For, 2 Corinthians 7:1

(Continued on page 4)

John Mark Center Of Controversy

Events touching the first missionary journey are related by the inspired church historian Luke in Acts 13 and 14. Most of Acts 15 is consumed in detailing the various issues as touching the Jerusalem Conference. Upon their return from this historic and epic making conference in Jerusalem Paul and Barnabas are now again in Antioch of Syria "teaching and preaching the word of the Lord, with many others also." (Acts 15:35.) After the passing of some days Paul suggests the feasibility of their visiting "our brethren in every city where we have preached the word of the Lord, and see how they do." (Acts 15:36.) Barnabas is in warm agreement with Paul's practical proposal. However, he "determined to take with them John, whose surname was Mark." (Acts 15:37.) For the first time Inspiration sheds light on Paul's attitude toward John Mark's defection on the first missionary tour. Luke states that Paul thought it "not good to take him with them, who departed from them from Pamphylia, and went not with them to the work." (Acts 15:38.) Barnabas was just as determined that John Mark should go as Paul was that he should not be taken on this projected journey.

That this was a matter of personal judgment on each one's part is the strongly preferred opinion held by this writer. Had the Lord given specific counsel that John Mark should be taken, we cannot believe for a moment that Paul would have resisted a thus saith the Lord. Instances abound within Holy Writ of where Paul frequently allowed the Lord's will to hold sway over that of his own wishes or plans. In the very journey they were about to take Paul made plans to enter Asia which lay to his left as he traveled across Asia Minor. The Spirit said no. (Acts 16:6.) After reaching Mysia he laid plans to go to the north which lay to his right. Again the Spirit would not allow this. (Acts 16:7.) On neither occasion did Paul lodge any argument against heaven's wishes. If the Lord had told him to take John Mark, Paul would not have traveled one inch of that proposed journey without the presence of their first journey defector. If on the other hand Jehovah had let it be known that John Mark was NOT to be included, we cannot believe for a moment that Barnabas would have insisted that he be taken. Whether John Mark would go or be left behind was not a matter of faith but of personal judgment. Neither of these great Christian missionaries was willing to concede the point at issue. Luke tells of the final decision in the following words, "And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches." (Acts 15:39-41.)

Several intensely interesting observations present themselves from this inspired narrative. We see that the best of men can disagree in matters of personal judgment. Greater and more godly men that Paul and Barnabas have never graced God's green footstool. However, neither Paul nor Barnabas allowed the work of the Lord to suffer in their disagreement over John Mark. Neither quit the church over this matter. Neither vacated his great post of preaching the gospel because a sharp disagreement had developed. Neither went into print and tried to destroy the brotherhood's confidence in the other. As matters finally developed there were two missionary teams to leave Antioch rather than the anticipated one. Barnabas took John Mark and went to visit the work earlier begun on the island of Cyprus. This was the original home of the eloquent exhorter and would be of special interest to him. (Acts



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4:36.) Being a kinsman of Barnabas the island of Cyprus may have been the original home of Mark also. If not, it would nevertheless have special ties to this young man from Jerusalem. Paul chose Silas and visited the work done in the interior regions of Asia Minor. Paul and his traveling companions on this journey (at first only Silas and then Timothy and Luke) would ultimately reach out and take in a much greater territory of the first century world than they had visited during the first tour. That there were no lingering grudges held between these two is clearly conveyed by the glowing terms of genuine affection witnessed by Paul's future references of Barnabas. All of the following verses were written by Paul's hand in later years. "Or I only and Barnabas, have not we power to forbear working?" (I Cor. 9:6) "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also." (Gal. 2:1) "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." (Gal. 2:9.) "Aristarchus my fellow-prisoner slauteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him) . . ." (Col. 4:10.)

The question has frequently been raised as to which was right in this sharp controversy at Antioch pertaining to John Mark. Was Barnabas right who desired to give him a second chance or Paul who stoutly refused to acquiesce in his going? This writer likes to think the attitudes of both Barnabas and Paul played an important role in John Mark's restoration. Paul's refusal to take him must have stamped indelibly upon John Mark's heart the exceedingly serious nature of his previous defection. Solomon says, "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." (Prov. 27:6.) Perhaps John Mark needed these piercing wounds to restore him back to a place of eminent usefulness. The magnitude of his defection at Perga must have swelled deeply in Mark's heart as he listened to the sharp 'controversy of which he was the very center. Had John Mark been faithful Barnabas and Paul just may have made all three of the missionary trips together instead of only one. Our last lesson in this series will show Paul's subsequent attitude toward John Mark when he proved himself to be again reliable and trustworthy. That Barnabas was willing to give him a second chance must have greatly aided Mark in his battle to make a spiritual comeback. We all need someone to believe in us when the chips are down; someone to extend that helping hand; someone to provide that needed spark of encouragement. So perhaps Paul and Barnabas both played very vital roles in the spiritual discipline John Mark so desperately needed.

Denying The Deity Of Christ

The cultist "Watch Tower Society" with its erroneously self-styled "Jehovah's Witnesses" make no attempt whatever to conceal the fact that they deny the deity of Jesus Christ. Their well known book, "The Truth Shall Make You Free," unapologetically asserts: ". . . The true Scriptures speak of God's Son, the Word, as 'a god.' He is a 'mighty god,' but not the 'Almighty God, who is Jehovah'--Isa. 9:6" (p. Scriptures," of course, anonymously rendered World Translation."

Anyone remotely acquainted with and reverently disposed toward the Bible knows that the absolute divine nature of the Lord Jesus Christ is abundantly affirmed throughout the sacred Volume. God's prophet proclaimed that Jesus



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47). By the term "true they allude to their own per-Version, the "New World Translation."

would be called "Immanuel," which means, "God with us." (Isa. 7:14; Mt. 1:23) The once doubting Thomas confessed the Savior to be, "My Lord and my God." (Jn. 20:28) The writer of Hebrews says, "but of the Son he saith, Thy throne, O God, is for ever and ever;" (1:8). The expression, "O God," is used as an address; Christ is here addressed as GOD. (Arndt & Gingrich, Greek Lexicon, p. 358) During his ministry, the Lord claimed to be "one" (in the neuter gender-of one essence) with the Father. (Jn. 10:30) These and scores of other verses clearly establish that the Christ was no inferior "god," rather, he was GOD in the fullest sense of the term.

But let us notice the two verses which the "Witnesses" so crudely distort in the quotation above. Isaiah prophetically announces, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (9:6) The "Witnesses" assert that since the Lord is called "mighty God" in this passage, this proves that he is but an inferior god, unequal to Jehovah God. The assertion is utterly groundless and totally inconsistent. The term "mighty" is from the Hebrew word "gibbor." In Isaiah 10:21 Jehovah himself is called "the mighty God." And another prophet speaks of "the mighty God, Jehovah of hosts is his name." (Jer. 32:18) Did Jeremiah mean to imply that Jehovah was an inferior god?? Even the Witnesses do not so contend; their argument on "mighty God" is thus shown to be false. Of Isa. 9:6 the scholarly E. H. Plumptre has written, "It is significant that the word for 'God' is not Elohim, which may be used in a lower sense for those who are representatives of God, as in Exod. 7:11; 22:28; 1 Sam. 28:13, but EL, which is never used by Isaiah, or any other Old Testament writer, in any lower sense than that of absolute Deity. . . ." (Ellicott's Commentary, IV, p. 445)

The apostle John wrote, "In the beginning was the Word, and the Word was with God, and the word was God." (Jn. 1:1) In Characteristic fashion, the Witnesses must "re-translate" the verse in order to justify their corrupt doctrine. They thus render it, "the Word was a god." Their reason for so doing is based upon the fact that there is no definite article preceding the word "God" in the Greek text, hence, they claim it should be "a god" suggesting an inferior being rather than true deity. This is so utterly ridiculous and to be downright pathetic; it demonstrates an abysmal ignorance of Greek grammar or a satanic desire to undermine the Lord's divine nature, or both! In the first place, the absence of the article before the term "God" in this text does not weaken the significance of the thought presented. Often the omission of the article serves to stress the quality of the noun under consideration. As W.E. Vine expresses it, "the absence of the article serves to lay stress upon, or give precision to, the character or nature of what is expressed in the noun. A notable instance of this is in John 1:1, 'and the Word was God;' here a double stress is on theos, by the absence of the article and by the emphatic position. To translate it literally, 'a god was the Word,' is entirely misleading." (Expository Dictionary of NT Words, II, p. 160)

Furthermore, the dishonesty of the "Witnesses" is making this "a god" translation is apparent from the fact that the term theos (God) is found frequently in the book of John without the article, and they translate it in their New World Translation simply "God." Examples of this are found in Jn. 1:6, 12, 13, 18 and other places. Why did they not render "a god" in these verses? Obviously they weren't trying to make the Bible fit a false doctrine in these passages.

The "Jehovah's Witnesses" are thus dead wrong in their warped interpretations designed to deny the deity of the Son of God.

In order to be Christians one must "deny himself". (Tit. 2:11-12.) Wilful selfishness is wilful sin. Have you ever traveled by bus? Do you know why every passenger tries to sit near the front of the bus? It is selfishness. Then what about it when that same person goes to church? Does he choose to sit in the rear of the building? Why? It is selfishness. And why does he sit at the end of the pew, and near the aisle and force others to step over his feet? You guessed it---it is-----

The Establishment Of The Church

(Continued from page 1)

would therefore have been no forgiveness of sins in it (Eph. 1:7). Neither would there have been any redemption (I Pet. 1:18,19). And the church even though in existence would not have been purchased, for it was bought with the blood of Christ (Acts 20:28).

Secondly, it would have been an Old Testament institution for the old Testament was bound until the cross and the New Testament did not come of force until Christ died. (Col. 2:14; Heb. 9:15-17). How could the New Testament Church have been in existence when the New Testament itself was not of force? Also, since the Old Law was still bound it would have been only for the Jews (Matt. 10:5,6). The middle wall of partition was not torn down (Eph. 2:13-16) thus enmity was still there and there was not yet the "one new man". Besides this, if the church was established while the law was still bound, then it was a bride without a husband since there had to be a death to the law before there could be a marriage to another and even then it was to be to HIM WHO WAS RAISED FROM THE DEAD and that could hardly refer to Christ before he had died (Rom. 7:1-7)

Fourth, if the Church was established before the cross it was in existence before the apostles were allowed to preach Christ (Matt. 17:2; 16:20) Also it was before anything was ever ask "in the name of Jesus Christ" (Jn. 16:24).

Fifth, it was before Christ became a priest (Heb. 7:28). The fact is, he could never have been a priest on earth (Heb. 8:4).

Sixth, it was before Christ sat down on his throne (Acts 2:30,31) Thus a kingdom without a king.

Seventh, it was before the gospel in its fulness was ever preached, for the major facts of the gospel are the death, burial, and resurrection of Christ (I Cor. 15:1-4) none of which had taken place. Yet Paul said concerning those of this dispensation that if they preached anything other than what he had preached let them be accursed (Gal. 1:8-9).

Thus proving that if the Church was set up before the death, burial, and resurrection of Christ, it had little importance attached to it. But it is and insurmountable task which if proved would make the Church bloodless, headless, and Spiritless, thus a DEAD INSTITUTION at that time.

"If We Say That We Have No Sin. . ."

(Continued from page 2)

reads: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and SPIRIT, perfecting holiness in the fear of God."

Then there are those who teach the theory of sinless perfection. It is taught that one is born into the world inherently totally depraved, and that through the baptism of the Holy Ghost this old inherent nature is removed, and that one is then sanctified, and thence forward he will be sinlessly perfect. The whole theory is false, for: (1) Man is not born depraved, Ezekiel 28:15; (2) The baptism of the Holy Spirit is not for us today, Ephesians 4:5; Matthew 28 18-20; (3) Sanctification does not imply sinlessness. The church at Corinth was sanctified (I Cor. 11:2), yet they were guilty of gross evils. Peter was baptized with the Holy Ghost, sanctified, yet he was guilty of dissimulation and was rebuked for the act by Paul (Gal. 2:11-14). Study also real closely Hebrews 10:26-29.

3. BY PLEADING THE MERIT OF CERTAIN GOOD ACTIONS AS AN OFFSET AGAINST OUR SINS. In This case certain small and venial sins are acknowledged, but many virtuous and generous deeds are claimed, with great merit ascribed to them, and they are held to far more than counterbalance the slight offenses. A mere casual reading of I Kings 13 will refute this fallacious reasoning.

Instead of affirming "we have no sin," let us in humility, genuine penitence and complete obedience confess our sins and pray for one another. (Jas. 5:16).

The Weightier Matters

In an effort to silence a hissing, hostile audience the Greek orator, Demosthenes, related the following story.

"A young man hired a donkey to carry his goods from his home to another town. The owner went along to take the donkey back again when its task was done. At noon they stopped to eat and rest. The sun was hot. The owner of the donkey appropriated the shade made by the animal, arguing that he rented the donkey and not his shadow to the youth. The young man tried to wrestle the owner away, attempting to occupy the shade himself. His argument was that when he rented the donkey he rented everything that belonged to the donkey."

At this point the orator stopped talking and turned to leave, but the crowd demanded he continue the story and settle the fine point of who was actually entitled to the donkey's shadow. The famous orator shouted, "How foolish can you be to get so concerned about a donkey's shadow when you care so little about matters of great importance?"

It is a matter that occasions grave concern in our day that trivia is the norm in far too many religious and moral discussions. Men are interested in anything that has the ring of the unusual. "It must be important," it is assumed, "because it has not been discussed before." The ring of truth that is inherent in all Bible preaching seems to have lost its appeal to a populace enamoured with the fleeting time, passing power, and withering wealth of this present world. It is as true today as in apostolic times that men have departed from the right ways of the Lord and need to have men reason with them concerning "righteousness, temperance, and the judgment to come" (Acts 24:25.) The things about which we should be concerned most have to do with the points of the fearless Apostle's text before a Roman governor. (1) Am I receiving the instructions needed to prevent my perverting the right ways of the Lord? Is my religious life in keeping with the divine blue print? Am I learning how to live right? (Eph. 5:9; Phil. 1:10, 11.)

(2) Are the instructions given by my teacher, parents or minister helpful in facing the day by day temptations of life? Will they assist me in curbing fleshly appetites that the word of the Spirit may lead me into that better life? Will it cause me, if heeded, to remain temperate in all things? (I Cor. 10:25-27).

(3) Is the warning of a judgment to come heard enough to keep me pressing toward the goal, reaching for the mark of the high calling in Christ Jesus? Am I made to realize that all deeds of life will be tested by the word of Christ in the end? (John 12:48).

Satan has done a masterful job in getting the religious world sidetracked. Time, money and energy is spent in investigating the social causes of the social ills of a socially minded people. Investigations are followed by a deluge of suggestions as to how we may right the wrongs done certain segments of society, who, for one reason or another, have not done as well socially as some of the rest of us. Money is set aside to check some of the more threatening and so-called pressing problems among the mal-contented who think they have been neglected in the "daily dole."

More and more we see the thinking of those who are married to the social gospel creeping into the church of the Lord. These matters seem weighty to some among us while the identity of the New Testament Church. God centered and acceptable worship, moral purity in thought and action, and the commission to carry the glorious gospel to the ends of the earth are matters of little concern to so many.

Then there has been the matter of nic picking that has characterized so many of the family



R. W. GRAY

disputes that divide us assunder. We like to place blame upon the other fellow, and we are fairly expert in accomplishing our purposes. But while we mill around in our own little circles, boasting that we "are not like other men," the world is going to hell; the church of Jesus Christ remains in a divided condition, and, so far as the world about us can ascertain, we consider this one of the smaller considerations. May God help us to overcome our tendency to major in minors that we may get at the great task of winning the lost to Jesus in our generation. Let us again preach and seek unity upon God's terms. This is important!

Some who condemn the "PRODIGAL SON" for being a waster are themselves master wasters. They waste enough time to have attended all church services, been intelligent students of the Bible, strong Christians and soul winners for Jesus Christ.

What do you think of a sinner praying that God's will be done in earth as it is in heaven, and then will not repent and be baptized for the remission of sins? (Acts 2:38; Mt. 6:9-12.)

What about a church member who prays on Lord's day morning that God's will be done in all things, here on earth, as it is done in heaven, (Mt. 6:9-12), and then refuses to attend the worship services of the church? (Heb. 10:25; Acts 2:42; 20:7; Acts 11:26; Jas. 4:17.)

Out of a desire to be generous and broadminded, many denominational people say, "One church is as good as another." Did Jesus build all these churches-- about 300 in our nation? If so, why did he pray for the oneness and unity of all believers? (Jn. 17:20-23; Eph. 4:3-6.)

Some say "One doctrine is as good as another." If so, why must one abide in the doctrine of Christ or be lost? (2 John verses 9:11; Rom. 16:17-18.) Is man's doctrine as good as the doctrine of Christ?

Some say the Bible teaches all the doctrines of all the hundreds of churches. If so, then the Bible is full of contradictions, for all the human creeds contradict each other. But the Bible claims to be pure as silver burned in the fire seven times. (Psa. 12:6.) The Bible claims to be "The truth". (Jn. 17:17,19.) Does the truth contradict itself?

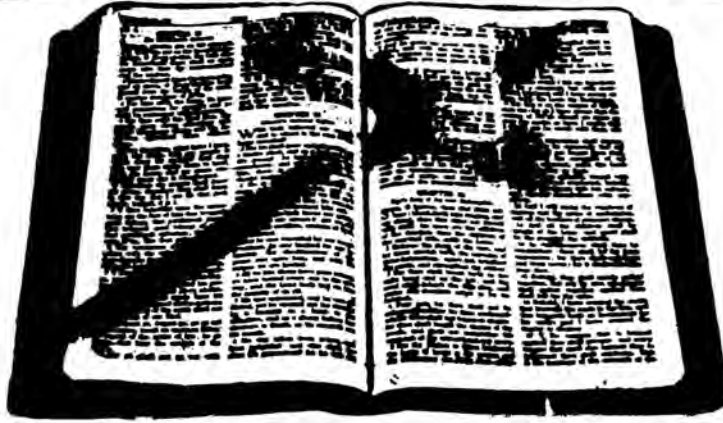
Is a church differing from the church Jesus built, (in faith, doctrine and practice), the same church Jesus built? (Mt. 16:18; Rom. 16:16.)

Just suppose one stacks up a number of various books on top of each other, having the Bible in the same stack with the others, and then proclaims that all these books are alike--one as good as another--would you endorse his assertion? (Isa. 55:8-9.) Suppose all of them except the Bible are human creed books? Would you make them in your heart equal to the Bible?

To do away with all human religious doctrines and return unto the doctrine of Christ would be to do away with all man-made churches and human religious bodies. (Col. 1:18, 24; Eph. 1:22-23; John 9-11.)

Would it be wrong for all human beings belonging to churches not mentioned nor described in the New Testament to give up such churches and return unto the New Testament in faith, doctrine, worship, and practice? What would such return to the New Testament make such people? It would not make them simply a new kind of denomination, but simply Christians and true followers of Christ. (Acts 11:26; Neh. 8:13-18.)

WORDS of TRUTH



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

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

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Can A Child of God So Sin As To Be Lost In Hell?

Putting the question so everyone can understand it: When God forgives one of his past sins, does his conduct or manner of life from that time forward have anything to do with his salvation in heaven? Now that is the issue clearly stated. Keep this in mind as we study the lesson before us.



J. G. POUNDS SR.

Some are surprised to learn that the church of which they are members believe and teach the impossibility of apostasy. Many have disavowed any connection with the theory. Yet they cannot help but know that the support of their church is also the support of this doctrine. To be free from any false teaching one must be severed from the source of such teaching.

False teaching of any sort is harmful (Gal. 1:6-9, Matt. 15:9). To be fair to this or any issue, one must examine both sides of the question.

A FALSE THEORY

It is surprising to know that some give of their hard-earned money to preachers to go to the pulpit and teach their children and neighbors that once they become children of God, it is not possible to be lost, regardless of how they live afterward. Some may say they do not believe that preachers would say such things. But once while in debate with a Baptist preacher I asked him if a child of God should depart from the faith, steal, lie, commit murder, fornication, rob widows and orphan homes, then should die without repentance, would he get to heaven? He answered, "Yes." Now this is not something just made up and told, but the proof can be forthcoming if demanded.

Is it not strange that people who claim to believe and teach the Bible would say such things? Are you giving of your money, or helping in any way, to support such doctrine? When supporting a false doctrine one is helping to destroy the souls of men (Gal. 1:6-9; Matt. 15:9).

ARGUMENTS REFUTED

Some passages of scripture are used and perverted to sustain the theory of the impossibility of apostasy. Some of these will now be examined.

"Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is past from death unto life,"

Jno. 5:24. The point they make here is that the believer has everlasting life and cannot come into condemnation, hence, cannot be lost. But this passage is a sledge-hammer blow against the theory, for it certainly teaches that the believer must remain such and continue to hear or do the words of Christ in order to be secure. He did not say he who has ceased to hear and to believe will have everlasting life and not come into condemnation; but made the promise to one who "heareth" and not to one who merely once heard and believed. Once he becomes an unbeliever he comes into condemnation (Jno. 3:18). Jesus said in another place that some "for a while believe, and in time of temptation fall away," Lk. 8:13.

Another argument they make is based on Jesus' statement that, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand," Jno. 10:27-28. This passage teaches that He gives eternal life only to those who "FOLLOW" Jesus. But a disciple may cease to follow Christ. "From that time many of his disciples went back, and walked no more with him," Jno. 6:66. There is no promise of eternal life to those who cease to follow him.

Also an argument is made on the following: "And the sheep follow him; for they know his voice. And a stranger will they not follow." Jno. 10:4-5. This language does not suggest that it is impossible for his sheep to get lost from the flock, for some of God's sheep have become lost. "But go rather to the lost sheep of the house of Israel." Matt. 10:6. Again, "My people hath been lost sheep; their shepherds have caused them to go astray," Jer. 50:6. They have also become as "He goats before the flocks," v. 8. Once more, "All we like sheep have gone astray; we have turned every one to his own way" Isa. 53:6. Those who continue to hear and "follow Christ will not go off after some strange voice or false teacher. But those who cease to "follow" Christ are not secure, for Paul said, "After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" Acts 20:29-30.

Some have used Romans 8:1 to prove the impossibility of apostasy because it says, "There is therefore now no condemnation to them which are in Christ Jesus (here they usually stop, but let us continue the quotation. J.G.P.) who walk not after the flesh, but after the spirit." This passage teaches that for one to be in Christ, and not condemned, he must walk after the Spirit and not after the flesh. Stronger words could not have

been chosen to express danger. Someone may say that the expression: "Who walk not after the flesh, but after the Spirit," is not in the verse in the Revised Version. That is true, but it is in verse 4 in the Revised. So the situation is the same.

We often hear the argument that, "Once a child, always a child, and therefore a child of God cannot so sin as to be lost." But will this logic always hold good? If so it follows that, "Once a child of the devil, always a child of the devil." Did not Jesus say, "Ye are of your father, the devil"? Jno. 8:44. Is it not also true that a child can act in such a way that his father will disinherit him? God once said of his disobedient children, "I will smite them with pestilence, and DISINHERIT them," (Num. 14:12). Peter also speaks of "CURSED CHILDREN," 2 Pet. 2:14.

"Now unto him that is able to keep you from falling" Jude 24. Here is another passage perverted in behalf of the theory. The question is not is God "able" to keep us from falling, but will he do it unconditionally on our part? Yes, God is able to keep us from falling, but we must hold to his unchanging hand. If we use him as our brace, we shall not fall. But if we cease to rely upon him, and take our souls in our hands, and direct our own way, great will be the fall. So if we want God to keep us from falling we must "take heed lest" we "fall" 1 Cor. 10:12. Remember therefore from whence thou art fallen, and repent, Rev. 2:5. "Which for awhile believe, and in time of temptation, fall away," Lk. 8:13.

Next, let us notice Rom. 8:35-39. Paul here mentions several things, and says that none of them could separate us "from the love of God". Man can never be separated "from the LOVE of God," but he can so sin as to be separated from God himself. Yet God will still love him. "Your iniquities have separated between you and your God", Isa. 59:2.

There will be many lost although God loves them. He loved the whole world but the whole world will not be saved (Jno. 3:16; Matt. 7:13). In order to be saved by God's love, man must continue to love God. "Keep yourselves in the love of God", Jude 21. "He that hath my commandments, and keepeth them, he it is that loveth me," Jno. 14:21. We should not follow the example of some who "left" their first love, Rev. 2:1-5.

Now that the strongest arguments in support of the theory have been refuted, I want to offer proof from the Bible that the people of God must live clean and godly lives in order to be saved in heaven when they die.

SOME POSITIVE ARGUMENTS

(Continued on Page 4)

WORDS of TRUTH

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The Bible And The Moon

Some important Bible truths can be illustrated and emphasized by the moon, and other heavenly bodies. To all who honestly observe these heavenly planets, they teach wonderful and profound lessons of truth. David, the Psalmist, said, "THE HEAVENS DECLARE the glory of God; and the FIRMAMENT SHOWETH his handywork. DAY UNTO DAY UTTERETH SPEECH, and night unto night SHOWETH KNOWLEDGE. There is no speech nor language, WHERE THEIR VOICE is not HEARD." (Psa. 19:1-4.)

Of course, the "VOICE" of the heavenly bodies praises God and declares his glory only to those who think and consider God's great universe of worlds.

But David said, "WHEN I CONSIDER thy heavens, the WORK OF THY FINGERS, the MOON AND THE STARS, which thou hast ordained; what is man, that thou art mindful of him? And the Son of man, that thou visitest him?" (Psa. 8:3-6.)

To all who honestly think, the moon and all other visible planets CRY OUT WITH THE LOUD VOICE OF REASON THAT GOD IS, and that he is good. Such created things thus glorify God. (Psa. 14:8.)

"Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE, even his eternal power and Godhead; so that they are without excuse. (Rom. 1:20.)

David had the bigness and vastness of the universe in mind when he was considering the heavens. (Psa. 8:3-6.) It made him ask "What is man, that thou art mindful of him, and the Son of man that thou visitest him?" Paul told the idolaters of Athens that we are "The offspring of God". (Acts 17:28-29.)

The moon is up in space, so is our earth. Job says of God, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." (Job. 26:7.) Here is the gravity which the scientists talk and write about.

Some go to an extreme, and contend that the scientists are wrong about all things. This is not true. They know much about the heavenly bodies and can foretell the day, the hour and the minute when the moon will be eclipsed a hundred years from now.

Our moon is only about a quarter of a million miles away from our earth. It has been "considered" for many centuries and has even

been worshipped by many. The Bible forbids worship of the moon. (2 Kings 23:5; Job. 31:26, 27; Jer. 7:18; 8:2; 44:17-19, Deut. 4:19; 17:3.) Instead of the moon being a God, it WAS CREATED BY ALMIGHTY GOD. (Gen. 1:16; Psa. 8:3-5; Psa. 136:7-9.)

The moon is only about one fourth the size of our earth. However, it seems to the naked eye to be only a small object, which is also true of all the heavenly bodies. We have to get an enlarged and magnified view of the moon and the stars to comprehend their magnitude in space. The same is true of God, their Maker! We need to get an enlarged conception of how great our God really is! His great universe gives us a good view of how great the creator of all things must be! David said, "O magnify the Lord with me, and let us exalt his name together." (Psa. 34:3.) That is, let us get a more accurate view of God's greatness. When we magnify the moon we do not make it appear as large as it is; neither do we ever get a full mental picture of how great God is. "Let the Lord be magnified." Psa. 35:27.) Paul said Christ would be "magnified" by him, whether by life or death. (Phil. 1:20.) That is, he would so live and die as to give others AN ENLARGED VIEW of the greatness and goodness of Christ. Paul was magnifying the Lord when he wrote that God is able to do above all we can ask or think (Phil. 3:20-21.)

The moon was not created for the habitation of man. It is a dead planet, with no life upon it. Its days and nights are about two weeks long, and it gets so hot upon the moon in day-time that human blood would boil in the veins and arteries, and so cold at night that the blood would be icicles. Man could not live upon the moon without a space suit. God made man to "Dwell" on the face of the earth. (Acts 17:26.) There is no air on the moon, and no water, no food nor any thing upon which man could live. God did not create the moon for man's habitat. But God did create this earth for us. "HE FORMED IT TO BE INHABITED." (Isa. 45:18.) God made it to precision, so we could live upon it. (Isa. 40:12.) If our earth had been too large and too heavy, we would be orbiting the sun much farther away than 93 million miles, and we could not live upon such a cold earth. However, if the earth had been much smaller and lighter in weight we would be spinning around the sun too close and would roast. No, the earth did not just happen to be exactly right in size and weight, God, "FORMED IT TO BE INHABITED." (Isa. 45:18.)

He had us in mind when he was creating the heavens and the earth. (Gen. 1:1, 1:26-27.) Its light, air, water and food—all things match our needs. Like a mother making the garments for her coming baby, every stitch is a stitch of love. And so, every move God made in creation was "A stitch of love" in our behalf. God has never mocked any holy desire which he planted in human beings, but has matched every need with abundance. He matched the light of the sun to our eyes, the air to our lungs, water and food to our thirst and hunger, and adapted the man and woman to each other. Yes our earth was designed for us, God "FORMED IT TO BE INHABITED," and made us to "DWELL" upon this earth. (Isa. 45:18; Acts 17:26.)

Also God (in a sense) made the moon for us, for without it we would have no tides on the oceans, and they would long ago have become great cesspools of filth and stench. Before his death Moses blessed and thanked the Lord, "FOR the PRECIOUS THINGS OF HEAVEN, for the dew, and FOR THE DEEP that coucheth beneath, and for the PRECIOUS FRUITS BROUGHT FORTH BY THE SUN, and for the PRECIOUS THINGS PUT FORTH BY THE MOON, and for the CHIEF THINGS OF THE ANCIENT MOUNTAINS, and for the PRECIOUS THINGS OF THE LASTING HILLS, and for the PRECIOUS THINGS OF THE EARTH and fullness thereof, and FOR THE GOOD WILL OF HIM THAT DWELT IN THE BUSH" . . . etc. (Deut. 33:13-16.) So, we could not live here without the things of THE SUN and THE MOON.

The moon has no light of its own. What we call "moon-light" is sunlight reflected by the moon as a mirror. And so Christ is the "Sun" of righteousness. (Mal. 4:2.) He is the Spiritual light of the world (Jn. 9:4-5.) The church, like the moon, is to reflect his light, and be the light of the world. (Mat. 5:14-16; Phil. 2:12-15.) However, if

the church does not faithfully imitate Christ, it will (like the moon) become eclipsed. The moon rotates around our earth once each month, as our earth, (with the moon revolving around it) goes around the sun once each year. Some times the earth gets between the moon the sun; and our earth being so much larger than the moon, the moon is lost in the darkness BEHIND OUR EARTH and in its shadow. And just so, when the world and worldly things get between the Church and Christ, the church goes into an eclipse. (See Romans 12:1-2; Jas. 1:27.) Our lights go out, and we can no longer reflect the light of Jesus upon the world around us.

The moon only reflects 7 percent of the sun light it receives. How much of the influence and benefits of the gospel of Christ received by us do we reflect and pass on to others through teaching and Godly living? How brightly does the church in your community shine? Does it look like a city set on a hill? (Mat. 5:14-16.)

Since there is no air on the moon, there are no soundwaves—no such thing as sound there. But the church is to be the pillar and ground of the truth. (1 Tim. 3:15.) We are to echo the glad tidings of salvation unto the world. (Mat. 28:19-20; Mk. 16:15-16.) We have the air-waves, and also electrical waves, to carry our voices around the world. As the moon revolves around our earth monthly at 2,200 miles per hour, we, as the church, should carry the light of the gospel around the world to each generation.

The moon is not perfectly round like a ball, but is oval in shape, and therefore, we see more of it when it is a "full moon", then less and less of it when looking at its side view. This puts the moon closer to our earth at certain times, and thus its gravity brings the tides on the oceans. The church should exercise its full gravity and pull upon the world of men in sin. The gospel is God's power to draw men unto God. (Jn. 6:44-45; Jn. 12:32-33; Rom. 1:16.) Like the moon, let us get close to the world, without becoming a part of it, and change things with the power of the gospel!

This week our men are to again land on the moon! Mr. Shepherd and his fellow travelers, are going in a spacecraft which did not come into existence by accident and chance, but was designed and made by great intelligence. These men are showing great faith in this human creation—machine made by man. Their faith is showing itself by works. (Jas. 2:14-26; Gal. 5:6.) Faith alone would have left them upon this earth with the rest of us.

The church is God's spacecraft, built by Jesus Christ, in which we by faith, that works, are to go to heaven some day. Are you in this church? Mt. 16:18; Acts 2:36-41.)

The Purpose Of Discipline In The Church

In our last article we emphasized "why so little has been done" in the way of discipline, and in so doing mentioned (1) too little teaching, (2) too little love for brethren, (3) fear of the consequences, (4) some leave and go to other congregations, (5) preachers have had to bear the burden alone, (6) some have "made a mess" of things, and (7) our own uncorrected sins. But now we must consider the positive, remedial purposes of discipline among the saints of God.

LET ALL BE DONE IN LOVE

It is highly important that we keep vividly in mind the inspired injunction, "Let all that ye do be done in love." (1 Cor. 16:14) The brother or sister being corrected will quickly sense the absence of this vital ingredient, and our efforts are likely to fail. But love is hard to oppose, and only the most hardened will oppose it. It is imperative, therefore, that we deal with those who fall into

(Continued on next page)



GUS NICHOLS



VIRGIL BRADFORD

error and sin as soon as possible, being sure to follow the sequence set forth in the sacred record.

We must exercise discipline in the church **BECAUSE GOD COMMANDS IT**. "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him." (Lk. 17:3; cf. Matt. 18:15-20) "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking for thyself, lest thou also be tempted." (Gal. 6:1) "I charge thee in the sight of God, and of Christ Jesus--preach the word--reprove, rebuke, exhort, with all longsuffering and teaching." (II Tim. 4:1-2) Now, go back and underline "**LONGSUFFERING**", for love demands this. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (II Thes. 3:6) And "Put away the wicked man from among yourselves." (I Cor. 5:13)

Let us remember that "For ever, O Jehovah, Thy word is settled in heaven." (Ps. 119:89) God's word will never change, nor will a time ever come that a new law will be given. If we reject the word of Christ we will thereby reject him who had all authority in heaven and on earth. (Jn. 12:48) Elders, preachers, and others in the church in places of leadership should certainly be counted among those "who are spiritual" in the church, and move with purpose to do God's will.

Another purpose of discipline in the church is to **PREVENT** the spread of evil. Call to mind the case of Annasias and Saphira, Acts 5, and the results: "And great fear came upon the whole church, and upon all that heard these things." (vs. 11) Likewise, the apostle Paul dealt with sin in the Corinthian congregation as with leaven to be purged out. A man had taken his father's wife and the congregation obviously winked at the sin. Paul, by the Spirit of God, commanded, "to 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.--Know ye not that a little leaven leaveneth the whole lump? **PURGE OUT THE OLD LEAVEN**, that ye may be a new lump, even as ye are unleavened." (I Cor. 5:5-6) As leaven works from particle to another in the dough, so also does sin reach its evil tentacles into the church in an effort to destroy the whole. The leaven of sin must be purged out. Our physical systems are not purged with aspirin, but with stronger and more effective remedy. Likewise, when things are already out of hand as they were in Corinth it takes **BIG MEN**, and **STRONG MEN**, and **MEN WHO LOVE THE TRUTH** and the souls of men if decisive, saving action is ever taken. In the Corinthian case such action was taken as we learn from **PAUL'S SECOND EPISTLE, CHAPTER TWO**, and with good results. God's way is right; it works.

Those not yet overtaken in sin must be warned. They should be warned through preaching, of course, but sometimes preaching alone will not do the work. At least Paul did not think so, and I know he had the Spirit of God which caused him to say, "Them that sin reprove in the sight of all, that the rest also may be in fear." (I Tim. 5:20) This is strong language and involves matters which many in the church today have never seen done. It is, at best, an unpleasant task, as they know who have had the courage and conviction to follow the teaching of Christ. But the world, as well as the church, may benefit when God's word is respected in this, which truth is well supported by the statement of the prophet Isaiah: "for when they judgments are in the earth, the inhabitants of the world learn righteousness." (Isa. 26:9) The world today is not learning righteousness very fast, and the cause could well be the lip service we pay the Bible, while we ignore the very commands of the **KING OF KINGS** that would set the church before the world in mountainous proportions as it should be. (Cf. Isa. 2:2-3; Dan. 2:31-35)

As already seen in a paragraph above the souls of brethren are at stake. Christians can fall from God's grace, and some do, to the losing of their souls. It might be said, therefore, that the first and outstanding purpose of discipline in the church is **TO SAVE AN ERRING BROTHER OR SISTER AND BRING HIM BACK INTO THE FOLD**. Read it again, and again if necessary, in First Corinthians 5:5:--"that the spirit (of the incestuous man) may

be saved in the day of the Lord Jesus." Brethren, we spend thousands of dollars to save an unsaved man or woman in the world, and that we should do, but refuse to walk around the corner to save a brother!

Listen to James, the servant of God and of Jesus, saying, "My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall **SAVE A SOUL** from death, and shall cover a multitude of sins." (ch. 5:19-20) There is no doubt about it, a brother, one "among you" can so sin as to be lost. Since the purpose of the church in the world is to save--we might save the more by saving ourselves, and those among us who go astray. We can no longer plead ignorance, if we ever could, concerning our duty toward the sinful, erring elements in the church of our Lord. The charge is as clear as "he that believeth and is baptized shall be saved" concerning which we say, "It looks like anybody could understand that!!" (Mk. 16:15-16.)

WHAT THE SINNER SHOULD DO

The reference here is to the Church member who is a sinner, "the child of God who sins. He should not quit the church. When one quits the church he quits Christ even if he has not done so before. The church is the "body of Christ" and the same act that severs a hand from the body also severs it from the head, and the head of the church is Christ. (Eph. 1:20-23; Col. 1:18.) "**QUITTING THE CHURCH**" only increases and aggravates the problem.

NEITHER SHOULD ONE WHOM WE ARE TRYING TO RESCUE RUN OFF TO ANOTHER CONGREGATION, FOR THAT DOES NOT REMIT THE SIN, NOR DOES IT REMOVE THE INFLUENCE OF HIS SIN UPON OTHERS. NEITHER SHOULD HE BE BAPTIZED AGAIN, FOR "THERE IS ONE BAPTISM" AND DIPPING ONE IN WATER WHERE SCRIPTURAL BAPTISM HAS OCCURRED IN THE PAST, IS A WASTE OF TIME AND EFFORT. (Eph. 4:5) So the only sensible and scriptural thing to do is to confess your sins and pray to God for the forgiveness of the same. (Ac. 8:22-24; I Jn. 1:9) A confession should be as broad and comprehensive as the sin. That is, sins publicly committed and publicly known should be publicly confessed. Otherwise, such may be a continual stumbling block to those **WHO KNEW OF THE WRONG, BUT NOT OF THE REPENTANCE**. We should confess our sins privately where privately known and committed. This is made clear in Matthew 18:15ff and Luke 17:3-4.

BRETHREN, WE CANNOT GO WRONG DOING RIGHT. God's way is right even though it may appear foolish to some men. We are losing souls that we could save if we would. "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119:18) (More to follow)

John Mark:

Restoration To Usefulness

Some ten to twelve years elapsed between Paul's strong and determined refusal to take John Mark on the second missionary tour and the two times the peerless apostle mentioned him in the epistles written during the first Roman imprisonment. Though Inspiration is totally silent as touching John Mark during this decisive decade of church history, we can safely surmise that a



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marvelous transformation had been at work in his Christian development. This assumption is based upon Paul's complete change of attitude toward John Mark. An attitude, we might add, that would not have developed unless Mark had undergone some changes. Paul would not have spoken of him the way he did in the three last mentions of John Mark had he remained a permanent defector.

The closing verses of the tiny book of Philemon

picture John Mark as being back in Paul's good graces again. Philemon 24 says, "and so do Mark, Aristarchus, Demas, Luke, my fellow-workers" (American Standard Version). John Mark had now restored himself sufficiently well that Paul considered him again as a fellow-WORKER. It will be recalled from Paul's and Barnabas' sharp contention in Antioch relative to the taking of John Mark on the second missionary tour that Paul's chief objection to Mark's accompanying them on this journey lay in the fact that John Mark had not gone "with them to the WORK" on that first trip (Acts 15:38 - Emphasis mine - RRT). John Mark is back at work again. How this must have made joyful Paul's spirit. He could now commend him for the very thing for which he once criticized him. Paul also sent the following directive to Colossian Christians in another of his Roman imprisonment epistles, "Aristarchus my fellow-prisoner saluteth you, and Marcus (Mark), sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him) . . ." (Col. 4:10) Mark can be commended to the Colossians as deserving a warm and cordial welcome if and when he comes to Colosse (Colossae - ASV).

Our pen can stroke his sketch with much more joy as he resumes a place of faith and confidence in Paul's estimation than when we were sadly delineating his defection at Perga and the sharp controversy such a departure later prompted between Paul and Barnabas thus splitting asunder their missionary team. John Mark's spiritual portrait takes on much added luster the last four accounts we have of him in the epistles of Paul and Peter, (Col. 4:10; Philemon 24; II Tim. 4:11; I Pet. 5:13) than the last three times Luke mentions him in Acts (13:13; 15:37 and 15:39). Luke's final mention of him leaves him under the cloud of Paul's suspicion, disapproval and mistrust. Inspiration's final mention of him has him back at the useful post of duty as helpful in the ministry for Paul and the spiritual son of Simon Peter. John Mark proves most conclusively that a faltering disciple can make a spiritual comeback. If some of our dear readers find themselves presently in the role as spiritual defectors from the greatest of all causes, will you not allow the inspirational example of John Mark to turn your hands back to the gospel plow? Do it today; tomorrow may be too late. Surely you do not desire that the curtain of death should be drawn around you while playing the dangerous role of being spiritually AWOL.

Paul's final mention of John Mark is reserved for the last chapter which came from his prolific pen. A second time he is imprisoned in the city of Rome. It is generally thought that the veteran of the cross spent his last days in the old Mamertine prison. From that dark, damp and dismal dungeon the imprisoned warrior penned these words of deep and moving pathos, "Only Luke is with me (Thank God for loyal Luke). Take Mark, and bring him with thee: **FOR HE IS PROFITABLE TO ME FOR THE MINISTRY**" (II Tim. 4:11 Emphasis added - RRT). This sterling gem of Biblical truth pictures the greatness of both Paul the writer and Mark the object of Paul's glowing tribute. Paul's greatness is seen in the fact that he now commends Mark for the very task he once reprimanded the youthful lad from Jerusalem for lacking. Paul will not go to the grave without recognizing publicly and for all future readers of his works Mark's full restoration to eminent usefulness in the Lord's work. Mark's greatness is eloquently portrayed in his own efforts to climb the road upward to this place of usefulness again. Must not Mark's heart have swelled with humble joy, justifiable pride and supreme satisfaction as Timothy conveyed Paul's sentiments to him? John Mark had now bridged the gap that separated him from Paul that day in Antioch when Paul refused to allow Mark to be in his traveling group. Then he was unwanted by Paul. Now Mark's progress had been such that his presence was actually coveted by the weary and battered apostle as he awaited his expected execution which was even then impending (II Tim. 4:6). Did John Mark arrive before Nero's men martyred Paul in the imperial city? Inspiration is silent in supplying the answer to this interesting query but we trust that he did. If such did occur in the goodly providence of a gracious Jehovah, the reunion between the aged Paul and the restored Mark must have brought a final measure of deep joy to the saintly spirits and heroic

CAN A CHILD OF GOD SO SIN AS TO BE LOST IN HELL?

(Continued from page 1)

Christ has only promised eternal life to those who follow him until death. "Be thou faithful unto death, and I will give thee a crown of life," (Rev. 2:10). "But he that shall endure unto the end, the same shall be saved," (Matt. 24:13). No Christian can follow Christ and Satan at the same time, for the two are not going in the same direction. If a Christian can go to heaven while following the devil, then the devil is going to heaven. But God says only the righteous shall dwell there (II Pet. 3:13). If children of God can go to heaven without living right on earth, then heaven will be a place for the unrighteous, as well as the righteous. We are taught to "Walk in the light as he (Christ) is in the light" in order that the blood of Christ may keep us cleansed from sin (I Jno. 1:7). If it would be right for us to walk in darkness, why were we delivered from the "power of darkness"? (Col. 1:13). Many of the Lord's disciples failed to walk with him (Jno. 6:66).

THE WARNING OF DANGER

Man would be helpless trying to warn God's people in stronger language than that which came from the pen of inspired men. No man could frame words so as to warn of danger in stronger terms than those used by the Holy Spirit in the following passages: "Ye are fallen from grace," (Gal. 5:4). "Looking diligently lest any man fail of the grace of God," (Heb. 12:15). "Wherefore let him that thinketh he standeth take heed lest he fall," (I Cor. 10:12). Paul said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway," (I Cor. 9:27). If it were necessary for Paul to guard his body lest he be lost, surely danger confronts us on every side.

A brother can so sin as to be in danger of hell fire, Jesus says, "Whosoever shall say, Thou fool, shall be in danger of hell fire," (Matt. 5:22). All admit the possibility of a child of God so sinning as to go to hell when they admit that a child of God can call his brother a "fool".

A brother can so sin as to perish. "And through thy knowledge shall the weak brother perish, for who Christ died," (I Cor. 8:8-11). Eating meats offered to idols would not cause a brother to perish physically, but rather spiritually. Will these brethren who perish be saved? If so, how did they perish?

SOME IN THE KINGDOM WILL BE LOST

All in the kingdom of Christ have been saved, or born again (Col. 1:13). Christ says, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom," (Jno. 3:5). Some of those in the kingdom, who have been born again, will be condemned. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body," (I Cor. 11:29). These were in the kingdom, where the Lord's table is, (Lk. 22:30). But "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). Note (1) there were none in the kingdom but saved people; (2) But some of the saved so sinned as to be gathered out of the kingdom and cast into the fire of hell; (3) Therefore a child of God must live right or be lost.

THOSE WHO FORGET GOD WILL BE LOST

"Yet my people have forgotten me days without number," Jer. 2:32. What will become of those who forget God? "The wicked shall be turned into hell, and all the nations that forget God," (Ps. 9:17). They knew God, then forgot him, and were finally to be turned into hell.

SOME IN CHRIST DEPART AND ARE LOST

In Jno. 15:1-6 we learn that Christ is the true vine and Christians are branches in him. He says, "If any man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned," (Jno. 15:6). First the branch was in him, and therefore a new creature, (II Cor. 5:17); (2) it ceased to bear fruit and did not abide in Christ; (3) Finally it was cast into the fire and burned.

SOME TO BE DISINHERITED

"I will smite them with the pestilence, and DISINHERIT THEM," Num. 14:12. Their failure to enter the promised land is given as a warning that Christians may so sin as to fail to enter their rest in heaven, (Heb. 4:9, 11, I Cor. 10:1-12).

LUKEWARM MEMBERS TO BE LOST

The Lord warned the church at Laodicea with these words, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," Rev. 3:16. This is a proper answer to those who are always asking "How can a child of God get out of Christ?" Christ says he will "spue" them out, unless they repent. No one can be saved out of Christ, (Rev. 14:13).

DEPART FROM FAITH—BE LOST

If an unbeliever can become a believer so as to be saved, cannot a believer become an unbeliever and be lost? If not, why not? Will not all the unbelieving be lost? (Rev. 21:8) When a child of God departs from the faith (I Tim. 4:1-2), is he still a believer? Was not the faith of some shipwrecked and overthrown? (I Tim. 1:19; II Tim. 2:18) Did not Jesus say some would only believe for a while, and finally fall away? (Lk. 8:13) Paul declares that those who cast off their faith will receive damnation, (and not salvation) (I Tim. 5:12). To be finally saved we must be faithful, or full of faith until death (Rev. 2:10).

When people are taught that their manner of life after conversion has nothing to do with their eternal destiny; all ground for giving diligence to make one's calling and election sure has been swept away (II Pet. 1:10).

JOHN MARK: RESTORATION TO USEFULNESS

(Continued from Page 3)

hearts of both men.

As one reads the New Testament through the way our books are presently arranged he observes the name of Mark for the last time in I Peter 5:13. The aged Peter pens these words as he nears the end of his first epistle, "She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son" (American Standard Version). In the gospel sense Peter looked upon Mark in the same manner as did Paul toward Timothy and Titus (II Tim. 1:1; Tit. 1:4). This seems to indicate that Peter had led John Mark to the truth. With his own hands he may have baptized the youthful lad in Jerusalem in the early days of the church. What an eminent joy it was to be Peter's son in the gospel.

John Mark penned the gospel record that bears his name. It is located just after Matthew in the present arrangement of the New Testament books. Perhaps Mark received much of what he wrote in his terse and powerful gospel record at the feet of the apostle Peter. A number of fine Bible students have suggested this possibility. Each time we read the sixteen chapters and the six hundred and seventy-eight verses of Mark's gospel record, we can be grateful that his defection at Perga was not a permanent departure from the Lord's Cause. Had it been another would have been chosen to pen one of the four accounts of our Lord's sojourn on this mundane sphere.

Mark's spiritual comeback has done much to inspire others to return following a defection from duty within their own life. We trust that you have received profit from the four lessons which have now been presented on John Mark. It has been a very fruitful study for the writer. Thank you so much for being one of our highly esteemed readers of WORDS OF TRUTH. Those of us who write for this great gospel weekly have a threefold desire for you our readers. (1) We want you to read these WORDS OF TRUTH each week. (2) We want you to believe these WORDS OF TRUTH. (3) We want you to lovingly obey these WORDS OF TRUTH.

(For some of the observations made in these studies the writer is grateful to sermons preached many years ago by Brethren B. C. Goodpasture and Jim Bill McInteer and for which we have notes.)

SELECTIONS!

If you are not too busy to criticize others, you not busy enough.

A man is like a tack; he can go only so far as his head will let him.

Covetousness and indifference will come near sending more souls to hell than all other sins combined.

Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—John Bunyan.

Some automobiles make more noise standing still than when running, just like some people.

Selfishness is never worse than when it takes on the garb of religion.

The Fear of Death

JOHN WADDEY

In the Knoxville News Sentinel for Jan. 10, 1971, Patricia McCormack reviewed the purposes and problems of the PROMETHEUS PROJECT. This program, headed by Dr. Gerald Feinberg of Columbia University is doing research on aging, hoping to extend man's life span. It is an interesting and exciting project and of course all wish the team early success.

Dr. Feinberg said, "...control over aging would alleviate THE FEAR OF DEATH. "I would guess that the elimination of this constant fear on everyone's mental horizon would act as a tremendous liberating force on the human mind. It would result in people being much better balanced psychologically than we are at present."

To the above I add these thoughts.

1. Man may extend his earth life but he will not escape death. "...it is appointed unto men once to die" Heb. 9:27. "...through one man (Adam) sin entered into the world and death through sin; and so death passed unto ALL men. ..." Rom. 5:12. The Creator of man, decreed the wages of sin to be death, Rom. 6:23. No man can avoid this.

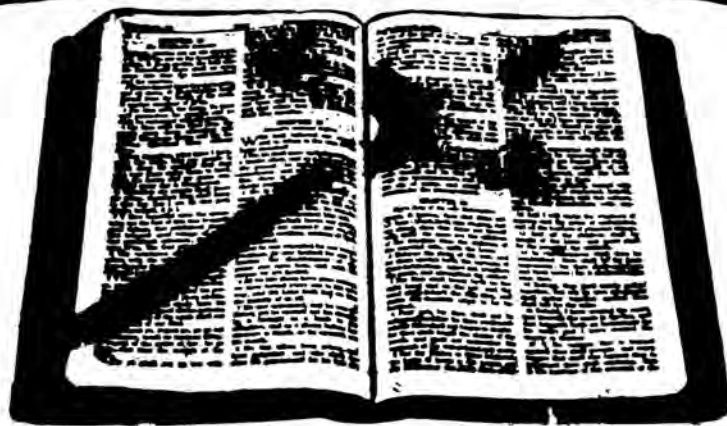
2. Man can be released from the fear of death whether Dr. Feinberg succeeds or not' Jesus took upon himself a human body, "that through death he might bring to nought him that had the power of death, that is, the devil; and might DELIVER ALL THEM WHO THROUGH FEAR OF DEATH were all their life time subject to bondage." Heb. 2:14-15. Thus Jesus said, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live" John 11:25.

3. Why do men fear death? It is not the certainty of it. Nor is it just the uncertainty of when it will be. Fear of pain or the separation from earth ties does not explain it. Rather, it is the fear of judgment; the fear of punishment for wrong done in this life. This is described as "a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversary" Heb. 10:27.

4. The Christian outgrows his fear of death, but not because of health, prosperity or longevity. He overcomes this fear because Christ gives him forgiveness of sin (Acts 22:16); a clear conscience (Heb. 10:22); promise of a resurrection from death (I Thess. 4:16-18) and a sure hope of heavenly reward when life is over (John 14:1-3).

I wish the greatest success to project Prometheus. But to those who want a swifter, surer solution to the problem, I recommend Jesus of Nazareth, the Great Physician (Heb. 5:8-9).

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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Conversion

In his masterful book of sermons Brother J. W. McGarvey presented four brilliant discourses on conversions and two on non-conversions. The eunuch, Cornelius, Lydia and Saul were the cases of conversion. Felix and Agrippa constituted the cases of non-conversion. Brother McGarvey stated in the introduction of these great themes that men can be guided by present examples of conversion or by inspired accounts. This renowned preacher of a previous era said most of his generation preferred to be guided by present examples. Along this line matters have not changed much during the sixty years that the lamented McGarvey has been gone from earthly scenes. The masses today do not think any more highly of the cases of conversion as revealed in Acts for our sincere emulation than they did in McGarvey's age. Concerning this choice Brother McGarvey took without reservation the inspired accounts. Our choice should be the same today.



ROBERT R. TAYLOR JR.

THE NECESSITY OF CONVERSION

No Bible believer will deny the absolute necessity of conversion for everyone desiring salvation. Jesus said, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:15.) Be it carefully noted that healing (spiritual healing) and conversion are intimately linked. To the argumentative disciples pressing for recognition of greatness is the coming kingdom Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.) Here the Lord connects entrance into the kingdom with conversion. On Solomon's porch in Jerusalem Peter declared, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19.) No conversion? Then no healing. No conversion? Then no entrance into the kingdom. No conversion? Then no blotting out of sins. Can you think of any more graphic manner of making known the imperative nature of conversion than by observing

these three verses? A person who could ignore these could ignore just as easily a thousand verses.

THE MEANING OF CONVERSION

Men have never been content to call Bible things by just simple Bible names. They prefer to coin their own religious designations. Hence they have called this process "joining the church", "getting religion", "having a Christian experience" or "having an experience with Jesus". It has always been difficult for this writer to understand how a non-Christian could have a Christian experience. The Bible calls conversion being "added to the church" (Acts 2:47), "added to the Lord" (Acts 5:14), "turned unto the Lord" (Acts 11:21), "obedient to the faith" (Acts 6:7), being "baptized into Christ" and having "put on Christ" (Gal. 3:27), being "born of water and the Spirit" (John 3:5), having "obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17) and as a deliverance from the kingdom of darkness and a translation into the kingdom of God's dear Son. (Col. 1:13.) Conversion is a change or a turning. The American Standard Version translates this word in Matthew 13:15 as "turn again". In Matthew 18:2 it translates the term as "turn". In Acts 3:19 it is "turn again". In the conversion of the Thessalonians they turned away from idols and turned "to serve the living and true God." (1 Thess. 1:9.) There was a turning from wrong to the right. People at Antioch "turned unto the Lord" in their conversion. (Acts 11:21.) Conversion required more than belief in their case, for Luke specifically states that belief preceded their turning to the Lord. "And the hand of the Lord was with them: and a great number BELIEVED, and TURNED UNTO THE LORD." Conversion requires more than repentance, for Peter told people to repent and turn again in Acts 3:19. (American Standard Version.) Multitudes of modern preachers have never learned this. That is why they have offered salvation to those in their audience on the basis of faith only or a combination of faith and repentance. In this they have sadly misguided millions of sincere searchers for truth.

CONVERSION: A THREEFOLD CHANGE

Biblical conversion requires a change of heart, life and state or relationship. The heart is purified by faith. (Acts 15:9.) Repentance is "unto life". (Acts 11:18.) The heart and life cannot be changed until one has faith and repents of his sins. But this is as far as most modern revivalists take their audience toward salvation. They urge faith and repentance. At the end of repentance they place a final period. They deceive people into thinking conversion has occurred with the completion of these acts. Not so according to Inspiration, we emphatically declare. There yet

exists another need that MUST be met. It is absolutely essential that a change must be made in state or relationship. This change is not affected by faith only, repentance alone, or even a combination of both acts. Before conversion one has lived in a state of condemnation. He has lived in a relationship where Satan was Master and Lord. He must make a transition from condemnation to salvation, from Satan to Christ. What obedient act makes possible this transition? The baptism of a believing penitent, we answer without fear of any contradiction from any source. We are not speaking of baptism only. The writer has no more time for baptism only, than he does for faith only. Both are only "isms" and neither can save. A person is a proper candidate for Bible baptism when he has been properly taught, implicitly believes in the deity of Jesus Christ, genuinely repents of all past sins and sincerely confesses Jesus as the Son of God. This person is ready to be scripturally baptized and not a moment earlier. This scriptural baptism, according to Romans 6:3 and Galatians 3:27, puts HIM INTO CHRIST. Listen as Paul says to the Romans and the Galatians respectively, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27.) According to the clearly stated language of these passages a man is definitely not in Christ before baptism. If he were, he could not come into him at the point of baptism. At the point of scriptural baptism (immersion in water) and at that point only, does complete conversion occur. Unless there has been a change of heart, life and state, in your supposed conversion, you were not genuinely converted. The importance of your souls salvation demands that with immediate seriousness you examine these scriptures in relation to what you did when you became what you are religiously.

The Bread of Life

Jesus answered the tempter saying, "It is written, Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God" (Matthew 4:4). Our Lord said to the Jews, "I am the bread of life." (John 6:35). This Living Bread from God was manifested in human flesh. John wrote, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14). The Words of the New Testament are to those who hear and obey them the "bread of life."

A series of lessons are entitled "BREAD OF
(Continued on page 4)

WORDS of TRUTH

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Does The Holy Spirit Dwell In Us?

"1. Does the Holy Spirit dwell in us as He did in the apostles?" Not in the baptismal measure as promised to, and received by, the apostles (Acts 1:1-8; Acts 2:1-4.) This measure of the Spirit was given unto the apostles to reveal and confirm the gospel, and that for all time to come (Jn. 16:13; 1 Pet. 1:12; Mk. 16:20; Heb. 2:3-4.) We now are to contend for and preach the faith or truth once for all delivered (Jude 3.) This word needs no further revelation, nor further confirmation. Instead of the inspired apostles and prophets, we now have the inspired New Testament containing their teaching (Jn. 17:20-21; verses 8 and 14; 1 Cor. 2:13).

Neither do we need to speak with other tongues or languages by the power of the Spirit, as they did at the house of Cornelius to confirm the word that the gospel preached by the apostles was also for Gentiles. This was confirmed on that occasion, and needs no further confirmation (Acts 10th and 11th chapters. Hence, the miraculous gift of the Spirit called a "baptism" of the Spirit is no longer needed. All who now believe the gospel was for the Jews also believe it is for the Gentiles. So, there is only "One Lord, one faith and one baptism" after Cornelius' case (Eph. 4:4-6.)

This "One baptism" is the baptism in water commanded in the great commission, and was administered by the preachers under the commission (Mt. 28:19.) This baptism was to last unto the end of the world (V. 20.) And it was a condition of salvation (Mk. 16:15-16.) It was a command to be obeyed by man (Acts 2:38; 10:40.) I don't understand why intelligent people will refuse to obey the command to be baptized for the remission of sins, and then seek a baptism which had to do with the revelation and confirmation of the gospel as preached by inspired men, and now in the New Testament, and which was not a condition of salvation.

"2. Was the gift of the Spirit conferred on others by the laying on of the apostles' hands also the baptism of the Holy Spirit?" No, the baptism of the Spirit was administered by Christ (Mt. 3:11; Jn. 1:32-35.) Man could not baptize with the Holy Spirit. But the apostles could bestow a miraculous measure of the Spirit by the laying on of their hands, and in answer to prayer (Acts 8:13-18; 19:6; 1 Tim. 1:5-6; Rom. 1:11.) But when the



GUS NICHOLS

apostles all died this gift could no longer be conferred on others (Acts 8:18.) But by that time all revelation had been made and confirmed as now in the New Testament. Faith now is produced by the word of God which is written and by the written miracles therein wrought to confirm the written word (Jn. 20:30-21.) Hence, the miraculous power of the Spirit once exercised by men to reveal and confirm the word, have served the divine purpose for them and have been done away.

"3. Do we have any gift of the Spirit now, or do we just have the gift of the word in the New Testament?" On Pentecost Peter, as guided by the Holy Spirit, promised the gift of the Holy Spirit unto believers who would repent and be baptized for the remission of sins (Acts 2:36-38.) He went on to say this gift of the Spirit was to as many as the Lord our God should call (Acts 2:36-38.) He went on to say this gift of the Spirit was to as many as the Lord our God should call (Acts 2:38-39.) This gift was the Spirit himself as a gift and was unto all them that obey the Lord (Acts 5:32.) That is, He was for those who obey Acts 2:38.) The word was given unto sinners that they might believe (Rom. 10:17; Jn. 17:20-21.) But it was after they believed that they were sealed with the Holy Spirit of promise (Eph. 1:13.) This verse also says it was "In whom"—in Christ that they were thus sealed with the Spirit of promise—as in Acts 2:38-39.) And we are baptized into Christ where we receive this gift of the Spirit (Rom. 6:3; Gal. 3:27; Eph. 1:13.)

"4. Does the Holy Spirit really and actually dwell in the children of God, or just the word inspired by the Spirit?" The following scriptures teach that the Holy Spirit dwells in God's people, and not the word alone and without the Spirit (Acts 2:38-39; Acts 5:32; Rom. 8:9-11; Eph. 1:13; 4:30; 1 Cor. 3:16-17; 1 Cor. 6:19; Gal. 4:6; Jude 19).

Just here I want to present an article from Brother Roy H. Lanier. Please read it carefully.

"The Holy Spirit"

ROY H. LANIER SR.

In the clearest and most positive terms possible Paul affirms that the Holy Spirit dwells in the children of God. He wrote the Roman brethren "that the Spirit of God dwelleth in you . . . the Spirit of him that raised up Jesus from the dead dwelleth in you . . . through his Spirit that dwelleth in you" (Rom. 8:9-11). And to the brethren at Corinth he wrote, "Your body is a temple of the Holy Spirit which is in you, which you have from God" (1 Cor. 6:19). Others can be cited, but in the mouth of two witnesses every word of God should be established. But since these words can be taken both literally and figuratively, it becomes our duty to determine, if possible, how the Lord intends for us to take them. If it is not possible for us to determine how the Lord intends for us to understand these words, it would seem that the Lord's revelation does not reveal his mind to us.

There is a rule of interpretation which says, "Words should be understood in their literal sense unless such literal interpretation involves a manifest contradiction or absurdity" (Milton S. Terry, BIBLICAL HERMENEUTICS, p. 159). Bro. Moses E. Lard states the rule in these words, "A word, whenever met with, is to be taken in its common current sense, unless the subject-matter, the context, or a qualifying epithet forbids it" (LARD'S QUARTERLY, March 1864, p. 236). We are interested with three words — "dwells . . . in . . . you."

The word "you" in this phrase refers to the brethren, the children of God, and there is none who will question this. The word "in" of this phrase is the translation of the Greek preposition "en" and Thayer says when it is used with the dative of a person it means "in the person." He gives Rom. 8:9, 11 as examples of this use. In the phrase "in you," the Greek is "en humin"; the word "dwells" simply means to abide. Thayer defines the verb to mean "to dwell in." Dr. A. T. Robertson, perhaps the greatest Greek scholar of

our time, treated the phrase in this manner: "Dwelleth in you (en humin oikei). The Spirit of God makes his home (oikei) in us, not in temples made with hands (Acts 7:48; 17:24)" (WORD PICTURES OF THE NEW TESTAMENT, Vol. iv, p. 98).

When Paul spoke of the unfeigned faith which "dwelt in" Timothy's mother and grandmother, and he felt sure it dwelt in Timothy, he used this same grammatical expression. The preposition "en" is used with the dative of person; the words for "mother," "grandmother" and "thee" referring to Timothy, are all in the dative case. Now, where was the faith? Was it actually, literally, in these persons? or is this phrase to be given a figurative meaning and we are to conclude that their faith was not in them? And when Paul said "Let the word of Christ dwell in you" (Col. 3:16), he used this same phrase, "en humin." I have some good brethren who are on record as affirming that this phrase here is to be taken literally. Why take the phrase literally here, but insist that it is not to be taken literally in Rom. 8:9, 11 and 1 Cor. 6:19? Is there some absurdity in saying that the Holy Spirit literally dwells in the child of God? Does the context demand that the phrase about the Spirit's indwelling be taken figuratively? Is there some qualifying epithet in the context that forbids us to take the phrase literally? And do we contradict some other plain statement of scripture if we take the phrase literally? If so, let the brethren come forth with the reason why this phrase with reference to the Spirit's indwelling cannot be taken literally. There is nothing in print which has come to my attention that proves that this phrase cannot be taken in its literal current sense.

If this phrase is to be taken figuratively; if the Holy Spirit dwells in the child of God representatively through the word, it follows, first, that the Holy Spirit simply does not dwell in the child of God, in spite of vehement denials of brethren to the contrary. When they say that the sinner is not converted by "word only," I agree with them; the Spirit as the agent, using the word as his instrument, does the converting. But when they say the Spirit dwells in us through the word, the word is no longer the INSTRUMENT; it is the REPRESENTATIVE. And if the word dwells in us as a representative of the Spirit, it follows that the Spirit does not dwell in us. Therefore they must believe that we are indwelt by the word only.

Next, if this phrase is to be taken figuratively and the Spirit dwells in us through the word, it follows that the believing sinner has as much of the Holy Spirit as the child of God. Brethren argue that the Spirit dwells in us through the received word. The sinner must receive the word before he is saved and therefore has the Spirit (Acts 2:41; v. 38-39). If this conclusion seems distasteful to the brethren, I should not be blamed for it; I am only pointing out the logical conclusion of their position.

Next, the apostles and many disciples from John the Baptist to Pentecost received the word of God and had the right to become children of God (John 1:13, 13), but they were not indwelt by the Holy Spirit. If the Spirit is in the word of God and dwells in us through the word, why did they not receive the Spirit when they received the word? It will not do to quote Jesus as saying the Spirit was not yet given (John 7:39); I know that already. But if the Spirit is inherent in his word and to receive the word is to receive the Spirit which is in that word, why was the Spirit not in the word before Pentecost? Jesus plainly said the Spirit was not yet given and would not be given until he was glorified. This ought to prove to brethren that the Spirit is not in the word, but that he uses the word to accomplish his purposes. If the word is the representative of the Spirit now (and don't forget that Jesus spoke by the Spirit while he was here, Acts 1:2) why was it not his representative before Pentecost? And why did not the Spirit dwell in people through his word before Pentecost as he now does?

Again, if the Holy Spirit is in the word of God and dwells in people who receive the word as the representative of the Spirit who gave the word, did the Spirit dwell in all the people who received the

(Continued on page 4)

Were Lipscomb and Sewell False Teachers?

In the November issue of First Century Christian Jerry C. Brewer refers to a book entitled "A Study of The Holy Spirit of God" saying that "The book is so filled with error that space forbids a complete review of it in one short article." He further states that "The material contained in 'A Study of The Holy Spirit of God' is false doctrine. It should be marked as such and refuted."



VIRGIL BRADFORD

Then he takes up one statement and proposes to refute it, namely, "The gift of the Holy Spirit."

I cannot say that the book referred to is full of error or not full of error. The author of the same is not named in the article. But brother Brewer set me to thinking. Am I a false teacher? Were David Lipscomb and E. G. Sewell false teachers? Is Gus Nichols a false teacher? Is James Bales, whose writings on "Tongues" have been widely circulated, a false teacher? Is J. D. Thomas a false teacher? Are scores of people known to me personally false teachers? Well, — if the Holy Spirit of God is not promised as a gift then we are indeed teaching falsely and should correct the same as fast as possible. Let's take a look.

First, brother Brewer refers to the "promise" of Acts 2:39 and says it is singular, and cannot therefore refer to remission of sins AND the Holy Spirit as a gift. Let me point out here that we have many collective nouns in our language one of which is "promise." For instance, "Honor thy father and mother (which is the first COMMANDMENT with PROMISE), that (1) it may be well with thee, and (2) thou mayest live long on the earth" (Eph. 6:2-3). The promise is singular, the fulfillment is plural, for the whole life of the obedient child is blessed. But another illustration should suffice to show the singular use of "promise" may include a plural blessing. — but godliness is profitable for all things, having the PROMISE of the life that now is, AND of that which is to come" (I Tim. 4:8). The "life that now is" is surely not "that which is to come." (We might add that God made PROMISE to Abraham, Hebrews 6:13, and fulfilled this PROMISE in a number of different ways. See Gen. 12 and 22.)

The proposition herein referred to assumes that the remission of sins is the gift of the Holy Spirit in Acts 2:38 and that all who think otherwise are false teachers. So, I am offering a few quotations and remarks for your consideration.

In answer to an inquiry addressed to E. G. Sewell concerning the "gift of the Holy Spirit" in Acts 2:38 he made answer, saying, "The gift of the Holy Spirit as mentioned in this passage we understand to be the Holy Spirit himself, which every one that obeyed the commands given had the promise of receiving. It was not pardon, nor any part of pardon, nor commands of God, but something promised as a consequence of obeying God's commands. Paul represents the Spirit of God as dwelling in Christians, and we doubt not this is what Peter meant in this passage. — Every one who believes the gospel and is baptized has the promise of the remission of sins and the reception of the Holy Spirit of God to dwell with him while he will be faithful to the Lord. — We believe the Spirit dwells within every faithful child of God now as well as in the days of the apostles." (Questions answered by Lipscomb and Sewell, p. 318)

Then from the pen of brother David Lipscomb on the same page and in answer to the same question, we read, "The gift of the Holy Spirit (Acts 2:38) was the Holy Spirit himself. You can see this by reference to Acts 10:44-48." It might be added that in this same article brother Lipscomb took the position that this was a miraculous indwelling of the Spirit, which you

may read for yourself in Questions Answered.

From the trenchant words and pen of brother Gus Nichols which must of necessity be brief in this effort I quote: "To say one could not have the Holy Spirit without having miracle-working power is to contradict the Scriptures. John the Baptist was 'filled with the Holy Ghost from his mother's womb.' (Lk. 1:15) Yet we read, 'John did no miracle' (John 10:41). Here is a man 'filled with the Holy Ghost' and yet he 'did no miracle'" (Lectures on the Holy Spirit, Gus Nichols, p. 164).

Again he said, "While I Cor. 3:16-17 teaches the Spirit dwells in the church, this is true only because of the fact that he dwells in each faithful member of the church. How could he be in the church, yet be in none of its members? Is he only in the meeting-house? Is he in the air, just floating around in space? It seems that some think the Holy Spirit can dwell just about anywhere — except in the Christian! (I Cor. 6:19)" (Ibid. p. 178.) Brother Brewer, would you say brother Nichols' book "is filled with error" and that he is a false teacher?

Brother James D. Bales in The Holy Spirit and the Christian says, "In his commentary Moses E. Lard wrote that the 'mode of this dwelling we do not affect to understand. It is inexplicable. The fact of it we accept, but venture on no explanation.' — We are not denying the influence through his word, but the Spirit also has an influence in the lives of sinners in leading them through the word of truth to obey the gospel of Jesus Christ. The Holy Spirit does not therefore dwell in the sinner as he is being led to Christ. For the gift of the Holy Spirit is promised to one who is baptized into Christ. The Spirit does not dwell in us in a miraculous way. — If the Bible stated that the Holy Spirit dwells in us representatively in that his word dwells in us, we would accept this; but the Bible does not so state, so far as the author knows." (p. 40-41.) Again on page 43 he writes, "How do we know that the Spirit dwells in us? Is it through our feelings, is it through a still small voice, is it through a miraculous sign? The Bible does not teach that we know on such grounds. It may help to answer this question by asking another question. How do we know that God forgave us when we came into Christ? We know because God has promised forgiveness of sins to the believing penitent who is baptized into Christ. We have God's word for it." Again on page 46, "How do I know that my own spirit dwells in me? I know because I have the signs of life. How do we know that the Holy Spirit dwells in us? First, we know through faith in God, for he promised the Spirit to those who are baptized into Christ (Acts 2:38; 5:32; I Cor. 6:18-20; Rom. 8:9). God fulfills his promise when we meet the conditions. Second, the presence of the Spirit in my life is revealed by my actions. How do we know whether a person's spirit dwells in him? By his actions; by his manifestations of the signs of life. If his spirit does not dwell in his body the body is dead (Jas. 2:26). The presence of the Spirit in our lives is revealed in our conduct (Gal. 5:22-23)."

In The Spirit and Spirituality, page 5, J. D. Thomas writes, "The INDWELLING SPIRIT (John 7:38, 39; 14:17; Acts 2:38; 5:32; I Cor. 6:19; Gal. 4:6; Eph. 1:13; 4:30; II Tim. 1:14; Jas. 4:5). This manifestation (of the personal Holy Spirit dwelling in the body of the Christian) is also available to the Christian today, but is only for children of God ("because you are sons") and is not available to alien sinners. It will be shown later that this expression is the possession of today's Christian. Here we simply note that if a personal demon or evil spirit can dwell in the body of a living human (as in Mark 1:23-26; 5:2-17) the personal Holy Spirit can obviously also do so. Indeed the presence of the Spirit in us is a seal of our sonship and redemption (Eph. 1:13; 4:30) and is a gift to us from the Father as a pledge or earnest of our future inheritance (II Cor. 1:22; 5:5)."

Brethren, I wonder how long before some of us will deny that the Holy Spirit of God dwelt in the inspired apostles and teach that, after all, the Spirit is a divine person and a person cannot dwell in anyone!!!!

I do not believe the Holy Spirit works to convert a person apart from the word of God, the

gospel. I do not believe the great men mentioned above believe that he does. But to deny that the Holy Spirit dwells in his Father's children is a plain, though surely unintentional, denial of God's word in the Scriptures cited herein. Furthermore, the Bible does speak of the Holy Spirit himself as a gift, not merely something given by him. "While Peter yet spake these words THE HOLY SPIRIT fell on all them that heard the word. — an any man forbid the water, that these should not be baptized, who have received THE HOLY SPIRIT as well as we?" (Ac. 10:44-48) And the 45th verse of this revealing passage says that on the Gentiles also was poured out the GIFT OF THE HOLY SPIRIT! What was poured out? The Holy Spirit, the gift of the Holy Spirit. Some time later in Jerusalem Peter said, "And God, who knoweth the heart, bare them witness, GIVING THEM THE HOLY SPIRIT, even as he did unto us" (Ac. 15:8). This is, indeed, the gift of the Spirit himself, or else words mean nothing. We should all appreciate the zeal of brethren who defend the power and sufficiency of the word of God but it hardly seems appropriate or fitting to accuse a brother of false teaching when he says word for word what the Spirit of God himself has revealed.

Didn't Jesus Say, "Ask Believing?"

JAMES D. BALES

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:18-22). Does this mean that if we ask in faith we shall receive the miraculous gifts for which we ask? In addition to our comments on "Ask in Faith? We observe: FIRST. Jesus was speaking to the apostles (Mk. 11:1, 12, 15, 19, 20, 24.)

SECOND. He did deal with the miraculous for at His word the disciples had seen the fig tree wither IMMEDIATELY (Matt. 21:19-20).

THIRD. the apostles and some others had a gift of faith which involved the miraculous; but not everyone had this faith (I Cor. 12:9). However, without love the faith that moved mountains was profitless (I Cor. 13:2).

FOURTH, as far as we know the apostles never miraculously cast a mountain into the sea (Matt. 21:21). so evidently it was not God's will that this be done miraculously.

FIFTH, if this passage is unlimited, why do modern "miracle" workers fail so often to work miracles?

SIXTH. why have they NEVER cast a mountain into the sea? Surely they have faith as "a grain of mustard seed," which was a proverb for something very small. If they have a very small faith, they must be able to miraculously move mountains; if they have rightly interpreted Jesus' statement (Matt. 17:19-21). Instead of arguing about this passage, they should demonstrate; but they move no more mountains than does the author. If they move the first mountain, and if they teaching harmonizes with the New Testament, the author will be encouraged to try to move the next mountain.

SEVENTH, "a grain of mustard seed" was a proverbial expression for something very small (Matt. 17:20), and moving a mountain could indicate something tremendous. The apostles did great miracles, but they never literally moved a mountain. John did no miracles, but spiritually speaking he moved mountains (Isa. 40:4-5; Lk. 3:5; John 10:41).

EIGHTH, a well known principle of Bible study is that a passage, which seems unlimited when taken by itself, may be limited by another passage. (a) Are we to give to everyone who asks? (Matt. 5:42). No. (II Thess. 3:10-15). (b) Are we forbidden to work for our food? (John 6:27). No. One is to work and eat his own bread (II Thess. 3:12), provide for one's self and help others (Eph. 4:28).

The people in John 6:26-29 were seeking Christ for the wrong purpose. The sign of the multiplication of the food should have led them to recognize that Christ had a message from God to which they should hearken. "Instead of seeing,"

(Continued on page 4)

The Bread Of Life

(Continued from page 1)

LIFE" IN A THREE YEAR STUDY OF TWELVE QUARTERLIES for Junior High School students. These begin with "ON THE FIRST DAY OF THE WEEK", the first lesson being "Christ Arose From the Dead." The other twelve lessons deal with the importance of the first day of the week. The second is "DEVELOPING RIGHT ATTITUDES", involving the right attitude toward the Bible, God, Christ, Holy Spirit, the church, etc. "RENEWING YOUR MIND" includes renewing mind, conscience, intellect, imaginations, understanding, heart, soul, spirit, and daily renewal.

The fourth on "FORMING RIGHT UNDERSTANDING" deals with one God, one Mediator, one gospel, one soul to save, one time, one door, one way, and there is an eternity in which to live. "GROWING UP IN CHRIST" has to do with new life in Christ, desiring Christ's Word, together with Christ, friendship, spirituality, faith in Christ, humility, mind of Christ, love example, strength, and will "complete in Him" (Col. 2:10).

The sixth, "WHY THE CHURCH OF CHRIST?", built by Christ, directed by Christ, of Christ's covenant, of Christ's name, of the redeemed, of the reconciled of Christ's shed blood, of regular worship, and of weekly Lord's Supper. Other titles, "WHY WE OBEY"; "WHY WE AVOID EVIL THINGS"; "THE WAY OF BELIEVING THE BIBLE"; "WHAT IS YOUR LIFE?"; "GRACE FOR THE TRIALS"; and "A MORE EXCELLENT WAY."

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"TRAGEDIES OF PRODIGALS", of no restraint, of insubordination, of selfishness, of trusting riches, of forsaking God, of idleness, of evil companions, of riotous living, of waste, of strong drink, of impurity, of spiritual death, and of a lost soul. "JESUS CHRIST THE SON OF GOD," God's Son in creation, in flesh, acknowledged, in character, building, insinuating, proving, obeying, giving, rising, speaking, reigning and coming.

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* * *

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HOYT BAILEY

"Some Fine Quarterlies"

GUS NICHOLS

Note the following commendations:

July 8, 1970

"I am familiar with the Bible Class materials produced by Hoyt Bailey, and I heartily commend

WORDS OF TRUTH

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Rex A. Turner, President, Alabama Christian College.

* * *

September 9, 1970

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A. C. Dreaden, Broad Street Church of Christ, LaGrange, Georgia

"The Holy Spirit"

(Continued from page 2)

word thundered from Sinai and written on tables of stone? Many people from Moses to Pentecost received the word of God and yet none of my brethren believe that the Holy Spirit dwelt in them as he now dwells in Christians. Was the word given by the Spirit then? Moses and all the other prophets spoke as they were moved by the Holy Spirit (II Pet. 1:21). When God brought his people out of Egypt he promised to "walk among you, and be your God" (Lev. 26:12), but when Paul quoted that and applied it to people in the Christian age he changed the "among" to "in" saying, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:16). And, brethren, do not let your under-garment of tritheism show by saying that refers to God the Father as separate from the Holy Spirit. The Holy Spirit dwelling in us is the fulfillment of that promise of the presence of God to live and walk in us. One of the greater blessings of the Christian age over all preceding ages is that the Spirit dwells in all his people, not just in the prophets.

Via Firm Foundation

January 19, 1971

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Didn't Jesus Say, "Ask Believing?"

(Continued from page 3)

Lange wrote, "in the bread the sign, they had seen in the sign only the bread." The work of God which they wanted was physical in nature, and the work which God wanted to do for them had to do with faith in God and Christ. Jesus was not discussing whether one should work for a living. (c) One may pray, and not receive, because he has wrong purposes in mind (Jas. 4:3).

(d) How one treats one's wife can hinder his prayers (I Pet. 3:7). (e) There is mercy with the Lord, but no amount of faith can enable us to pray away the law of sowing and reaping (Gal. 6:7-9). We must change the sowing in order to change the reaping. (f) Wives are to submit to their husbands in all things (Eph. 5:24), but not if it leads them to disobey God (Acts 5:29). (g) In the very context, of the promise that they would receive what they asked in faith, Jesus showed that it took more than one's personal conviction. One would not be forgiven, when he prayed for forgiveness, if he did not forgive (Mk. 11:25). (h) Matt. 17:20-21 is limited even by those who argue as if it is unlimited. They do not move mountains. The UNMOVED MOUNTAIN stands between them and their arguments. Even when miraculous power was granted, it was limited by God's will. We do not have miraculous power today, so the passage was limited by the purpose and duration of the miracles. The faith has been revealed and confirmed. No matter how strong our personal conviction, about our receiving the very thing we ask for, we must remember that the decisive factor is God's will and what God has promised—not what we or others have promised ourselves (Rom. 4:20-21; I John 5:14).

NINTH, some come to doubt whether they have the spirit, and they may feel they generated the

tongues themselves. Some of them are told that, after His baptism, Jesus was tempted (Sherrill, 127-128). Jesus was not tempted to doubt that He had the Spirit or that He was the Messiah (Matt. 4). Instead of re-examining their position in the light of the Bible, these individuals believe this doubt is of the devil and must be put away through faith in God. Of course, it is difficult to reason with people who view your arguments from the Bible as temptation from the devil!

TENTH, if one interprets Matt. 21:22 without considering other passages which limit it, Pat is involved in the following dilemma. He said if he had realized the author was going to mention his name and arguments in his book, he would not have been as frank and open with the author on an intimate and personal basis. However, he would have had to tell the author all he asked, and more too, on the basis of Matt. 5:40-42; unless a passage, which taken by itself seems universal in its application, may be limited by another passage. In speaking of a young man's desire for healing, Mk. 11:24 was cited, and Pat wrote: "All he had to do was to believe it" (CHRISTIAN LIFE, July 1970, p. 50).

The Word And His Words

There is an exercise afoot of wresting the Scriptures, but it's been around a long time. It is tearing down any foundation for objective truth, and relegating everything to the subjective. Thus we read often that 2 John 9 is a reference to the doctrine ABOUT Christ (his Deity) rather than the doctrine that he taught. But even if this were true, what are these expositors trying to prove! That the teachings of Jesus are not important? If so, we fear for them and those they teach!

Then others would have us believe that reference to "the word" in the New Testament have to do with the incarnate Word in every instance. And again I come away with this question haunting me. . . are these people determined to take away the TEACHING of Jesus by emphasizing the Person of Jesus? It is not an either. . . or proposition. How tragic that extremism is always plaguing us! Why can we not see the balance? Why are some so legalistic as to reduce Christianity to a cut and dried set of rules and regulations, seldom emphasizing the preeminence of the PERSON of Christ? Why do some constantly avoid the matter of what Jesus TAUGHT, and the fact that Jesus himself attached importance to his PERSON and his teaching?

Note from these passages that the doctrines TAUGHT by Jesus are of utmost importance BECAUSE OF HIS PERSON: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). "If a man love me, he will keep my words: (John 14:23). "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day." (John 12:48). "Heaven and earth shall pass away, but my words shall not pass away." (Mt. 24:35).

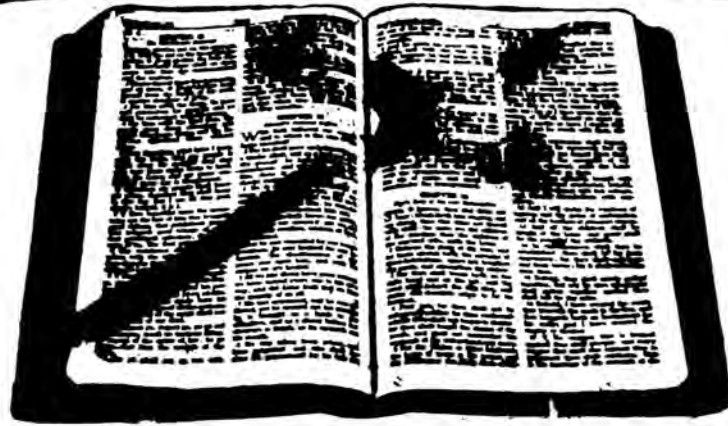
We are going to be judged by the Person, Jesus Christ, according to our response to his Person, and that much include our response to his teachings. They are inseparable. He could not be the manifestation of the Father (John 1:18) and the revelation of the Father (Heb. 1:2) unless he actually manifested (made known) God and revealed God. His claims of Deity are part of the words that he taught. The only way we KNOW what shall be expected of us is through this revelation. "No man cometh to the Father but by me." (John 14:6). Remember what Jesus said, "Whosoever therefore shall be ashamed of me AND OF MY WORDS in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38); and again, "the word that I have spoken, the same shall judge him in the last day."—Bob Mize.

Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—John Bunyan.

* * * *

If you are not too busy to criticize others, you not busy enough.

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 7

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NUMBER 58

Non-Conversion

We usually think of the book of Acts which was written by the beloved physician Luke as being a book of conversions. This is indeed a correct appraisal of its sacred contents and intensively interesting narratives. However, it is also a book containing numerous examples of non-conversions. Not everyone within hearing distance of the Jerusalem gospel became obedient to its stipulated requirements leading to salvation of the polluted soul. Some rejected the message of salvation. They turned their ear away and their hearts rejected the lovely Lord and the great salvation he tendered to the lost of the first century.



ROBERT R. TAYLOR JR.

As great as was the day of Pentecost not all who heard accepted the newly crowned Messiah who that very day began his heavenly reign at Jehovah's right hand. Only those who gladly received his word were baptized and added to the church. Luke says, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. . . Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:41-47.) Those who did not gladly receive his word remained unconverted. They were not added to the church. Jerusalem at this time had a population of close to a quarter of a million people it is believed. Great multitudes from surrounding nations and countries afar came to the "holy city" for this second great feast of the year. (Passover came first in the Jewish year and the feast of tabernacles came in the fall.) So not all Jerusalem became converted on Pentecost or during the weeks and months subsequent to this day. The number of the saved continues to rise in Acts 4 and 5 but there is persecution waged against the disciples of Jesus in these two chapters which means that not all had accepted Christ by any means. In Acts 5:28 mention is made of how Jerusalem had been filled with apostolic doctrine but there are still multitudes among the non-saved. Stephen is bitterly attacked in the arena of word combat, in Acts 6, and stoned in Acts 7. The whole church, except the apostles, is dispersed from Jerusalem in Acts 8. Such are manifestations of the fact that in perhaps the most widely evangelized city of all

time many deliberately remained non-converts. The most liberal numbers given of how many constituted the early church in Jerusalem, still leave Christ's disciples in the minority.

On Paul's first missionary tour he and Barnabas converted many people. However, there were multitudes who rejected Christ. Elymas at Paphos at last mention was not a Christian (Acts 13:7-11.) Many envious Jews rejected Christ at Antioch of Pisidia (Acts 13:45-51.) At Iconium Paul and Barnabas preached to a city that met their message with both belief and infidelity (Acts 14:4). Some became so incensed against Paul at Lystra that they stoned him while at this Lycaonian location (Acts 14:19).

The same continues throughout his second and third missionary tours. He was beaten and imprisoned by the unconverted in Philippi (Acts 16:23-24). Those who rejected his message bitterly persecuted him in Thessalonica and Berea thus making necessary an early departure from each of these Macedonian metropolises (Acts 17:5-15). With but few exceptions the whole city of Athens chose to remain among the non-converted (Acts 17:16-34.) Though great success crowned his efforts at Ephesus and throughout the heavily populated province of Asia many rejected him as the latter half of Acts 19 clearly reveals. The angry mob clamoring for continued loyalty to Diana of the Ephesians was made up entirely of the non-converted. Paul had turned many from idolatry but multitudes still stayed loyal to the goddess they believed had descended from Jupiter and which had made their city so internationally famous.

Recorded examples of non-conversion occur throughout Paul's imprisonment at Caesarea. He preached to Felix and Drusilla in Acts 24. Luke tells us, "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:24-25). When the final curtain falls upon this couple they are still non-converts. Festus, Felix's successor in the Judean governor's office, heard Paul preach the unsearchable riches of Christ's gospel and yet all he could see in the matter was an argument over superstition. He said in his conversation to Agrippa in Acts 25:19, "But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive." The next verse pictures the skepticism he felt toward the whole matter. The dense governor listened to Paul's moving message in Acts 26 and saw in it nothing

but the ravings of a mad man. In the very course of this dynamic discourse he interrupted Paul and said, "Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24.) Agrippa seemingly was the main target of Paul's evangelistic thrust, in Acts 26, and yet he remained among the non-converted. He responded to Paul's message in these words, "Almost thou persuadest me to be a Christian" (Acts 26:28.) Bernice, sister of Agrippa, and other unnamed members of royal society in Caesarea heard this message but not a single conversion was made when the proceedings of Acts 26 concluded. There is no record of where Paul made a single convert among those to whom he preached while in prison at Caesarea.

The last chapter of Acts has Paul at Rome. He calls a conference of Jewish leaders. To them he preaches the Christ. The result was that "some believed the things which were spoken, and some believed not" (Acts 28:24.) The book of Acts opens with the implication that many in Jerusalem chose to remain among the non-converted and Luke draws the book to its close with the thought that many in Rome rejected Christ and salvation.

Conversion is a turning. It is a change. Put the prefix-non-before this word and the idea is that these people did not turn. They made no change. Into their lives there came no change of heart, life and state or relationship. They died as they had lived-in rebellion to God. An eternal hell awaits every accountable soul who departs this life as a non-convert. The price of non-conversion is eternal Gehenna. How great the cost to remain a non-convert!

If you are not a Christian as you finish this article, may we sincerely urge you to recognize that you are lost, that you cannot save your own soul and that you need to obey the gospel of Jesus Christ with immediate action? You need to hear God's word (Rom. 10:17). You need to believe in Jesus Christ as the son of the living God (John 8:24; Matt. 16:16). You need to repent of your sins (Acts 17:30.) You need to confess your faith in Jesus as Lord and Saviour (Rom. 10:9-10). Upon the confession that you believe Jesus Christ is the son of God you need to immediately be baptized in water for the remission of sins (Acts 10:47-48); Rom. 6:4; Acts 2:38.) The Lord will then add you to the church of his Son (Acts 2:47). This action of obedience will make of you a Christian. By it you will have vacated the realm of non-conversion and entered the sphere of the saved.

WORDS of TRUTH

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"Jesus Not Baptized For Remission"

After having heard me preach that water baptism is for, or unto, the remission of sins, as taught in the Bible, a denominational preacher got up and said this could not be true, for Jesus was not baptized for remission of sins in the sense of in order to remission. He said we are to be baptized for the same purpose Jesus was, and to say he was baptized to be saved would make him a sinner. Then he proceeded to show that Jesus was sinless and needed no remission of sins, and therefore, baptism could not be for the forgiveness of sins; for Jesus was baptized. (Mt. 3:13-17.)

One of the most obvious things about false doctrine and religious error is that it is illogical, inconsistent, and contradictory in its very nature.

EXCEPTION TO THE RULE

The baptism of Jesus was an exception to the rule. When he came to John to be baptized of him, John "Forbade him, saying, I have need to be baptized of thee, and comest thou to me?" (Mt. 3:13-14.) The American Standard Versions says John "Would have hindered" him. (v. 14.) Why? Because John knew Jesus had no sins, and that he was the Lamb of God that taketh away the sins of the world. (Jn. 1:29.) Christ was without sin. (Heb. 4:14-15.) He knew no sin. (2 Cor. 5:21.) While John's baptism was a necessary condition and was in order to receive the remission of sins. The record says, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mk. 1:4; Lk. 3:3.) Paul says John administered this baptism. (Acts 19:4.)

JESUS AN EXCEPTION

Jesus made himself an exception to the rule, and still demanded baptism at the hands of John. When John "Forbade" or refused to baptize Jesus on the ground that he was no sinner and had no sins to be forgiven in baptism, Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him." (Mt. 3:13-15.)

Note (1) we do not "SUFFER" when a rule is being carried out, but when it is being set aside and broken. (2) Jesus said, "Suffer it to be so". (V. 15) It was not "so" or true that a sinless person should be baptized, and that baptism should be administered without being for the remission of sins, as it would have to be in Jesus'



GUS NICHOLS

case. But Jesus said, "Suffer it to BE SO NOW"--not in other cases, and not for all time to come, but said, "Suffer it to be so NOW"--this one time. (v. 15.) "Then he "suffered him"--that is they for that one time only, ignored the fact that baptism is "for the remission of sins," and administered baptism simply in fulfillment of all righteousness, and that Christ might be made known unto Israel by the coming of the Spirit upon him in the form of a dove at his baptism. (Mt. 3:13-17; Jn. 1:30-35.)

WAS NOT BECAUSE OF REMISSION

But Jesus' baptism was not because of remission already received either. Jesus never had been a sinner, and had never repented of any sin, while John's baptism was called "The baptism of repentance"--a baptism growing out of repentance, and which followed repentance. (Mk. 1:4; Lk. 3:3; Acts 19:4; Acts 2:38.) Jesus never had been forgiven, or had any sins remitted, so as to be baptized because of remission already received. So his baptism was not for remission of sins in any sense, neither in order to, NOR BECAUSE OF REMISSION.

NOR EXAMPLE OF CONVERSION

Jesus was no example of conversion for us to follow. It is true, that we are to follow Christ, that is, obey him in all things. (Mt. 28:18-20; Heb. 5:8-9.) But he did many things which we have not done, and cannot ever do. We can't go back and live a perfect and sinless life, so as not to need any remission of sins. (Acts 2:36-38, 41.) Jesus was never lost, so as to need salvation, while we are sinners and need salvation. (Rom. 3:9, 23; 1 Jn. 1:10.) Jesus never did need to believe the gospel and be baptized so as to be saved, as all men do. (Mk. 16:15-16.) Jesus did not have to do as Peter commanded sinners on Pentecost to do when he said, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:36-38.) He did not have to do as Ananias told Paul to do when he said, "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Peter said, "Even baptism doth also now save us", but he no where said this about Jesus.

DID NOTHING TO BE SAVED

Christ never did do anything to be saved, or to obtain the remission of sins, for he had no sins. He never did believe anything to be saved, nor repent to be saved, nor confess anything to be saved, and never did pray for salvation, and, of course, was never baptized to be saved, but was an exception to the rule. Jesus always lived a perfect and sinless life. (Heb. 4:14-15; 2 Cor. 5:21.) Now, if we must do as he did in the matter, we must from birth till death live above sin in order to go to heaven. But it is too late, we can't do this, for we have all already sinned and come short of the glory of God. (Rom. 3:23, 9.) We need salvation, and must obey the gospel to obtain this salvation. (Mk. 16:15-16; Acts 2:36-38, 41; Acts 3:19; 17:30-31; Acts 22:16.)

A PART OF NEW BIRTH

Baptism is a part of the new birth. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5.) But Christ himself did not need this new birth, for he was never a sinner.

NEVER CONVERTED

Christ was never converted, for the reason already given over and over, that he was never a sinner, and needed no conversion. But man must be converted to enter the kingdom of God. (Mt. 18:1-4; Mat. 13:15.)

NEVER REPENTED OF ANY SIN

Christ never repented of any sin, and his baptism by John was without any repentance on his part, for the reason he had never sinned. (Heb. 4:15.) But John's baptism was a "Baptism of repentance"--growing out of repentance. (Mk. 1:4; Lk. 3:3; Acts 19:4.) Jesus was not baptized with the "baptism of repentance", as others were, but was baptized without any repentance, or conversion, or need for forgiveness of sins.

CONFESSED NO SINS

Another thing which shows a vast difference in the baptism of Jesus and the baptism of others in New Testament times was that He confessed no

sins before his baptism, as others did. We read that, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judae, and they of Jerusalem, and were all baptized of him in the river of Jordan, CONFESSING THEIR SINS." (Mk. 1:4-5.) They were not saved before baptism, for the last thing they were doing before being baptized was: "Confessing their sins."

FOR REMISSION--IN ORDER TO

If Jesus was baptized "For remission of sins", meaning because of remission already received, then his baptism would have proved him to be a sinner, previously, which we have showed to be false. (Heb. 4:15; 2 Cor. 5:21.) And, of course, the same conclusion would be reached if he was baptized in order to receive the remission of sins, or if he did anything to have sins forgiven.

WAS GOD'S SON BEFORE BAPTISM

Sectarians often say Jesus was God's son before he was baptized, and that proves we are to be born again before baptism. This is false reasoning and an unscriptural conclusion. Jesus was born into this world the Son of God by the virgin birth and never did sin so as to become lost, or a sinner, as so as to need a new birth. Jesus said of us, "Except a man be born again, he cannot see the kingdom of God." (Jn. 3:3.) Again, he said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (Jn. 3:5.) Again, "Ye must be born again." (Jn. 3:7.) Peter says of us as Christians, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." (1 Pet. 1:22-23.) Furthermore, at first we, as Christians, are called "New born babes". (1 Pet. 2:2.) Before our spiritual birth, we were "Begotten . . . through the gospel." (1 Cor. 4:15.) or, "Of his own will begat he us by the word of truth." (Jas. 1:18.) None of these things were true of Jesus. Therefore, Jesus was no example of conversion for us. But we are to follow the example of the 3,000 on Pentecost, and others in the book of Acts, the book of conversions. (Acts 2:36-41; Acts 8:12; Acts 8:26-39; Acts 9; Acts 18. etc.)

In the cases of the conversion of men, and therefore of sinners, they all (1) believed the same gospel, (2) obeyed the same gospel commands; were (3) then saved, or obtained remission of sins, were added by the Lord unto his church. Have we all done this? We can't go to heaven on a perfect and sinless life, as did Jesus. Therefore, "What shall be the end of them that obey not the gospel of God?" (1 Pet. 4:17; Rom. 10:16; 2 Thess. 1:6-9.)

Not Applicable To Us?

JAMES D. BALES

A correspondent asked: "Will you please list the things in 1 Cor. 12:14 which do not apply to us?" FIRST, most Pentecostals do not apply everything in these chapters to Christians today. (a) Some of them do not claim that all the gifts are for us. (b) The vast majority do not claim that we can have apostles of Christ on earth today. (12:28-29) (c) Many of them do not think they are bound by the regulations concerning tongues speaking and orderliness which are set forth in chapter 14. (d) Most of them do not claim the gift of tongues of which Paul speaks, i.e. actual human languages. They confess it with ecstatic utterances.

SECOND, none of the MIRACULOUS GIFTS are for us today. Those who claim the gifts by their lack of demonstrations, and by their false teaching, show that they do not have these gifts. If one will list all of the miraculous gifts he will have a list of all the things in these chapters which do not apply to us.

THIRD, some of the teaching in these chapters is useful to us in that it helps us expose the claims Pentecostals, and others who hold to their errors. We can contrast what these chapters say about the gifts, about their nature and purposes, and about their use, with those who claim the gifts today.

FOURTH, often the Bible deals with concrete situations on the basis of general principles, and even when we do not have their particular

(Continued on page 4)

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY FEBRUARY 19, 1971

Greetings from East Africa,

This has been an exciting month here in East Africa. We have just had an army coup in the neighboring country of Uganda. You will remember that this was the country that I mentioned in the last Newsletter as needing a missionary to come to work there soon. There was bloodshed, but as far as we can tell no Europeans or



BERKELEY HACKETT

Americans were directly involved, although several were killed unintentionally. The former government was somewhat opposed to missionaries coming in and working in the country. We are in hopes that the new government will be a little more receptive in this area. At this time things seem very stable here in Kenya, but many of the Africans have told us that when President Kenyatta (the current president of the country) dies that there might be trouble. He is over eighty. We, of course, pray for a peaceful transition of power, but at any rate we do not anticipate danger to our persons. I am still planning to go into Uganda in April to meet with the Christians who live in the capitol city, and, perhaps, see some others who live in the more remote areas. If there is difficulty in getting an entry permit we will postpone the trip until a more favorable time.

This last month we have had quite a bit of printing done in Swahili. We now have a booklet containing 12 lessons in 92 pages. This booklet is suitable for mailing to new contacts and should bring the seeker to a full knowledge of truth, if he will follow through the study conscientiously. The problem we have is that the material that is available from the States is not very adaptable in the African context. As time goes on we hope to work on getting more materials in the language of the people.

An interesting side light to work here in Nairobi is the number of young people, especially students, who are interested in studying the Bible. This is quite in contrast to the situation in the United States where a student might graduate from college and go on to obtain advanced degrees without ever having studied the Bible, even from a literary or historical point of view. We have discovered though that it is quite possible to get very involved with these study groups and expend a great many hours without seeing the harvest one had hoped for. When this happens it is necessary to move on to greener fields and trust the Lord to provide the increase.

On February 28 at four o'clock in the afternoon the date is set for an area wide worship service. Nairobi is a large city and the native population is completely without private transportation, so they must rely on a not too dependable city bus service to get about. To date there has been very little fellowship between the various congregations, but we hope that periodic general meetings, announced well in advance, will meet this need.

This month it has been necessary for our family to take a great many booster shots and also injections for the prevention of cholera. I'm happy to report that Charlotte is fully recovered from her tonsillectomy and back to teaching.

This last month we received a large package of used clothing from the Oakman Church of Christ in Oakman, Alabama. These will be distributed to needy people. Last week a responsible African Christian told us of some children whose mother had died and whose father was out of work. It seems the children had stolen some car parts and

were trying to get a little money for food and clothes. He had 'bought' the car parts, returned them to the owner of vehicle and then came to us to see about getting some proper clothes for the children. Because of the generosity of those who sent clothes packages during the past year we were able to help and this is only one example.

Remember us in your daily prayers. We believe in the power of prayer and are sure that your continued remembrance will go a long way to making our work a success.

The Hacketts



EXPENSES FOR JANUARY

Salary	\$ 600.00
House & Utilities	178.00
Land Rover Payment	150.00
Postage	16.00
Auto expenses	32.00
Working tax	86.00
Printing	152.00
Auto Insurance (VW)	112.00

TOTAL

Received via Sixth Ave. Church of Christ,
Jasper, Alabama

CONTRIBUTIONS

Adamsville Church of Christ	25.00
Aldridge Church of Christ	60.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cordova Church of Christ	75.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
New Hope Church of Christ	300.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00

Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
Zion Church of Christ	15.00
Junior Boys Class, Weaver Church of Christ	26.20
Mr. and Mrs. Hermon Moon	20.00
Charles Webber	10.00
Cecil and Rebecca Trego	5.00
H. L. Holley	5.00
Herman King	5.00
Roscoe Kirkpatrick	10.00
Max Barker	40.00
S. G. Barker	10.00
Farley Geddie	5.00
Richard Mauldin	20.00
T. H. McDow	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	5.00
J. E. Terry	5.00
Myrlee Terry	5.00
Mrs. Corda Webb	5.00
Marie Welch	12.00
Robert Lee Williams	120.00
TOTAL	\$1,403.20



One of our African preachers addressing a street crowd.



A worship service at Eastleigh.



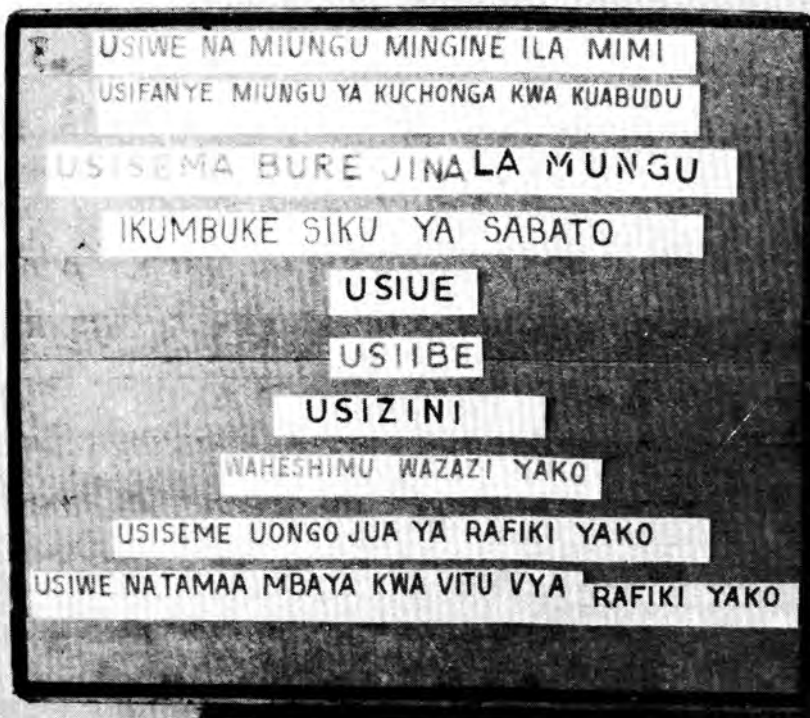
The church in the reserves reaches a number of older people. This man is 82. The oldest convert is 104.



Charlotte teaching one of her classes.



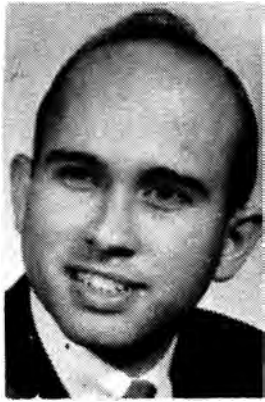
In Kenya it is the job of older brothers and sisters to care for the younger children. Sometimes we see a child of four or five with a little brother or sister on their back.



The commandments in Swahili. This will give you an ideal of how writing in Swahili looks.

Some Questions To Mormons

SOME QUESTIONS TO MORMONS ABOUT THE 'BOOK OF MORMON DOCTRINE AND COVENANTS' and the Beliefs and Practices of the Latter Day Saints Church



JOHN WADDEY

1. Why does the Book of Mormon say that the Lord was to "be born of Mary at Jerusalem"; when the Bible says he was born at Bethlehem? (Matt. 2:1 versus Alma 7:10)

2. Why does the Book of Mormon say, "those who were true believers in Christ took upon them, gladly, the name of Christ, or Christians as they were called," (foot note says 73 B.C.); when the Bible says "the disciples were called Christians FIRST in Antioch?" (Acts 11:26 versus Alma 46:15)

3. Please explain Helaman 14:20, "there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days"; in view of Matt. 27:45, "Now from the sixth hour there was darkness over all the land until the ninth hour."

4. How did the man, Nephi, happen to have a mariner's compass to guide him in or about 589 B.C. when the mariner's compass was not invented till about the 12th century A.D.? (AMERICANA ENCYCLOPEDIA, Vol. 7, p. 429; I Nephi 18:21)

5. Why do you teach that the "living may be baptized for the dead" (WHAT THE MORMONS BELIEVE, p. 8, C. W. Penrose), when the Book of Mormon says, "... if we do not improve our time in this life, then cometh the night of darkness wherein there can be no labor performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Alma 34:33-34)

6. Why did Jesus say, "in the resurrection they neither marry, nor are given in marriage," Matt. 22:30; when you teach that some marriages are for eternity, (WHAT MORMONS BELIEVE, p. 11, Penrose)?

7. If Joseph Smith was God's Prophet, why do you not teach and practice in accordance with his revelation on Plural Marriages? DOCTRINE AND COVENANTS, sec. 132:61-62.

8. Lehi was a descendant of Joseph, the son of Jacob, the patriarch, I Nephi 5:14; Nephi, the son of the above mentioned Lehi, consecrated Joseph and Jacob to be priests; (they were sons of Lehi, and brothers to Nephi, they were descended from Joseph, the son of Jacob). Please explain how this could be since the Bible plainly says:

(Num. 16:40) "No stranger that is not of the seed of Aaron come near to burn incense before Jehovah; that he be not as Korah . . ."

(Heb. 7:5) "the sons of Levi that receive the priest's office . . ."

(Heb. 8:4) "Now if He were on earth, He would not be a priest at all." This speaks of Jesus who was of the tribe of Judah (Heb. 7:14).

It is evident that God forbade any Hebrew to be a priest, unless he was of the tribe of Levi; the men mentioned above were of the tribe of Joseph; if the Book of Mormon be true, these men received that which Jesus could not have. God destroyed Korah for attempting this very thing! Please explain!

9. Why do you use water in the communion, when the BOOK OF MORMON says, "... he (Jesus) commanded his disciples that they should take of the wine of the cup and drink it . . ." (III Nephi 18:8)? The Bible also teaches us to use "FRUIT OF THE VINE" in communion (Matt. 26:29)!

10. Why does the BOOK OF MORMON say, "... David and Solomon truly had many wives

and concubines, which thing was abominable before me, saith the Lord." Jacob 2:24; when the DOCTRINE AND COVENANTS says, "David also received many wives and concubines, and also Solomon and Moses my servants . . . and in nothing did they sin . . ." Doc. & Cov. 132:38?

11. Why have you not built "the temple" and "the city of New Jerusalem" in Independence, Missouri; since the DOCTRINE AND COVENANTS says, "For verily this generation shall not pass away until an house shall be built unto the Lord . . ." 84:5; "Wherefore this is the land of promise, and the place for the city of Zion . . . the place . . . called Independence . . ." 57:2-3?

12. Why do you not use the original, 1830 Edition of the Book of Mormon?

13. Can I become a Mormon by reading and obeying only the Bible?

14. Do you consider the Bible, as we have it today, a reliable record of God's will to man? Yes or No?

14. Do you consider the Bible, as we have it today, a reliable record of God's will to man? Yes or No?

In view of the foregoing, I offer this logical conclusion, which I will affirm in public debate:

"Joseph Smith Jr., the author of the Book of Mormon, was an imposter, and the Book of Mormon is a fraud."

The Establishment Of The Church

NO. 2

By LEON BARNES

Last week in our study on the establishment of the church we showed the grave results of accepting any view concerning the subject of the establishment of the church, that would have it beginning before the death of Christ on the cross. In this article I want to show that the church or kingdom is consistently spoken of as being future up to the first Pentecost following the resurrection of Christ as recorded in Acts chapter two.

We shall begin our study with the preaching of John the Baptist. John's message was one of repentance for the kingdom of heaven was "AT HAND". Now to say that a thing is "at hand" is not to say that it is already here but that it is soon to come. (Matt. 3:1-2; 2 Tim. 4:1-8.) Also, Jesus himself in his earthly ministry carried the same message for he said that it was "at hand" (Matt. 4:17). Even when He sent the Twelve forth preaching under the limited commission, their central theme was to be that the kingdom was at hand (Matt. 10:5-7). Like-wise, the seventy, when they were sent out, preached that the kingdom was "come nigh" and not that it was already there (Luke 10:9-11).

Jesus in teaching his disciples how to pray told them to pray for the kingdom to come (Matt. 6:9-12; Luke 11:1-4.) Now would that not have been a little bit ridiculous if the kingdom had already come?

Jesus in His great declaration at Cesarea Philippi, revealed that "upon this rock I WILL BUILD MY CHURCH". While other churches may have been in existence before this time, the Lord's church was not, for the master said, I "WILL" (future tense) build MY CHURCH. (Matt. 16:13-18.)

Another reason, I know the church was not in existence during the personal ministry of Christ is because his disciples were not in the church or kingdom at that time. For in Matt. 18:1-4 Jesus makes this statement: "Except ye be converted and become as little children ye cannot ENTER the kingdom of Heaven." He was here speaking to his own disciples. Would it not have been utterly ridiculous for Jesus to have declared, that, unless they met certain conditions they could not enter the kingdom if they were already in the kingdom?

Besides this, Jesus promises his disciples that the kingdom would come before some of them died. (Mark 9:1.) Why make such a promise if it was already there? The truth is, the kingdom was not yet given to them (Luke 12:32).

The kingdom had not yet come when the Lord's

Supper was instituted for Jesus says "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God SHALL COME." (Luke 22:18; See also verses 29, 30).

It was not even in existence at the cross, for the thief ask the Lord to "remember me when they comest into thy kingdom" (Luke 23:42). Also the Bible says that at that time Joseph of Arimathea WAITED FOR THE KINGDOM (Mark 15:43).

Finally, notice that it still had not come at the time of the ascension of Christ, for even then his disciples ask "wilt thou at this time restore again the kingdom to Isreal" (Acts 1:6-8). Surely if the kingdom had been in existence the disciples would have known about it, and would not have asked such a question. Therefore we conclude that the kingdom had not been set up any time before or during the personal ministry of Christ!

(To be Con't)

"The Last Appointment"

A businessman sat at his desk. All around there were papers and other documents which attested to the fact that he was busy. His preoccupation with his work evidenced also the fact that he was absorbed in what he was doing. A minister entered and said, "I want to talk to you about a matter of great importance, your soul." The brief and uninterested reply was, "You'll have to excuse me, brother, I'm very busy and just don't have time now." Persistently the preacher asked, "When can I talk to you?" "I just don't know, I'm busy and don't have time now, and frankly, I don't know when I will."

Just a few days later, a quiet stranger entered the office and laid his hand on the man's shoulder. "Come with me," he said. Without any argument the man of business rose and left with the stranger. His pen lay on the desk, ready to sign a letter, and to the side there was a stack of unopened mail waiting. There was money to be deposited and bills to be paid. In short, a great deal was left to be done—but for the quiet stranger—EVERYTHING STOPPED.

Why should a man ignore the interest of the preacher who wanted him to have the greatest of gifts? The answer is not easy to give. The excuse was, "TOO BUSY." Yet, he took time to go with the second man. Perhaps he had a distorted sense of values. He could have mistaken the material world for the ultimate reality. But—why did he take time for the stranger and yet not talk to the preacher about thing that had to do with his eternal self? Perhaps you have already guessed—THE SECOND VISITOR WAS DEATH!

Are YOU too busy to attend worship and Bible Study each time? Are you too busy to read your Bible and talk to others about the truth? Are you too preoccupied with the material world that whirls about you? You may be too busy to attend to many things that you think should be done, but you will never be too busy to die (Heb. 9:27). And when the time comes—as it most surely will—WILL YOU BE READY? NOW IS THE TIME TO STOP—THINK—AND OBEY! (Heb. 5:8-9; Mk. 16:15-16; Acts 2:36-41; II Cor. 6:2).

A Reply To Our Critic

GARLAND POUNDS, JR.

Recently an attack was made against the Parrish Church of Christ for entering a float into the Parrish "Christmas Parade". The article implied that a denominational concept of the New Testament church was presented. It also insinuated that we do not know the difference between the church as a spiritual body and a material church-building.

In an effort to justify this criticism our critic stated that the float "Consisted of a very small church building with the words 'CHURCH OF CHRIST' printed above the door." This is only a half truth. Our critic did not mention the fact that there were TWO LARGE BANNERS, seven feet by two feet, one on each side of the float, the entire length of the float, on which was printed in large letters the following scripture: "THE CHURCHES OF CHRIST SALUTE". (Rom.

(Continued on page 4)

Not Applicable To Us?

(Continued from page 2)

situation we can apply the principles to many things. For example, most of us do not have the problem of eating meat sacrificed to idols, but the principles of love, of curtailing our privileges when such is necessary to help the spread of the gospel, and of recognition of our responsibility to the weak, can all be applied in a thousand and one different situations in life. Just so the principles which Paul used in the discussion of the use of spiritual gifts are applicable in many situations today. They are applicable to our use of our natural or cultivated gifts. (a) Our relationship to one another as members of the same body, the body of Christ. (12:12-27) (b) Love regulated not only the use of the miraculous gifts, but also all of the Christian's life. (c) In our teaching we should endeavor to reach the understanding of our audience, or otherwise we are not being profitable in this teaching. (14:1-25) (d) We should seek to edify or build up the church. (14:12, 26) (e) We should be orderly. (14:33,40) (f) The same principles which forbade women preaching in the church if they had spiritual gifts would keep them from exercising a natural gift and preaching in the assembly. (14:33-35) (g) The word of an apostle is authoritative. (14:37) (h) Nothing can be of the Spirit which contradicts Christ and His word. (12:3; 14:37)

FIFTH, there are some things which are directly applicable to us today. (a) The one body is the body of Christ. (1 Cor. 12:12). (b) Since the baptism of the great commission is binding on all believing penitents, we are still baptized, in subjection to and guided by the teaching of the Spirit, into the body of Christ. (Matt. 28:19-20; Gal. 3:26-27; 1 Cor. 12:13) (c) Although the gifts were transient, faith, hope, and love abide. (1 Cor. 13:1-13) (d) In malice be babes, "but in mind be man." (14:20) There may be other such things in these chapters, but this illustrates at least some of them.

A Reply To Our Critic

(Continued from page 3)

16:16.)

Another fact unmentioned was that there was another large banner five feet by two feet which spanned the rear of the float inviting all who witnessed the "parade" to, "COME NOW, LET US REASON TOGETHER." (ISA. 1:18.) This was a Bible invitation to our services, and was on the same principle as our general practice of passing out circulars advertising a meeting. Neither did our critic mention the fact that five people were walking on each side of the float giving out a scriptural tract by Brother Batsell Barrett Baxter explaining the nature of the New Testament church. The title of the tract was: "WHAT IS THE CHURCH OF CHRIST?" Five hundred of these were given out in that "parade".

Our critic in his article left all these things unmentioned, except the banner that said, "CHURCH OF CHRIST". He raised the question: "My brethren, if you knew that the church of Christ was not a church building, then why the building float?" We answer that question by asking what more could we have done to present the true and undenominational nature of the New Testament church than to present the scriptural designation, "THE CHURCHES OF CHRIST SALUTE YOU"? (Rom. 16:16.) And to give out hundreds of tracts explaining the true nature of that church, as it is presented in the New Testament? Did our critic in his article mean to tell us he thought we were trying to get people into that little model church building on the float by our invitation, and by our float, our banners and by the hundreds of tracts given out to those along the streets? Did our critic honestly think we were trying to get all to come and enter that little model building on the float when we were presenting on the float God's invitation in Isa. 1:18? The little building did not even have a door, except one drawn on it by a magic marker. Surely no honest and unprejudiced person seeing our float would have thought the little model on the float was in fact meant to be the church in Parrish, Alabama.

This little faction in our country has a large

"SIGN" near their church building saying among other things, "CHURCH OF CHRIST". We are not so stupid as to think they mean that little "SIGN" is the church of Christ of the New Testament. When they, or any one else, draws the outline of a building on a chart, or a blackboard, we do not slander them by arguing they think the drawing is the real church of the New Testament. Or, if they put a picture, or drawing of a Bible on a chart, we would be stupid to think they mean that drawing is the real Bible, the word of God.

All over this nation our government puts the name of our rural citizens on mail boxes. Must we suppose that our critic thinks Uncle Sam means that "MR. JOHN BLANK" on a rural Mail Box means that the mail box is the real "JOHN BLANK?" Did not Christ present His church under the figure of a building when he said, "Upon this rock I will build my church. . . and I will give unto thee the keys?" (Mt. 16:18-19.) Did not Paul do the same thing? (2 Cor. 3:6-17.) If our critic had been present would he not have criticized Jesus and Paul, and said, "You fellows have a denominational concept of the true church. It cannot be suggested by reference to a building."

Words are the mere signs of ideas. The letters, paper and ink spelling the word "G-O-D" are only signs of the idea--only suggest the Great God of the universe. Does our critic think the word "God" in the Bible is our real and true God? Or, to say it another way, does he think the God who created all things is mere paper, ink and letters?

"Why the building float"? we were asked. Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mk. 16:15.) That is one reason. Giving out 500 tracts concerning the nature of the church of the New Testament was reason enough. The prophet said we should go and say, "Come ye, and let us go up the . . . house of the God of Jacob. . . and he will teach us. . . and we will walk in his paths." (Isa. 2:2-3.) When we are thus inviting people to come and be taught we are advertising the truth and the church.

Another reason was that we had a good opportunity to advertise the church, and did not do wrong in accepting that opportunity. (Gal. 6:10; Phil. 4:14-19.)

We do not believe that it is sinful to teach, preach and advertise the true gospel and the true church. (Acts 5:42.) The way to do this is a matter of human judgment and expediency. The New Testament congregations were autonomous, or self-governing churches. The church at Parrish is such a congregation. Therefore, we did not even think of coming over and getting permission from our critic and his faction to put our float in the streets by which to advertise the truth, and to invite people to our services. (Rev. 2:17.)

Our Saviour, who was without sin, (Heb. 4:14-15), attended a wedding feast, and did all the good possible while in the midst of wine drinkers. (Jn. 2:1-11.) This caused his disciples to believe on him. (v. 11.) If it is never wrong to teach the truth anywhere, then it is not wrong to teach it in a so called "Christmas Parade", and to do so by giving out hundreds of tracts presenting the truth about the true nature of the true church.

If our mere presence in the midst of the parade was wrong, then why was it not wrong for Jesus to eat with sinners, attend a wedding feast, and wrong for Paul to teach in a Jewish synagogue? Christ never sinned, and Paul was led by the Holy Spirit.

But if our presence in the parade was sinful, what about our critic? What was he doing there? Who saw him giving out any gospel in tract form? When did it become wrong to go out in the streets to teach and preach the gospel by means of tracts and to invite people to the true church and its worship services, but right for the preacher of a faction to go out into the same streets looking for something to misrepresent and to criticize? (Mt. 23.) We were teaching the truth about the New Testament church. What was he doing there? And why did he not be fair and mention all the facts concerning our good work?

God said, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou 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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. AND THOU SHALT WRITE THEM UPON THE POSTS OF THY HOUSE, AND ON THY GATES." (Deut. 6:6-9.) Such is not wrong!

Divided Allegiance

As a member of the church of Christ, I cannot please God and maintain membership in any other organization that is of a religious nature, for the following scriptural reasons.

1. When I became a Christian, Christ bought me with His blood (Acts 20:28; 1 Cor. 6:19, 20); I thus belong wholly to Him. I cannot serve two masters (Mt. 6:24), hence, cannot divide my service between the Master and some human organization which He did not plant (Mt. 15:13).

2. As a Christian, I am spiritually married to Christ (Rom. 7:4; Eph. 5:23ff). When I affiliate myself with other religious insitutions, I am committing spiritual adultery against the Lord (Jas. 4:4), and I become a partaker of error (II Jn. 9-11).

3. The Bible specifically forbids the child of God to yoke himself with unbelievers (non-Christians). (II Cor. 6:14). Christians are to come out from such relationships (II Cor. 6:17).

4. All good works (such as caring for orphans, widows, aiding the needy, etc.) are to be done to the glory of God through the church (Eph. 3:21), the actual care being provided through a home, whether natural or legal, such as an orphan home. To do these works (though noble within themselves) through some human denomination unknown to the New Testament, is to rob God of His due glory. "Will a man rob God?" (Mal. 3:8).

5. The church of Jesus Christ contains all of the spiritual blessings needed by the disciple of Christ. The Christian needs no other religious brotherhood. Our only brethren are those who have been born again, (Jn. 3:5), and who do the will of God (Mt. 12:50).

Remember, dear brethren, Jehovah wants our complete service. A DIVIDED ALLEGAINCE is unacceptable to Him. Let therefore, the child of God not be entangled with other religious or fraternal organizations.

The Crime Of Drunkenness

WAYNE JACKSON

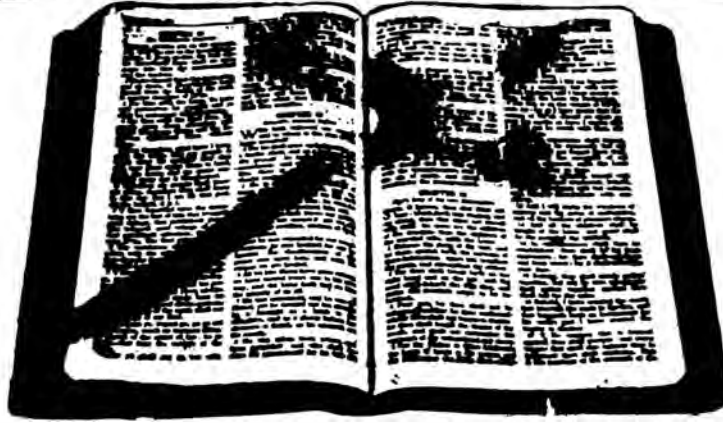
Every week scores of people tragically die on the highways of our nation. They are murdered. Murdered by those who have imbibed alcoholic beverages, and as a result, have lapsed into stupor wherein they regard neither God, man, nor self. Alcohol is a factor in 25,000 deaths annually. It is responsible for 200,000 injuries. In fact, 42 percent of all drivers involved in two-car accidents are legally drunk. Here is a sobering fact (pardon the pun), one out of every fifty drivers you meet on the road is drunk!

One of this nation's greatest health problems is alcoholism. No one could ever become an alcoholic if he never took the first drink. Someone recently said, "In principle, the use of alcohol is not unlike Russian roulette: a substantial proportion of those who intend to confine themselves to occasional use of alcohol are automatically hooked into habitual use, with all the attendant evils. The only remedy is to try to get off the bottle altogether." (Christianity Today, Nov. 6, 1970).

Some (even a few in the church) would claim that social drinking is neither spiritually nor physically harmful. Yet Coleman McCarthy writing in the Washington Post said, "Many social drinkers, particularly those with a sophisticated self image, laugh off the effects of alcohol. Yet even one mild drink hampers both intelligence and efficiency." A recent Reader's Digest article affirms, ". . . strong evidence indicates that there is no guarantee of a 'safe' level of drinking, no absolute threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs." (June, 1970)

The Christian should abstain from beverage alcohol in any amount. It destroys Externally, Internally and Eternally!

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 7

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NUMBER 59

An Atheistic Appraisal Of Church Non-Attendees

Madalyn Murray O'Hair, the noted female Atheist in America, sometime back convened a group of fellow Atheists in Austin, Texas. Hundreds were expected. About forty attended. This, however, did not dampen the arrogant spirit of the most blatant female infidel of our time. She informed the forty who



ROBERT R. TAYLOR JR.

were present that they represented four million atheists in Texas. Her figures were based on the estimate of the forty per cent in Texas who are listed as non-church attenders. She might have been even more impressive had she suggested that these forty represented about 120,000,000 Americans who do not attend any type of church service. A recent Gallup poll, dealing with the church going habits of the American people, revealed that church attendance in our land dropped from 49 per cent to 42 per cent during the years between 1958 and 1969. Mrs. O'Hair might have told those forty that they represented practically all of England's present population. It is estimated that only 2 per cent of London's population attend any type of church service and only about 7 per cent for the country of England as a whole. (Apparently many Englishmen today do not feel toward religion as did the great and gifted Gladstone of a previous era when he said, "My daily advisor and comfort is the impregnable Rock of the Holy Scriptures." Seemingly not many modern Englishmen feel toward the Bible as did Queen Victoria who said of the Good Book, "This book is the secret of England's greatness.") Texas, with about 60 per cent of its population listed as church attenders, is far above the national average.

With practically no exception this writer has disagreed with nearly everything he has read from her God-denying-lips. However, in this Mrs. O'Hair seems to have hit a chord of truth. She appraises people who do not attend church as Atheists. In reality are not those who could go to church but choose not to do so much closer to her cause of unbelief than they are to the cause of Jehovah God? They are in life what she is both in word and deed. She may realize that Jesus, whom she literally despises and blasphemes, did speak words of truth when he said there are only two classes of people toward his cause—those for and those

opposed. In Matthew 12:30 he declared, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." In Matthew 27:19-25 the Roman governor Pilate sought to tread the trail of religious neutrality and be neither for nor against the Galilean peasant that stood so silently and nobly before his judicial presence. The spineless Roman official surely must have seen that fatal Friday that religious neutrality is indeed impossible. Mrs. O'Hair recognizes the impossibility of being neutral toward Jesus Christ. Really what basic difference lies between the person who says there is a God but lives as though there were none, and the person who says there is no God and lives in harmony with his Atheistic belief? Both will be damned in judgment according to Biblical teaching. In that coming day of fiery judgment Jesus 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: . . ." (II Thess. 1:8-9.) Are not Mrs. O'Hair and her militant group really more consistent than the vast multitudes in our nation who acknowledge the existence of God but never make any pretense at all toward obeying the gospel of Jesus Christ, never read the Bible, never attend a church service where they might learn the gospel of Jesus Christ and never lift their voices in prayer to him who inhabits eternity?

Mrs. O'Hair considers church non-attenders as "brother Atheists." Have you ever wondered how God appraises the man who acknowledges his existence but denies him in actions and attitudes all his life? After all, Mrs. O'Hair may be right this time. She is dead wrong in her Atheistic belief but who can say that she is wrong in determining her "brother Atheists"?

What about you dear reader? Do you acknowledge God? What else have you done beyond this acknowledgement? Do you read your Bible daily? Are you a child of his love? Have you ever obeyed his gospel which consists of the following conditions? "So then FAITH cometh by HEARING, and hearing by the word of God" (Rom. 10:17.) "He that BELIEVETH and is BAPTIZED shall be saved; but he that believeth not shall be damned" (Mark 16:16). "And the times of this ignorance God winked at; but now commandeth all men every where to REPENT: . . ." (Acts 17:30.) "That if you shalt CONFESS with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth CONFESSION is made unto salvation" (Rom.

10:9-10.) "Then Peter said unto them, REPENT, and be BAPTIZED every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Spirit)." (Acts 2:38.) If you have not obeyed the gospel, you are not a child of God. You are in the same state of condemnation as is Mrs. O'Hair. Remember that Paul classed those who know not God (Atheists and infidels) with those who have never obeyed the gospel of Jesus Christ (II Thess. 1:8). Are you on praying terms with the One who gave you being? Unless you have obeyed the gospel you are not a child of his love, and prayer is to be addressed to "Our Father." This means that one must be a child of God to pray acceptably. (By this statement we are not eliminating the prayers of children who are too young to be Christians but we are thinking of accountable beings.) Are you working, worshipping, watching and waiting for the second coming of our Master? It is not enough though to be engaged in religious work. It must be the work that God has commanded us to do. It is not enough to be a worshipper. We must be worshipping him according to the complete blueprints of his divine will. It is not enough that we watch and wait for the Lord's second coming. We must be watching and waiting in total harmony with his divine decrees. If you have never done anymore than simply say there is a God, then you are only one step in front of Mrs. O'Hair and her militant group. If not, why not?

Sherrill And Tongues

JAMES D. BALES

We continue our reviews of John L. Sherrill, **THEY SPEAK WITH OTHER TONGUES**. This book was a milestone on the odyssey of Pat Boone into the tongues movement. Sherrill thought he received the baptism in the Spirit and the gift of tongues. Those who supposedly receive this baptism are not agreed on how they know they have received it. What are some of Sherrill's ideas on the baptism of the Spirit and tongues?

There are some who seek the gift of tongues as proof they have been baptized in the Spirit (Sherrill, 79), while others say that the Holy Spirit, Himself, is the only evidence "needed or wanted" (p. 81). Yet both groups are supposed to be miraculously guided by the Spirit.

REVERSAL

There are some who say they would never do thus and so, and yet when convinced concerning tongues and the baptism of the Spirit, they do

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WORDS of TRUTH

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GUS NICHOLS

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Preparation And Work

Places of greater usefulness and honor await all those who are "READY" and prepared for them. The masses are at the foot of the ladder, while there is always room at the top. Only about 2 percent of the people are well prepared to be leaders of men. Many congregations are as sheep without a shepherd. (Ezek. 34.) They are without well qualified elders. It seems that the appointment is often sought more than the **WORK** of elders. The appointment should be accepted as a mere beginning. One should "desire the work of a bishop", and not merely the "office". (I Tim. 3:1.) Real and earnest **PREPARATION** for any good work should be intensified when the work is once accepted. Paul recommended the **"WORD"** to the elders at Ephesus. (Acts 20:17, 28, 32.)



GUS NICHOLS

There is an appalling lack of good material out of which to make elders, or bishops. The course the great majority are following would not qualify them for the eldership of the church in a thousand years. Too many are doing nothing but try to hold their own. They are not earnestly trying to "Grow in grace and in the knowledge of the truth." (2 Pet. 3:18.) Those ignorant of the word of God are sure to be weak in faith which comes by the word, and lacking in spiritual strength and wisdom.

Each congregation should be a school for the training of church leadership and workers in the Lord's vineyard. There is a crying need for an efficient leadership in the work of the church. The church needs, and deserves to have, much better preachers, elders and deacons. And even the followers should be well trained workers.

Paul said, "I AM READY TO PREACH the gospel" of Christ "For I am not ashamed of the gospel". . . "For it is the power of God unto salvation to every one that believeth." (Rom. 1:14-16.) Paul received the knowledge of the gospel by revelation of the Holy Spirit. (Gal. 1) He was inspired by the Holy Spirit. (I Cor. 2:13; 14:37.) But in addition to all this he was a man of great courage,—was "not ashamed of the gospel."

But Christians today must learn from those inspired men who in the first century wrote the New Testament. (I Tim. 4:12-16; 2 Tim. 2:15.) And like Timothy, we must learn from the whole revelation of God, including the scriptures of the Old Testament. (Rom. 15:4; Isa. 34:16; 2 Tim. 3:15-17.)

Furthermore, when a Christian learns a single lesson of truth from the Bible he SHOULD KEEP

IT BY GIVING IT UNTO SOMEONE ELSE. There are multiplied thousands of homes around us where well trained men and women could effectively teach the truth, if they were qualified. And part of the preparation comes from doing the work. It is really foolish to try to detour around experience in preparation. We best learn to do by doing; that is, after we learn **WHAT TO DO**.

Soon after I became a Christian in my late-teens, I committed John 3:16 to memory. This was the only scripture which I could quote. But I immediately began to pass it on to any others who would listen. Later, when I learned where other great scriptures were, I marked them, and would read them to others, and ask them what they meant. Before long I was teaching a Bible class in a mission point at a one room school house. You guessed it! Before I hardly realized what I was getting involved in, I was preaching—what little I had learned. I thought, as Brother J.D. Tant so aptly said, "Even a milk-cow will go dry if she doesn't daily give away all she has." Improvement is possible unto all who long and yearn for it. **ONE'S BEST**, will increase as he **DOES HIS BEST**. The powers of mind expand, and our spiritual muscles increase in strength by exercise. Some Poet said, "I can learn to do it, if you will let me **SEE IT DONE**." It is better to say, "I can learn to do it, if you will **LET ME DO IT!**" One can never succeed as a teacher, or gospel preacher, merely by being a spectator and watching others do it. One may gain many facts from books, but real skill comes from experience.

But too many put the church to shame by following the aged mother's philosophy. She wanted her children to swim, but urged them to wait until they were expert swimmers before ever getting into the water.

Some churches are mere spectators. They come to the services to see others perform. Forgetting that the church is a training school in which **ALL OF US** are trying to worship and adore our God and Father. They only look for mistakes and blunders instead of trying to glean from the worship and services some crum of divine truth here, and some spark of faith and love there, which will set them on fire for the Lord! Too often they take nothing away with them because they did not bring anything to put it in. They did not bring pure hearts, nor a hungering and thirsting for righteousness. They brought nothing into which to put wisdom and strength, ambition and zeal. Failing to **TRULY WORSHIP**, they **"NEVER PREPARE"** for soul-satisfying worship. Failing to take part they remain dwarfs, or at best babes in Christ. (I Cor. 3:1-4.)

Such churches are poor timber from which to make and prepare great gospel preachers, elders and deacons, which in turn can lead the church into a great universe of love and soul-winning service.

The very least that any church could do, and claim to be a Church of Christ, would be to really and truly "commit" the truth "Unto faithful" ones who "Shall be able to teach others". (2 Tim. 2:2.) A church which will not do this will sooner or later die. And members who will not back up and support such work with their presence and prayers, and get into such work and try to "prepare" for leadership and to "do good works" are lost and need to be converted. A faithful "Church of Christ" is the most wonderful group of people in any city or community.

If the sheep fail to come up to be fed, and protected from the wolves, and to be tended by loving shepherds, they are likely the devil's goats, instead of the Lord's sheep.

You can not make a church of Christ out of dolls and dummies. They may some-what look like Christians, but they are dead. (Rev. 3:1; Eph. 5:14.) If they have eyes but cannot see, and ears but cannot hear, they need conversion and salvation, just like all other "sinners", and "Children of the devil". Rev. 2:7.

Even a "New born babe in Christ" should love and desire the word of God, that he may grow thereby. (I Pet. 2:2.) Even young people can be "strong" and have the word of God to "abide" in them and "Overcome the wicked one." (I Jn. 2:14.)

The very day of conversion one is "A new creature". (2 Cor. 5:17.) If he is not, he is not in Christ, and is not converted, or born again. Christians are not sinlessly perfect, but they should aim at perfection. (Heb. 6:1.) If they have become Children of God, there is a difference in them and wilful sinners. (I Jn. 3:9-10.)

Those who go right on living in sin after baptism, did not die to sin—did not repent, and were not baptized into Christ and into his death. "How shall we that are dead to sin **LIVE ANY LONGER THEREIN?**" (Rom. 6:2-4.)

Some seem to have never been converted. If so, what is wrong with the churches? Or, did many begin to backslide the very day they were converted? This is not probable, even if possible?

The churches of Christ must hear the crying need for workers in the church, for men and women, boys and girls who "Run over one another to get to work for Christ."

Old Sermons Still Relevant

The great apostle did not impose an unreasonable burden when he exhorted, "Prove all things; hold fast that which is good" (I Thess. 5:21). It is surely true that we need not be unwise for we are capable of "understanding what the will of the Lord is" (Eph. 5:17).

Religious confusion has long been a source of discouragement to the truth seeker, and it does present a most difficult obstacle. However, we are not released from the responsibility to know the truth, to prove all things, and to search the scriptures (Jn. 8:32; Acts 17:11).

Divisions within the body of Christ itself is the greatest source of bewilderment to the honest truth seeker. Such divisions have caused some to take the erroneous position held by denominationalists that "we can be certain of nothing except the fact (?) that we cannot be certain about anything." Recognizing the agonizing thoughts and doubts a divided brotherhood promotes we steadfastly affirm that truth is attainable, desirable and imperative (John 17:20-21).

More than eighteen years ago someone gave this writer a number of good sermon notes that have been used with profit through the years. One of the outlines was built around the subject "Safety First" that is designed to show the simplest route to a safe position regarding religious questions. Several versions of the same subject have been used by those who preach among us with good success. It, and lessons like it, needs to be emphasized again. They are relevant to our times. They meet one of the **REAL** needs in the world. Simple though it may be the powerful truth presented can scarcely be missed by the hearer, and, after all this is what preaching is all about. Let me suggest, preacher friend, that you preach this sermon again. The congregation where you work needs it as do the people of the community you wish to reach. The outline follows:

SAFETY FIRST

Introduction:

- God's way for man is not complex and illusive, but plain and simple (Isa. 35:8; I Cor. 1:21; I Thess. 5:21).
- We are encouraged to "know the truth" (Jn. 8:31, 31; Eph. 5:17).
- Despite conflicting "ways" offered by men God has but one way (Prov. 14:12; Jn. 14:6; Eph. 4:4-6).
- We pass this way but once — we have a soul to save — let us seek out the infallibly safe way (Matt. 7:13-15).

DISCUSSION:

(Continued On Next Page)



R. W. GRAY

EXAMINING THE VARIOUS WAYS OFFERED:

1. "INFIDEL'S WAY" amounts to no way at all. To him there is no God, Christ was an imposter, and the Bible a myth. There is no future life.
 - a. No advantage is ours in following this way - either in this world or in the world to come - even if the infidel were right.
 - b. If he is wrong, as he most assuredly is, we have everything, including our most valuable possession, to lose by following his "way".
 - b. Infidel's way, therefore, is not a way that is infallibly safe.
2. "UNIVERSALISM" presents the view that all men, obedient and disobedient alike, will be ultimately saved. The passages upon which they rely are obviously misapplied.
 - a. God has promised to save no one but the obedient (Matt. 7:21).
 - b. The Bible affirms that disbelievers will be damned (Mk. 16:16).
 - c. While the "way" is available to all, Jesus warned that "few" find it (Matt. 7:14). "SAFETY FIRST" demands that we not follow this unplanned, uncharted course. There is nothing to be lost in obedience - even if Universalism were correct theory (Rev. 22:14).
3. "CALVANISM" affirms that only the "elect" have any hope; that obedience is desirable but not necessary to salvation. Sinners are told to "wait for the divine compulsion (?). If the compulsion fails to come it may be assumed we are not of the "elect".
 - a. The Bible affirms that salvation is available to all men (Titus 2:11-12; Heb. 2:9; Rev. 22:17). And that God is no respecter of persons (Acts 10:34; Rom. 2:11).
 - b. The good news of salvation is to be preached to "every creature" (Mk. 16:15). Hence, if Calvinism were right, no harm can come from Gospel obedience (II Thess. 1:8-9). But if wrong, everything is lost (Heb. 5:9). It, then, is not the infallibly safe way.
4. "FAITH ONLY" advocates would have us discount every passage studied thus far in this lesson.
 - a. The Bible plainly states that man is not justified by faith only (James 2:24-26).
 - b. Even the faith only advocates themselves admit it is no sin to "obey" God. It is safe, therefore, to do what God requires as conditions of salvation (Acts 17:30-31; Acts 22:16). There is no reason to risk our souls upon the obviously erroneous doctrine of "faith only".
5. "CREED MAKERS" would have us believe that their creeds present the "safe way".
 - a. We may know that God's word is a safe guide (II Tim. 3:16, 17).
 - b. Why, then, risk our souls upon the commandments of men? This is not the infallibly safe course (Matt. 15:9).
6. "VARIOUS NAMES" are worn by religious folk with the assumption "There is nothing in a name."
 - a. The Bible places great emphasis upon the right designation of God's people both in the Old and New Testaments (Acts 11:26; I Pet. 4:16; I Cor. 1:1-2; Rom. 16:16b).
 - b. Even if it were true that "one name is as good as another" it is surely safe to wear the name of Christ (Acts 4:12).
7. "INSTRUMENTAL MUSIC" is believed to be "permissible" in Christian worship by many people.
 - a. But no one questions the infallibly safe way - vocal music (Col. 3:16;

- Eph. 5:19; II John vs 9).
8. THE "ONCE IN GRACE ALWAYS IN GRACE" theory has confused many.
 - a. The Bible warns of the dangers of falling from grace (Gal. 5:4; Heb. 3:12; I Cor. 10:12; II Pet. 2:20).
 - b. Hence, the infallibly safe course is to remain faithful (Rev. 2:10).

Conclusion:

It is safe always to do what God has said. He will keep every promise He has made. To obey Him NOW is the only infallibly safe course.

Truth is not confusing or difficult. Confusion results when men inject their various ways. We have discovered the unquestionable course in matters herein discussed. Let us follow it now and always.

(508 Howard Avenue, Albertville, Ala. 35950)

Can We Understand The Bible Alike?

"... be ye not foolish, but UNDERSTAND WHAT THE WILL OF THE LORD IS" (Eph. 5:17). In view of Paul's admonition, consider the frustration existing in many hearts concerning the understanding of the scriptures. Some religious teachers leave the impression that we cannot understand the Bible alike. Someone says, "The Bible means one thing to me, another to you, we can't reach an agreement." Others in disgust turn away and reject the Bible.



JOHN WADDEY

CONSEQUENCES

What are the CONSEQUENCES of DENYING we can understand the Bible alike?

The Bible claims to be a REVELATION of God's will to man (Eph. 3:3). If men cannot come to a mutual understanding of it, then God failed in His attempt to reveal His will to man. Thus He would be subject to error and the weakness of mistake and not all powerful and Divine.

If the impossibility is in man's inability to understand the Bible; then we have God the creator of man, demanding unity of faith, when we are not capable of rendering it. This would make God unjust and unmerciful: a slanderous charge against Him.

If we cannot understand the Bible alike, no one can be sure he understands it at all. Thus mankind is left without a certain guide, lost on a storm-tossed sea of doubt and confusion, without chart or compass. He cannot successfully direct his own steps (Jer. 10:23). He cannot be sure what is right or wrong; he cannot save himself (Rom. 3:23). If this is true, we are of all creatures most miserable. How can we bear to live; how dare we to die?

If the Bible cannot be understood, then God is guilty of giving a useless Book to the world that has been a chief source of disagreement in the human family.

If the Bible cannot be understood, then men are greater than God. For men have written instruction books and textbooks that are understood by all who study them with diligence; and they are understood alike!

TO BE UNDERSTOOD

We can understand the Bible - and we can understand it alike, because the Bible is a Book made to be understood.

1. It is a Divine book given to man by his Creator. God guided the pen of each writer so that they spoke infallible truth (2 Tim. 3:16-17). "All scripture is given by inspiration of God."
2. Different people have read it and understood it alike. Independent Christians in Formosa, Norway, Russia,

India, Ethiopia and Spain have read the Bible to the same understanding as the Church of Christ in this country.

3. Man is capable of comprehending it - his mind can be educated to understand it just as he can by study, understand rules of a game or regulations of an organization.
4. The Bible itself gives testimony that it can be understood. "Ye SHALL KNOW the truth and the truth shall make you free" (John 8:32). "If any man willeth to do His will, he shall know of the teaching" (John 7:17). "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). Psalms 119:130, "The entrance of thy words giveth light; It giveth understanding to the simple."

God expects all Christians to study diligently, carefully and prayerfully that we "all might speak the same thing, and that there be no divisions among us - but that we be perfected together in the same mind and in the same judgment" (1 Cor. 1:10).

The Bible can be understood by any honest soul willing to lay aside all prejudice and previous religious indoctrination. All who desire to know God's will and obey it, regardless of what any man thinks or says, who are willing to recognize Jesus as the authority in the world today, can understand it alike and be united in Christian fellowship. It is not what the Bible teaches that divides us; it is what the Bible does not teach; the traditions, creeds and religious teachings created in the minds of men. Won't you cast them aside as filthy garments and follow only the never failing Scriptures?

WILLARD COLLINS TO HOLD MEETINGS

Willard Collins of David Lipscomb College will begin a series of meetings at the Sixth Avenue Church of Christ in Jasper, Alabama, March 14th to continue through Friday night. Services at 7 a. m. and 7 p.m. except on Lord's Day at 10:45 and 6 p.m. Six to ten thousand people have heard Brother Collins nightly in some of his great evangelistic campaigns. Our goal is at least one thousand. Announce it, talk it, pray for it, bring others, come and be blessed for so doing.

In The Minority

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won!

When Jesus Christ was crucified by the Roman soldiers, he was a conspicuous minority but he won!

-Selected.

Sherrill And Tongues

(Continued From Page 1)

these things. For example, John L. Sherrill said that the one thing he would never do was to "stand up, raise both hands toward heaven, and shout 'Praise the Lord!'" Of course, when he got the "baptism of the Spirit" he did what he had said he would not do (pp. 116, 123). These reversals are not hard to explain. Such people become convinced that it is God's will that they do thus and so, that they have not yielded themselves to God unless they go all the way, and that just as a matter of "sheer obedience," if for no other reason, it is necessary for them to do it. Therefore, they do it. It is nothing supernatural, but something which naturally flows from their conviction that if they do not do it they are holding out on God. We wonder how many of them are willing to abandon denominationalism, accept the New Testament teaching on baptism, the church, etc. and become just Christians?

PHYSICAL STRENGTH

There are those who maintain that tongues not only gave them new ability to praise and pray, but also resiliency and physical power to meet life's daily tasks. "This added physical strength and resiliency was another purpose of tongues noted by St. Paul. The man who speaks in tongues, Paul wrote, edifies himself, or builds himself up" (Sherrill, 82; I Cor. 14:5, 26-28). Is this what Paul said? **FIRST**, if it is, when someone speaks in tongues and it is interpreted to the church, the church is built up physically (I Cor. 14:5, 26-28). **SECOND**, the one who prophesies builds up the church physically. "... he that prophesieth edifieth the church" (I Cor. 14:4). **THIRD**, the edification of which Paul speaks is spiritual edification through the impartation of knowledge, through exhortation, consolation, or teaching, or such like (I Cor. 14:4-6). The person is not edified when he does not understand (14:16-17). Therefore, Paul spoke so as to instruct others (14:18-19). **FOURTH**, if Sherrill, or any of those who advised him, had miraculous guidance of the Spirit, he should have a better understanding of the scriptures than to so misapply I Cor. 14:4.

COMPENSATE FOR INADEQUACIES?

Of David Wilkerson, Sherrill wrote: "English could no longer express what he felt. It was simply inadequate for the Being that he perceived" (pp. 82-83). Some seek and exercise tongues in order to overcome felt inadequacies in their prayer and praise life (81-82). The Bible does not teach that gifts were given for these purposes. If these inadequacies are compensated for by God giving one the gift of tongues, why are not all other inadequacies compensated for by miraculous gifts? It is very important that we communicate the gospel to others. All of us are inadequate in varying degrees in both knowledge and methods of approach, as well as ways of putting what we do know. Therefore, all of us should get the gift of inspiration so that we shall know what and how to say things (Matt. 10:19-20).

In what way was the message, when expressed in tongues, more adequate than in English? Sherrill expressed his disappointment, as a rule, with the stereotyped interpretations of tongues (p. 87). Why was a general message, like walk in the Lord's way, more adequate when expressed in non-intelligible sounds? Its non-intelligibility keeps them from realizing how inadequate they are!!

SOME DISAPPOINTMENTS

There were several things about tongues which disappointed Sherrill. **FIRST**, he was disappointed as a general rule in "the content of the interpretation: more often than not it was a stereotyped exhortation to '... stand fast in the latter days...' '... walk in the way...' 'walk in the way of the Lord...'" Why was this more adequate in a tongue than in English?

SECOND, "I was bothered, too, that the language used was almost exclusively King James English." To this author this suggests that the interpreters were simply weaving together fragments of scripture as they came to their minds.

THIRD, "I noticed that there was often no correlation between the length of the message in tongues, and the length of the interpretation" (p. 87). If there is so much packed into the tongue,

why does so little come through the interpretation? Why isn't the interpreter more faithful? Why doesn't he give the full content of the message? This author once heard four words in a tongue and well over a hundred words used in the interpretation!!

FOURTH, he was disappointed because in his research he did not personally hear a case where a foreign language was spoken by inspiration. He played around forty examples of tongues on tapes to linguists and they could not identify any of them as a human language (pp. 102-103).

SOME THINGS WHICH IMPRESSED HIM

FIRST, in one case Sherrill was pondering whether he had made the right decision, and a woman spoke in tongues. The interpreter said: "Do not worry. I am pleased with the stand you have taken. This is difficult for you but will bring much blessing to another" (p. 88). To this we say: (a) The speaker in tongues was "a woman Methodist minister..." If God revealed something in that tongues meeting, surely he would not have left them in the dark as to the fact that denominationalism is unscriptural. If the Spirit spoke to this fathering of people from various denominations, and was speaking to their needs, why was nothing said in this meeting which met their need to see that denominationalism is unscriptural and that they should become members of Christ's church; nothing more, nothing less? (b) Why did not the Spirit rebuke her for being a woman preacher? The New Testament does not sanction women preachers, whether they are Methodist or not. Why did she fail to listen to the Spirit as He spoke through Paul and said that women were to be silent in such assemblies? (I Cor. 14:33-34). This message was just as much a part of the message from God as was the rest of the instruction in I Cor. 14 (14:37). (c) It is not amazing that sooner or later in such meetings that some individual should hear something which did deal with some need which he had. There are countless cases where people, listening to preachers and teachers who did not claim to be inspired, thought that something the preacher said indicated that he knew about their situation or their need. If one keeps teaching some of the principles which are in the Bible, if one keeps giving exhortation and encouragement, he is bound to hit home sooner or later.

SECOND, another thing which impressed Sherrill was that when a message came he had the inner conviction that it was meant for him. "Here was something I had not read in Paul's letters and could not have guessed: that God might accompany the messages with a corroborating conviction in the hearer" (p. 88). This conviction was no proof that God's hand was in this in a miraculous way. There are people who have had the inward conviction that a preacher knew about their case, and they wondered who told him about it, but the preacher did not know. The inward conviction would come because the instruction fitted one's case, and also because, in Sherrill's case, of his involvement in a tongues meeting. Once one of the author's boys said to his mother in church: "The preacher called my name. What did I do?" The boy's name is Mark. The preacher quoted from Mark and identified the source of his quotation. It hit home to my boy Mark, but Mark missed the mark!

ROMANS 8:26-27

Sherrill cited Romans 8:26-27 to prove that "another use of tongues suggested in the Bible is to let us pray even when with our own minds we have no idea what to ask for in a given situation" (pp. 83-84). The groanings mentioned by Paul are not our groanings, and they are not the gift of tongues. They are unutterable groanings of the Spirit making intercession for us with God. Surely the tongues speakers are not uttering groanings which cannot be uttered.

DOUBTS

At least some of those who get the baptism and tongues have their periods of doubt afterward. They may feel as if they generated the tongues and the Spirit had nothing to do with it (p. 127). In some cases they are told that after Jesus was baptized, and the Spirit came on Him in the form of a dove, He went into the wilderness and was tempted. There is no indication that Christ was

ever tempted to doubt that He had the Spirit, but these people may be told that their temptation will be to doubt whether they have received the Spirit (p. 128). Those who are convinced they have received it, but become weak in faith, will often overcome the doubt through believing the doubt is of the devil and must be put away through faith in God. Some may reassure themselves by again speaking in tongues as they emotionally struggle with the doubt. Of course, it is difficult to reason with people who may view your arguments from the Bible as temptations of the devil!

Lectureship Memphis School Of Preaching Worship

The annual lectureship of Memphis School of Preaching will be held this year April 19 through 22. The sessions will begin daily at 8:30 a. m. and continue until 4:00 p.m. Evening sessions will be composed of an open forum beginning at 7:15 to 8:00, followed by a speaker. Speakers thus far selected are Gus Nichols, Jasper, Alabama; Guy N. Woods, Memphis, Tennessee; Franklin Camp, Birmingham, Ala.; Robert R. Taylor, Ripley, Miss.; Max R. Miller and James Meadows, Jackson, Tenn.; Glenn M. Lee, Savannah, Tenn.; Nokomis Yeldell and N. Braden, Memphis, Tenn.

This lectureship is conducted as a part of our effort to equip men in the best possible way to prepare themselves to preach the gospel. An effort is always made to select from the soundest and most capable men in the brotherhood to bring the lessons. Equally important, this lectureship is designed to benefit any who can and will attend. Everyone is invited.

The lectures will be held at the meeting place of Knight Arnold Road Church of Christ, 4400 Knight Arnold Road, Memphis, Tennessee, 38118. If further information is desired, write Roy J. Hearn, Director, at above address, or call (901) 362-5139.

The Claims Of Christ

WAYNE JACKSON

The religious modernist asserts that Jesus Christ was not God in the flesh. Rather, He was just a good man who tried hard to enlighten humanity. They often class him with Buddah, Lincoln, etc. But the fact of the matter is, either Jesus was actually who He claimed to be, or else He was the world's greatest imposter! No middle ground can be taken! Note some of His claims:

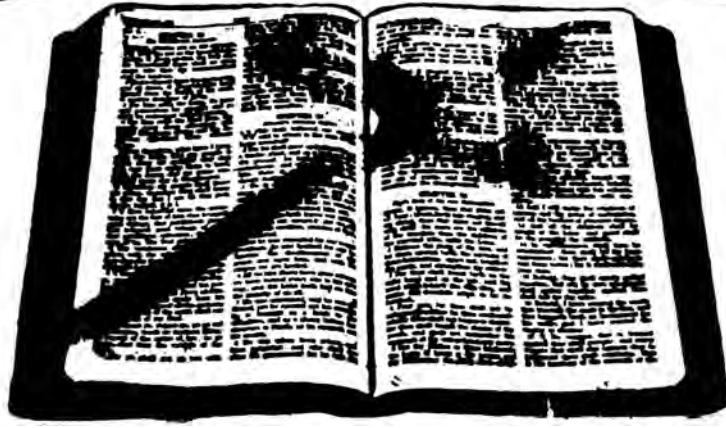
He affirmed a heavenly origin. "... I am from above. . . I am not of this world." (Jn. 8:23). He claimed to be of the same nature as God. "I and the Father are one." (Jn. 10:30). He declared that He was existing even before the birth of Abraham. (Jn. 8:58). And His claims to all authority both in heaven and on earth, was far beyond anything that may be said of mere man.

In addition, Jesus announced that He had the power to resurrect the dead (Jn. 5:28; 11:25). Indeed, He declared His power to effect His own resurrection. (Jn. 2:19). He astounded people by claiming the right to "forgive sins." (Mk. 2:5). And He unhesitatingly accepted worship (Jn. 20:28), which no mere "good man" would ever do (Acts 10:25, 26). He Himself once said that only God (deity) was a proper object of worship. (Mt. 4:10). Yet He accepted such; obviously, He knew He was divine!

Finally, when on trial, He testified under oath that He was the Christ, "the Son of the Blessed." (Mk. 14:62). He was crucified for that "crime." But, in the words of the Roman soldier and his companions, (Mt. 27:54), "Truly this was the Son of God."

Those who castigate Jesus Christ are being only a renowned mortal but no more, are guilty of the basest sort of blasphemy and thus they enter that group of deluded souls who will have an eternity in which to regret the folly of their philosophy.

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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Sanctification

The term under consideration for this study did not have the air of mystery surrounding it which it currently does in many religious circles. The reason for this mystery is not to be attributed to a lack of Biblical clarification. God's Word speaks with plainness on this and all other subjects which are essential for our ultimate salvation. It is due to human errors taught concerning this theme that some have misunderstood sanctification.



ROBERT R. TAYLOR JR.
have misunderstood

WHAT SANCTIFICATION IS NOT?

Religious leaders have frequently referred to it as a second working of grace. That implies a first working of grace which they usually apply to some abstract operation of the Holy Spirit at the time of conversion. Every real conversion is begun, sustained and completed by the Holy Spirit but he only works through God's Word—not through a direct operation upon the sinner. Hence there is a complete misunderstanding of conversion by some religionists now. Then they look upon sanctification as a second working of grace with the Holy Spirit somehow making a person holy by abstract operations. Again we affirm that Biblical sanctification is begun, sustained and completed by the Holy Spirit. But we do not believe such is accomplished separate and apart from the Word of God. Jesus prayed that his disciples would be sanctified by means of truth or God's Word. The Bible knows nothing of the Holiness contentions that there are first and second works of grace accomplished by abstract operations of the Holy Spirit.

Sanctification is not something so mysterious that it cannot be understood. Like conversion, there are numerous errors taught concerning it but it is a term which can be understood. Sanctification is not sinlessness. The Israelites were a sanctified people but certainly were not sinless. Levites and priests were sanctified but were not sinless. The Apostles were sanctified but were not totally free from acts of sin. Christians at Corinth, Ephesus and other places were sanctified but were not sinless nor perfect in conduct.

Sanctification is not something that one gets but a life of service, a life of growth and

development. Instead of it being a specific gift of God it is brought about by consecration to God's system of truth.

WHAT IS SANCTIFICATION?

The term means to set apart a person or object to God. Involved there in is a separation to a holy or sacred use. Back in Genesis 2:3 Jehovah "blessed the seventh day, and sanctified it. . . ." Thus this day was set aside for a holy purpose. Later on the tabernacle, temple, vessels of service and animal sacrifices were sanctified. According to Exodus 13:2 the firstborn of man and beast was sanctified to God. As such these were not to be used for common or secular purposes.

Physical Israel was sanctified. The apostles of Christ were sanctified. Christians are sanctified. The term "saint" is derived from the idea of sanctification. So completely misunderstood is the term saint today that Catholicism has no living saints according to its own terms of definition and many even in the Lord's church will frequently confess, "Well, I am no saint!" One might as well deny being a Christian as to deny being a saint.

Our English word sanctification is derived from two Latin words "santus" meaning holy and "facio" which means to make. Hence the word means "to make holy." The whole process of Christianity is to make men holy. Hence all that is involved in making us holy is included in sanctification.

HOW IS SANCTIFICATION ACCOMPLISHED?

The entire Godhead is involved in sanctification just as they are in conversion. The people to whom Jude wrote were "sanctified by God the Father. . ." (Jude 1) Jesus shed his blood in order that people might be sanctified (Heb. 13:12). The offering up of the Gentiles would be acceptable upon their "being sanctified by the Holy Spirit" (Rom. 15:16). What agent does the Godhead employ to sanctify people? The same agent which is employed in conversion is employed in sanctification. God's word is all sufficient to save us in conversion and to keep us secure in sanctification. Jesus said, "Sanctify them THROUGH THY TRUTH: thy WORD IS TRUTH. . . And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:17, 19). People are sanctified by the faith that is in Christ (Acts. 26:18). This faith is produced by hearing God's word (Rom. 10:17).

The closer we live to God's Book the greater will be our growth in Christianity and the deeper will be our total dedication to a life of holiness. Dear Readers, here are my concluding prayers for you. If not a Christian, I pray that you will obey the gospel today. If you are already a Christian,

may the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (I Thes. 5:23.)

The Establishment Of The Church

LEON BARNES

In the last two articles on this subject we have shown the grave results of teaching that the church began before the death of Christ and that up unto the very ascension of Christ the church or Kingdom was spoken beyond the very shadow of doubt that the very day on which the church began was the first Pentecost following the resurrection of Christ as recorded in Acts Chapter two. I doing this I wish to bring certain facts from prophesy to your attention and show that all were fulfilled on this day.

First of all, let it be noted that the Church was to begin in the city of Jerusalem during the "last days". In Isaiah 2:2-4 the Messianic prophet said that "In the last days, the mountain of the Lord's House will be established in the top of the mountain. . . and all nations will flow into it. . . for out of Zion shall go forth the law and the word of the Lord from Jerusalem." To show that the Lord's House and the House of God in this passage is referring to the Church compare I Timothy 3:15.

In Mark 9:1 we learn that the kingdom was to come in the lifetime of some of the apostles and was to come with power. From Luke 24:48-49 and Acts 1:8 one can see that the power is that of the Holy Spirit. Thus when one finds the coming of the Holy Spirit he will at the same time find the coming of the power and of the Kingdom itself.

Now with these passages before us let us look at Acts chapter two and see if these prophesies are there fulfilled. It is the right place for the Lord had told them to tarry in Jerusalem and they had obeyed (Luke 24:49; Acts 1:12). It is the right time for Peter identifies this as "the last days" in Acts 2:16, 17. It is under the right condition for the Holy Spirit descended on them bestowing power (Acts 2:1-4). Also it is during the lifetime of some of the apostles. Note, Jesus by saying "SOME" indicated that it would not be during the lifetime of all. This likewise fits for Judas had hanged himself and was then dead. Thus this day fits each of the conditions of prophesy, but there is not another day anywhere either before or after

(Continued On Page 4)

WORDS of TRUTH

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Sermon In Question Form

A young man, (a good reader), recently very slowly and reverently read similar questions for his sermon. Eight persons responding to the invitation.—Editor.



GUS NICHOLS

1. Examine yourselves, whether ye be in the faith; prove your own selves." (2 Cor. 13:5.) Are you willing to do this now, with an ALL SEEING EYE WATCHING YOU?—Yes. —No.

2. "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.) Are you ready and willing to do this? —Yes? —No?

3. Are you a real Christian, and happy in the church, as we are all taught to be? (Phil. 4:4; 1 Pet. 1:7-8; 1 Pet. 4:16.)—Yes? —No?

4. Knowing that God "Careth for you", . . . DO YOU "Cast all your care upon him."? (1 Pet. 5:7.) —Yes? —No?

5. Christ invites us to come to him, and says his yoke is easy, and his burdens light. (Mat. 11:28-30.) Do you feel that his commandments are a "yoke" that is painful, and his "burdens" too heavy? —Yes? —No?

6. Do you attend the services of the church gladly, and because you love the Lord and the brethren, and want to worship God out of the overflow of a pure heart? (Psa. 122:1; 133:1.) —Yes? —No?

7. Are you strong enough, and well enough informed, to worship the Lord in Spirit, and in truth, as He says we must? (Jn. 4:23-24.) —Yes? —No?

8. Does the simple worship which God has required really edify you, and build you up with strength to resist trials and temptations which await us? (Acts 20:32.) —Yes? —No?

9. During the last 12 months, did you attend all the Sunday morning Bible classes and regular services when you could reasonably do so? (Acts 2:42; 20:7; 11:26.) —Yes? —No?

10. Would it have been good for you, and would you have done good, if you had attended all the services of the church? (Jas. 4:17; Heb. 2:3.) —Yes? —No?

11. Is it a sin to wilfully neglect to have a part in the good work and in the services of the church? (Judges 5:23.) —Yes? —No?

12. Does it please the Lord for his people to be careless about attending the services of the church? (Rom. 15:2-3.) —Yes? —No?

13. Are all members who can attend all services as much obligated to do so as those who do attend? (Acts 10:34; Heb. 10:25.) —Yes? —No?

14. Is it a sin for one member to neglect the services for one week? Or for a year? Would it also be a sin for all other members to stay away for a year? (Heb. 10:25; Acts 11:26.) —Yes? —No?

15. Since it is right for the Christians to build up the church by faithful attendance, work and worship, would it not be a sin for others to hinder the church and tear it down by their neglect and lack of interest? (Acts 20:32; Jude v. 20; Col. 2:7.) —Yes? —No?

16. Could a man be lost for burying his talent and doing nothing? (Mt. 25:14-30.) —Yes? —No?

17. The church at Antioch assembled in a series of meetings for a "Whole year" and taught much people, and were "called Christians". (Acts 11:26.) Are we Christians if we refuse to attend for one week during a meeting? —Yes? —No?

18. Would our congregation continue to be a "church of Christ" if its elders were to fire the preacher and dismiss all services for a "Whole year"? (Acts 11:26; Heb. 10:25-26.) —Yes? —No?

19. Is it right for any member to wilfully follow a course of conduct which if followed by all the rest of the members would destroy the church? (Rom. 2:4-11.) —Yes? —No?

20. If you can just come half the time and please the Lord, would it please the Lord for all the rest of the members to decide to just attend on the first and third Sundays each month, and have no services the other two Lord's days? (Heb. 10:25-26.) —Yes? —No?

21. Does the Lord love the church? (Eph. 5:25-27.) Do you love the church? Are you sure? —Yes? —No?

22. Is a member of the church walking disorderly when wilfully neglecting the worship, and when it takes 8 or 10 deacons to get him to come once in a while? (2 Thes. 3:6.) —Yes? —No?

23. Is it possible that you think the Lord wants others to carry on the work and worship of the church regularly, and wants you to do as you please and come when it is convenient? (1 Cor. 15:58.) —Yes? —No?

24. Did Jesus include the work and worship of the church when He said, "Be thou faithful unto death, and I will give thee a crown of life"? (Rev. 2:10.) —Yes? —No?

25. If you never have any more interest and part in the work and services of the church than you have had the past 12 months, do you honestly think you are going to heaven? (Rev. 22:14; Rev. 2:7.) —Yes? —No?

26. To serve God acceptably we must serve him with reverence and godly fear. (Heb. 12:28-29; Psa. 89:7.) Do you always try to do this? —Yes? —No?

27. Do you ever say anything to any one during the worship services? —Yes? —No?

28. Did you know that the Lord is always in our church assemblies, and observes the conduct of every one present? (Mt. 18:20; Psa. 19:7; Heb. 12:28-29.) —Yes? —No?

29. Can you worship God aright and not pay attention to the words of the songs, and prayers, etc. —Yes? —No?

30. Do you always pray during the prayer, and strive to draw nigh unto God? (1 Cor. 14:16; Acts 2:42.) —Yes? —No?

31. Do you, in your mind, discern and see the Lord's body writhing and suffering for you on the cross as you eat the Lord's supper? (1 Cor. 11:23-34.) —Yes? —No?

32. Do you eat and drink damnation unto yourself, not discerning the Lord's body? 1 Cor. 11:27, 29.) —Yes? —No?

3/8 3/8. Jews gave unto the Lord a tenth, plus freewill offerings under the old law—under animal blood. (Levit. 27:30; Prov. 3:9-10; Mal. 3:8-10.) Do you do more than this under the blood of Christ, and the new covenant? —Yes? —No?

34. Do you believe all good things come from God, and are gifts of God bestowed upon you? (Det. 8:18; Acts 14:15-17; Acts 17:24-26; Jas. 1:17.) —Yes? —No?

35. Since the Lord loves a cheerful giver, does he specially love you? (Acts 20:35.) —Yes? —No?

36. Do you believe Jesus' doctrine about laying up treasures in heaven, and practice his teaching

on that subject? (Mt. 6:19-21.)

37. Do you purpose in your heart what you will give before hand, and then live up to your purpose, unless unable to do so? (2 Cor. 9:7.) —Yes? —No?

38. Do you contribute into the church treasury upon the first day of every week, as commanded, (1 Cor. 16:1-2.) and as prospered? —Yes? —No?

39. Will faithful Christians rob God in their contributions? (Mal. 3:8-10.)

40. Do you realize that the church must be financed the same as a family, a school, a nation? —Yes? —No?

41. Do you give as little as possible, and give that grudgingly, and against your will? (2 Cor. 8:12; 9:7.) —Yes? —No?

42. Do you believe that every thing you give will abound to your account in heaven? (Phil. 4:14-18.) —Yes? —No?

43. Do you feel obligated to liberally help the church to do its work and meet its obligations in edification, evangelism of the world and benevolence? —Yes? —No?

44. Do you realize that it is a damning sin for any member of the church to be covetous and lie about his contribution? (Acts 5:1-14.) —Yes? —No?

45. What bad habits have you taken up in the last year or two—such as backbiting? Hating? Temper? None at all? (Gal. 5:19-21; 1 Cor. 6:9-11.) —Yes? —No?

46. Have you repented of, and given up all your bad and sinful habits? (Acts 8:13-24; Ezek. 18:20-33.) —Yes? —No?

47. Have you grown and matured as you should? If so, can you fill any position, or do any work in the church which you could not 12 months ago? —Yes? —No?

48. Is spiritual growth essential to ultimate salvation? (1 Pet. 2:2 Am. Std. Ver.)—Yes? —No?

49. Do you put God and your soul before all other things, and make being a Christian your chief concern (Mt. 6:33.) —Yes? —No?

50. Have you been doing things which caused you to lose your good name and influence, and keep your light from shining? (Prov. 22:1; Mt. 5:16.) —Yes? —No?

51. Have you repented of setting a bad example before others, and have you confessed your sins? (Prov. 28:13.) Are you now right with God? —Yes? —No?

52. Do you curse and swear? Engage in dancing? Social drinking? Dress immodestly? Lust after evil things? Keep bad company? Commit adultery? If you are guilty of any such things, will you repent this very moment, and seek God's forgiveness? —Yes? —No?

53. Are you breaking up your home by the use of strong drink? (Prov. 20:1; 23:29-35.) By being unfit to live with? (1 Cor. 7:1-39.) —Yes? —No?

54. Are you pure in your purposes and thoughts concerning the opposite sex, and are you a gentleman, or a lady—a true Christian? —Yes? —No?

55. Do your family and friends know you to be a real Christian? Or, do those who know you best think of you as a wilful sinner? —Yes? —No?

56. If every member of this church were just like you, would those around us think of this as a Church of Christ? (Mat. 16:18; Rom. 16:16.) —Yes? —No?

57. Are you stubborn and selfwilled, and always determined to have your own way about matters of indifference. If so, will you now deny your self and put Christ and others first? (Mt. 16:24; Tit. 2:11-14; Phil 3:1-3.) —Yes? —No?

58. Do you have the mind of Christ? (Phil. 2:5-11). The Spirit of Christ? Have you partaken of the divine nature? Is Christ being formed in you? (Rom. 8:9; 2 Pet. 1:4; Gal. 4:19.) Are you becoming more and more like Jesus? (2 Cor. 3:18; Col. 3:1-10.) —Yes? —No?

59. Do you take time to be holy? Time for daily Bible study? Time for daily prayers? For good works? (1 Tim. 3:1.) —Yes? —No?

60. Have you regularly invited and brought others to our services? (Isa. 2:3; Rev. 22:17.) Have you asked others to listen to our radio programs?

Let Us Worship God

FRANK D. YOUNG

Worship to God Almighty is worthy of much study. It should concern every one of God's creatures. So I wish to study with you some truths from the Bible which I trust will challenge our thinking.

The word "worship" or some form thereof, is mentioned a great number of times in the Bible. Though we find "worship" in reference to the angels, yet as far as this world is concerned, worship is peculiar to man. Lower animals seemingly recognize the superiority of man, yet they have no form of worship.

The first worship we read about is Cain and Abel, as recorded in Genesis 4. It is there said, ". . . Abel brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and his offering: but unto Cain and to his offering he had not respect". The New Testament comments upon the offering of Cain and Abel when it says, "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it he being dead yet speaketh". Heb. 11:4. Abel's faith, exhibited in offering his sacrifice, brought testimony from God that he was righteous. Abel's faith caused Abel to do what God commanded. Hence his sacrifice was "more excellent". Jude 11 warns of Cain's sacrifice, when it says, "Woe unto them who go in the way of Cain". The way of Cain, was the way of self-will. Cain's way was substitution. Cain exchanged the truth of God for his own will, and did as he desired, rather than what God had commanded.

We read in Genesis 8:20, when Noah came from the ark, "And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar." Then verses 21-22 say, "And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease".

When God called Abraham from Ur and brought him to Shechem, God appeared to him and promised "unto thy seed will I give this land". Genesis 12:7. It is then said of Abraham, "and there builded he an altar unto Jehovah, who appeared unto him". Then "he removed from thence unto the mountain on the east of Bethel, and pitched his tent, having Bethel on the West, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah". Gen. 12:8. The first time the word "worship" appears in the scriptures is also concerning Abraham. When the Patriarch had been commanded to offer his own son, Isaac, he and Isaac, together with his two young men, came near the place of sacrifice. There "Abraham said to the young men, 'Abide ye here with the ass and I and the lad will go yonder; and we will worship, and come again unto you'." (Gen. 22:5.) God had promised Abraham that through Isaac the whole world would be blessed. Now, Gen. 22:1 says, "God did prove Abraham. . . ." when he commanded him to offer Isaac. Thus Abraham expressed his great faith, when he commanded the two young men to wait while he and Isaac ascended the mountain, and to them he said, "I and the lad will go yonder; and WE will worship, and come again to you". WE will worship. WE, is understood, will come again. Abraham thus expresses his faith in the restoration of his son to life. Not only did he believe Isaac would live again, but he expressed himself as expecting the two young men to be waiting when they got back. Thus he believed his son, though slain, would return with him. In his words, "we will go yonder and worship"---think of the great grief that must have been his. Abraham verily believed Isaac would die. But in this grief he demonstrated his respect for God by explicitly doing what he

commanded. And Hebrews 11:17 says, "By faith Abraham being tried, offered up Isaac". In this setting, we have the word "worship" used for the first time in scripture---yet we would call Cain and Abel's and also Noah's sacrifices, worship. In Abraham's worship his faith was tried. In what must have been deep emotions, and sorrow, Abraham worshipped. Our faith too is tested in our worship to God. The fact that we worship is a test. Not everyone does worship, you know. The way and the how, and the what is included in our worship. All test our faith, as we shall see later. When we need strength for life's trials, we need to remember God. Sometimes with people who normally worship God, when sorrow comes and we need extra strength, is when so often we forget God and his worship. Some of us, when reversed come, even do as Job refused to do. Job "charged not God foolishly". Do we? Worship will strengthen a Christian, if he will truly worship!

One prominent use of the word "worship" is in Paul's speech in Athens. Paul said, "For as I passed along, and observed the objects of your worship", or "beheld your devotions", he then says, "I found also an altar with this inscription, TO AN UNKNOWN GOD." Acts 17:23. Here are people pouring out the devotions of their hearts before gods made by men. Human beings bowing before inferior gods--in fact bowing before those which were no gods. Such people need to hear the "good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is. . ." as Paul said to the people in Lystra, Acts 14:15.

People whose hearts cry out for worship, yet whose lack of information leads them to adore their false gods, need to be converted to Jesus Christ. Thus their conversion would mean, they "turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come". as was said of the Thessalonians in I Thess. 1:9.

The Gentile people demonstrated their need for divine guidance in their worship. Romans 1:25 says of them, they "worshipped and served the creature rather than the Creator, who is blessed for ever". In a day where God's revelation is preached in almost the whole world, and in many parts of the world, regularly, it can still be said of so many, we worship and serve the creature and not the Creator. Those of us who listen, might ask ourselves, "who are we, and to whom do we give our services: How much more do we serve the creature, rather than the Creator? Have we really turned to the true and living God?"

In I Corinthians 14 Paul discusses the assembly of Christians, and an assembly which then had in it men who were directly guided by the Holy Spirit and would receive God's revelation. He shows these people the abuse of unknown tongues (which were foreign languages), and warns against their use except when people were present who understood the foreign tongue. Paul teaches them the greater value of prophesying, rather than speaking in an unknown tongue. Then he says, "But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest: and so he will fall down on his face and worship God declaring that God is among you indeed". Here again we have an interesting use of the word "worship". This man who isn't a Christian comes to God's service--a man who doesn't worship God--but by the power of God's word, "the secrets of his heart are made manifest". God's word is quick and powerful. . . and is a discerner of the thoughts and intents of the hearts" as Hebrews 4:12 says. This non-Christian is rebuked, is taught, and hearing the scriptures and seeing others worship God, it is said, "he will fall down on his face and worship God, declaring that God is among you indeed". This passage suggest the purpose of the assembly of Christians. Our worship services ought to be such that others can see God is among us. There needs to be a deep reverence for God in the assembly of the saints. And there needs to be due respect for his word. This attitude is often absent in assemblies where people meet to worship. We can be more

concerned for the social than for the spiritual. We seemingly forget why we attend the worship services. We really have no right to be concerned with seeing and being seen, nor with hearing our names called for some reason. We go to WORSHIP, and to SERVE. We should be more concerned that God sees us, than that we see or are seen. We may be more concerned with current events and issues of the day, than with teaching God's word, and sincerely glorifying God. In much of the news media today, frequent references are made to the end that the church doesn't perform its duty. "The church is failing," we're told. References are made to the "establishment" or to what they call "the institutional church". Men who probably couldn't name the four gospels, nor the twelve apostles, nor tell a sinner what the Bible says he must do to be saved, yet they would frequently downgrade the church, actually revealing that they know neither what the church is, nor the mission of its service. It is evident that many do not approve of the simple worship of God. A service where God's word is read and where people bow in genuine devotion to God is something for which many have no time. The assembly of God's people is where men should fall down and worship God. Such services should demonstrate that God is among us. There is no place in God's worship for irreverent people. Neither is there any place in God's worship for any teaching except His holy word. The worship of God should impress us that the secrets of our hearts are manifest before him. And when non-Christians attend the worship service, as they are referred to in Corinth, they need to behold our devotions and reverence. They need to hear the word of the Living God proclaimed.

Hebrews 1 is a great chapter which exalts Christ above the angels. One expression therein says "And let all the angels of God worship him". Heb. 1:6. Christ is superior to the angels inasmuch as the angels worship him, and not he the angels. Not only did Christ not worship the angels, neither can we worship angels. John on Patmos, receiving the revelation, seemingly awe stricken, says of the angel who brought him the revelation, "And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God. . ." Rev. 19:10. Thus our reverence and devotions are to God, and not to heavenly messengers, not to men, not to gods made by man.

These passages all, on worship say one thing. Whether the passage had to do with God's worship, or the worship of idols, they emphasize man's recognition of something or some One superior to man himself. They all teach us that man is dependent, and in coming to worship men recognize this dependence. Also these scriptures say to us, there is a reverence due to the Almighty, by every human being. Even those who worshipped their idols demonstrated their effort to bow and to worship something they believed to be God.

Human beings need God, and God demands our worship.

Anger

WAYNE JACKSON

"Be ye angry, and sin not: let not the sun go down upon your wrath. . ." (Eph. 4:26). This verse shows that it is possible to be angry and yet not sin. Even Christ, on a certain occasion was angry. (Mk. 3:5), and yet He never sinned (I Pet. 2:22). One is, however, more vulnerable to temptation when angry than at less agitated times. In fact, prolonged or violent anger can be very physically detrimental. As Paul warns, ". . . let not the sun go down upon your wrath." There is a nerve from the brain to the stomach called the vagus nerve. It stimulates the stomach to manufacture hydrochloric acid used in the digestion of food. When anger (or hostility or anxiety) is extended over a long period of time, an excess amount of acid is produced and such can eventually result in ulcers. So Paul's advice is medically sound!

Anger can also precipitate a heart attack. Dr.

(Continued on Page 4)

The Establishment Of The Church

(Continued from Page 1)

the death of Christ on the cross that fits all of these conditions.

Add to that the fact that before this time the church or kingdom had been spoken of as future (Matt. 16:18; Acts 1:6-8) and that from this time forth it is spoken of as in existence (Acts 2:47; Col. 1:13; Heb. 12:28; Rev. 1:9). And that Peter refers to this time when they were baptized with the Holy Spirit as the "beginning" (Acts 11:15). The position that the church was established on the first Pentecost following the resurrection of Christ becomes as unassailable as the position that there is a God in Heaven.

Now, friends, this is the Church that our Lord died to purchase (Acts 20:28; Eph. 5:25). It is the church that is the body of Christ (Col. 1:18) and that he is the saviour of (Eph. 5:23). It is the church that is to make known the manifold wisdom of God (Eph. 3:10) and in which God desires men to glorify him (Eph. 3:21). Now, don't you think that you owe it to yourself, to God the Father, and to the Lord Jesus Christ to be a part of that church and to glorify God all the days of your life as a faithful member of it? Surely there is no institution on earth about which you should have more interest than that which cost the Lord his precious blood.

Sermon In Question Form

(Continued from Page 2)

Lent them our papers? ---Yes? ---No?

61. Have you brought any of your kin and friends to hear the preaching of the gospel? (Acts 10:24; 11:13-14.) ---Yes? ---No?

62. Do you pray for the salvation of the lost and then do all you can for their salvation? (Rom. 10:1-3; 2 Tim. 2:10; Acts 10:24.) ---Yes? ---No?

63. Do you believe the gospel is the power of God unto the salvation of the lost? (Rom. 1:16; 1 Cor. 15:2; 4:15.) ---Yes? ---No?

64. When do you plan to begin to try to lead others to be saved? (Prov. 27:1; 2 Cor. 6:2.) Now? ---Yes? ---No?

65. If all members were to do as you are doing, how long would it take this church to teach all the people of this community? (Acts 5:42; Jn. 6:44-45.) 100 years? ---Yes? ---No?

66. Is your home a Christian home? Are you doing all you can to make it a lovely Christian home? (Josh. 24:15; Acts 10:1-3.) ---Yes? ---No?

67. Do you treat your companion as a Christian should? (Eph. 5:22-33.) ---Yes? ---No?

68. Do you treat your parents as Christians should, and do you try hard to obey and honor them? (Eph. 6:1-4.) ---Yes? ---No?

69. Are you training your children as a Christian parent should? (Prov. 22:6; Gen. 18:19.) ---Yes? ---No?

70. Do you believe that every Christian man or woman deserves to have a Christian companion? And that every child deserves to have Christian parents? ---Yes? ---No?

71. Are you setting a good example for the rest of your family to follow? (1 Tim. 4:12.) ---Yes? ---No?

72. Are you trying hard to be governed by the golden rule? (Mt. 7:12.) ---Yes? ---No?

73. Do you believe in Jesus Christ as the Son of the Living God? (Rom. 1:4; Mt. 16:13-18; Acts 8:35-39.) ---Yes? ---No?

74. Have you repented and been baptized in the name of Christ, or by his authority, for the remission of sins, or to be saved and added to his Church? (Acts 2:36-38; Mt. 28:18-20; Mk. 16:15-16; Acts 22:16; Rom. 6:3-4; Gal. 3:26-27-28.) ---Yes? ---No?

75. Will you do this today---right now---if you have not done so? Do you have faith enough to obey the Lord and trust him for pardon and salvation? Tomorrow may be too late. Procrastination is the thief of time. Now, that you have learned that God loves you, and Christ died for you, do you harden your heart. (Heb. 3:7-8.) Do not rush on down to eternal condemnation

without one ray of gospel hope to cheer you in the bitter struggles of death. Do not let the word depart out of your heart. You know that in one short moment all possibility of your ever being a Christian and going to heaven might be taken away. Death may come as a thief in the night. You have all to gain and nothing to lose in being a Christian. If you have gone back into sin, or neglect to be faithful, be restored this very hour. If you are in error, correct it now. Will you repent and obey right now? ---Yes? ---No?

Anger

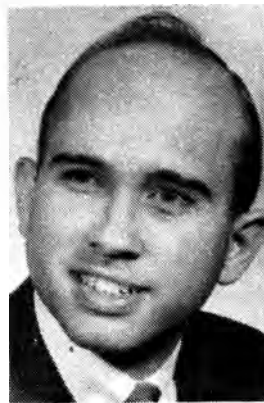
(Continued from Page 3)

S.I. McMillen reports that the famous physiologist, John Hunter, once said, "The first scoundrel that gets me angry will kill me." Sometime later, at a medical meeting, a speaker made assertions that incensed Hunter. As he stood up and bitterly attacked the speaker, his anger caused such a contraction of the blood vessels in his heart that he fell dead." How tragic that he was apparently unwilling to adopt the biblical advice, "He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city." And, "Pleasant words are like a honeycomb, sweetness to the soul and health to the body." (Prov. 16:32-24).

One of the greatest blessings we could render upon ourselves would be to take seriously the Lord's command to "love" others. By loving others, we could literally love ourselves out of many emotional ailments that plague us. It is something worth working on!

Where Do Preachers Come From?

For Christianity to propagate itself and spread throughout the world, there must be a corps of trained men to take its message to every creature. Christ saw the need for trained men. He kept the apostles in his immediate company for some three years and then gave them the heavenly guidance of the Holy Spirit before sending them forth. Paul set forth the responsibility of the church and its preachers to train faithful men to preach. (II Tim. 2:2)



JOHN WADDEY

THE CHURCH'S RESPONSIBILITY

Will anyone dispute that it is the church's responsibility to train its leadership, specifically its preachers? It was God's intent that through the church His manifold wisdom should be made known to all men. (Eph. 3:10.) He made the church to be the pillar and support of truth. (1 Tim. 3:15.) God laid upon the elders of His church the responsibility of feeding the flock. (Acts 20:28.) To a younger preacher who for some years had worked with the church at Ephesus, Paul wrote, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Tim. 2:2.) From its inception, the church had to produce public teachers and train them in order to fulfill its world-wide teaching mission. Long before the first Christian College was established for the purpose of educating and training young men to preach, the church had met this responsibility.

This sacred responsibility has been largely overlooked in the past. For several generations the church has almost entirely left the training of its preachers up to Christian Colleges. What I say is not a criticism of these good schools, for without them we would have had few or no men for the pulpit.

SOME PROBLEMS

There are some problems that have arisen for

the church that stem from its dependence upon colleges for preachers. There has been a steadily mounting pressure from accrediting bodies upon the colleges to increase emphasis on liberal arts and sciences to the displacing of Bible and related subjects. As liberal arts schools, whose credit must be transferable to other schools, this accreditation must be. Again it has demanded higher academic standards in teachers. This is not bad in itself, except that sometimes Christian conviction and soundness of faith have been sacrificed for advanced degrees. In some cases we have men training prospective young preachers who have never done the work themselves. When so much of preaching is practical work with people and problems, this situation works a disservice to the student preacher. It is possible for a man to earn his degree and yet have but a trivial amount of Bible to equip him for his work of preaching.

We cannot afford to overlook another danger. In times past when the college was led into a doctrinal error, it spilled into churches whose preachers were influenced by that school. Alexander Campbell's Bethany College is a good case in point. The preachers who streamed forth from that prominent "Christian College" led the way in the great apostasy that almost destroyed the church in America and on many mission fields. The College of the Bible at Lexington, Ky. had a similar influence. The work in England was virtually wiped out because the diabolical grabbed control of the Christian School that was producing preachers.

Our almost total dependence on the colleges for preachers, left the church in an awkward position. The church (its congregations) has had no real control and say-so in the training of its personnel. However since there was no other source of preachers, in times past, it was more or less, a take it, or leave it proposition.

In the last 20 years there has been a steadily increasing need for preachers and a steadily diminishing production of them. It is difficult to get an accurate estimate of the figures in the brotherhood, but I have seen in several sources a figure of some 19,000 congregations here in the states. Seven years ago, I often heard the number of 6,500 full-time gospel preachers. Today I am seeing the figure of 5,800 men. These figures may not be altogether accurate, but any one who has traveled around the brotherhood much is aware of the scarcity of evangelists. It is not the strong affluent congregations that are having difficulty finding workers. Rather it is the small struggling groups in hard fields.

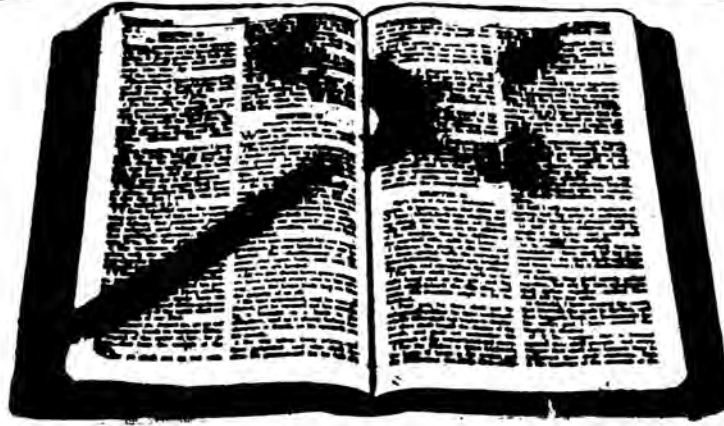
We are aware that there are numerous men who preach while working at secular jobs for their income. Although their effort is commendable, in most cases it is not effective enough to make the congregation grow and prosper. (As one who did this for several years, the author feels he can make that assessment without prejudice.) To those members of strong, growing congregations I pose a question, Where would your congregation be now if you had not had a full-time gospel preacher the last ten years? Think about it.

Beyond the pressing shortage of men here at home, the boundless mission fields of the world cry out for men to come over and help them. Perhaps by stretching every fibre, we could muster 400 workers outside the U.S.A. But if we ever take the gospel to every creature, it will take thousands of trained, skilled workers on foreign soils. It is said that one missionary can effectively evangelize 25,000 people. In our world of 3.5 billions that would call for 140,000 preachers to fulfill the great commission in our day. WHERE WILL THESE PREACHERS COME FROM?

(More Later)

Willard Collins of David Lipscomb College will begin a series of meetings at the Sixth Avenue Church of Christ in Jasper, Alabama, March 14th to continue through Friday night. Services at 7 a. m. and 7 p.m. except on Lord's Day at 10:45 and 6 p.m.

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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NUMBER 61

Righteousness

Transferred righteousness has been one of the grievous errors in religious history. Religious leaders have insisted that the righteousness of Christ is transferred to us. If only because of Christ's righteousness man is righteous, why would not all be righteous since Christ died for all? There is a great difference between the fact that Christ has made it possible through the gospel for men to become righteous, and in saying that men become righteous just as a result of Christ's righteousness, and without any conditions of gospel obedience. This latter contention proves too much and manifests glaring ignorance of the real meaning of righteousness.



ROBERT R. TAYLOR JR.

For centuries Roman Catholicism has offered its system of supererogation or to say it in simple terms a bank of surplus good works. In defining this term Webster says, "In the Roman Catholic Church WORKS OF SUPEREROGATION are those good deeds believed to have been done by saints, or capable of being done by men, over and above what is needed for their own salvation." Hence some have possessed more righteousness or good deeds laid to their credit than they will need to usher them into the portals of heavenly glory. Those lacking in the final day of reckoning may draw upon the surplus righteousness of more saintly souls. This is a very convenient doctrine and one promoting slothfulness and indolence. There is not a word of truth in the whole system. Like many of its kindred doctrines in Roman Catholicism it is totally false.

Many apparently feel they can draw on the righteousness of close relatives. But a son is not righteous just because his parents are. A husband is not righteous just because he is married to a fine and noble Christian wife. A man is not righteous because he lives next door to a righteous couple. Righteousness is "right doing" and is not transferred. The ticket of righteousness is obtained with a life of right practices and has stamped upon it "nontransferable". Let us note what Inspiration says about righteousness.

In Psalm 119:172 the sweet singer of Israel writes, "My tongue shall speak of thy word: for ALL THY COMMANDMENTS ARE RIGHTEOUSNESS." Man does not become

righteous by remaining ignorant of God's commandments. He does not achieve the marvelous state of righteousness the very moment he knows what the commandments are. He may be able to quote scores of Biblical commandments and remain unrighteous all his life. Righteousness is achieved by OBEYING God's commandments. Righteousness is doing God's commandments.

In his history-making discourse to Gentiles in the home of Cornelius, Peter 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 accepted with him" (Acts 10:34-35). Peter did not tell those Gentiles that righteousness was already achieved for them only because of Christ's righteousness. In that case gospel obedience would have been unnecessary. He did not tell them they were righteous because preceding persons of deep piety had left a surplus amount of righteous works and they could freely draw on their abundant reserves. There were righteous people living as their contemporaries but they could not borrow righteousness from their Christian neighbors. The righteous Philip was already in Caesarea at this time according to Acts 8:40 but the household of Cornelius could not draw righteousness from the faithful evangelist. Righteousness is something that one works. It is right doing or right working.

To that immoral couple of royalty in Caesarea, Felix and Drusilla, Paul "reasoned of RIGHTEOUSNESS, temperance, and judgment to come" (Acts 24:25). Jesus had gone to Calvary a quarter of a century before this but such a sacrifice did not constitute Felix and Drusilla into a righteous couple. They could only become righteous by gospel obedience followed by a life of right doing. Find a family who is unrighteous and one can preach to them for years but they will never become righteous until they begin to do right. There is no righteousness in habitual wrong doing.

To his beloved friends and sympathetic benefactors at Philippi Paul wrote, "Being filled with the FRUITS OF RIGHTEOUSNESS which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11). This is found in the context where Paul urged an expansion of their love, an approval of things excellent, their continued sincerity and final acceptance by Christ in judgment. Righteousness is a tree and produces the fruits of upright attitudes, wholesome words and pure practices. A life without these fruits is not a righteous life (Prov. 11:30).

An excellent epitome of Christianity is supplied us in Titus 2:11-12. "For the grace of God that bringeth salvation hath appeared to all men,

Teaching us that denying ungodliness and worldly lusts, we should live soberly, RIGHTEOUSLY, and godly, in this present world." To live soberly is to live right with one's self. To live righteously is to discharge our full obligations to our fellow man. It is to practice right doing toward him in thought, motive, word and action. To pursue any other course is to be unrighteous toward humanity. To live godly is to obey God. Soberness is right doing toward self; righteousness is right doing toward others; godliness is right doing toward God.

John writes, "If ye know that he is righteous, ye know that every one that DOETH RIGHTEOUSNESS is born of him" (I John 2:29). Righteousness is something one does — not something he inherits from others, or borrows. Any person who is not doing right is not a righteous individual. He will not be saved unless he changes. Heaven is for those who have pursued righteousness as a way of life — as a manner of daily practice. "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).

Jehovah's grace still saves but it saves righteous people. If people can be saved while continuing to live in unrighteousness, why bother about changing them in the first place? Righteousness is right doing and is an imperative if heaven is to be our ultimate home in that world that is yet to be. There is no greater need today than for people to major in right doing. Are you righteous? Only if you pursue a course of right doing can you be righteous.

What Of Miraculous Answers To Prayer?

JAMES D. BALES

A friend of the author believes that she has the gift of tongues. A mutual friend once remarked to her that he had heard she was getting mystical. This remark stabbed her, as it were, and that night she spent much time in prayer. She told God that she must know whether this was from God or from Satan. (There is, of course, another possibility—self-deception through confusion and misunderstandings). If the author understood her correctly, she meant that she must have an answer right away and in some way other than through the study of the word; although she realized the necessity, she said, of testing everything by the Word. As she was believing not only in tongues, but also in direct revelation, it was the author's

(Continued on page 4)

WORDS of TRUTH

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"The Lord's Supper"

The Bible does not speak of the "sacrament", nor of the supper as the "eucharist", but speaks of the Lord's supper, "the Lord's table" and the "communion", etc. (I Cor. 11:20; 10:16-21.)

The Lord's supper was instituted at a Jewish Passover feast. (Ex. 12; Mat. 26:26-28; Mk. 14; Lk. 22.) Christ did not want costly monuments which only the rich could erect to his memory, but the simple elements of unleavened bread the fruit of the vine which may be had throughout the world. The elements consist of the bread and fruit of the vine used in connection with the passover.

PURPOSE OF THE SUPPER

The passover supper was in memory of the passing over of the death angel when the Israelites were spared from the last plague in Egypt when their first born was saved from death. (Ex. 12.) The Lord's supper is "in remembrance" of Christ and is to "proclaim" his death until he comes again. (I Cor. 11:17-34; Mat. 26:26-28.) In the proper observance of the Lord's supper we by the eye of faith "discern" the Lord's body—we visualize him dying and agonizing on the cross for us—in our stead. We thus commune with Christ and from such worship we receive spiritual strength to keep plodding up the rugged hill of duty bearing our cross for him. (Mat. 16:24.) We sup with him and he with us in sweet communion when we do his will and have fellowship with him. (Rev. 3:20; I Cor. 10:16.) Christ becomes our bread of life. "The bread that I will give is my flesh which I will give for the life of the world." (Jn. 6:51.) Again, he said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." (Jn. 6:53-55.) As one cannot live the physical life without physical food, the Christian cannot live spiritually without the bread of life.

BODY AND BLOOD REPRESENTED

When Jesus said the seed in the parable of the sower "Is the word of God", (Lk. 8:11), he did not mean the wheat seed, or barley seed being sown was literally the word of God, but that the seed represented the word. Just so, when he said the bread and fruit of the vine were his body and blood he meant these represented his body and blood. (Lk. 22:10-20.) He did not then have his literal body in his hand, and yet he had bread in his hand. Neither did he then have his literal blood

in the cup which he took into his hand. These emblems are not made to merely look at, but for us to look through them, as a man looks through his spectacles, and not at them, and thus we see through the bread and fruit of the vine the blessed Lord dying for us. We thus "discern the Lord's body". (I Cor. 11:29.) This is important! We must worship in spirit and in truth. (Jn. 4:23-24.) We must eat the supper "in remembrance" of Christ. (I Cor. 11:24-25.) When properly observed, the Lord's supper gives us a vision that is fresh and meaningful of our dying Lord and his love. We see Jesus making a supreme sacrifice for our sins, and out of deep appreciation of that sacrifice our hearts are moved to generosity and liberality. We go out to live for him and if need be to be consumed in his service. The supper gives us a fresh and new look at our dying Lord. When Christ is being preached and the supper is being observed aright, he is being lifted up afresh "among" us (Gal. 3:1-2.)

A WEEKLY OBSERVANCE

The early Christians were not required to meet quarterly or annually, etc. but upon the first day of every week. This is the Lord's day. (Rev. 1:10.) To wilfully neglect or refuse to assemble on the first day of every week is sin. (Heb. 10:25; Jas. 4:17.) The various items of worship are to characterize the worship "upon the first day of the week". (I Cor. 16:1-3.) The church at Jerusalem "continued steadfastly" in such worship. (Acts 2:42.) No given Lord's day is of any less importance than the other fifty two in the year. Goodspeed's translation says, "About the collection for God's people, I want you to do as I told the churches of Galatia to do. On the first of EVERY WEEK each of you is to put aside and store up whatever he gains, so that money will not have to be collected after I come" (I Cor. 16:1-2.) Yes, it says, "every week". The Revised Standard Version also says, "On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come." (I Cor. 16:2) This proves a weekly meeting—and that the first day of the week is the proper day for the commanded worship. Williams Translation also says, "On the first day of every week". (I Cor. 16:2.) The American Bible Union translation says, "On each first day of the week". (I Cor. 16:2.) Living Oracles and The Twentieth Century both say, "On the first day of every week". (I Cor. 16:2.) Wilson's translation says, "Every first day of the week" (I Cor. 16:2.) The Lord's supper is a part of the worship for the "first day of every week". The instruction is to "come together to eat." (I Cor. 11:33.) (Not a common meal. v. 34.) Paul reproved the Corinthians for not coming together "To eat the Lord's supper". (I Cor. 11:20-21.) They had come to eat their own supper. When Paul arrived at Troas on Monday, he tarried and "Upon the first day of the week when the disciples came together to break bread Paul preached unto them." (Acts 20:7.) Again, we see that the Lord's supper should be observed upon the first day of the week, and that on that day any visitor should expect to find the disciples together "to break bread". The Lord commanded the disciples to observe the supper. (Mat. 26:26-28.) All true Christians will be glad to eat at the "lord's table." (I Cor. 10:16, 21.) We are commanded to come together on the "first day of every week" for such worship. Our young members and those who responded to the invitation should read and digest these things and resolve to be faithful in worship, together with others.

Bible Archaeology No. 1

WAYNE JACKSON

The study of Biblical archaeology is truly a thrilling endeavor. The word "archaeology" is from the compound ARCHAIOS — "ancient and LOGOS — "study of," thus literally meaning "a study of the ancient." Josephus used the term in the title of one of his books, "The Antiquity (Archaeology) of the Jews." Commonly speaking though, it refers to "a study of the material remains of antiquity." Biblical archaeology has really come into its own in hardly more than a

century past, yet astonishing discoveries have been made. Some of the chief values of studying archaeology of the Bible are: (1) It aids in the location of Bible places. (2) It sheds light on ancient cultures and customs. (3) It helps in ascertaining precise definitions of Biblical words. (4) It corroborates the historical accuracy of the Word of God.

It is to this last value that attention will be directed in this article and others to follow. Unfriendly critics of the Bible have, down through the years, been quick and sharp in charging the sacred narrative with glaring errors. With almost fiendish delight, historical blunders in the Bible have been sought. Occasionally, it was announced that some formidable mistake had been uncovered. Upon examination however, such "mistakes" vanished like morning mist in the sunshine. The spade of the archaeologist has often been a willing witness on behalf of the Word of God. The ruins of the ancient past have testified eloquently to the accuracy of the Holy Scriptures even in the smallest details. In fact, famed archaeologist Nelson Glueck declares, "The reviewer has spent many years in Biblical archaeology, and, in company with his colleagues, has made discoveries confirming in outline or in detail historical statements in the Bible. He is prepared to go farther and say that no archaeological discovery has ever been made that contradicts or controverts historical statements in Scripture." (New York Times, Oct. 28, 1956). But getting down to specifics.

It is customarily taught in ancient history courses that man originally was a worshipper of many gods; later, it is alleged, some segments of the human race evolved a monotheistic belief. Ashley Montague declares, "The Jews are credited with being the first people to develop the idea of monotheism." (THE CULTURED MAN, p. 209). Actually however, archaeology has established that man originally revered only one God, and polytheism was a later corruption from this, as indeed the Old Testament affirms. Note the evidence.

D. R. Miller says that "the religion of ancient nations becomes purer the farther back it is traced. The changes brought about by time have not been in the nature of evolution but degeneration from pure Monotheism to grossest Polytheism. The religions of Egypt, Assyria, Babylonia, India, Russia and China are all examples of such degeneration" (ANCIENT HISTORY IN BIBLE LIGHT, pp. 25, 26). H. C. Theissen wrote, "Monotheism was the original religion of mankind, as not only the Bible, but also some of the best recent anthropologists have shown. Andrew Lang of Scotland and William Schmidt of Austria, for example" (LECTURES IN SYSTEMATIC THEOLOGY, p. 72). George Rawlinson, Professor of Ancient History, University of Oxford, affirmed that a "historical survey has shown us that in the early times, everywhere, or almost everywhere, belief in the unity of God existed—barbarous nations possessed it as well as civilized ones—it underlay polytheism that attempted to crush it—retained a hold on language and on thought—had from time to time its special assertors, who never professed to have discovered it." ("LIVING PAPERS, Vol. II). Dr. Stephen Langdom, Oxford, discovered Babylonian inscriptions which "suggest that man's first religion was a belief in one God." And noted scholar A. H. Sayce "announced, 1898, that he had discovered, on three separate tablets in the British Museum, of the time of Hammurabi, the words 'Jahwe (Jehovah) is God.'" (H. H. Halley, BIBLE HANDBOOK, p. 24). The Bible was vindicated. (Other articles to follow.)

The secret of happiness is not in doing what one likes, but in liking to do what one should.

True success comes from wanting only what one needs and is best for him, and in knowing how to get what one wants, and then striving for it with an iron will.

It is not enough to strive; one must strive lawfully, and strive 365 days in the year, if need be, and if necessary, strive until death.

"A Man Sent From God"

"There was a man sent from God, whose name was John" (Jn. 1:6.) This "John" is distinguished from others of the same name, as "the Baptist" (Matt. 3:1). The circumstances of his birth are recorded in Lk. 1:5-80. You doubtless can recall having read about the ministry of John the Baptist, and are quite familiar with what he said, and what he did. Respect for him and his work intensifies with the realization that he was "sent from God."



FLAVIL H. NICHOLS,
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GOD HAS SENT MANY MEN

At the burning bush Moses heard Jehovah say: "Come now therefore, and I WILL SEND thee unto Pharaoh" (Ex. 3:10). That man "sent from God" warned of coming plagues—and he was **RIGHT!** Pharaoh's disbelief did not make the word of God 'without effect.' (Cf. Rom. 3:3). Had you lived then, would you have taken issue with Moses when he warned of disasters to come in rapid succession? Remember that Egypt was a foremost world power of that day. But Moses was right—because he was "sent from God." Although in the majority, the Egyptians (scoffers?) did not make him wrong!

GOD SENT AMOS

Declaring, "I was no prophet, neither was I a prophet's son," Amos simply affirmed: "The Lord said unto me, GO, prophesy unto my people" (Amos 7:14-15.) He was "sent from God" to cry against transgressions (vs. 7-9). He faithfully pronounced God's "woe" upon those "at ease in Zion" (6:1). When he prophesied against Judah, yea, and against King Jereboam's house, if you had lived then, would you have disagreed with Amos? (Read the doom of a priest, Amaziah, who did: 7:10-17). Amos was right—for he was "a man sent from God."

GOD SENT NOAH

Much earlier, Noah was "sent from God" (Gen. 6:8-13). "Warned of God" (Heb. 11:7) that a flood was coming, Noah became a great "preacher of righteousness" (II Pet. 2:5.) The very thing he predicted was something "not seen as yet" (Heb. 11:7). Would you, if living back then, have taken issue with Noah? His generation "knew not" (Matt. 24:39)—but Noah was right! After all, God "sent" him! All the opposition to his preaching did not make it false! Noah was **RIGHT!**

JOHN WAS GOD-SENT

What has been true of others, is expressly affirmed of John: "There was a man sent from God, whose name was John" (Jn. 1:6.) He is declared to be "sent from God." He must be **RIGHT!** And it necessarily follows that none who **DISAGREE** with him can be right! Had you lived in his day, would you have taken issue with him? With a single thing he taught and preached? Are you sure? If you **DID** differ from him—in any point of his teaching—who would be right: You? Or John? Remember: he was "sent from God!" In all his teaching, he was absolutely right!

This principle is no less true of any—and all—others who spake as God directed. The written word of God, properly divided (II Tim. 2:15), is absolutely right. None can disagree with God's truth, and be right! The Bible is right in all matters.

Many give verbal assent to this principle, but in practice they reject this truth. In future weeks, examine with me some things characteristic of John and his teaching. If you disagree with what John taught, **YOU** must be the one in error—for he was "a man sent from God" (Jn. 1:6).

Give me truth: it I will do; For in John eight verse thirty two; Our Saviour said, as you may see; It is the truth that makes men free.

The Value of Lent

JOHN WADDEY

Millions are observing Lent. Each denies himself a pleantry. These acts are done, hoping to please God and to bring to themselves blessings.

Has God instructed us to keep a Lenten season? Will he reward those who thus seek Him?

- I. The Bible says nothing of Lent. It is not mentioned there in name or form.
- II. The CATHOLIC ENCYCLOPEDIA says of Lent, "And there is the same silence observable in all the Pre-Nicene Fathers (before 325 a.d.) though many had occasion to mention such an apostolic institution if it had existed" . . .

"Christians were at one regarding the weekly observance of the Sunday and the Friday which was primitive, but the annual Easter festival was something superimposed by a process of natural development, and it was largely influenced by the conditions locally existing . . ." Vol. IX, p. 152, Art. Lent.

III. The Bible does say:

1. "It is not in men that walketh to direct his own steps", Jer. 10:23. Man's own religious inventions have never benefitted him in God's sight.
2. "There is a way that seemeth right unto a man but the end thereof are the ways of death", Prov. 14:12.
3. "The kingdom of God is not eating and drinking but in righteousness . . .", Rom. 14:17. Neither is it in **NOT EATING**.
4. Mortification of the body, touching not, tasting not and handling not are signs of apostasy from God and is a dependency on human wisdom, Col. 2:20-23.
5. When men **DEPART** from the faith they forbid to marry and **COMMAND TO ABSTAIN** from MEATS. I Tim. 4:1-5. Lent is from men, not from God. God promises no blessings to the keepers of Lent.

IV. To be saved, God would have you: Believe on Jesus, Acts 16:30; Repent of your sins and vow to live as Jesus directs, Acts 17:30; Confess Christ, Rom. 10:9-10; Be buried with Him in Baptism, Rom. 6:3-4; for the Remission of your sins, Acts 2:38; Be faithful unto death, Rev. 2:10.

This will make you neither Catholic nor Protestant, but simply a Christian. You will join no denomination. God will add you to His church, the Church of Christ, Acts 2:45, Rom. 16:16.

Discipline And False Teachers

The world's **FIRST FALSE TEACHER** was one called Satan and the devil. (Gen. 3.) He simply inserted a "not" into a plain, simple statement of God. The Lord had said to Adam, "In the day thou eatest thereof **THOU SHALT SURELY DIE.**" Satan said, "Thou shalt **NOT** surely die." Thus a denial of God's word led the way and false teachers have been at it from that time till now.

The Old Testament abounds in examples of false teachings of false prophets. For instance, in First Kings 13 a young prophet was led astray by another, and we may assume an older, prophet. He reversed the commandment of God who had instructed the young man to "EAT NO BREAD, NOR DRINK WATER, NEITHER RETURN BY THE WAY THAT THOU CAMEST." (vs. 9). Like some of our false prophets today he claimed that an angel had spoken to him, but the sacred record says, "But he lied unto him." (I Kgs. 13:18.) Not all lies will condemn a man, but those that contradict and offset the will and word of God



VIRGIL BRADFORD

will do so, for "the truth shall make you free." (Jn. 8:32.)

In the days of Jeremiah, (the "weeping prophet"), Jehovah said, "I have heard what the prophets have said, that **PROPHESY LIES IN MY NAME**, saying, I have dreamed, I have dreamed." (Jer. 23:25.) We should profit by these and other such examples.

Jesus said, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits shall ye know them." (Matt. 7:15-16.) The devastating effects of false teaching is set forth by Jesus: "And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of many shall wax cold." (Matt. 24:11-12.) Many are lost eternally because they follow those who do not follow Christ.

All the apostles spent time in warning against false teachers. Paul not only told the bishops of the Ephesian church that men would come from without to destroy the flock, but what is worse, if possible, he said, "from among your own selves shall men arise, speaking perverse things, **TO DRAW AWAY THE DISCIPLES AFTER THEM.**" (Ac. 20:29-30.) We have seen this happen on numerous issues in this century, each false teacher claiming to be a savior of the church and a guardian of the faith.

We have been rather naive in thinking that "our preacher" could do no wrong or preach nothing in the way of false doctrine. They have worked quietly to convert the elders to their cause, in many cases, and then taken over the congregation. When the "leadership" (?) is "converted" the rest is easy. I have no hesitancy in saying that a solid, informed, God-fearing eldership could have prevented 99 per cent of the troubles that have hindered the cause of Christ through the centuries. We need more **TRAINED**, and dedicated men to serve as elders, and in so doing not hesitate to apply strictly the teaching of the Holy Spirit as we read it this way: "Whosoever goeth onward and abideth not in the doctrine (teaching) of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If anyone cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (II Jn. 9:11.) The Authorized Version says, "He that biddeth him godspeed is partaker of his evil deed." We cannot encourage and condone false teachers and false teaching without being equally guilty with them!

Every teacher wants to be free to teach what he believes. Some have complained that those who are sincere should be allowed to teach their doctrine. Well! Suppose the "sincere" atheist wants to use the convenience of out buildings and a ready-made audience to air his godless belief? Would you accept his sincerity for truth? Suppose a rank infidel, one who rejects the Lord Jesus as the Christ, wishes to preach his "social gospel" to our people? Will you allow it? What if some of the "Doctors" who have learned that the old, old story of the cross is not the power of God unto salvation, preach that there is no need of obeying the commandments of the Lord Jesus Christ? What then? Yet, if reports are accurate, the doors of churches are being opened wide to men of great learning (?) who are turning aside our people from the truth and feeding them on fables. (Cf. II Tim. 2:16-17; 4:1-4.)

It is high time that elders awaken to the dangers of false teachers, whether in the pulpit, the class room or the cottage meeting. Error cannot free men's souls.

Relative to the disciplinary action taught in the Bible let it be said that we have a charge to keep. "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling **CONTRARY TO THE DOCTRINE WHICH YE LEARNED: and TURN AWAY FROM THEM.** For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16:17-18.) Sometimes we hear it said that such-and-such a brother should be marked as if there were to be a physical mark placed on him, or, as if such were to be immediately written off as

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What Of Miraculous Answers To Prayer?

(Continued from page 1)

impression that she was seeking some sort of instant and direct answer to her request. In some way she got an answer that confirmed her in the belief that she had a gift of tongues from God. In some way she thought that the Spirit bore witness with her spirit that the gift was both real and from God.

FIRST, WHAT IF GOD HAS NOT PROMISED THIS? It is one thing for a person to believe very strongly that God will give him instant—or almost instant—and direct answers to his prayers; and that the Spirit gives him some sort of supernatural confirmation that he has received the right answer. It is another thing as to whether this is what God has promised. Faith should be a firm persuasion that what God has promised He is able to perform (Rom. 4:20-21). There may be a vast difference between what God has promised, and what we have promised ourselves or someone else has promised us. It is possible for our expectations to be based on man's promises rather than on the word of God. As far as the author knows, the Lord has not promised such instant and direct answers accompanied by some miraculous confirmation or inward testimony which proves that the answers we accept are from God.

SECOND, SOMETHING IS BOUND TO HAPPEN. If one is very emotional, and is convinced that answers come this way, something is bound to happen and usually it will be something which confirms one in the position which one has already occupied. She was confirmed in her belief that she had the gift of tongues.

THIRD, THE LATTER-DAY SAINTS. An uncle of the author became a member of the Reorganized Church of Jesus Christ of Latter-day Saints. The author has debated with members of the Church of Jesus Christ of Latter-day Saints. All of them have told me to pray whether or not the Book of Mormon is of divine origin, and God will reveal it unto me. The Book of Mormon advances this very test as the way to verify its claims. "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things" (Moroni 10:4-5).

If one is approached by the Mormons, should he settle the matter on the basis of praying through to an answer? Should he say to God: "God, you must let me know whether this book is from you, or from man, or from Satan." What if your attitude is that you must know and you must know now? **ARE YOU NOT LAYING DOWN CONDITIONS FOR GOD TO MEET? IF GOD DID NOT GIVE THE BOOK OF MORMON, GOD HAS NOT PROMISED TO BACK ITS METHOD OF SETTLING THE QUESTION OF ITS TRUTH.**

If this friend had been led to faith in the Book of Mormon, as she had been led to believe she had the gift of tongues, and someone challenged her faith in the Book of Mormon, would it have been scriptural to settle the matter through prayer, and saying: "God, I must know, and I must know now whether this is from you." Under such conditions it is likely she would get an affirmative answer, just as she did with reference to her prayer concerning the gift of tongues which she thought she possessed.

FOURTH, THIS IS THE OLD "PRAY THROUGH" METHOD. The Book of Mormon and my friend both adopted the "pray through" method which has long been popular in the highly emotional, Pentecostal-type religious movements. People, in Joseph Smith, Junior's day, were invited to the altar to pray through and receive the Spirit. The more emotional they were the sooner they prayed through.

FIFTH, THE METHOD IS NOT SCRIPTURAL. No sinner seeking salvation, or seeking knowledge,

was told it would come through some immediate, and direct answer apart from the word of God. Of course, God did reveal and confirm His will through certain men in the first century, but even in their case they did not receive this power simply in answer to prayer.

On the day of Pentecost the apostles wanted to lead the people to faith in Christ. They did not tell them to pray to determine whether or not Jesus is the Christ, and God would give them some immediate and instant answer to their prayer. The apostles advanced four lines of evidence to prove that Jesus is the Christ—prophecy, Jesus' miracles, the resurrection, and the miracles on Pentecost (Acts 2:22, 32, 33, 3-4, 6, 8, 11, 17, 34-35). On the basis of such evidence they said:

"Let all the house of Israel **THEREFORE KNOW ASSUREDLY** that God hath made him both Lord and Christ. this Jesus whom ye crucified" (Acts 2:36). The people wanted to know what to do, they were told what to do, they were exhorted to do it, and about three thousand did it (Acts 2:37-41).

When Apollos needed a more perfect instruction in the way of the Lord concerning baptism, he was not told to pray and God would tell him. Instead he was taught more perfectly in the way of the Lord (Acts 18:25-26). He was not told to test their teaching by prayer and then by waiting for some sort of inward impression. (See also Acts 17:11-12; Eph. 3:4; Rev. 2:1-7).

SIXTH, ONE OF THE SIGNS OF MATURITY IS THE INDIVIDUAL'S WILLINGNESS TO WAIT. To tell God that we must know, and we must know now in some direct and mysterious way, is to lay down conditions for God which He has not laid down Himself and which He has not promised to honor. **IF SHE WANTS OF KNOW WHETHER WHAT SHE HAS IS OF GOD, SHE MUST TEST ALL THINGS BY THE WORD OF GOD.** This will involve a study of the nature and purpose of the miraculous gifts, a study to see whether people who claim these gifts really do what is recorded in the New Testament, and a study to see whether their teaching on other matters is in harmony with the Bible. If an angle came to the author with another gospel, and he was convinced it was an angel, he would reject the message even though the angel confirmed it by supernatural signs. If individuals, who claim the gifts today, actually worked some miracles he would still have to test them by their teaching. And every case where he has tested them in this way he has found that they contradict the Bible. God is not the God of contradiction; and He would not give a miraculous confirmation to a word which contradicts His own Word.

SEVENTH, God does not have to work a miracle to answer a prayer or to fulfil a promise (II Sam. 15:31, 32-34; 16:23; 17:7, 14; Acts 18:9-10, 12-17).

Discipline And False Teachers

(Continued from page 3)

an incorrigible. The word "mark" in the reference above means "TO LOOK AT, BEHOLD, WATCH, CONTEMPLATE." (W.E. Vine, Vol. III, p. 43.) "Mark" is from the Greek skopeo, and is also used in the better sense in Philippians 3:17 concerning those who walked with and after the apostles. So, those who teach error and cause divisions among brethren **ARE TO BE WATCHED**, the church is to **BE GUARDED AGAINST THEM** lest they "beguile the hearts of the innocent."

Such divisions as are alluded to here are works of the flesh. (Gal. 5:19-21.) And they who practice such things shall not inherit the kingdom of God. This is a matter of extreme importance, therefore, for false teachers that cause division not only bend the church asunder but in so doing lead men to eternal ruin and destruction. "Turn away from them." The apostles does not here make void the teaching of the Lord in other places. Before we "turn away from them" we ought to make a sincere effort to correct the error and bring the brother or sister guilty to repentance, and if they do repent, **FORGIVE THEM.** (II Tim. 4:1-4; Lk. 17:3-4.) But if after exercising all loving concern, putting forth **EVERY POSSIBLE EFFORT WITH**

LONGSUFFERING, such are not corrected, then, and not until them,—"TURN AWAY FROM THEM." This is the equivalent of withdrawing from them and having no fellowship with the unfruitful works of darkness. (II Thes. 3:6; Eph. 5:11.)

It has been abundantly shown in this Journal, Words of Truth, and others equally as clear, that Christ teaches both in **SPECIFIC AND GENERIC TERMS.** The whole church ought to recognize this, and the elders of the church should begin to be the elders indeed, not just in name, and **REFUSE ANY AND ALL WHO INSIST ON MAKING SPECIFIC WHAT THE LORD HAS MADE GENERAL.** There is no other way then to let each congregation under Christ and its own elders decide the course each shall follow in such matters as using literature to teach, individual communion cups, owning church buildings, assisting homes that care for children and aged people, assisting a sister church in a radio and, or, TV program, and many such like things. We cannot ask individuals to give up honest convictions but we do believe that in matters where the Lord has not given specific instructions we can, and must if we are to have peace, let each congregation "do its own things" as some are wont to say.

Debate Thy Cause

JOHN WADDEY

Honest men searching for truth have always discussed their differences. The polemic platform gives interested people the opportunity to hear both sides of a question. It helps them make intelligent decisions on the basis of facts hammered out.

God not only approves of, but endorses debating in the spiritual realm. "Come let us reason together saith the Lord", Is. 1:18. "Debate thy cause with thy neighbor", Prov. 25:9. Jesus was a controversialist. Lk. 20 and John 8 relate public debates Jesus had with the religious leaders of his day. Paul went into the synagogues of the Jews and reasoned with the Jews on the scriptures (Acts 17:2-3, 17).

In times past, religious debating was accepted and engaged in by virtually all church bodies. I have in my library, printed debates between gospel preachers of the Church of Christ and virtually every other religious body. But these are mainly relics of the past. Today, few religious bodies are willing to let their ministers debate their faith. Few preachers are found who would debate if their church approved. We of the Church of Christ always stand ready to give an answer for the faith we hold, I Pet. 3:15. It is the others who have refused to debate their cause.

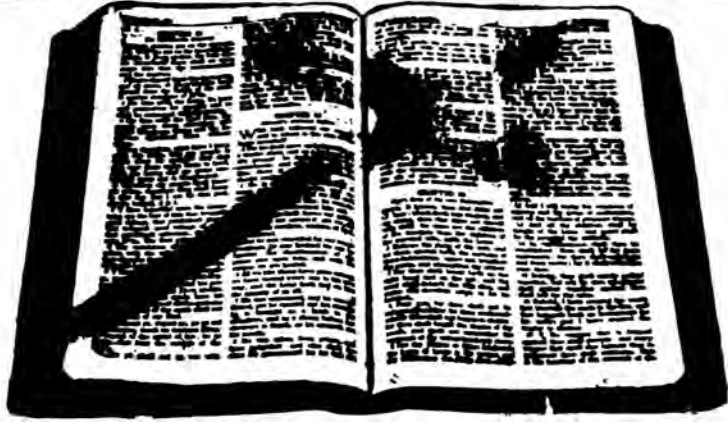
WHY do they refuse? Truth has nothing to fear from controversy. It is like the diamond, the more friction applied, the brighter the lustre. I suggest that the man or religious organization that refuses to debate their teachings publicly is either ashamed or afraid. Ashamed for the public to see the true foundation on which their faith rests. Afraid of the results to their cause when subjected to truth and public scrutiny.

The Holy Spirit through the Inspired apostles gave us, in the scriptures of the New Testament, the gospel of Christ, and true Christianity. We need this revealed truth of the first century in the **TWENTIETH CENTURY.**

WILLARD COLLINS

Please hear Willard Collins at Sixth Avenue Church of Christ in Jasper March 14-19; Sunday through Friday night. Week days 7:00 a.m. (30 minute service) and 7:00 p.m. regular evening service. On Lord's day he will be speaking at 10:15 a.m. and at 6:00 p.m. and that evening service will be broadcasted on **WARF**, as usual. Come, and bring 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*

More Thoughts On Sickness

Lying on a hospital bed for a dozen days, as this writer has recently done, cannot help but be productive for some sobering reflections. Some of these we shared with you in an earlier article in WORDS OF TRUTH. We share a few additional ones at this time.



SANCTIFY THIS SICKNESS TO MY SPIRITUAL PROFIT **ROBERT R. TAYLOR JR.**

Years ago we came to know a saintly soul who had bravely and valiantly fought in the Lord's army for more than fifty years. This veteran of the cross often uttered an expression in his sublimely-worded prayers that went something like this, "Lord, sanctify our illnesses and afflictions to our profit." He had faced enough of life's battles to know that sickness and afflictions will draw us nearer to God, or push Him farther away from our lives. His prayerful request breathed the proper spirit toward our bodily ailments—they ought to bring us closer to spiritual realities.

The Psalmist was acquainted with affliction. He said, "Before I was afflicted I went astray; but now have I kept thy word. . . . It is good for me that I have been afflicted; that I might learn thy statutes. (Psalm 119:67-71.) Paul prayed three times for the removal of that painful thorn in the flesh. God granted him strength to bear it and he later realized this was best. (2 Cor. 12:7-10.) We have seen people on a hospital bed more receptive to the Lord and his word than they ever were while in robust health. Many resolutions for living a better life have been made by people while lying on beds of sickness. Every sickness we face should leave us spiritually stronger regardless of how much physical energy is sapped from the fevered brow and the weak body. This was a spiritual petition that this writer sought to make mine each day I lay upon that hospital bed.

SICKNESS MAKES US MORE SYMPATHETIC
We came to know a man many years ago who was born into wealth and enjoyed remarkable health all his life. His neighbors sometimes said of him that he really did not know how to sympathize with a poor person for he had been rich all his life, and worked only when he wanted to labor. Furthermore, they said he could not really sympathize with people in bad health for he

had never spent a sick day in his life. It is necessary that we experience some things before we can enter wholly into their spirit. A man who has never been hungry could scarcely sympathize with people who go to bed hungry every night. One whose human frame has never been brought low with a raging illness can hardly sympathize with the pain and suffering of one who has known illness firsthand.

Many a man has bought his first box of get-well cards after his own illness and he saw how much a card meant when sick. Many a person has made a special effort to visit or help a suffering friend after he himself has experienced suffering. I fully expect that my hospital visitation of the future will contain a greater degree of sympathetic understanding than it previously did. Sickness makes us more sympathetic.

MAKES US APPRECIATE GOOD HEALTH

How many of you reading these lines really appreciate the fact that you can lay this paper down and go out to perform some needed task? If you are able to walk, run, work and move from one task to another, be grateful. There are many who cannot do this. Health is a great blessing. We never properly appreciate it until it is temporarily or permanently gone. Find a man who has temporarily been under the weather and is now back up and out on the job again, and you will see a man who prizes highly the restoration of his good health.

At least two of the get-well cards received by me while in the hospital had this remembrance from the book of Proverbs, "A faithful ambassador is health." (Prov. 13:17.) It is not wrong to desire good health both for ourselves and for others. Such was John's wish for the well-beloved Gaius in 3 John 2. The aged apostle of love said, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Many of the Lord's miracles were performed to make sick people well. The primary purpose was confirmation of the word; but a secondary fruit is seen in sick bodies' being made well again. God equipped the human body with great recuperative powers. Through his well-established laws of healing, and what medical science has done in tapping some of these resources, many sick bodies today will be well on some anticipated tomorrow. You can just rest assured that as these people join the healthy group again, greater gratitude than ever will fill their hearts.

TREATMENT OF THE SICK

Many people have no idea about how people should (and should not) be treated while sick. Allow me to offer some points along this line.

These are offered after more than twenty years of visiting literally thousands of sick people at home or in hospital rooms.

Sick people do not need half-day visits from all their friends. Now we are not talking about what they may wish but what they need. Unless one is helping to take care of the sick, one to three minutes in the hospital room is usually sufficient. There will be exceptions to this but we have found it best in our hospital visitation habits through the years. The patient does not need to use his precious energy talking to you. Make the visit very short. It is inexcusable for a visitor to go by to see a sick friend and then become personally insulted because he discovers a "No Visitors" sign on the door. Some consider it a personal affront to them when this happens. In essence they are saying, "The doctor and family should have consulted my wishes before they placed that "No Visitors" sign on the door." A "No Visitors" sign was placed on my door for the first part of my recent hospitalization. Though most understood why, some considered it a personal reflection on them when they discovered it there. Let it be remembered that the patient's welfare comes before the wishes of the visiting public. It is selfishness gone to seed to expect your personal feelings to be placed above the patient's good.

Do not go into the room where there is sickness shouting as though you and the patient were two hundred yards apart. Keep your voice soft and gentle. Under NO circumstances should you bring him an extended list of all your friends, relatives and acquaintances who have had this same sickness. Some people seem to delight in telling how many they know who never recovered from this sickness. This is worse than inhumane. Stay home if this is the only message you can bring! And no diagnosis along with the visit, please! People who could not even spell the word medicine are sometimes really proficient, they think, in advising the patient about what medicine he should or should not be taking, whether he is in the right hospital, and whether he had chosen the right doctor. Unless you are an M.D., and are the very doctor selected by the sick one and his family to administer medical aid at this time, your layman's diagnosis should strictly be kept to yourself unless counsel is requested. Perhaps this thought should also be added: Unless you are picking up the tab for the hospital and doctor costs, you should keep silent about the family's decision unless your counsel is sought. We doubt there is a place on earth where more unsolicited advice is given than in a hospital. This should not be.

When you visit, come with a message of cheer.

WORDS of TRUTH

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Poems By Gus Nichols

(Note: My father asked me to 'edit' this issue of WORDS OF TRUTH, requesting that these four poems be used as his Editorial. I am happy to pass them on to those readers who appreciate truth set to rhyme.)
—Flavil Nichols.

CONVERSION OF SAUL Gus Nichols

"Why tarriest thou?"
You should obey now!
Why wait another day?

There is no other way!
(Acts 22:16; Acts 9:5-6)

"Arise, and be baptized",
(That's what Christ advised.)

"Wash away thy sins".
Here new life begins.
(Acts 22:16; Rom. 6:3-4.)

Paul did not delay
But obeyed that day
Was baptized into Christ,
Who was sacrificed.
(Acts 9:18; 22:16; 26:19
—Rom. 6:3; Gal. 3:26-27.)

His sins were washed away
He did not just pray,
But he was baptized,
As Christ advised.
(Acts 9:18; 22:16)

And Paul was BAPTIZED,
He was not rantized.
T'was a burial act,
An immersion FACT.
(Rom. 6:3-4; Col. 2:12.)

Paul was a Christian,
(Was not a Philistine)
Was in the Lord's church
Not left in the lurch.

ARE YOU MAKING THE WORLD BETTER TODAY?

Gus Nichols

Say! Is your life being mispent,
With problems, worries, and discontent?
Why not straighten up, live for others,
And consider them your earthly brothers?

Resolve to help all others you meet.
Say kind words to all whom you greet.
Don't be a doubter. It will pay
Both now, and at the judgment day.

Remember the day is slipping fast!
Have you cheered those you met and passed?
Are they happier because they met you?



GUS NICHOLS

Remember: the day will soon be through!

How could you sleep in your bed
When not a good word you have said?
When you've ignored God and his plan
For you to help your fellow man?

Show your love; win souls for your prize;
For "He that winneth souls is wise."
"GO"—Don't waste another minute!
Win souls—put everything in it!

Then when you close your eyes at night,
You can say, "I've treated others right",
And I've obeyed God, walked in his way;
I've made the world better today!"

THE WHOLE WORLD IS MINE

Gus Nichols

I thank the Lord, for I have much!
I'm not crippled and on a crutch.
Even if I were, I'd still be rich;
Men of faith don't fall in the ditch.

So thank the Lord for life and light!
For everything in reach and sight;
For the whole world's mine to enjoy!
God's praises shall my tongue employ.

My lungs partake of the common air;
My eyes drink in beauty everywhere.
I enjoy my neighbor's flowers,
Rejoice when others get showers.

The sun, moon, and stars are all mine
As if on me only they shined.
And so, the world belongs to me.
I partake of all that I see.

You see: My needs are so very few,
That title may belong to you.
Unto me, other people's things,
My great job and happiness bring.

If you prosper, I will rejoice.
For love always lifts up its voice
To give praise, and join in the fun
When a brother knocks a home run.

You see! If you love the human race,
When all are blessed, it shows in your face.
You partake of their blessings, too.
It helps way down inside of you!

IS IT WRONG TO ARGUE?

Gus Nichols

"It is wrong to argue", so they say;
"We should defend the truth some other way."
Well, it's right for me, but wrong for them,
Because they practice what they condemn.

They argue that arguing is a sin,
But are right then arguing with men.
If it's right to argue about arguing,
Why is it wrong to argue about bargaining?

Is it wrong to argue about theft?
Or that it's no sin to be born deaf?
Or that Christ rose again on the third day,
Just as the divine record doth say?

If it's sin to argue for what's true,
Then tell me what you're going to do!
God tells us to "Contend for the faith"
Which means, "Argue for what the Book saith".

Jesus argued and disputed with men.
Do you think Christ committed sin?
Paul disputed daily—did Paul sin?
He argued with Jews and devout men.

Well, it is sin to argue for error.
That's what causes a world of terror.
Paul was set to defend the truth,
From early in life—even from youth.

It is sin to argue for false teaching.
That's wrong, even in debate or preaching.
It is wrong to be on the wrong side;
All men must in Christ's doctrine abide.

So don't argue before you know what's right.
The man who is wrong starts the fight.
But it's right to use the word of the Spirit.
Error has no rightful place or merit.

A wise man will not shoot in the dark,
Lest he ignite error with a spark.
If he finds himself against the truth,
He'll make amends back to his youth.

It is wrong to set destructive fires,
But right to fight them, even for hire.
It's wrong to spread disease germs, and sin,
But it's right to speak up and truth defend.

So, it's wrong to argue against the truth,
Whether one be in age, or a mere youth,
Only the truth can make us all free,
So, both sides are not alike, you see?

A Tribute To Brother

Paul O. Simon

By TOMMY VERNON
A Former Student

I was saddened to read in the Gospel Advocate of February 25, 1971, of the death of Paul O. Simon. . . the more so because he was genuinely loved by his co-workers, students, and by the thousands who knew him as a faithful gospel preacher. Brother Simon was highly respected throughout the entire brotherhood because of his love for the truth of Almighty God. The years of his life were given to the church and to Christian Education.

As a former student of Mars Hill Bible School, of which he was president, from 1949 to 1954, I came to respect Brother Simon as a Christian, a teacher and a gospel preacher. Brother Simon believed the words, "Whatsoever thy hand findeth to do, do it with thy might." I sincerely believe that he was one of the most devoted Christians it has ever been my good pleasure to know.

But we comfort ourselves with memory as well as with hope in the life which Paul O. Simon lived. We rejoice and thank God for a life which leaves behind it a radiance of purity, goodness, peace, such as few bequeath to those who survive them.

I gladly give this testimony of the life he lived and the work which he accomplished for so many years, most of which was done in the mission fields of North Florida. His ability, fidelity, consecration, missionary zeal; his earnestness and eloquence in pleading for the evangelization of all the world; his wisdom and administrative capacity; his sympathy and tenderness and sweetness of temper, have been set forth in those noble tributes which he gave while he lived for the Master.

The great spiritual verities of the other world were very real to him. His deep faith penetrated the visible forms of things and grasped the invisible. God, and Christ, and heaven, and eternal life were as actual as his own personal identity. As a student under Brother Paul O. Simon, I witnessed all this day by day, heard his triumphant words, saw the radiance of heaven shining in his face again and again, and it seemed to me that books of apologetics were superfluous. The tendency with many persons of culture is to fall back from the common struggles of this life. This was not true of Brother Simon. There is hard, rough work to be done, misery to be lightened and soothed, the false to be put down and the true set up in its place, wrong to be scourged into shame and fear, and right to be maintained and defended. Paul Simon did not shrink from this field of labor.

The life and character which have engaged our attention on these pages, are such as the heart delights to contemplate. They form a consistent whole, with no irregularity of proportion. They do not exhibit the overwhelming splendor which bewilders the unsettled vision; but the loveliness which attracts and fixes the constant gaze.

Brother Simon's best and truest eulogy is that he had a vigorous intellect, sustained by lofty purposes, and based upon an honest and feeling heart. Such it was his high ambition to be—and such he was. His memory will be cherished by all his fellow citizens in God's Kingdom, not only in North Florida, but all who knew him will remember him with enduring affection.

Such a man as Paul O. Simon never dies. The death of such a man is but the unloosing of his powers. It is not defeat, nor collapse, but achievement. I know not how far and wide the fame of this Christian man will ring, or what the world's estimate of him will be; but this I know, that he was a great and good man in the sight of

(Continued On Page 4)

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, MARCH 26, 1971

Greetings from East Africa:

As I mentioned in the last Newsletter this month we had scheduled a general meeting of the Christians in and about Nairobi. The date of this meeting was the last Sunday of the month. The purpose was to give the Christians in the area an opportunity to meet and have fellowship. We had a good crowd with



BERKELEY HACKETT

seven congregations represented. We gave each congregation some twenty minutes of the program so that they could sing hymns of their selection, and some of the young men could speak. As you can guess the meeting was a long one. Afterwards to see the brethren, who were a short time before strangers, fellowshiping was a blessing. The African brethren almost totally lack transportation so that if it were not for meetings such as this those Christians living on opposite sides of the city might never meet one another. We will plan to have these gatherings periodically.

The picture of the newspaper shows up two of our current concerns here in Kenya. There have been some areas of the country that have gone without rain for nearly a year. Here in East Africa we have two rainy seasons. One in the fall (I'm naming seasons as they are in the U. S. because here our only seasons are wet and dry) from the last of November to the end of December. These are called the short rains. Later in the late spring till early summer we have the long rains, these last from mid March to the end of June. Well, the story is that last year's long rains were woefully short in some areas and the short rains of last fall by in large failed. We are now beginning to feel the pinch. Milk is getting scarce and some of the goods in the stores are rationed. Some of the people in the vegetable market say that in a week or so their sources of supply for fresh vegetables will be depleted. The conditions in parts of the countryside are much worse than it is here in town. The government will see to it that no one starves in the capitol city. (In fact there is a lot of foodstuffs coming into the country from friendly nations including the United States to forestall such a possibility.) For this reason there are many people coming into the city from various parts of the country to buy food. The areas where the disease is at its worst are the areas hardest hit by the drought and famine. I ask all of our readers to pray for these people; pray for the rains. If these people; pray for the rains. If these next rains should fail, as did the last, the whole country would suffer and many thousands would perish.

Some have asked about sending Bibles as a Sunday School class project. Bibles are readily available here in English and in many vernaculars. These Bibles are cheap and run about 28 cents for a paperback New Testament to about 90 cents for a hardbacked Bible. We make it a practice to give Bibles only to those who clearly have no means of procuring one for themselves. The others we sell to them for 1/2 or 1/4 price depending on what they can afford. This makes our money stretch so that we can help more people, and we feel that the people value the Bibles more if they have paid something for them. Any funds coming from Sunday school classes will be acknowledged and will be used for Bibles, printing, or to help the poor depending on how it is earmarked.

This last month I have made preliminary contacts that might enable me to teach Bible in one of the high schools in the Eastern section of Nairobi. I would be allowed a "free rein" in what I taught, and it would involve about two hours a

week. Here in East Africa it is common practice to teach Bible in the schools. If this opportunity materializes we shall be pleased to take advantage of it.

If you recall in the month of March last year we had a one week training school here in Nairobi. Since that time there have been several others held out in Western Kenya. Such a school will be run this month and some of our Nairobi men will attend. We are hoping to schedule another for here in Nairobi. Van Tate and I are trying to arrange the plans for this training session soon. Our main problem is a place to hold the meetings since we have no building in Nairobi city and have to depend on what we can rent or have donated to us. The lack of a building in town is a difficulty that we have to work against. We have a possibility of having property given to us by the city council that would be suitable for building a church building, but have nothing definite on this yet. Pictured this week you will see a building in progress not far from our house. This type of building would not be suitable for town because of city regulations that stipulated masonry construction and plumbing. The type of building pictured is entirely suitable outside of the city and more or less represents the type of house most people have in the country side.

For some months now I have planned to visit Uganda in April; however at this writing our daughter, Frances, is to undergo ear surgery at the end of the month, and it will probably be necessary to postpone this trip for the time being.

The Hacketts

EXPENSES FOR FEBRUARY, 1971

Salary	\$ 600.00
Land Rover Payment	150.00
House and Utilities	183.00
Postage	19.00
Auto	31.00
Bible Study Literature	34.00

TOTAL

\$1,017.00

Received Via 6th Avenue,
Jasper, Alabama

\$1,000.00

CONTRIBUTIONS

Adamsville Church of Christ	\$ 25.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cottdale Church of Christ	50.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	140.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Whitehouse Church of Christ	50.00
Zion Church of Christ	15.00
Herman King	5.00
Roscoe Kirkpatrick	10.00
S. G. Barker	10.00
Jimmy Brumley	30.00
Betha Busby	60.00
J. H. Busby	60.00
F. D. Dover	10.00
Farley E. Geddie	5.00
Bruce Odom	5.00
Mrs. Sterling Pate	5.00
Mrs. Sterling Pate	5.00
Nolia Shipp	5.00
J. E. Terry	5.00
Myrlee Terry	5.00
Corda Webb	5.00
Mrs. Clyde Welch	6.00

TOTAL

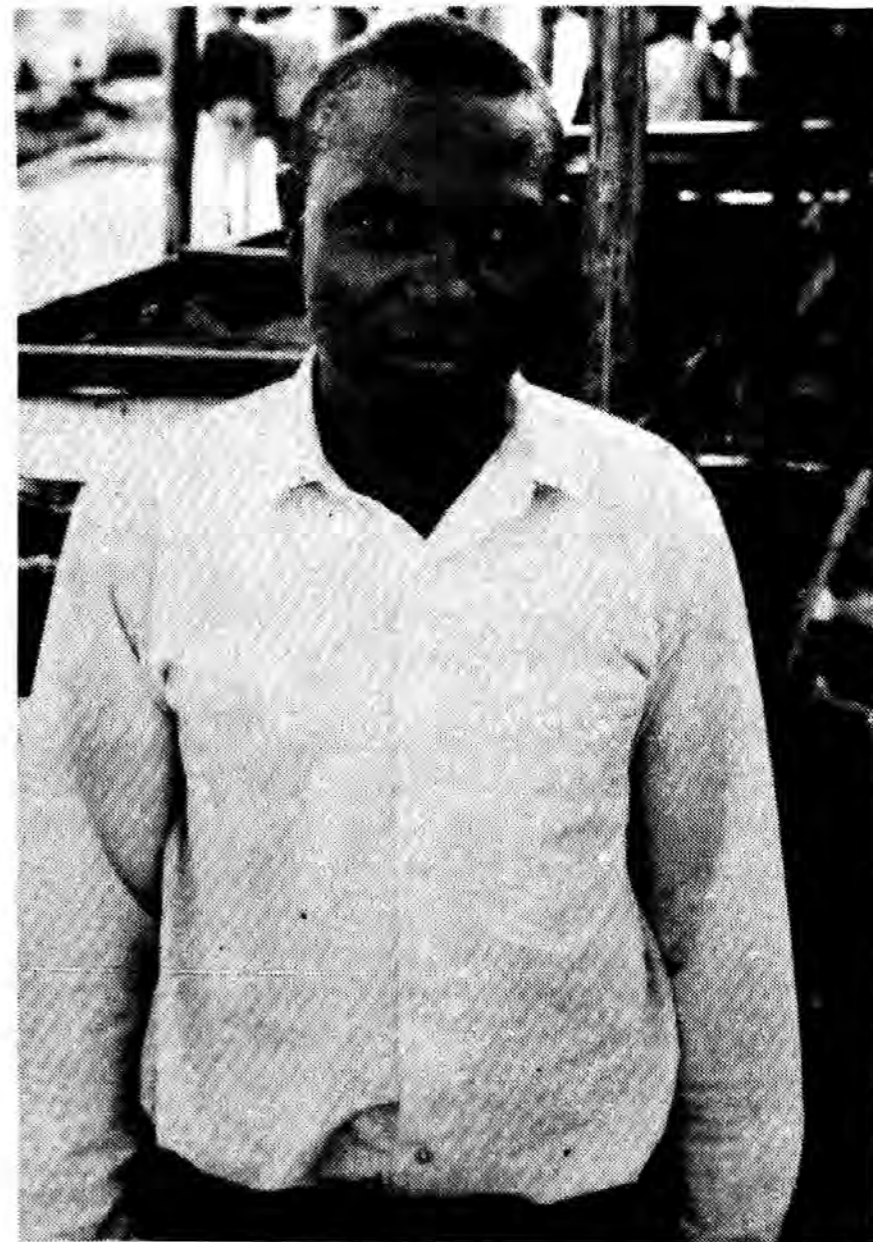
\$1,071.00



In our general meeting this month, we had some 130 people present, representative of the seven congregations in the Nairobi area.



This is a picture of Kamai village close to my home. This village has about 60 houses and we have about 70 Christians meeting here.



This is one of our Nairobi Christians who has started to do some preaching. His name is Bwana Miltindi, which translates into English as Mr. Corn-on-the-Cob.

DAILY NATION, Wednesday, March 26, 1971

Butter, vegetables and fruit in short supply

By NATION Reporter

THE SEVERE drought in Kenya continues to be felt by all sections of the community as reports came in of shortages of butter, vegetables and fruits.

The general manager of Lea Brothers and Blakeman, Mr. J. Paterson, the manufacturer of Trix milk substitute yesterday said:

"We are one of the biggest buyers of skimmed milk powder in Kenya. We buy between 10 and 12 tons a month. But we have been unable to get any second grade powder since December because of the drought which has reduced the KCC milk intake."

"There is a duty of 50 per cent on imported powder and the Government should arrange for a rebate to enable us to continue production. If we cannot produce, farmers will be forced to feed their calves on milk and thus reduce the milk they can send to the KCC."

Mr. Paterson went on: "For the past six months there has been a shortage of skimmed milk powder in the world and prices have gone up by about 50 per cent. So to import would be too expensive unless there is a Government subsidy."

He concluded: "The situation is nowhere near normal. Costs are prohibitive and if the situation does not improve shortly we shall be forced to think of increasing prices to farmers."

Commenting on the shortage of skimmed milk powder a KCC spokesman said: "It is that company's fault because they do not give us orders in advance. Their sales have gone up three times besides increasing their markets in Tanzania and Uganda."

It is true the first grade skimmed milk powder we sell to them is restricted but we treat them like everybody else."

Asked to comment on the shortage of butter the spokesman, a senior official of the KCC, said: "The situation is beyond our control, but this does not mean there is no butter."

"There are two reasons why the shortage has been felt in some areas. On one hand, many people are stocking butter in anticipation that the situation will get worse before it gets better if the rains are late. On the other hand, sales since December have been exceptionally high. In December sales went up by more than 20 per cent."

"There should be no cause for panic because there is enough butter now, but the situation will cause concern if it does not rain in the next few weeks," he added.

MILK SUPPLIES IN UGANDA HIT BY DROUGHT

From NATION Reporter

KAMPALA, Tuesday

UGANDA is to import supplies of milk powder to overcome the shortages caused by drought, the Minister for Animal Industry, Game and Fisheries, Dr. W. B. Sanga, disclosed here today.

Addressing members of his Ministry's staff, Dr. Sanga stressed that Uganda was not yet in a position to be "absolutely self-sufficient" in the production of meat, fish, eggs and dairy products.

He urged that efforts should be redoubled to make the country self-sufficient in the production of these commodities.

Dr. Sanga said that the military Government intended to carry out its policies "with dynamism and energy to ensure that the country is able to meet the political needs created by the Obote regime and establish again the economy of the country on a sound basis."

The only criteria in the selection of Government policies, he stressed, would be whether they make economic sense and are for the good of the people of Uganda as a whole.

"There will be no tribal, national, or political considerations in the location of any projects and in their full thrust," Dr. Sanga declared.

Saying that members of the Cabinet would "look at the whole country as their constituency," Dr. Sanga assured his staff that the Government would review the whole field of economic planning and there would be "no question of consulting merely to produce projects just to improve."

'20,000 families needing relief'

THE Provincial Commissioner for Valley, Mr. S. Nyachau, has said that the drought situation in Samburu and Turkana Districts has so badly deteriorated that it has become worse than the one that hit the area during 1965.

He said the Government has made arrangements to transport water to the areas to ease the situation.

He added that although there were some water tanks, they have proved not enough to cope with the drought situation. He said it was necessary to mobilise additional tanks from other areas.

Mr. Nyachau said there were about 20,000 families hit by food shortage and are now on the famine relief list. He went on to say the Government was doing all that was possible and immediate arrangements were being made to supply maize meal, powdered milk and beans.



Church building going up at Kamai. The members are doing the work themselves. The plot of ground was given by one of the chief men of the village.

PRAYERS TO END DROUGHT

By NATION Reporter

A "PRAY for rain" meeting will take place around the Mariakani dam, Kileleshwa District, on Sunday morning.

Prayers will be led by the traditional elders of the Kenya Fungo, Local MPs, politicians and community leaders are expected to attend the meeting.

Mr. Remmy Ngala, Member for Kimo South, said the meeting would not use the services of any rainmakers, but instead would "appeal directly to God."

"There is nothing political in this," declared Mr. Ngala. "It is merely an appeal to God for help."

The Mariakani dam is nearly dry, and fish have been dying through lack of water, said Mr. Ngala. "We want to see, as a result of our prayers, this dam full of water again."

Referring to the drought Mr. Ngala said the situation at Mariakani North was "very bad." A lot of livestock had died, and the people were experiencing hardship.

Deadline tomorrow for famine relief appeal

THE deadline for the NATION/Kenya Charity Sweepstake Appeal Fund for the drought-stricken victims is definitely tomorrow. The organizers will hand in the donations on Friday to the National Freedom From Hunger Committee.

Donors, however, continued to bring in cash to NATION House in what has been a "very good response indeed."

Donors are still welcome to send their donations to NATION/Kenya Charity Sweepstake Appeal Fund, P.O. Box 9010, Nairobi.

While many donors have been sending their contributions to the NATION offices, many others have been sending theirs directly to the Committee, since the Fund was launched a month ago.

Yesterday the National Union of Kenya Muslims donated a total of £50 towards the Fund, and promised that despite the deadline, Muslims in the country would send in further donations to help those who are suffering from the drought.

The money was presented yesterday to Mr. Robert Mwangi of the TAIFA Group.

by the president of the union, Mr. Issa Kuria, who was accompanied by Mr. Shariff Ahmed Omar, the vice-president of the NATION office.

Mr. Kuria and Mr. Omar had just returned from a one-month tour of all branches in the country, from where members pledged to do as much as they could to assist those who were suffering especially in the North-Eastern Province.

He appealed to all Muslims to contribute towards the Fund and noted that the union had authorized individuals to make donations towards the Fund. He said no member was obliged to make donations through the union. He added that the union would do its best to assist donors if any difficulty arose, and urged Muslim congregations all over the country to unite so as to achieve the goal of helping the needy.

In response to the Famine Relief Fund, the Ministry of Natural Resources yesterday donated a total of £50 to the National Freedom From Hunger Committee.

The money, which had been collected from the employees in the Ministry, was presented

to the chairman of the Committee, Mr. Chris Malava, by the Minister, Mr. Odongo Omondi, in the form of a cheque.

Meanwhile, the general secretary for National Freedom From Hunger Committee, Mrs. Jael Mbugo, has appealed to organisations to come out in a full swing in sponsoring members of the public to the FFHC Walk scheduled for May 8.

She said application forms could be obtained from petrol stations and Bata Shoe shops in all major towns. Sponsor forms and walkers' cards, Mrs. Mbugo said, could be collected from the Freedom From Hunger Committee Headquarters, Salvation Army Building Government Road. The office would remain open during lunch hours she said.

A Mombasa firm, M/S Bhaljee Transporters Ltd has presented a cheque for £25 to the Mombasa DC, Mr. Eliud Njenga, towards assisting Kenyans in the famine-stricken areas.

Aid

The PC appealed to all Government departments to co-operate to give aid, saying "Any assistance from other organisations will be highly appreciated."

He thanked the Bishop of Nakuru for his effort in dealing with the situation and also thanked the people of Kericho District for coming forward generously to provide maize meal and other foodstuffs.

He appealed to people in other parts of the province not affected by the drought to remember their fellow countrymen who are suffering in Samburu and Turkana Districts.

He said any assistance or contributions they could give be it foodstuff or money should be forwarded to either the President's Office Provincial Headquarters, Nakuru or handed over to their respective District Commissioners in their areas.

— KNA

Lloyd Triestino M.V. Victoria

SAILING TO ITALY via Cape Embarkation Notice

M.V. VICTORIA will embark passengers between 2 and 3 p.m. on Friday, March 12, 1971.

Heavy baggage must be handed over between 9.00 and 11.00 a.m. on Thursday, March 11.

Passenger accompanied cars will be required before 10.00 a.m. on Thursday, March 11.

East African Currency will NOT be accepted on board.

The Mitchell Cotts Group in East Africa

THE WEATHER IN EAST AFRICA

Supplied by the East African Meteorological Department

KENYA: Coast Province, Garissa, Kiambu, Machakos and Narok Districts - 16-18°C. Cloudy mornings with isolated showers along the Coast. The afternoon will be sunny. Nyansa, Central Rift Valley, Western and Central Provinces - mainly fair and sunny. Isolated showers and thunderstorms will develop during the afternoon and evening. Remaining areas - sunny and dry.

UGANDA: East and West Nile and Mubasa Districts - isolated thunderstorms at first dry and sunny afternoon. Bunyoro, Toro, Ankole, Kigezi - sunny apart from isolated thunderstorms during the afternoon. East of Uganda - sunny and dry.

TANZANIA: Coast, North of Dar es Salaam - scattered showers and thunderstorms. North East - well scattered showers and thunderstorms. Central and South-West - cloudy with rain patches and isolated thunderstorms. Western zone - mainly fair with isolated afternoon showers.

TEMP: Nairobi - Max 29 deg C Min 10 deg C. Dar es Salaam - Not available. Entebbe - Max 34 deg C Min 18 deg C. Mombasa - Not available.

TISS: Mombasa - High 10.5% at 0800hrs and 10.4% at 1612hrs. Low 1.8% at 1000hrs and 1.1% at 2210hrs. Dar es Salaam - High 1.6% at 0800hrs and 1.3% at 1000hrs. Low 0.3% at 0800hrs and 1.2% at 2000hrs.

LATE CHEMISTS

THE following chemists will be open late in Nairobi from Monday, March 8, to Sunday, March 14:

The Chemists Ltd, Nairobi Road, Bonitons (Nrb) Ltd, Bazaar Street, Postal Pharmacy Ltd, P.O. 41, Street, and J. Karanda Chemists, Kenyatta Avenue. Sunday morning only: 9.00 a.m. to 1.00 p.m. Monday-Friday: 8.00 a.m. to 12.00 p.m. Saturday: 9.00 a.m. to 12.00 p.m.

KENYA'S KITENGE KINGS

Wanted only to see their unique line of:

KITENGE
KIRANGA
KIKOY
BATIC
TIE & DYE
BEADED
NECKLACES

BOYS' AND MEN'S SHIRTS
GIRLS' AND LADIES DRESSES
EVENING DRESSES
PONCHOS AND TROUSER SUITS
KIKOY SHIRTS AND DRESSES
SILK BANE SHIRTS, KHAKIS
BEACH HATS, SILK SCARVES

MUSALA DESIGN KITENGE IN 66 COLOURS
BOBBY - CORDUROY PR. TOWELLING

MADE TO MEASURE SERVICE 48 HOURS
WORLD WIDE PARCEL SERVICE DINERS CARDS WELCOMED

AFRICAN DRAPERING

P.O. BOX 10177, TEL 26896 - NATION HOUSE
TOM MBOYA STREET, NAIROBI
(OPEN FROM 8 A.M. TO 7 P.M.)

John The Baptist Preached Repentance

"There was a man sent from God, whose name was John" (Jn. 1:6). This God-sent man preached: "Repent ye..." (Matt. 3:1-2). The Greek word (ΜΕΤΑΝΟΕΟ) translated "repentance" is defined as "a change of mind for the better, with abhorrence of one's past sins; heartily to amend" (Thayer). It describes a change of heart or mind, which results in a change of behavior or conduct.



FLAVIL H. NICHOLS
Winchester, Tenn.

This means that, to be saved, all must change their hearts, which must lead them to change their way of living, trying to "amend" for past sinning.

John the Baptist preached that God requires men to "bring forth fruits meet for repentance," and warned that the axe lies at the root of fruitless trees, and burning in "fire" awaits them (Matt. 3:8-9). He preached that repentance makes men feed the hungry, and clothe the poor (Lk. 3:11). Repentance makes dishonest tax-collectors become fair and honest (v. 12-13). Soldiers who repent will "do violence to no man" (v. 14). Slanderers and liars, after repentance, will not "accuse any falsely" (v. 14). One who repents will "be content with" his "wages" (v. 14). (Does our riotous, strife-filled world of greed need these fruits? Repentance produces them!)

WAS JOHN MISTAKEN?

Dare any say John was mistaken about the necessity of repentance? If you had been his contemporary, would you have disagreed with John when he demanded: "Bring forth fruits meet for repentance?" (Matt. 3:8) Do you think one can go to heaven without repentance? Or, do you suppose one who repents keeps on wilfully practicing the same sins? And that repentance (?), without its fruits, will save one? Undoubtedly John preached GOD'S word, for he was the very man our text (Jn. 1:6) says was "sent from God." Surely he was right! Under his preaching, repentance was necessary — and they are wrong who would dispute it!

Later, Jesus himself (Matt. 4:17) and his apostles "preached that men should repent" (Mk. 6:12). Still later, Jesus gave the worldwide Great Commission, and incorporated into it the command for "all men everywhere to repent" (Acts 17:30; Lk. 24:46-47; Acts 2:38; 3:19). So now, as in John's day, it is either repent, or perish: "God is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). Our Lord himself said, "Except ye repent, ye shall all likewise perish" (Lk. 13:3). Impenitence will bring the wrath of God upon one (Rom. 2:5).

Was John right when he preached about bringing forth fruits meet for repentance? Since God "sent" this man, he assuredly was right! And if I DISAGREE with him, I cannot be right!

We have seen that repentance means a change of heart which results in a change of life. If one who drinks alcoholic beverages truly "repents", his change of heart makes him change his life by giving up alcohol. If one who steals "repents", his change of heart makes him change his life by stealing "no more" (Eph. 4:28). If one who commits adultery "repents", his change of heart causes him to cease that sin. Therefore it must follow, that those who keep on practicing sin, have not REPENTED (I Jn. 3:9-10). Reformation of life inevitably follows genuine repentance, and indeed is part of it. Have you obeyed God's command to REPENT? (Acts 17:30) In repentance God calls for you to get out of the sinning business — and STAY out!

Watch Our Practice!

By W. RAY DUNCAN

This seems to be an indictment of me and my brethren, and perhaps it is, but it is not meant to

do more than call over attention to some needed things. LAST WEEK PAT BOONE AND THE CHURCH AT INGLEWOOD WERE MENTIONED BY NAME, AND THE NEED FOR ELDERS TO OBEY THE LORD IN MARKING PAT AND HIS FAMILY AS BEING OUT OF FELLOWSHIP WITH CHURCHES OF THE NEW TESTAMENT. WITH MIXED EMOTIONS WE PASS ON TO YOU THAT THIS WAS DONE JUST TWO WEEKS AGO. IF IT HAD BEEN DONE A YEAR OR TWO AGO IT MIGHT HAVE SAVED MANY FROM BEING INFLUENCED BY ERROR AS WELL AS SOME FROM EMBARRASSMENT FOR HAVING DEFENDED PAT BECAUSE THEY BELIEVED HIM TO BE INNOCENT OF THE CHARGES. The Inglewood elders have known for a long time of Pat's defection. (OUR EMPHASIS.)

It also needs to be pointed out that a congregation is likened unto sheep—and the elders are their shepherds under Christ the Chief Shepherd. The flock is out of order when it gets in front of its shepherds or tries to lead the shepherds! The reason God has sent elders in the church is because the church needs the guidance and leadership which good and alert elders can give. In every place where the duties and works of elders are discussed it always relates their labors to spiritual things.

In many places in the brotherhood the criticisms against elders are that they are spending their time and talents on the very things that God has assigned to deacons, and too frequently the deacons are standing by doing nothing—because there is nothing left for them to do!

Without being tedious may we mention that when a call comes for help from some toil-worn and-or weary traveller, it is the deacons who are to be the experts in finding out if this is a legitimate case of unfortunate circumstances, or whether it is just another church bum! I suppose that in the past twenty five years there may have been a half-dozen faithful members of the body of Christ to apply for help. In this day of high powered cars and fast travel churches are swamped with calls for money, food and clothing—because churches usually have "big hearts." Elders can and often do spend hours on end in their business meetings and their personal time doing what deacons could and would do just as well!

Nearly all churches of Christ either have had or are having growing pains! It takes time to figure out the most economical way to park cars, care for the babies, and to seat the visitors. All these things can be considered, discussed, plans made and presented to the elders by good wideawake deacons. It can and should be a time saver for the elders—and besides it is the way the Scriptures say to do it! Deacons are not the overseers of the church—and good deacons know this—but they surely can remove a load from the shoulders of the elders when they want to, and are allowed to!

Preachers should also come in for a discussion of the work God wants them to do and the place they should occupy in the congregation. It is true that the preacher is before the congregation as a leader, and he should be a good one. His qualifications are clearly set forth in I & II Timothy and Titus. He is a proclaimer of God's word. Elders should see to it that he proclaims it faithfully. Preachers can and sometimes do teach things not in harmony with the Scriptures, and it is the edlers' bounden duty to correct him and to inform the congregation. Good elders can keep out many troubles and much false teachings by obeying God in watching over the flock.

Perhaps in the next article we shall discuss the preacher and his work. Too frequently members confuse the work of a preacher with the work of pastors of the church. Remember, the preacher is not necessarily a pastor—and unless he is a pastor he should not be expected to do their work!

Hypocritical Excuses Rebuked

GUS NICHOLS

We live across town from church, you know,
And when weather's bad we just can't go.
Yes, we have a fairly good old car,
But then you know how most folks are.

We go to the fair, party or show,
In all sorts of weather, rain or snow.
We always go to places we like,
If we can't ride, we'll take a good hike.

But going to church is different, you know,
Perhaps others have done told you so.
When we all get straightened out just right,
We will all come, or have a big fight.

Church-going used to be much in style,
But not so now for a good long while.
You know we're living in a new age,
And are all forced to turn a new page.

Once there were no other places to go,
Religion's always a sort of show.
But we're now living in a new world,
Even the hair must be frizzled and curled.

Before the children can go to church,
We must get out and make a big search.
And you may think it sort of funny,
But church-going costs a lot of money.

Church folks think we just don't want to go,
They say we're hypocrites, but don't know.
We know we love the Lord and our church,
We used to go and the scriptures search.

But we're living in the latter days,
And things are changing in many ways.
Every body's saying here of late,
That the Bible is much out of date.

We used to take all the services in,
But now they say we are all in sin.
The children may start before too long,
And then we may also come along.

We've not attended in over a year,
But deacons come and put us in fear.
For they say they will not stay away,
Because there's coming a judgment day!

Preachers ought to stay in their pulpits,
And deacons look after hypocrites.
We can work out our own salvation,
Without all these abominations.

DEACONS NOW REPLY

Such excuses pile up very high,
But now the deacons make a reply:
Christ died and gave his own blood for you,
But unto him you're not being true!

You're not living for Jesus the Christ,
Who died for you and was sacrificed.
And you do not love the blessed Lord,
Nor live with the saints in one accord.

You love the world and its worldly ways,
You're wasting your life and all your days.
You go where ever you wish to go,
To the store, to the fair and the show.

Either you've gone astray into sin,
Or God's true children you've never been.
You've never obeyed God's blessed word,
Or you've turned away from what you've heard.

Backsliders to whom God's word is sent,
Too, must in godly sorrow repent,
And confess their many wilful sins;
For that's where their remission begins.

Without excuses, and in all lands,
Those who love Jesus keep his commands:
Attend his worship; strengthen his church,
They live right and stay out of the lurch.

They love the church and one another,
And each one seeks to help his brother.
They do not hate, nor engage in strife,
But seek to live a much better life.

To reject the worship God commands,
Leads to a neglect of other demands,
Until such church members lose their faith,
Reject the rest of what scripture saith.

No, the Bible is ahead of date,
And points out the certain doom and fate,
Of all members of the Lord's church
Who hate the truth and themselves besmirch.

Come on, then, and let us all faithful be,
I'll try to help you, and you help me,
To serve the Lord, and his word fulfill,
Be God's light, a city on a hill!

More Thoughts On Sickness

(Continued From Page 1)

Make the patient happy that you came. Bring a ray of sunshine into his heart. He already had enough problems, so leave yours at home. He does not need to be burdened with yours at this time. Offer prayer only if requested. The patient is your captive audience. Do not take advantage of this situation to browbeat home a point. This will do more harm than good. Be gentle, kind, cheery and sincerely interested in him; and he will thank God you came as an ambassador of good will.

Much needs to be done in the great work of visiting the sick. Learn to do it well and you can be a blessing to sick people who will covet your coming and will regret when it comes time for your visit to end.

A Tribute To Brother Paul O. Simon

(Continued From Page 2)

the Lord; and the work he did, the words he spake, the character he built, and the influences he set in motion will outlive the stars.

Having been a student under Brother Paul O. Simon, I can hardly trust myself to say what is in my heart, which is greatly distressed this day. A great sorrow has come upon me, and I should join the family in requesting that any memorials, contributions or other gifts be sent to Escombria Christian College, 3311 West Monroe, Pensacola, Fla., or to Rolling Acres Orphan Home.

"O death, where is thy sting? O grace, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ." "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their WORKS DO FOLLOW THEM."

Bible Archaeology No. 2

In a previous article, it was pointed out that archaeologists have time and again made startling discoveries which have wonderfully emphasized the historical veracity of the sacred Scriptures. More than once the opponents of the Bible have been forced to blushing admit that their criticisms of the divine Book were unfounded. A notable instance is the case of the "Hittites". Of this,



WAYNE JACKSON

noted scholar, Ira M. Price, Ph.D., who was Professor of Semitic Languages and Literature in the University of Chicago, wrote:

"The Hittites are often mentioned in the Old Testament. Otherwise they were a forgotten people until the second half of the nineteenth century. The lack of extra-biblical testimony to their existence led some scholars about a half-century ago to deny their historicity. They scoffed at the idea of Israel allying herself with such an unhistorical people as the Hittites, as narrated in II Kings 7:6. But those utterances have vanished into thin air. The Hittites were as real a people and power as any that reigned in Asia. Their supremacy in Asia Minor and northern Syria was contemporaneous with the reign of Rameses II in Egypt. Their power was matched with the great army of that Pharaoh, with whom they signed a remarkable treaty. They continued as a powerful factor in the affairs of Asia Minor until the downfall of their capital, Carchemish, before the arms of Sargon II, in 717 B.C." Continuing, and discussing the evidence of the Egyptian and Assyrian monuments, Price affirms, "We know from the material supplied by these two peoples that the Hittites were not a mythical, an

unhistorical race of that far-off day . . ." (THE MOMUMENTS AND THE OLD TESTAMENT, pp. 75-77).

The narrative concerning Adam and Eve in the Garden of Eden has long been joked about by critics of the Bible; it is amusingly viewed as mere "myth". (Such was not, however, the opinion of Jesus Christ. He considered the account as historical. Mt. 19:4) In 1932, Dr. E. A. Speiser, of the University Museum of Pennsylvania, discovered a stone seal near the bottom of a mound about 12 miles north of ancient Nineveh. He dated the seal about 3,500 B.C. It contains the figure of "a naked man and a naked woman, walking as if utterly down-cast and broken-hearted, followed by a serpent." Dr. Speiser declared it was "strongly suggestive of the Adam and Eve story." The seal is now in the University Museum at Philadelphia. (H. H. Halley, BIBLE HANDBOOK, p. 30)

Another seal, found among the ruins of ancient Babylon, seems to definitely refer to the biblical account of man's genesis. "In the center is a Tree; on the right a Man; on the left a Woman, plucking Fruit; behind the Woman, a Serpent, standing erect, as if whispering to her." (IBID) This seal is now in the British Museum.

Evolutionary anthropologist, Louis Leakey declared a few years back that Africa was the cradle of human civilization. The Bible, however, indicates that humanity had its origin in the vicinity of Mesopotamia (Gen. 2:10-15). Which is right? Famed archaeologist W. F. Albright says, "Archaeological research has thus established beyond doubt that there is no focus of civilization in the earth that can begin to compete in antiquity and activity with the basin of the Eastern

Mediterranean and the region immediately to the east of it — Breasted's Fertile Crescent." (FROM THE STONE AGE TO CHRISTIANITY, p. 6)

Thus may the infidels scoff and slur at the Word of God, but the relic laden heaps of antiquity will continue to offer eloquent rebuttal. (More to follow.)

One of the most wonderful and unusual things about kindness is that you can't give it away-it always comes back to you multiplied.

Don't criticize church too much-just look whom it accepts as members and leaders. Considering the ordinary material it has to work with, it produces a marvelous product. Its business is to make **SOMEBODY** out of **NOBODY**—**SAINTS** out of **SINNERS**.

Busybodies and meddlers in other men's matters never get interested in anything we do until they find out it is none of their business.

A real, genuinely-converted person, one who is Christ-like—a true and faithful Christian-can disagree without being disagreeable.

Christian gentlemen and ladies love all the members of the church, and everybody else, without even **WANTING** to live with them as husbands and wives.

THIRD ANNUAL LECTURESHIP SOUTHEASTERN COLLEGE OF THE BIBLE

ROSE DRIVE — P. O. Box BE, FLORENCE, ALABAMA 35630

April 5-9, 1971

THEME: "CHANGELESS THINGS FOR A CHANGING WORLD"

MONDAY, April 5

9:00 — THE PREACHER AND HIS STUDY	Bob Brooks
10:00 — THE CHRISTIAN AND HIS INFLUENCE	Edsel Burleson
11:00 — STUDIES IN EPHESIANS	E. R. Harper
1:30 — THE NATURE OF THE NEW TESTAMENT CHURCH	T. Pierce Brown
3:00 — OPEN FORUM	
7:30 — THE CHANGELESS GOSPEL	Willard Collins

TUESDAY, April 6

9:00 — THE PREACHER IN THE PULPIT	Maurice Howell
10:00 — THINGS IN HELL THAT OUGHT TO BE IN THE CHURCH	Hugh Fulford
11:00 — STUDIES IN EPHESIANS	E. R. Harper
1:30 — THE NATURE OF THE NEW TESTAMENT CHURCH	T. Pierce Brown
3:00 — OPEN FORUM	
7:30 — THE CHANGELESS LIFE	Clifton Ganus

WEDNESDAY, April 7

9:00 — THE PREACHER AND HIS HOME	D. Ellis Walker
10:00 — CHRISTIAN RESPONSIBILITY	Winfred Clark
11:00 — STUDIES IN EPHESIANS	E. R. Harper
1:30 — THE NATURE OF THE NEW TESTAMENT CHURCH	T. Pierce Brown
3:00 — OPEN FORUM	
7:30 — THE CHANGELESS WORSHIP	Rex Turner

THURSDAY, April 8

9:00 — THE PREACHER AS A TEACHER	Andrew Brown
10:00 — PLAYING WITH FIRE	Flavil Nichols
11:00 — STUDIES IN EPHESIANS	E. R. Harper
1:30 — THE NATURE OF THE NEW TESTAMENT CHURCH	T. Pierce Brown
3:00 — OPEN FORUM	
7:30 — GOD'S UNCHANGING PLAN FOR THE CHURCH	Batsell Barrett Baxter

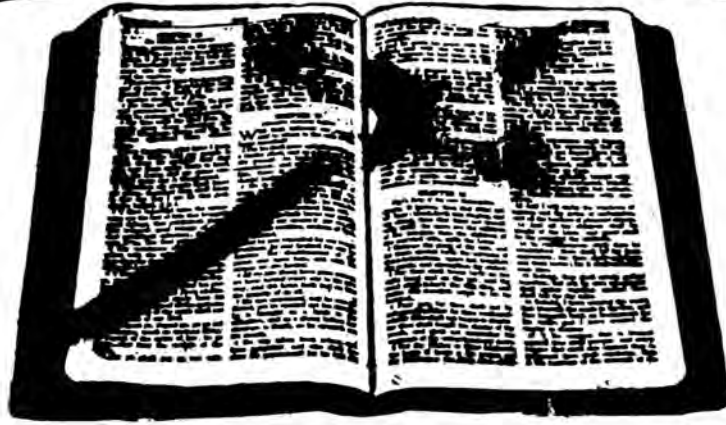
FRIDAY, April 9

9:00 — THE PREACHER AS A PERSONAL WORKER	George Marshall
10:00 — WHAT IS MAN?	Charles Marshall
11:00 — STUDIES IN EPHESIANS	E. R. Harper
1:30 — THE NATURE OF THE NEW TESTAMENT CHURCH	T. Pierce Brown
3:00 — OPEN FORUM	
7:30 — THE CHANGELESS MISSION OF THE CHURCH	Claude Gardner

Day Lectures in college auditorium — Night lectures in Northwood Hills church building

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 7

FRIDAY, APRIL 2, 1971

NUMBER 63

A Medley Of Matters

"Variety is the spice of life" is an expression with which all of us are familiar. Variation is essential from the pulpit as every seasoned preacher among us can attest. We are not to vary at any time from Biblical truth as it strictly remains constant and unchanging. But we can and must vary the methods of its presentation. This is a basic essential of remaining an interesting preacher and keeping the audience challenged. The same is true in religious journalism. This week we present a number of short articles under the above heading instead of the development of just one area of thought as we usually do.



ROBERT R. TAYLOR JR.

"HOTPANTS GET SNUB"

In THE COMMERCIAL APPEAL on March 19, 1971, appeared this short (AP) news release from Taipei, Formosa. "Hotpants will be banned from Formosa because they 'are not compatible with Chinese customs,' the Taipei Police Bureau announced."

Perhaps the most talked about garment of current fads in feminine styles is hotpants. The style designers and clothing merchants for women's apparel seem to think they will go over big. Since they disgracefully expose most of the woman's legs we imagine they will be widely accepted. Millions of women delight in exposing most of their bodily charms and sensual men have never had it better from the standpoint of what the roving male eye can see in female exposure.

Formosa has banned these revealing garments. They have found them to be incompatible with Chinese customs. Evidently there is a moral consciousness of right and wrong still alive among the nationalist Chinese. How many American women will ban this garment from their wardrobes this year because it is against Christian customs and the clear teachings of sacred scripture? How many so-called Christian women and girls will ban the sensual garment from their wardrobes because it is incompatible with their profession to dress decently and act in a godly manner?

Jehovah God was not well pleased with the insufficient clothing of Adam and Eve in Eden. They sewed fig leaves together and made them aprons (Gen. 3:7). Possibly these aprons covered about as much of the female anatomy as do hotpants today. God made them "COATS of skins

and CLOTHED them" (Gen. 3:21). The clear implication is that the aprons did not sufficiently clothe them. There is a great deal of difference in aprons and coats. There is a great deal of difference today between hotpants or short shorts and decent feminine dress for public display. Jesus warned about heart adultery in Matthew 5:27-28. The woman who dresses provocatively is also an accessory to this guilt. If not, why not? Paul said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; . . ." (I Tim. 2:9). We wonder how many of our professing Christian women and girls will succumb to this latest style of sensual dress (really undress). It is a shame when "Chinese customs" possess higher moral consciousness than do the "Christian customs" of some in our land. Hotpants is another Satanic inspired garment to lead our people into a lower layer of the gutter of immoral thinking and ultimately immoral actions.

PEACE AND BOMBS - WHAT INCONSISTENCY!

The picture of two young women appeared on the front page of THE COMMERCIAL APPEAL on March 16, 1971. Underneath the picture appeared these words, "Back to Jail - Guylene Cittas (left), 20, and Elsie Kalkwarf (foreground), 27, are taken back to their jail cell in Lincoln, Neb., yesterday after being arraigned with seven other young people in connection with an alleged plot to bomb several buildings, including the Nebraska State Capitol. They were accused of conspiracy and property damage. All but one of the seven are from Lincoln."

They may be guilty of that with which they are accused or they may be innocent. That is not for this writer to say. However, the thing which really caught our attention in the picture was the word "peace" plastered all across the sweatshirt worn by the older of the two young women. How totally inconsistent was our immediate reaction. Peace and alleged plots to bomb buildings, destroy public property and perhaps even kill many innocent people do not belong together. They are as inconsistent as religion and riots, love and lust, devotion to duty and dynamite or peacemakers and peacebreakers. Sometimes these youthful lawbreakers imagine they are following in the steps of Jesus whom they are fond of calling a hippie, rioter or revolutionary. Such terms are nothing short of blasphemy when applied to the immaculate Son of the living God. They are not anywhere close to the spirit of him who would "not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till

he send forth judgment unto victory. And in his name shall the Gentiles trust" (Matt. 12:19-21). How foreign are their actions of hate, destruction and death to him who is the real Prince of Peace and its only author in a real sense (Isa. 9:6; Luke 2:14; John 14:27). How radically different are the PEACEBREAKERS from him, who voiced this sacred sentiment in Matthew 5:9, "Blessed are the PEACEMAKERS: for they shall be called the children of God." Blowing up buildings can never be productive of peace. Peace is not just a word to be worn upon one's garment but is an attitude of mind and an action of a benevolent individual who sincerely wishes to observe a descent of serenity settle over our war torn and weary world.

A NEW BREED OF PREACHERS

The picture of a long-haired denominational minister appeared in our local newspaper, THE COMMERCIAL APPEAL, February 13, 1971. He works with students upon a large Mid-South university campus. The accompanying article quotes him as saying, "I smoke, drink, don't condemn drugs and don't save souls but I relate to the young people." He confessed that he had "dabbled" in drugs. He is not interested in carrying a Bible or sneaking in salvation as he relates to young people. He maintains that people do not have "to concentrate on that black book (the Bible) to reach God." He believes "that the beauty and love of God's world can be seen in the comments and experiences of a nine-year-old child more easily than reading from the Bible." He prefers to be a humanitarian minister rather than a soul saver. Some among us are crying for us to become more like the denominations around us. Is this what they would have us emulate? Some are crying for a greatly enlarged fellowship being extended to people of other faiths who may be as sincere as we are they tell us. Is this what they would like for us to fellowship? Some are saying that we should be giving the people what they want in the way of a religious diet. They say that we should cease to answer questions that people are no longer asking and get into the relevant stream where the real action is. Here is a young man that has gotten right down to the very sinful level of those to whom he wishes to relate. There seems to be really no doubt but that he is where the action is but to what avail? Unless he changes he cannot save either himself or any who listen to him by his brand of a college campus ministry.

What a contrast he is to Paul. Paul said it was a shame for a man to wear long hair (I Cor. 11:14). That means it is a shame or disgrace for a preacher to wear long hair. Yet the long-haired fad is catching on with some of our preachers. We have

(Continued On Page 4)

WORDS of TRUTH

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Some More Of This And That

Those who have taken advantage of the opportunities for hearing and learning the truth have greater knowledge of the word of the Lord than those of decades gone by. Surely, we know by now that the transforming power in conversion and living a new life is invisibly wrapped up in the word of God (Heb. 4:12; Rom. 1:16). This power is not released in a human soul until the word is understood and wholeheartedly believed. No one can be motivated to change his life because of a message which he does not believe (1 Thes. 2:13).



GUS NICHOLS

Our world of people is not what it could and should be. Evil, wickedness and sin are obvious everywhere. No amount of knowledge and wealth can make A NATION OF SINNERS happy and give it peace. Our greatest need is our need for Christ. We need Christ in our hearts (Eph. 3:14-21). We need an abounding faith in Christ (Gal. 2:19-20). We also need a greater appreciation of what Christ should mean to every one of us so we can sing, "Jesus is all the world to me." We need a love for Christ which overcomes us and drives us to become and be new creatures in Christ, into whom we were baptized when we obeyed the gospel (Rom. 6:2-4; II Cor. 5:17). We need to live like Jesus lived. Jesus always did right, because he always thought, loved and purposed right.

When men lose the will to live and learn and love, they have lost everything worth having. The biggest engine that ever operated in a human being is an iron will. A rich farmer's financial "success-secret" is easily discovered when he planned his work and said, "I WILL... I WILL... I WILL... This WILL I DO!" (Lk. 12:15-21). It was not wrong for him to exercise strong willpower. His error consisted in the misdirection of his will and purpose. A man without a purpose and will is like a ship without an engine, chart or compass.

"How do I know there is a God?" I know there is a God just as I know our space ships are being designed and built by man. No man has ever gone to the moon in a space craft which rose up out of nothing, and came into existence without intelligence, and by mere accident and chance. Our earth is a space ship, upon which we are orbiting the sun once each year, nearly 100 million miles out in space. "God created the heavens and the

earth" (Gen. 1:1). "He stretched out the north over the empty place and hangeth the earth upon nothing" (Job. 26:7). "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 secrets of the Christian life are faith, hope and love (I Cor. 13:13). Figuratively speaking, faith can move mountains. It overcomes the world (I Jn. 5:3-5). But hope is an anchor of the soul to keep us from drifting with every wind of doctrine which rages against us. Without hope — the expectation of, and desire for, the wonderful things of God — we would be like a ship without an anchor in a storm, driven with the wind and tossed. And, charity, or love, makes our burdens light and gives joy to all we do, and to all our work and efforts in the Lord's service. Love seasons all we think, say and do as Christians. "Hate the evil, and love the good" (Amos 5:15).

Do you make a dollar an hour while at work on the job? Well, it will take you only three hours to earn three dollars — enough to subscribe for our paper WORDS OF TRUTH, which would come to you four weeks in every month, for twelve months — forty-eight weeks and forty-eight copies of the paper. If you fail to read it one week, it will not get insulted and stay away, but will, as it were, lovingly and kindly return the next week. Each copy is filled with the true riches for those who are strangers and pilgrims on the earth (Heb. 11).

Do you wish to know what the greatest and biggest of all errors is? The one error which is as big as a world is the error of failing to learn and accept all that the Bible says on any given subject. It is not being honest in one's heart toward God, nor showing proper reverence for His word, to search for, and believe, only some of the facts involved in Bible revelation. Let us learn and believe, love and obey, the whole truth, and nothing but the truth. Accept all that the Bible says about faith, repentance, baptism, the Lord's supper, prayer, Godly living, worship, etc. YOUNG'S ANALYTICAL CONCORDANCE is a great help in such a study. With such a concordance one can quickly find practically all God has said on any given subject. A false teacher may read and quote the scriptures and still teach error, because he reaches a false conclusion, based on less than all the facts and truth which is a part of what God says on the subject. You can't go wrong if you learn and accept all God says on all subjects and accept it at face value. A failure to do so is the little end of the tap root of all false doctrines in the world, and the cause of religious divisions among religious people. Man is to live by all God says, and not just by a part of his revelation (Matt. 4:4; Acts 3:22-23; Mt. 28:20).

In the year 1948, which was 23 years ago, the editor published a book of sermons entitled, "SERMONS BY GUS NICHOLS". Volume one was soon sold out and out of print for all these years. Recently Ralph Wallin Jr., Box 252, Piedmont, Alabama, 36272, by permission of the author, brought out a limited edition of these sermons. Order your copy from him for \$2.

This volume one was followed by printing two other volumes, which also went out of print very soon. The three are filled with important Bible truth. Several years ago a brother called me from Tulsa, Oklahoma, and offered to give me ten dollars for every copy of each volume which I would obtain for him. This was announced by radio, but not a copy was available from any of the thousands who had bought them, even at such a price.

"First Cast Out The Beam"

ROBERT R. TAYLOR JR.

The beloved Master used the word "first" three times in the Sermon on the Mount. This important word appears in each of the three chapters containing this unparalleled discourse. Matthew 5:24 says, "Leave there thy gift before the altar, and go thy way; FIRST BE RECONCILED TO

THY BROTHER, and then come and offer thy gift." Matthew 6:33 declares, "But SEEK YE FIRST THE KINGDOM OF GOD, and his righteousness; and all these things shall be added unto you." The third employment of this word is found in the opening paragraph of Matthew 7. Note the entire context in which it appears: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, FIRST CAST OUT THE BEAM out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1-5 Emphasis supplied.)

Contrary to the thinking of some superficial students of the Bible this greatly-abused passage does not place a divine prohibition against all judging. Many like to hide under a completely erroneous interpretation of this passage, thinking that such should shield them from being recipients of any type of judgment. Usually this type person feels free to judge very frequently the actions of others, but strenuously objects to being judged himself. That such is not the meaning is decisively clear from the following particulars. After one has removed the beam from his own eye he is then under solemn obligation "to cast out the mote out of thy brother's eye." Before one could do this, some type of prior judgment would be imperative. He must judge as to whether the brother has a mote. Furthermore, he must judge as to whether he is free enough from his former "beam in the eye", if such he had, to aid his brother in the removal of the mote. The Lord sounded various warnings against false teachers and how they can be definitely spotted and accurately identified. His words are, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. 7:15-20.) A previous judgment is required before we can follow such sage counsel relative to false teachers. We have to judge as to their teaching and what it produces. As the inimitable Keeble used to say in essence, "We have to be fruit inspectors." In John 7:24 the Lord enjoins upon us the following directive, "Judge not according to the appearance, but judge righteous judgment." If Matthew 7:1-5 prohibits ALL judgment, then John 7:24 could never be obeyed for it demands a certain kind of judgment to be made. This should be conclusive proof to some that they have misapplied Matthew 7:1-5. The type of judgment prohibited in Matthew 7:1-2 is that which the Lord describes in the fulness of the context. He tells his disciples that they will be judged in proportion to the kind of judging judging they have done. The inflexible law of sowing and reaping is in effect here.

The Lord strongly denounces the person with a log or rafter "beam" in his own eye who seeks to remove a splinter or speck of sawdust "mote" from his brother's eye. This is highly inconsistent and constitutes the very framework of hypocrisy. Jesus styles this action as hypocritical, and counsels for a change. Jesus did not condone the mote or small fault. He did not discourage our helping the brother rid himself of the mote. However, he makes it plain that we must FIRST remove the beam before seeking to perform surgery to remove the mote.

Let us observe cases where those guilty of greater sins seek to correct lesser infractions. Fathers and mothers become deeply concerned when children are truant from public school, and yet for years they have done the same thing toward Bible school and the regularly-scheduled services of the church. Is this not being guilty of

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"Mere Psychological"

The title of this article is borrowed from a Professor Clark H. Pinnock who used it in his review and analysis of the religious experience of a Southern Baptist liberal, Mr. Robert S. Alley. In a review of Mr. Alley's book, "Revolt Against The Faithful: . . .," Professor Pinnock draws some interesting conclusions regarding the lack of veracity of a so-called "self-authenticating personal experience." Following are excerpts from the Professor's review:



R.W. GRAY

"It is a book born of a polemical situation that has left the author bitter toward conservatives. . . Christianity, it seems, is about a 'free encounter' with divine reality that takes place within personal experience and is entirely contentless and self-authenticating. The major events of saving history are legendary, and the biblical teachings reflect only a first-century manner of looking at things. . . His religion is an existential humanism in which man gives revelation to himself and salvation from within. . . There is no reason to regard his religious encounter as anything more than a psychological illusion, . . . Alley's absolute is that there are no absolutes. In this case he can criticize those who speak, but must remain totally speechless himself."

We are especially interested in the Professor's conclusion that Mr. Alley's religious encounter is nothing more than self-induced illusion. It appears, however, that his evaluation implies more than the good Professor would wish. If we regard the "experiences" of our contemporaries as "mere psychological illusions" when said encounter leads to conclusions we believe to be false, we are hard pressed to show why our own "experiences" should carry more weight. Without a knowledge of the author of the foregoing review one might be led to think it the sound logic of our own James D. Bales. The denominational professor believes Alley's "experience" to be an illusion because it led him to reject what the professor regards as the objective truths of the Bible. It would be a fairer day indeed if all would-be conservatives and or evangelicals would embrace Professor Pinnock's evaluation of a religious experience that rejects the Bible, or any portion of the same, in deference to the so-called "encounter." Having accepted his analysis they should apply it to their own "experiences," bringing them to bow in the presence of revealed truth.

It should be clear to all that Professor Pinnock's rejection of Mr. Alley's encounter is grossly unfair when the rejection comes from one who demands respect for his "own" experience. Let us, then, place all such experiences on the same platter. When this is done we will be able to see how every such experience, whether claimed by a would-be liberal or an avowed conservative, must be considered as nothing more than a "mere psychological illusion," and that those following such an illusion have nothing more than an "existential human religion."

We agree, of course, that Mr. Alley's rejection of the "biblical teachings of the first century" reveals the fallacy of his laying claim to an experience that is divinely inspired. (Gal. 1:6-9.) But with the same emphasis, and for the same reasons, we must reject the "experience" of any man when such an encounter brings him to ignore, set aside, or even minimize the doctrine of the first-century as recorded in the New Testament.

The holy scriptures are inspired of God and are "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works". (2 Tim. 3:16, 17.) Any man's experience that would seek to invalidate even one word of the inspired volume is

nothing more than a "mere psychological illusion." A-men!—(508 Howard Ave., Albertville, Ala.)

Is Easter From God Or Man?

JOHN WADDEY

Easter is a religious observance of human origin, unauthorized by God.

PROOF: "There is no trace of Easter Celebration in the New Testament" (INTERNATIONAL STAND. BIBLE ENCYC. II P. 889.) "IN ANY CASE. . . it must be admitted that. . . there is no conclusive evidence in the first century or more of the keeping of the Pasch (Easter). . ." (CATHOLIC ENCYC. Vol. 5, p. 229.) "The Apostolic Fathers do not mention it (Easter.)" (IBID., p. 224.) "At the end of the second century, the celebration of Easter as the feast of the resurrection of Christ was general among the Christians," (ENCYC. OF REL. by Ferm, p. 239.) You cannot read of an Easter celebration in your Bible. The first century church did not observe it.

The KJV Bible has the word "Easter" in Acts 12:4. The Greek word is PASCHA that is rendered throughout the Bible "passover." It is so translated in Acts 12:4 in all other versions, and should be here.

WHENCE CAME EASTER? It is a convergence of three traditions. 1. PAGAN: The word is derived from the Norse "Ostara" or "Eostre," meaning the festival of spring at the vernal equinox when nature is in resurrection after winter. 2. HEBREW: The Jewish Passover is celebrated at approximately the same season as Easter. 3. CHRISTIAN: Jesus' resurrection from the dead. (AMERICANA VOL. 9, p. 506.)

The first yearly festivals among the Christians originated with Jewish converts who "retained. . . all the Jewish festivals, although gradually they ascribed to them such Christian import as might naturally present itself". . . "among Gentile Christians, there were probably from the first, no yearly festivals whatever. . ." (HISTORY OF THE CHRISTIAN RELIGION AND CHURCH, Neander, Vol. 1, p. 297.)

The Bible teaches that Christ died and was resurrected. The first Christians commemorated His death and resurrection on the first day of every week, Acts 20:7. Every convert was immersed in water and raised in likeness of Christ's resurrection, Rom. 6:3-5. No mention of Easter or an holy season is found. Its highest authority is human tradition.

DOES IT DISPLEASE GOD to observe Easter? Hear Jesus: "Teach them to observe all things I have commanded you," Mt. 28:20. He did not command Easter observance. "In vain do they worship me teaching as their doctrines the precepts of men," Mt. 15:9.

God did not intend for us to observe Easter. Had He, He would have told us. We are to live in holy dedication the whole year, Rom. 12:1-2. Sunday is the only special day God has given, Acts 20:7; I Cor. 16:1-2. Paul said to those observing other holy days, "I am afraid of you lest I have bestowed upon you, labor in vain," Gal. 4:11.

Is God A Trinity?

JOHN WADDEY

Are there three Divine Persons called God? or, only One? The question cannot be decided by creeds of churches. Men made the creeds; men can be wrong. What does the Bible say?

"The Lord our God is ONE Lord" Mk. 12:29. However, Three distinct divine personalities are mentioned in the scripture. Baptism is "into the name of the Father, Son, and Holy Spirit" Matt. 28:19. At Jesus' baptism, the Holy Spirit was seen in the form of a dove, and from heaven the Father spoke, Matt. 3:16-17. This plurality can be seen in the Hebrew word "Elohim" translated "God" in Gen. 1:26: "And God (plural) said, Let US make man in OUR image."

The word "GOD" is applied to the Father, Son, and Holy Spirit.

1. "God the Father" John 6:27.

2. "The great God and our Savior Jesus Christ" Tit. 2:13. ". . . the Word was God. . . and the Word became flesh and dwelt among us" John 1:1, 14.

3. When Ananias lied to the Holy Spirit, Peter said, "thou hast not lied unto men, but unto God" Acts 5:3-4. Thus the Father, the Word (Jesus), and the Holy Spirit are all called "God" (Deity) by inspiration. These three together are the "Godhead" Acts 17:29.

In the ancient pagan world our God was the "One" God. He had no rivals. He is One in contrast to the many warring gods of the heathendom. There is One seat of Divine government. The three divine persons are perfectly united in Planning, Decrees and Action. They are One in character and personality. They are One in desire to save mankind from sin. The word "ONE" often describes intimacy, fellowship, and unity. Jesus said, "I and my Father are one" John 10:30. Husband and wife are "ONE flesh," Matt. 19:5. All Christians should be "ONE" John 17:20. Thus God the Father, God the Son, and God the Holy Spirit are the One God of Deut. 6:4.

This is not irrational; rather, it is beyond finite man's ability to comprehend. A "Thus saith the Lord" is sufficient reason for our faith Rom. 10:17.

What To Want And How To Get It.

GUS NICHOLS

I. INTRODUCTION

1. Men must learn to control their desires and want only good things. It is wrong to cultivate unholy desires. Evil desire is called concupiscence (Col. 3:5). It is covetousness (Ex. 20:17). There are certain things which men should not allow themselves to desire.
2. Prov. 12:10: "The soul of the wicked desireth evil." Sin and evil have their sting. A child cried for a yellow jacket. The mother told the nurse to give little Johnnie what he wanted. When he picked up the yellow jacket and got stung he found out that he did not want it! (Prov. 13:15; Num. 32:23).
3. Prov. 11:23: "The desire of the righteous is only good." They are greatly blessed when they obtain what they want (Matt. 5:6). Prov. 10:24: "The desire of the righteous shall be granted." This is because they only desire what is best for them (Rom. 8:28).

II. THINGS WHICH ALL SHOULD WANT

1. Not great riches, but rather godliness with contentment (I Tim. 6:5-9; Heb. 13:5-6; Phil. 4:11).
2. Not sinful pleasures, but rather the joys of salvation (Heb. 11:24-27; Psa. 51:12; I Pet. 3:8-11). Sinful pleasures eventually bring unhappiness.
3. All mankind should desire to obtain understanding (Prov. 3:13-18; 8:11). But wisdom is more. Knowledge tells us what the facts are. Wisdom leads us to properly deal with the facts.
4. All should earnestly desire the knowledge and guidance of the word of God (I Pet. 2:2). It is more to be desired than gold (Psa. 19:10). Read it daily (Isa. 34:16; Acts 17:11-12). Meditate upon what you read (Psa. 1:1-3).
5. A good character and a good name with all the Christian graces should be desired above great riches (Prov. 22:1).
6. All should want to be saved — both here and hereafter (Acts 16:30-34; Acts 2:36-41, 47; Acts 9:5-6; 22:16). Surely no one should want to lose his soul. (Matt. 16:26; Heb. 2:3).

III. KNOW HOW TO GET WHAT YOU WANT

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A Medley Of Matters

(Continued from page 1)

already heard of some elderships who were seeking preachers that finally concluded in employing young men who are clear violators of I Corinthians 11:14. Were Paul here today he would not wear long hair, he would not smoke, he would not drink, he would solidly and soundly condemn the whole nefarious world of drug addiction and he would fervently seek to save souls just as he did during the first century (I Cor. 9:19-27; Rom. 1:9-17).

If so-called college ministries are going to participate in youthful sins and never teach against such participation, what purpose exists for a college ministry in the first place? Young people already have enough guidance of how to get into sinful practices. Here is a clear cut picture of the end result when people lose sight of souls and turn from truth. Sin is the problem with college youngsters even as it is with all of us. Only the truth of the gospel can save any of us from eternal hell.

"First Cast Out The Beam"

(Continued from page 2)

having the "beam" fault, but being totally concerned with the "mote" fault?

A little boy who has not been properly taught is severely scolded for matching pennies; but his Daddy had lost enough money in gambling through the years to put that boy through college! Or has been bringing tools home from the company to keep for his own for years!

A child borrows one answer from a neighbor on a "pop" quiz and is caught by the teacher; he brings home a zero on the paper. The parents are indignant and 'lower the boom' on the little fellow. Yet he may have done this on April 15 just after listening to his parents on the 14th plan how to cheat Uncle Sam out of \$500 of taxes due the next day!

A man may have a reputation for opposing immodesty in dress, and yet may secretly be an adulterer.

A child lies to escape punishment for a misdeed and places the blame on someone else. From whom did he learn such? By observing Dad and Mother misrepresent facts in some of their own adult experiences. He may receive a severe whipping for practicing on a small scale that which he sees his parents practice on a large scale. We imagine many children could give extensive testimony on the very subject Jesus taught here.

Now it is wrong to play truant from school, match pennies, cheat on a test, lie about anything, or be in favor of immodest apparel. However, those guilty of playing truant from the Lord, stealing from the company, cheating on income taxes or debts, lying, or overt immorality cannot deal successfully in helping eliminate these other faults. They need eliminating, to be sure! But we must be "beam" removers before we can be "mote" extractors. This is another great Biblical FIRST. It too is a MUST.

What To Want And How To Get It

(Continued from page 3)

1. Psa. 145:19: "He will fulfill the desire of them that fear him." (The desire of those who desire the best. Matt. 5:6)
2. Must not want too much — what you can't get. A spoiled child was unhappy. It wanted the moon and could not get it! Many desire youth again, great riches, etc. and are unhappy. Why? Learn to want what IS FOR YOU. Be reconciled to the facts of life.
3. To get what we want we must also meet the conditions — do what is essential to obtain things desired. If we want knowledge, we must study. If a harvest, sow the seed, etc. If salvation, then obey the gospel (Acts 2:37-38, 41; Mk. 16:15-16; Heb. 5:8-9).
4. If you want to be Christ-like, pay the price (Matt. 16:24; Phil. 3:6-11; v. 13-14;

II Pet. 1:5-11; Lk. 14:26-33). The great things of God cannot be had by mere wishful thinking (Matt. 6:33).

5. We must purpose and decide to follow the right course (Josh. 24:13-15; Heb. 11:24). Give up negative thinking (Dan. 1:8).
6. Concentrate on getting what you want and persevere till you get it (Phil. 3:13-14; II Tim. 4:6-8; Rev. 2:10).

Baptist Minister Baptized

BY MARVIN BRYANT

Stan Neuenschwander, 802 North Main Street, Goshen, Indiana, an ordained American Baptist minister of Goshen, Indiana, was baptized by Marvin Bryant March 12, 1971. His baptism came after many years of spiritually seeking God's most perfect way. Stan Neuenschwander was born and reared as a Mennonite. His loyalty to his nation caused him as a teenager to reject his childhood pacifist training. He then became a part of the Methodist Church, where, due to his unusual knowledge of the Scriptures, he was licensed to preach in 1956. However, he soon became greatly unhappy due to liberalism in this denomination. Continuing his search, he became acquainted with the United Brethren. He was assured by them that he could preach expository evangelistic messages from the Word of God. For a time he was associated with them. His continuing to search the Scriptures led him to troubled times over baptism. Certain Baptist friends convinced him of his need for immersion. Thus, he found his way into the ministry of that denomination. He was ordained in 1960.

His first contact with the church of Christ came from students in a school where he taught in Bluffton, Indiana. He was greatly influenced by their dedication. This caused him to restudy the Bible on baptism and the Lord's supper.

In 1969 he met Becky Barganier of Montgomery, Alabama, who was teaching Home Economics at David Lipscomb College. They met while chaperoning teenagers on an European tour. Their courtship resulted in marriage in the summer of 1970. His study with her led him to give up his active ministry in September, 1970. He then began to attend the little church with her in Goshen, Indiana.

In February, 1971 he read an article in WORLD RADIO NEWS about Marvin Bryant, of Mobile, Alabama, working to reach denominational preachers and leaders. His wife related to him the story of Bro. Bryant's change from the Presbyterian church in 1960. Believing that he could find understanding and help, he immediately wrote to Bro. Bryant. This eventually led to the face to face visit that resulted in the baptism.

Bro. Neuenschwander is a native of Indiana and was born in 1934. He holds both the B.S. Degree and the Specialist Degree in Art from Ball State University in Muncie, Indiana. He also holds the M.A. Degree in History from the same institution. He holds an Educational Media Specialist Degree from Purdue University of LaFayette, Indiana. He has studied theology in Scarritt College, Nashville, Tennessee, and The Huntingdon College Siminary, Huntingdon, Indiana.

He is presently coordinating the Art program for the schools in Goshen, Indiana. He also teaches Audio-Visual and Art History at Goshen College.

Bro. Neuenschwander has placed membership with his wife at the church in Goshen. He is leaving his future in the hands and providence of God. He is willing to continue his teaching profession, or serve the church on a full time basis. Still again, he is willing to continue his teaching profession and serve in any and every way that he can as a Christian servant.

He is a man with tremendous ability and zeal. He will contribute much to the kingdom of God. Brother Marvin Bryant knows the problems of those honest and sincere denominational preachers who are tired of liberalism and denominationalism and are earnestly seeking to learn and find pure primitive Christianity, as it was taught, believed

and obeyed in the days of the apostles in the first century of the present era.

This makes about nine denominational preachers which Brother Bryant has baptized in just a few years. At the urgent request of many brethren who know Brother Bryant, he has committed himself to give full time to searching out and helping good and honest hearts among denominational ministers who are looking for un denominational Christianity and the church of the New Testament. He is prepared and ready to go at any expense and teach such leaders, just as I, Rex Turner, and others helped him to learn the truth and to turn away from Presbyterianism to the truth as it is in the New Testament, and to the church as Christ built it.

WHAT YOU CAN DO

Will you gospel preachers and elders, along with all others who can do so, find and persuade good and honest ministers of denominational churches to contact Brother Bryant, or have him to come and meet with them and help them to see the true light, as it is in Christ Jesus our Lord. The whole matter should be kept in strictest confidence until after the truth has done its work in correcting religious error. Brother Marvin Bryant's address is: MARVIN BRYANT, CHURCH OF CHRIST, Highway 31, P.O. Box 456, SPANISH FORT, ALABAMA, 36527, Phone 205, 626-2222.

"The Cancer Of Covetousness"

DOUGLAS F. PARSONS

Have you heard of the fly that landed on a nice strip of gooey, sweet-smelling fly paper? Quickly surveying the situation and not seeing a challenger in sight, he happily announced, "My fly-paper!" Sinking his nose in the syrupy stuff he dined sumptuously. Then, he blissfully snoozed in an "after-dinner" siesta. Afterward, deciding to leave, he began hopelessly beating his wings against the air. . . and the paper announced, "My fly!"

That's often the way it is with a man and his possessions. Man surveys his accumulations and proudly says, "My possessions!" The possessions knowingly wink at each other and whisper. . . "Our Man!"

Covetousness stands over against life. It is defined as, "inordinately eager to acquire and possess." It reaches after things of earthly existence. Jesus declared, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.)

Jesus used covetousness to describe one being consumed in the pursuit of a desire until it becomes an idol. Many are so busy pursuing "things" they have no interest in the spiritual. If we can solve the problem of covetousness we will have solved the problem of church attendance, evangelism, benevolence, and character!

Covetousness is to the soul what cancer is to the body.

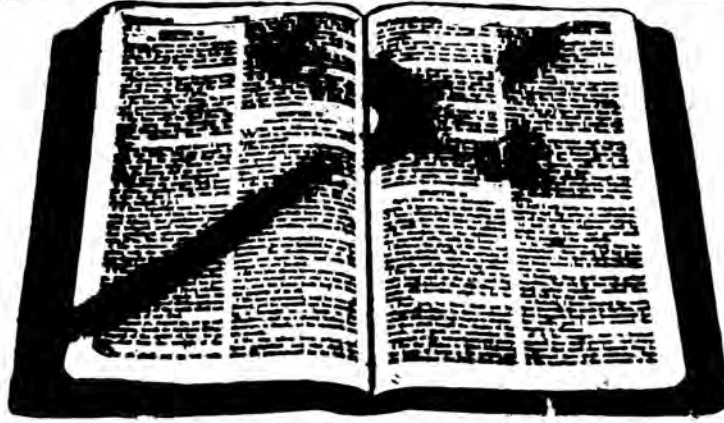
1. In cancer, a tissue starts out to do as it pleases instead of serving the body. Covetousness causes the Christian to do as he pleases.

2. Cancer cells take no orders—they aim to build themselves up, and multiply by taking nourishment from the body they inhabit. The covetous church members refuse to obey Christ, and gain for self is his burning desire.

3. A cancer cell grows and pushes all other cells aside until it destroys life! The Covetous person loses his own soul and inflicts harm to the body of Christ.

Covetousness is an insidious sin. The very ones who deny they are covetous may be the ones most infected. He who is not liberal with what he has deceives himself when he thinks he would be liberal if he had more. No wonder Jesus said: "Take heed, and beware of covetousness." (Luke 12:15.)

WORDS of TRUTH



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

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

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The Menace Of Marijuana

Webster defines menace as "a show of intention to inflict harm: THREAT, someone or something that represents a threat: DANGER." The same word authority defines marijuana as follows, "a wild tobacco, the dried leaves and flowering tops of the pistillate hemp plant that yield cannabin and are sometimes smoked in cigarettes for their intoxicating effect."



ROBERT R. TAYLOR JR.

The writer definitely believes that marijuana constitutes a real danger in our country at the present time. It shall be our purpose in this article to tell why.

In the September issue of THE MINISTER'S MONTHLY (1968), this writer penned an article entitled "Christian Youth: Stand Up For Jesus-(No. 1)." In that article we quoted statistics about drug use from the READER'S DIGEST of November, 1967. At that time it was estimated that five to seven per cent of college students had used milder forms of drugs such as marijuana. That statistic, though small at the time, was alarming to this scribe and mention of this concern was made in that article. But, alas, it was not destined to remain stationary. By the spring of 1969 the percentage had climbed to a frightening twenty-two per cent. An editorial in THE COMMERCIAL APPEAL, Tuesday, February 16, 1971, reveals the findings of a recent Gallup poll on the drug situation in our land. According to its released startling statistics twenty-eight per cent use it at least once a week and FORTY-TWO PER CENT had tried it at least once! In less than four years the mischief of marijuana experimentation has climbed from five per cent to an alarming forty-two per cent. Richard N. Ady, writing on "Solution To The Drug Problem", says, "Dr. Donald H. Louria, President of the New York State Council on Drug Addiction, warned recently that 'within a couple of years every high school in the country will be inundated by heroin.' He also reported that drugs are moving at an alarming rate through elementary and junior high schools.

"Another drug expert predicted that between 40 and 60 per cent of America's students may be on drugs in one or two years. According to the NEW YORK TIMES teen-age death from overdoses of heroin are up 300 per cent. In 1969 there were 800 heroin deaths filed in New York

City alone, and more than 200 of those were between 12 and 19 years of age. A 12 year old boy, Ralph De Jesus, shocked a New York hearing on drug addiction recently by confessing that he had been using drugs for almost a year, and had been 'mainlining' (shooting heroin directly into his veins) for six months. 'I even sold drugs in my school for \$2.00 a bag,' he said, 'I had a lot of customers.'

If such alarming advancements continue and these dire predictions become realities, America stands upon the threshold of producing a future generation of drug addicts on a scale never thought possible only a short time ago. DUE TO THE GROWTH OF THIS PROBLEM, ITS EVIL POTENTIALITIES FOR THE PRESENT AND ITS ULTIMATE DESTRUCTION OF EVERY GOD-GIVEN FACET OF BODILY, MENTAL AND SPIRITUAL HEALTH WE PROPOSE TO WRITE AN OCCASIONAL ARTICLE FOR WORDS OF TRUTH DURING 1971 DEALING IN SOME DETAIL WITH THIS GRIEVOUS SIN IN OUR MIDST. This is the first of such articles from our pen. It deals with marijuana.

IT'S POSSESSION IS ILLEGAL

Though a standing controversy currently exists pertaining to this drug some things can be stated with clarity. Its possession is illegal. This should be sufficient as to why Christian youth should say a flat "no" to the whole mischievous mess of marijuana. The Comprehensive Drug Abuse Prevention and Control Act of 1970 states clearly that possessing or giving away marijuana is a misdemeanor and can bring up to one year's imprisonment and or a \$5,000 maximum fine. For second and third offenses the punishment can extend up to three years and or a maximum fine of \$10,000. For a person 18 or over who sells or distributes marijuana to one under 21 years of age the penalty can be 10 years of imprisonment with as much as a \$30,000 fine also or much stiffer punishment for subsequent offenses. These are Federal laws pertaining to this drug. Many state laws are even more severe. Playing with fire is not nearly as dangerous as fooling around with marijuana. Young people need to know that a great many of their rights are forever forfeited when they break the law, become a permanent part of the police record and have a conviction in their past. Such will persistently follow you to the grave and will plague every step you make in getting there.

IS MARIJUANA DANGEROUS?

Are there dangers involved to one's health? Some say yes, others say no. The writer is strongly of the positive or yes opinion and here is why. When marijuana is smoked it "quickly enters the

bloodstream and within minutes begins to affect the user's mood and thinking... The immediate physical effects on the user while smoking include reddening of the whites of the eyes, increased heart beat, and coughing due to the irritating effect of the smoke on the lungs. Users also report dryness of the mouth and throat. Reports of increased hunger and sleepiness are also common." Psychological effects include a distortion of time, space and an intensifying of sounds or colors. The deceptive illusion that one may be thinking better than he really is, is not unusual. Sometimes the user may passively withdraw, experience uncontrollable laughter or may cry. Use of the drug has caused some "to develop symptoms of panic, a paranoid state or a temporary break with reality".

The April, 1971, issue of READER'S DIGEST contains an excellent article entitled, "Doctor What About Marijuana?" It is an interview with Dr. Walter X. Lehmann, a highly successful pediatrician and specialist in adolescent medicine. He presently directs a rehabilitation foundation called VITAM which has headquarters in Norwalk, Connecticut. Currently he and his staff are treating 120 drug addicts. Over the last five years they have treated more than 2000 drug sufferers who have voluntarily come to them or have been referred to them by courts, police, parents and former addicts in state and out. In answer as to the harm of marijuana he says, "It is difficult to believe that people who say marijuana isn't harmful have ever worked with young people who are using the drug regularly. I am not a research scientist, and I know some of them may disagree with what I say. But I also know what I have seen in treating a couple of thousand youngsters over a five-year period. Marijuana can cause muscular incoordination, distort perception of time and space, impair the memory as well as the ability to make judgments and decisions. Take enough of it and it can induce hallucinations every bit as intense as those of LSD. Marijuana, though not physically addictive, can quickly lead the user to become psychologically dependent on it, and it can induce paranoiac and schizophrenic responses needing emergency psychiatric care."

The use of marijuana affects the user's judgment. He may be deceived into thinking his rational judgments are much better than they really are. In driving the marijuana user may react as erratically as do drunken drivers. "Their reaction time is slow and their judgment is poor in performing complicated tasks - such, for example, as simultaneously flashing on the turn indicator, changing lanes and stopping at a traffic light." Marijuana users are more dangerous at night than

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WORDS of TRUTH

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"Speaking In Tongues" Reply And Review

"Mr. Gus Nichols,
Jasper, Alabama.
Dear Sir:

I listened to your radio program this morning, and there are a few things I would like to say to you. As you will remember you talked on "SPEAKING IN TONGUES", taking your lesson from Acts 2, and, oh' how you do try to make the Bible say what you want it to say; but, . . . "All scripture is given by inspiration of God."



GUS NICHOLS

Now you said "they" in verses 1 and 2 of Acts 2nd chapter meant the "Apostles only". But I think you should go back to chapter 1 and verses 13 and 14; there you find the apostles, the women with Mary and his brethren.

As you read on down in chapter 2, . . . in verse 16, . . . Peter said "This is that which was spoken by the prophet Joel; (17) and it shall come to pass in the last days, saith God, I will pour out 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, (18) and on my servants and on my handmaidens I will pour out, in those days of my Spirit, and they shall prophesy."

Now I understand you and your group love to say, "We speak where the Bible speaks, and are silent where the Bible is silent." . . . Acts 2:1-4 does not say only the apostles were filled with the Holy Ghost.

Now, question: Do you think you know more about Pentecost than Peter did? He said, "This is that"---the prophecy of Joel fulfilled.

Let's read a little in John 14:16-17. 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". . . for he dwelleth with YOU, and SHALL BE IN YOU."

Here Jesus was talking to the apostles, but in verse 12 he 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 my Father."

Mr. Nichols, we see in John 14:17 the comforter is called "The Spirit of truth" by Jesus. Also in verse 26 Jesus tells us "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Go with me to 1 John 2:20. Remember John was writing to his "little children", so he says in verse 20 "But ye have an unction from the Holy

One, and ye know all things." Who has an unction? Apostles Only? Hardly. Now verse 27 "But the anointing which ye have received of him abideth in you, and ye need not that any man should teach you."---Apostles only you are trying to say. . . In 1 Peter 1:11 "Searching what or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the suffering of Christ and the glory that should follow." Compare 2 Pet. 1:21 "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."

Now, Mr. Nichols, we have found by searching the scriptures, that the Holy Ghost is known by more names than just the Holy Ghost, as in 1 Peter 1:11 says "The Spirit of Christ" was in the Prophets. So Romans 8:9 says, "Now if any man have not the SPIRIT OF CHRIST, he is none of his. This is plain enough. You know Paul was inspired with it, also you know he was not speaking to the apostles, but to you and me.

In Gal. 4:6 "And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father"

Mr. Nichols, I have another question. To whom was Paul writing in 1 Cor.? Surely not to the apostles, but to the church at Corinth. So it is scripture and is profitable to you and to me. Now 1 Cor. 6:19 "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Going back now to where we started, in Acts 2:38-39. I know verse 38 is one of your favorite verses, but please read all three. How about that?

J. W. Carlisle
Rt. 2, Box 195
Nauvoo, Ala. 35578

In my reply, I must needs be brief this time for I wanted our readers to see his whole letter, and how denominational preachers neither understand the scriptures in the main, nor the teaching of true gospel preachers. The latter part of his letter is a misrepresentation of what I teach, and some of it a perversion of what the Bible teaches also.

1. Mr. Carlisle, like most other modern holiness people, put up a straw man and knocked the filling out of that, and did not even understand my radio sermon. I presented the fact that the Holy Ghost was given in three different measures in New Testament times. (1) The baptism of the Holy Spirit, which came upon the "Apostles" on Pentecost. (Acts 1:26 with Acts 2:1-4.) And then the only other case where the scripture says there was a baptism of the Spirit was at the house of Cornelius. (Acts 10th and 11th chapters.)

(2) Then there was the secondary measure of the Spirit bestowed by the laying on of the apostles' hands. (See Acts 8:12-18; 2 Tim. 1:5-6; Acts 19:6; Rom. 1:11.) And the apostles could not baptize with the Holy Spirit. (Mat. 3:11; Jn. 1:33-35.) Hence, this was not the measure of the gift of the Spirit called a "Baptism of the Holy Ghost."

(3) Finally, there was the ordinary gift of the Holy Spirit which God gave unto all those who obeyed the gospel, as in Acts 2:38-39; Acts 5:32; Gal. 4:6; 1 Cor. 6:19; 1 Cor. 3:16, and is still for all who obey Acts 2:38, and not for those like Mr. Carlisle who have not obeyed this gospel text. (vs. 38-39.) On this point, our friend misrepresented me in about half of his letter.

FURTHER OBSERVATIONS

1. I do not deny that those who have obeyed Acts 2:38 have the promise of the Spirit as a gift in verses 38 and 39. The main exercise of denominational preachers is the exercise of jumping at conclusions. Our friend's conclusion jumped at was that I teach that we do not have the Holy Spirit at all now. That is not correct. But I DO DENY that the measure of the Spirit given by the laying on of the hands of the apostles is for us, for there are no apostles to bestow such gift now. That measure of the gift of the Spirit was miraculous and enabled some to speak with tongues. (Acts 19:6). Let our friend try to prove that this measure of the Spirit is for people today, if he can. I say now he cannot prove it, and shall be glad to examine his efforts to prove it, and

show how he perverts the scriptures.

(2) In the case of those baptized with the Holy Spirit the purpose was to reveal and confirm the gospel and to give us the New Testament scriptures and the church as an established institution. Such baptism served this purpose and is no longer for men. We are under the great commission, and the baptism it commands is for us, and is a condition of salvation. (Mat. 28:19-20; Mk. 16:15-16.) Holy Baptism has passed away, and there is now one baptism. (Eph. 4:5.) However, the Holy Spirit is still for those who obey Acts 2:38.) But it is neither the baptism of the Spirit, nor the measure given by the laying on of the hands of the apostles. Now, Mr. Carlisle, why did you not try to answer my real radio sermon, instead of misrepresenting me? We teach the doctrine that the Holy Spirit dwells in Christians. What you need to do is to rightly divide the word of truth and cease to teach that there is only one measure of the Spirit, and stop teaching that you have the baptism of the Holy Spirit and all the miraculous powers the inspired apostles and prophets had. Quit scrambling the scriptures. All Christians did not have the miraculous gifts of the Spirit in the days of the apostles. (Rom. 1:11; Acts 8:12-18.) But they did have the gift of the Spirit. (Acts 2:38-39; 1 Cor. 3:16-17; 1 Cor. 6:19; Gal. 4:6.)

Next week I hope to show in detail how you have misrepresented some of the scriptures you used.

Promoting Love and Peace

EDWIN FRYE

There is one realm of "The whole counsel of God" which has been sadly neglected in some churches claiming to be of the Lord, and which has marred their claim to follow New Testament pattern. I have reference to the proper discipline of the disorderly members of the congregation, as taught in the Bible. There are many reasons for this sad situation among us. One is a lack of thorough study of the subject of church discipline. Another reason is that some just do not have enough love for Christ and the souls of the brethren to take a stand for having a well-behaved church, one composed of faithful members. It takes much study and a willingness to pay the cost to discipline the church, just as it does in having a well-behaved and orderly family of children. There are far too many whose actions are based upon suppositions, surmisings, and a total disregard for what the scriptures plainly teach on the subject of discipline in the church. Man's ignorance of Bible teaching on the subject makes God's word of none effect, and prevents His last steps from be taken in saving and restoring lost souls in the church.

One of the fears most commonly controlling many is the fear that church discipline, unless it be for those awful sins like murder, armed robbery, adultery, and the like, will disturb or destroy the peace and unity of the church. Actually, proper discipline promotes unity and peace in the church. At least, that is what God intended it should accomplish, and if it fails, it is not fault of the word and will of God. Following is an article written by Lester Allen of Adrian, Michigan, which testifies to this very truth.

"Due to a continual, active discipline program WE ARE not bothered with gossips, slanderers and destroyers here, as so many congregations are. And that "AIN'T" all, WE WON'T BE BOTHERED BY THEM, at least, not for long.

Peace!! Most congregations have no idea what that is. If they knew the love, peace, joy and happiness God's discipline brings into a congregation they would begin practicing it now. I am sorry for those who ask: 'Are you still having troubles and withdrawing from people at Adrian?' They are either ignorant of God's word, or else have no confidence in it. True love will administer discipline. A church having not enough love to practice church discipline is the one with troubles, just as in a family, or a city or nation. Many preachers and elders measure the spiritual strength of the church by the attendance record, plus the contributions. Their faith is in that which they can see, rather than in God's word.

Any lack of growth in Adrian is certainly not

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Bible Archaeology No.3

Dr. Merrill F. Unger has well said, "The fascination of biblical archaeology for the student interested in expanding the scientific aspects of the study of the Bible is immense. No other realm of research has offered more thrilling rewards or afforded greater promise of continued progress." (ARCHAEOLOGY AND THE NEW TESTAMENT, p. 13) As we have earlier emphasized, more than



WAYNE JACKSON

once we have stood in delightful awe as the ancient records so remarkably confirmed the historical accuracy of the Bible. Consider some examples.

While Abraham sojourned in Egypt (Gen. 12), the Scriptures record that Pharaoh presented the patriarch with "carnels" among other animals. Now some have claimed that camels were utterly unknown in Egypt at this time. In fact, liberal scholar R. H. Pfeiffer declares that the Genesis reference is an obvious error. However, archaeologist Joseph Free contends there is much evidence that the camel was in Egypt long before Abraham. In 1935 the skull of a camel was found in an oasis southwest of Cairo, dating 2000-1400 B.C. A camels-hair rope dating 2500 B.C. and three pottery camel heads dating 3000 B.C. have also been discovered. (Howard Vos, GENESIS AND ARCHAEOLOGY, p.p. 65, 66) So it appears that Moses was correct and Pfeiffer was incorrect regarding this incident!

In Genesis 40, Moses records the dream of Pharaoh's butler which depicted the butler pressing ripe grapes into the King's cup. Were grapes cultivated in Egypt? Herodotus, known as the "Father of Ancient History," says they were not. (ii., 77) Plutarch, another Greek historian agreed, asserting that wine was not drunk in Egypt until the time of Psammethichus. (De Isid. et Osir. P6.) Once again it is a question of who is right, the divine writer or the secular writer? George Rawlinson, Professor of Ancient History, Oxford, announced, "It is now certain, from the monuments, that the cultivation of the grape, the art of making wine, and the practice of drinking it, were well known in Egypt at least from the time of the Pyramids." (HISTORICAL ILLUSTRATIONS OF THE OLD TESTAMENT, p. 52) In his exciting book, DEAD MEN TELL TALES, Harry Rimmer shows a print of an Egyptian mural depicting a wine orgy. In one corner is an intoxicated lady vomiting into a bowl held by a slave. (p. 32) Again the sacred narrative is vindicated and the critics are wrong!

In the Bible we are told that the children of Israel (during the bondage period) were employed as slaves in building the "store-cities" of Pithom and Raamses. These granaries were constructed of brick manufactured from clay and straw. When Moses began to make demands upon the Pharaoh, the king withheld the straw. Striking archaeological confirmation has been unearthed. Concerning excavations at Pithom and Raamses, well-known expert, Dr. James Kelso writes, "The first was a military depot on the Sinai frontier. It has been excavated and found to contain underground silos for the storage of grain for the army. The bricks found in some of these pits fit exactly the Biblical description - some made with straw, some with stubble, and some without any vegetable matter (Exodus 1:14; 5:6-21)." (ARCHAEOLOGY AND OUR O. T. CONTEMPORARIES, p. 32) How very amazing!

Every Bible student is familiar with the plagues inflicted upon Egypt, commencing with the waters being turned into blood and ending with the death of the first-born. Interestingly, an Egyptian papyrus written by one Ipuwer has been found, which declared of a certain catastrophe: "Plague is throughout the land. Blood is everywhere." (See Ex. 7:20) And again in another place: "Trees are

destroyed;" "No fruits, no herbs are found;" "Grain has perished on every side;" "That has perished which yesterday was seen. The land is left to its weariness like the cutting of flax." (See Ex. 9:29.) In addition, "A shrine of black granite found at El-Arish on the border of Egypt and Palestine bears a long inscription in hieroglyphics. It reads: 'The land was in great affliction. Evil fell on this earth . . . There was a great upheaval in the residence . . . Nobody could leave the palace during nine days, and during these nine days of upheaval there was such a tempest that neither men nor gods could see the faces of those beside them.'" (Cf. Ex. 10:22) These preceding quotations are from Immanuel Velikovsky's book, WORLDS IN COLLISION, pp. 49, 52, 59. In the same connection, the Roman historian Tacitus (Hist. v. 3.) affirmed that most writers agree that a great plague broke out in Egypt and the king was forced to purge the land of certain "afflicted persons, who were a race hateful to the gods." The narrative suggests that they were led forth into a desert and left. (Rawlinson, OP. CIT., p. 66.) Though this account is surely perverted, it does nevertheless lend corroboration to the historicity of the biblical account. We can only say, the historical reliability of the Bible is amazing!

The Search For Happiness

HOYT BAILEY

Man was made to be happy. If every human being were told to ask for his supreme wish in life, the majority would ask for happiness. Every normal human being is really on a perpetual search for happiness. We are all striving to better our condition in life, to make life a little more livable.

And yet while the entire human race has been hunting for happiness from the dawn of history, how few have ever found it or have much of an idea what it is! That they have not found happiness where they expected to find it has been the experience of those who were searching for it. Happiness is not gained that way. It is the product of a deed and not to be found by hunting, as sportsmen hunt for wild animals.

Real happiness is so simple that most people do not recognize it. It is derived from the simplest, the quietest, the most unpretentious things in the world. Happiness does not abide with low ideals, with selfishness, idleness, and discord. It is a friend of harmony, of truth, of beauty, of affection, of simplicity.

He who seeks happiness selfishly will never taste the blissful satisfaction which comes from the unqualified approval of an act. Happiness always eludes the selfish seeker. Selfishness and happiness cannot live together. No person has ever found happiness by selfish seeking, for selfishness is not an ingredient in any of the enduring satisfactions of life. No man can be satisfied with a selfish act, for it violates the very law of his being. We inwardly despise ourselves for every selfish act.

The habit of learning to appreciate to the utmost every situation in life adds wonderfully to the sum total of one's happiness. But many people are incapable of real happiness because they never learn to appreciate anything except that which appeals to their own comfort, pleasure, or appetite.

People who are always thinking of themselves, who are always trying to find something which will make them happy, some indulgence which will gratify their selfish cravings, are always disappointed seekers. "Happiness was born a twin, and only he who seeks another's good, another's welfare, another's happiness, can find his own."

If a man coins his ability, his opportunities, into dollars, and neglects the cultivation of the only faculties which are capable of appreciating the highest happiness during all the years he is accumulating wealth, he cannot effectively revive the happy making brain cells. If you have not kept alive your ability to appreciate the beautiful, the good, and the true, you will be surprised to find that it has left you. Many men purchase the means of enjoyment at the cost of the power to enjoy.

No man can be happy when he despises his own acts, when he has any consciousness of wrong,

whether of motive or act. He cannot be happy when he harbors thoughts of revenge, jealousy, envy, or hatred. He must have a clean heart, and a clean conscience, or no amount of money or excitement can make him truly happy. With the memory of having done right men have been known to be happy amid the most adverse circumstances. Without the memory of right doing, men have been known to be most miserable with every worldly want supplied.

Real happiness does not come from eating, drinking, seeing, or hearing. It does not come from the gratification of desires or of possession. Real happiness is born of noble endeavor, a useful life. Happiness is extracted a little here, a little there, from a kind word, a noble deed, a generous act, a helpful assistance. We get a little bit of it from every right thought, from every kind word or deed, and it cannot be found anywhere else.

Remember, Mr. Happiness-Chaser, that wherever you go for happiness, you will only find what you take with you. Your ability to appreciate and enjoy will mark the bounds of your happiness. "We shall find nothing in the world which we do not find in ourselves." Happiness comes from a vigorous self-expression of the highest thing of which we are capable.

The Bible emphasizes the fact that the kingdom of heaven is within man, yet, in all times, the great majority of people have been hunting for the kingdom of heaven that is without, not within themselves at all. They spend their lives trying to gain this kingdom in material things—in money, in houses, and lands, in food, and drink, and clothes, in having "a good time." Everywhere we see people crowding, jamming the strong, crushing the weak, all trying to get something away from somebody else, which they think would add to their happiness if they could only get hold of it.

The trouble with us is that we try to find happiness where it does not exist, in transient, impermanent things; we try to find it in the gratification of desire; we seek it in animal pleasure. Happiness lives in giving, in doing, not in getting, in grasping. Piling things around you, no matter how high, can never make you happy. What the man is, not what he has, makes him happy or miserable.

The human heart is always hungry. Unhappiness is the hunger to get; happiness is the hunger to give. Happiness is a reward for worthy services to others, for heroic endeavor in trying to do our part in the world, to perform our duty. There must be the desire to be helpful, to make the world a better place to live in, because of our efforts. Little kindnesses, pleasant words, little helps by the way, trifling courtesies, little encouragements, duties faithfully done, selfish service, work that we enjoy, friendships, love and affection—all these are simple things, yet this, perhaps, is as near as we can come to finding and capturing illusive Happiness.

A Subtle Rationalization

BOB MIZE

Some moderns have proclaimed the "irrelevancy" of the Bible and we've met them with vocal and nearly violent rejoinders which specifically point out our implicit faith in the all-sufficiency of the Bible. Fine. And some have dubbed their religious organizations as "non-evangelical" and we have pointed out the absurdity of such by reaffirming that the gospel is God's power to save and thus we are INHERENTLY "evangelical." Great. But I wonder if our actions do not speak louder than our words. God bless those stalwarts who have publicly announced their intentions to stay with the Bible as our guide and preach it for the salvation of souls. But it seems that there are others (maybe the "silent majority") who are acting like the gospel will not save any more.

On more than one occasion lately, I have heard sentiments like this: "We can't really reach people with the gospel in our age and in this country." Or, "There is such a void of standards today that people will neither agree nor disagree with you when you discuss the Bible with them." Or, "We

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The Menace Of Marijuana

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in day.

Though some deny that marijuana users go on to more serious drugs, there was a 1969 study made which showed that 80 per cent of narcotic addicts had previously used marijuana. Dr. Lehmann says, "of nearly a thousand youngsters hooked on hard drugs with whom I have worked, all but one started with marijuana. The marijuana user is placed in the drug scene where stronger drugs are available and where encouragement is persistently proffered to try something stronger. Researchers point that a person predisposed to abuse a milder drug might do the same toward stronger drugs. Many young people are currently experimenting with multiple drugs, marijuana being one of them. Marijuana may become the opened door for participation in other stronger drugs and it is naive for any person to deny this possibility.

Some seek to justify marijuana's use by saying it is no worse than alcoholic consumption. What an argument for justification! That is about like arguing over whether it is better to be bitten by a mad dog or a deadly rattlesnake! Why choose either one if they can both be avoided and both marijuana and alcoholic beverages can be avoided? Both are dangerous. The National Academy of Sciences in 1968 stated, "Marijuana is a dangerous drug and as such is a public health concern."

During January of this year Al Capp stated in Nashville, Tennessee, "When Margaret Mead told you that marijuana in itself is harmless, she was telling you the truth. When Al Capp tells you that jumping off the top of the Empire State Building in itself is harmless, he's telling you the truth. It's where they both end that hurts."

Wise youth will unequivocally declare a resounding refusal to all connection with the infamous drug traffic. "Keep off the grass" (a slang term for marijuana) is sage counsel. Paul's sacred admonition to "Abstain from all appearance of evil" will keep Christian youth from any and all connection with the whole nefarious world of drugs or dope (I Thess. 5:22). Truly marijuana is a real menace. (Much helpful information for this article has come from pamphlets released by the U. S. Department of Health, Education and Welfare, Rubel Shelly's bulletin article "Keep Off The Grass", READER'S DIGEST and David Lipscomb College's newspaper, "Babbler".)

Promoting Love And Peace

(Continued from page 2)

due to our practicing God's discipline. It can only be attributed to our sins, not to our obedience. However, we are growing so well, and shall continue to do so. Thank you for your willingness to obey God. We are not perfect within ourselves, but by God's grace we are kept as though perfect in ourselves, and all because we follow God's word."

The Holmes church has also practiced church discipline now for about six years, and in that time has withdrawn from about 30 members. We, too, can say we are not bothered by gossipers, slanderers and destroyers here. We have a harmonious joy and joyous fellowship that is a joy to share. There is a genuine concern among brethren for each other—in a physical as well as spiritual sense. The security and joy of such peace is priceless. One part of the cost is, however, that of withdrawing of fellowship FROM ANY PRACTICE OF SIN which a brother or sister will not turn from and correct. Yes, withdrawal after he has been lovingly taught, helped, encouraged, reproved, rebuked, and finally warned.

Space permits just two observations to be made here. FIRST, we know we have not yet attained

unto God's standard in discipline, for there are still some on our church roll who need to repent, or be withdrawn from by the church. The CHURCH, not just the elders, must see to this very soon, for souls are in jeopardy. SECOND, the church can look forward to spectacular growth and strength here at Holmes, just as is experienced at Adrian church. Purifying the church is essential to the growth and strength of the church, but then in the realm of numbers, it will be God that gives the increase. We must meet the challenging mission of the church, and let God look after the additions and growth in numbers. We must plant the living word, the seed of the kingdom, in the hearts of all those about us. There are over 600,000 of such souls in Delaware County. Let us strictly obey the will of Christ, and fellowship only faithful Christians. If we tolerate any wilful and publicly known sin in the camp, God will defeat us in our battle for truth and righteousness. (Deut. 1.) Let us continue to whole heartedly exercise and administer discipline in the church. Let us keep the old leaven purged out that we may be a new lump. (I Cor. 5.) Let us deliver any and all wicked persons in our membership unto Satan for the destruction of the flesh, and that the spirit may be saved in the day of the Lord Jesus, as Paul, by the Holy Spirit, plainly commands us to do. (I Cor. 5.) Let us keep no company with wilful sinners in the church, as commanded. (I Cor. 5.) Let us "Put away from among" ourselves all wicked persons (I Cor. 5.) Let us from the heart obey the command to, Withdraw yourselves from every brother that walketh disorderly, and not after the commands of God." (2 Thess. 3:6-15.) Let us do all this in humble, Christian love, and remember to do so in the spirit of meekness, considering ourselves, lest we also be tempted. (Gal. 6:1; Jas. 5:19-20.) The blood of the lost in the church will be upon us if we do not teach, warn, exhort and discipline them in order that their spirits may be saved in the day of Christ. (I Cor. 5.) And let us pray and work for a clean church, the kind which will be presented to Christ at the end of the way. (Eph. 5:25-27.)—(Adapted from Church Bulletin.)

A Subtle Rationalization

(Continued from page 3)

must remember that we are living in different times than did Paul. There weren't denominations then and that's why the church grew so much." Or, "Why have a gospel meeting (or send out tracts, Bible correspondence courses, etc.) when people aren't interested anyway?"

Brethren, we can rationalize ourselves out of a job! Why are we here? Our job is preaching the gospel because it is the ONLY means ordained of God for saving souls from death. But with this kind of reasoning — that the lost cannot be reached — we are arguing from that conclusion back to the real premise like this: (1) The lost can't be reached in our present day society. (2) Therefore, the gospel has lost its power (implied). (3) And again, therefore we have nothing to do but wait for the Lord to come back (implied). Is it not time for us to really examine some CONCEPTS? We have a subtle erosion taking place.

BEGINNING WITH GOD

Sometimes it is difficult for me to bite my tongue hard enough to keep back a sharp reply. When people ask me about the conquest of Canaan (apparent cruelty of God) in such a way as to impugn God's nature and motives, I am tempted to reply, "You really believe that God is cruel and unjust, a respecter of persons, don't you?" The same is my temptation when some of the above comments about evangelism are made. I want to reply: "You really believe that God is so impotent as to give us a saving message that is limited to a certain type people in a certain time-span, don't you?" Or, "Do you realize you are reflecting upon the intelligence of God?" Or, "You really believe that Jesus gave us a commission that is in fact impossible, don't you?"

The point is, when we really BEGIN WITH GOD, we don't have to make such careless statements. We can reason thus: "I believe with all of my heart that God is just; therefore, there must be an answer for the APPARENT cruelties in the book of Joshua." Or, "I have implicit faith in GOD'S POWER to give a saving message for all times. Therefore, there must be a human reason that we are not reaching the lost.

THE GOSPEL IN THE PRESENT AGE

It is true that God so planned His redemptive work as to send Jesus "in the fullness of time" (Gal. 4:4). God is mindful of history and society, governments and ages. It is also true that we are now living in a very secular and materialistic age that doesn't seem to be much interested (as a whole) in the gospel. But let's have the whole picture before drawing any rash conclusions. Are we really living in a more carnal age than did the Ninevites? They repented. Are we in a society any tougher to penetrate than was the Roman world? Yet the gospel permeated that empire. And, too, we must realize that the WHOLE world never has applauded the idea of God. It took time and effort and then it was still relatively few saved, many lost. It is with conviction that I present these statements:

(1) The Bible pictures every kind of society, in principle, that can be found in the world of the 20th century.

(2) The Bible pictures every possible kind of response to the gospel that is found in any given situation today.

If these statements be true, we must label some of our concepts as definitely erroneous. The Bible IS relevant and we must SHOW the lost that it is. We will not find a new mind to receive the gospel; man has not changed, basically. We will not have a response any different than those long ago. Our job is to find the heart that is craving, and there are many. The gospel CAN reach the lost today!

COULD WE BE RATIONALIZING?

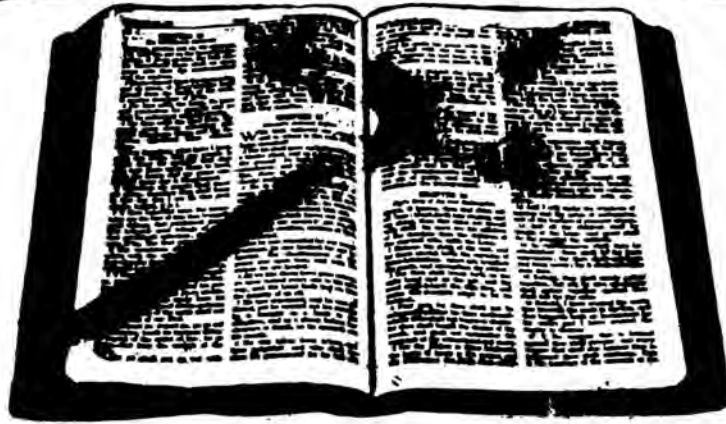
This psychological term means "to attribute one's actions to rational and creditable motives, without adequate analysis of the true motives." What we need is more analysis of what we are saying and make certain that we avoid rationalizing! Especially, must we take great precautions not to make statements that impugn God or manifest a very grave lack of faith in Him.

So now, our conclusion. If it is NOT true that the gospel is unable to reach hearts today in this country, then what is true? Plainly and simply, we are not exerting the effort! Those that make such rationalizations are usually the least active in TRYING to reach the lost. Mark that down and observe. Those that are crying that gospel meetings, distribution of tracts, newspaper ads, correspondence courses, and radio programs will not work are those who are not involved in such, who have not given it a chance.

Methods, of course, are matters of judgment. It should not be our main concern to place one method dogmatically before another, but rather our concern must be to PREACH, one way or the other. The gospel meeting should not be defended as a method if in fact it is not working. But brethren, let's try it first. Then, if it is not feasible in a certain area, (after judicious evaluation by the church leaders) then it should be dropped. But the work of preaching CANNOT be dropped. There should be some method to replace it. Let us not rationalize ourselves into mere "worship societies" and housekeepers for the Lord. If we are not here to save souls then we should close the doors and sell the property.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).

WORDS of TRUTH



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

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

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A Look At The Bible

The Bible is an old Book. Segments of the Old Testament were written about fifteen centuries prior to the birth of the Babe of Bethlehem. The last book of the New Testament was penned by the beloved John about 96 A. D. Yet the Bible is the most up-to-date volume that has ever been written. In fact it is still far ahead of us. We are still trying to catch up with it both in understand-



ROBERT R. TAYLOR JR.

ing and practice. If doubtful of this affirmation, name the living man today or group of men who have mastered the Bible. Name the generation that has succeeded in practicing the Sermon on the Mount. The time will never come when the Bible will be out of date. It came from man's Maker and is perfectly designed for the creature as the Almighty made him. Brother N. B. Hardeman used to preach a sermon in which he would asked the question, "Is the gospel as God gave it adapted to man as God made him?" In masterful fashion the princely Hardeman offered conclusive proof for supplying an affirmative answer to this vital query. Some books are timely the year or decade of their appearance but soon become obsolete and totally fade from human interest or current relevance. Not so with God's Book and its precious unfolding of the marvelous scheme of human redemption. It will never fade. It will never cease to be relevant. We have heaven's sure promise to this effect. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35.) Simon Peter wrote, "But the word of the Lord endureth for ever" (I Pet. 1:25.) Nearly three thousand years ago the sweet singer of Israel wrote that God's "truth endureth to all generations" (Psalm 100:5.)

GOD'S DIVINE LIBRARY

The Bible serves as a complete divine library. It is a large Book in which are found sixty-six smaller books. Any one of these sixty-six books is worth far more to humanity than all humanly produced books combined together. In fact man made books pale into complete insignificance when made comparable to God's Sacred Book. God's Book is as high above man's books as the majestic heavens soar above this lowly earth upon which we dwell.

The Bible can easily be divided into the Old Testament and the New Testament. These are its two great divisions. Thirty-nine books compose the Old Testament and twenty-seven books compose the New Testament. Jehovah employed some thirty-two men to write the Old Testament. Moses wrote the first five books. These are sometimes called the Pentateuch. Malachi brought the Old Testament to a close some eleven hundred years later.

The New Testament was penned by about eight men who wrote it all in the comparatively short period of about forty-four years. Most of the New Testament books were penned during the decades of the fifties and sixties of the first century. Thus God employed some forty men over a period of nearly sixteen centuries in writing his will for lost humanity.

THE REVELATION OF GOD'S WILL

The Bible is the revelation of God's will for man. It is altogether reasonable that God's great love and care for his creation should prompt him to speak to man. This he has done in his book of love and truth. In this Book Jehovah did not address himself to angels but to men. He did not employ angels to write his will but guided men to do it. The Bible is written with man's understanding in mind. God's Word is not a dead letter as some religious leaders have contended. These same men would become deeply offended if someone had said such about their words and yet they will blaspheme God's Word by saying it is a dead letter. Instead it is alive, powerful and fully able to accomplish that for which he sent it. Paul wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16-17.) The sacred penman of Hebrews said, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). In John 6:63 Jesus declared that "the words that I speak unto you, they are spirit, and they are life." Isaiah powerfully portrayed what the word could accomplish when he wrote, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11.)

It is not true that one can prove anything he wants to prove by the Bible. Would you like for

someone to say that about your word? Then never blaspheme God's Word with such an unfounded assertion. Only truth can be proved by the Bible when the Grand Old Book is rightly and properly handled.

This revelation of God's will tells man of his divine origin, informs him of his real purpose on earth and describes in detail the two destinies toward which all are headed.

THE NEED FOR RIGHT DIVISION

The Bible must be properly divided. Paul told the youthful Timothy, "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.) There are a number of ways this can be done a few of which we now present in some detail. The first five books of the Old Testament, Genesis through Deuteronomy, tell about the law of Moses. The next twelve books, Joshua through Esther, deal with Israelite history for a full thousand years. The next five books, Job through Song of Solomon, are poetical in purpose and thus form the religious poetry of the Old Testament. The next five books, Isaiah through Ezekiel, are major prophets. The final twelve, Hosea through Malachi, are minor prophets. This distinction is prompted by the fact that the major prophets wrote longer books than did minor prophets. The terms major and minor have nothing to do with the importance of the prophetic messages or the spiritual stature of the prophetic messengers.

The New Testament easily falls into four major divisions. The books of Matthew, Mark, Luke and John tell of our Lord's life on earth. They were written to produce faith in the deity of Jesus (John 20:30-31.) Acts tells of the establishment of the church and what people must do to be saved. The sacred history of the early church for about twenty-five years is given by Luke, the beloved physician. The twenty-one epistles from Romans through Jude provide perfect instructions on how saints should worship God, work for his Son, watch and wait for his second coming. The book of Revelation (now at the end) encourages Christians to remain faithful to the Lord regardless of persecutions or tribulations. This book eloquently teaches that truth will ultimately triumph and error will be put down. The last book of the New Testament is the one prophetic book of the New Testament.

Another manner of rightly dividing the Bible deals with making the proper distinction between the two major covenants of Inspiration. Many preachers today do not know whether we are living under the law of Moses or the law of Christ.

(Continued On Page 4)

WORDS of TRUTH

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How To Build A Happy Home

1. Build it upon acceptance of the fact that Jesus is the Christ, the Son of the Living God, and upon his beautiful and dutiful life as an inspiring example. Perform all work and all duties as though they were done for Jesus in person, and not as though done unto men. (1 Cor. 3:11-17; Eph. 6:1-10; Mat. 25:31-46.)

2. Build into your home the stone of marriage-harmony. Two cannot walk together except they be agreed. (Amos 3:3.) Let each live in harmony with the will and word of God and then both will have much in common--common affection--a common interest--a common investment--a common sense.

3. Build into the framework of your joy-house the stone of purpose and design. You cannot just by chance and accident build a happy home. "Every house was built by some man, but he that built all things is god" (Heb. 3:4.) You must have a blueprint in mind and build according to it. This should be the word of God (Heb. 8:5.)

4. You should build into this great house the stone of kindness. A happy home cannot be built without it. The uncontrolled tongue has destroyed more homes than fire, tornadoes and earthquakes combined. The greatest law governing the home is "The Law of kindness". (Prov. 31:10-30.) If you would build a home which cannot be destroyed, put in the stone of kindness.

5. And be sure to use the stone of the "golden rule". (Mat. 7:12.) Treat your wife, or your husband, as you would wish to be treated if you were she, or he. This stone has no place in a great many homes. The husband should remember that his wife is his partner in business, and not his property. And he should follow no habits which would not be fitting for the wife also, and the parents should be good examples of what the children should be. (Ezek. 16:44; Gen. 18:19.)

6. Build into your love-house the stone of genuine affection. Love is the greatest thing in the world. (1 Cor. 13:13.) It makes burdens light, and pathways bright. It makes the poor to be rich, and the rich to be humble and lovely. Love makes the home a lovely and courteous place to live. Each will then have high regard for the feelings of all others. Love will suffer long and be kind, and gentle. (1 Cor. 13:1-7.) Love makes the home to be a place of courtesy. (1 Pet. 3:8-11.) A home built of love is a heavenly place on earth.

7. Build into the structure of your home the stone of simple, scriptural and sincere worship. "Families which pray together, stay together."



GUS NICHOLS

Cornelius feared God with all his house" and "prayed to God always". (Acts 10:1-3,22.) Noah and his house, were a righteous and godly family. (Gen. 7:1; Heb. 11:7.) A Christian home is the soil capable of producing great men and women. (Gen. 18:19.) Joshua said, "As for me and my house, we will serve the Lord." (Josh. 24:15.) "Take time to be holy" in the home. Instill faith in each others hearts and obedience in the life.

8. Build into your real home the stone of forgiveness. The idea that all members of a family will be sinlessly perfect is a fairy castle in the air, and is not real. The rugged duties and responsibilities either make or break the members of a family. Sooner, or later, imperfections will become obvious, and faults and mistakes will begin to show up, even in companions in marriage, in parents and children. But let there be a humble and positive confession immediately. "I am sorry". "And I hope to do better than that as I grow more like Jesus." "I hope you will be able to forgive and forget." Without this spirit in the home there will be bitterness and nagging, instead of an effort to help each other to overcome errors and imperfections (Eph. 4:32.)

9. Let the Bible-Stone of study and teaching be built into your joy building called the home. Parents must teach their children and read to them from God's word daily. (Deut. 6:5-9; 11:18--.) Without faith, which comes from God's word, the home is sure to be wrecked, sooner or later. The devil entered into the first home in the world and wrecked it, and he is out to wreck all homes. (Gen. 2:17-to 3:25.)

10. Put in the stone of praise and appreciation. Why wait until mother, father, brother or sister is dead to appreciate and love? Why not make the home a little heaven on earth. Jean Austin used to sing about the home as "My blue heaven". Why not make it a happy place? There is where we should learn to enjoy work, and play, and the realities of life. There is where we should learn to enjoy life as it is at its best, and fortify the cares and worries of the world. Cares, anxieties and fears have no place in faith when it is as strong as it could be. Sound, solid peace and joy can be had in the home, and it pays to have them in a liberal measure.

11. Don't forget to put into your joy-house the stone of wisdom and common sense. We should have sense enough to know that no amount of fretting and fuming, fussing and quarreling can settle any problem, or make any one happy. There are usually two sides to most of our problems: A good side and a bad side. All who concentrate on the good are happy, and those who spend their lives staring at the evil side of things are inevitably miserable. Their sense of values is distorted, and they major in minors and minor in majors.

12. And you must build into your love-castle the block or stone of "Love For Work". Life can't be all leisure and play; so, we must learn to love to work, and teach it to our children. For eight years I kept on my desk a beautiful card about 12 inches square with the motto in large print, "I WILL LOVE TO DO MY WORK EACH DAY". I was a young preacher then, but it was not long until that motto began to become a part of me, and until this day I can say "I LOVE TO DO MY WORK EACH DAY". Of course, I enjoy other things, too, but my work is not a "Kill Joy"! There is something sadly wrong with a member of a Christian family who gets angry and fretted at the thought of work. God made us to work, and did not plan for life to be all play and rest. (Eph. 4:20-28; 2 Thess. 3:1-15.) And normal people will live longer wearing out, than they will rusting out on the shelf. A good and happy home must be built of work as well as play. The best of us enjoy all of it.

13. In the framework of happy homes you will find the stone of cooperation. As all the literal stones in a fine building are builded together, and each one does its part to make the whole efficient and lovely, so cooperation and blending of all virtues and values must be had in order to produce and maintain a lovely Christian home. Each member of the family must do his, or her part or duty, and make his own contribution to the sum of morality and spirituality, joy and gladness

characteristic of a good and lovely home. And these stones cannot be bought with money, and neither are money and wealth a substitute for them. Yet, they are dearly bought, obtained by persistent planning, purpose and prayer, wisdom and work. There is no market to which we may go and purchase what it takes to make a happy home. These virtues and stones of character are grown and developed in us, and are not externals brought in. They grow more rapidly in the medium poor than in those materially rich.

Now, what kind of a home is yours? Do you appreciate and love it? Are you happy? Is your attitude right and scriptural? Is your home well overseen and directed? Does it furnish proper examples of aspiration and inspiration? Is it built of good material? It can be no better than the material you furnish.

The Joys And The Art Of Living

HOYT BAILEY

In our present system of education we are taught nearly everything except the very thing that we ought to know most about the art of living. We never learn the business of real living. We become specialists in our profession or our business, but in right living, which makes or mars the happiness of life, we never become experts. We know next to nothing about the human machine, which holds the secret of all our success and happiness.

The human machine is the only medium by which the soul and the mind connect with the material world, and this mechanism should be kept in superbest condition, for whatever mars it, mars the soul's expression. Many a college graduate cannot locate or describe the vital organs upon which his life and welfare depend. He may know a lot about dead languages which he will never use; he may know much about the earth, history, politics, philosophy, and sociology, but about the human mechanism he has been taught practically nothing.

The art of living is more important to man than anything else, and yet he goes through life using the human machine, ignorant of its construction. We did not want to pain those we love, to be irritable, fretful; we did not want to destroy the peace of our home by our nervous, touchy, irritable, nasty moods. The human machine was out of order; the brain cells and the nerve cells were poisoned by fatigue, by the broken-down cells, the debris from the previous day's run.

The sensitive nervous mechanism expressed discord, when it was made to express harmony, simply because it was not running smoothly, was not properly adjusted; it often balked when it had not been properly refreshed by a good night's sleep. Worry, anxiety, overeating, too many stimulants, dissipation, the violating in some way of nature's laws, was responsible for all this. We had no idea of reviling, criticising, chastising, abusing our friends, or treating with contempt the people with whom we transact business, but the human machine was upset through lack of proper management, of systematic regular care.

One of the most humiliating things about a hot temper is that when a man has lost self-control, he makes an awful spectacle of himself. When he has lost command of his brain, he reveals the brute in him which ordinarily he tries to hide from his fellows--all his vicious traits, his mean, contemptible, nasty disposition--the side of himself which he would give anything in the world to conceal from his dearest friends, everything is brought out to the light and to the censure of those whose esteem he covets.

Did you ever consider that there are some people in whose presence you never would think of losing self-control, no matter what the provocation? Almost every man knows some woman, or has some friend, before whom nothing in the world could move him beyond his self-control. This proves that we can control ourselves to an infinitely greater extent than we seem to think.

Much of the friction in life is caused by the tone
(Continued on Page 4)

Atheism And Its Causes

Incredibly, it has been claimed by some that religious faith is the result of mental or emotional instability. One of the foremost advocates of this view was Sigmund Freud, who wrote:

"Now when the child grows up and finds that he is destined to remain a child forever, and that he can never do without protection against unknown and mighty powers, he invests these with the traits of the father-figure; he creates for himself the gods, of whom he is afraid, whom he seeks to propitiate, and to whom he nevertheless entrusts the task of protecting him. Thus the longing-for-the-father explanation is identical with the other, the need for protection against the consequence of human weakness . . ." (Sigmund Freud, *The Future of an Illusion*, pp. 39, 40)

If this is true, according to a recent Gallup poll, more than 97% of America is mentally unstable! Dr. Ignace Lepp, however, has gathered an impressive array of evidence which he affirms refutes the "Freudian first principle which considers unbelief as the only normal state for a psychically sane person and sees in all religious faith the fruit of a neurotic sublimation." He continues, "It is experimentally established that, at least in some cases, religion is a part of the normal pattern, and its repression gives rise to neurosis" (Ignace Lepp, *Atheism in our Time*, p. 35).

Numerous scholars would agree that belief in some superior power is normal and conversely unbelief is abnormal. "To believe in the existence of God is therefore the normal and natural thing to do, and agnosticism and atheism are the abnormal and unnatural positions" (Henry C. Thissen, *Lectures in Systematic Theology*, p. 64). The universal tendency toward some religious sentiment tends to verify this. Ostow and Scharfstein declare: "Believing is almost as necessary to humans as eating. What is believed is of course not necessarily useful, any more than what is eaten is always nourishing. But belief is essential to the efficient functioning of a human organism . . ." (Mortimer Ostow and Ben-Ami Scharfstein in *Readings in the Psychology of Religion*, Orlo Strunk Jr., Editor, pp. 190, 191)

James D. Bales has pointed out that "Man is so incurably religious that when he loses faith in the true God he turns to false gods. MAN IS THEOTROPIC. This characteristic of man, when reflected on, indicates something about man which cannot be explained by materialism. Man's religious and spiritual needs point to something in his nature which is beyond the material." (James Bales, *Communism: Its Faith and Fallacies*, p. 53) Indeed, David expresses man's need beautifully, "O God, thou art my God; earnestly will I seek thee: My soul thirsteth for thee, my flesh longeth for thee, In a dry and weary land, where no water is" (Psa. 63:1).

Much to the consternation of unbelievers, the fact of the matter is, atheism in many cases is intimately related to various neuroses, either precipitating such, or resulting therefrom. Drs. J. A. Mendelson and Wayne E. Oates conducted a nine weeks clinic at the Kentucky State Hospital. They made a study of the role of religion in the lives of 68 mental patients. By far the largest group of several categories, 51.5%, "reflected an absence of religious influence in their developmental histories and an absence of religious concern in their present life and activity . . ." Dr. Oates concluded that "much that is called mental illness today is the end result of a lack of wholesome moral education" (Strunk, op. cit., p. 243).

Another writer says, "Now, it may be that some



WAYNE JACKSON

men come to their anti-religious position through pure reason: I have never met one. More often the elaborate structures of atheism and pessimism, buttressed by all kinds of rational arguments, are built upon foundations of emotional conflict and disturbed human relationships in the early years of life" (Joshua Liebman, *Peace of Mind*, p. 147). And Professor of Psychology Dr. Orlo Strunk Jr. contends that the suggestion that atheism is the "result of deep and complex emotional problems - is undoubtedly true to a great degree" (Orlo Strunk Jr., *The Choice Called Atheism*, p. 54). The believer in God may therefore be assured that his faith is normal, reasonable, and a vital part of his being. How wonderful it is to believe in God!

Why does one become an atheist? Certainly it is not the normal thing to do. Though it is unwise to generalize, a number of conditions can be safely suggested which definitely lend themselves to the promotion of atheism.

PSYCHOLOGICAL CAUSES

There are several psychological factors which may pave the way for unbelief. One of the most dangerous contributions a parent can make toward the spiritual delinquency of his child is a failure to instill within him a wholesome respect for authority. If a parent neglects to set the proper example of an authority-figure, or refuses to exercise discipline with love, he may be rejected as an authority-figure by the child, and thus by transference, the child may come to disdain all authority, including the supreme Authority, God. Dr. Liebman says, "I believe that much atheism has the ground prepared for it in the disillusionment with the parent which has arisen in the child. Disbelief in life, skepticism about humanity, the denial of God - all sink their roots in the soil of emotion long before exposure to courses in philosophy and science. Life has scared such people early and has made them unwilling to believe either in man or in God" (Joshua L. Liebman, *Peace of Mind*, pp. 147, 148).

Another attitude facilitating atheism is an unhealthy lust for power. This disposition sees God as competition, hence, rejects him. Atheistic philosopher Frederic Nietzsche once exclaimed, "If there were gods, how could I endure it to be no god?" Faith in Jehovah simply cannot abide in a heart filled with such inordinate pride.

A third motivation for the rejection of God is the desire to be free of moral restraint. In his article "Confession of a Professed Atheist: Aldous Huxley," Huxley openly admitted that he rejected the concept of God and morality because he didn't want his sexual freedom hindered (Report, June 1966, p. 19). Unbelievers speciously reason: If there is a God, I must be morally responsible to him. I will not be so restrained. Thus, there is no God! The wickedness of man rationalizes the situation. David pin-pointed it, "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works; There is none that doeth good" (Psa. 14:1). "One of the reasons why men refuse to accept the Christian Faith is because the very principles of their lives are in every way contradictory to the ethical principles of the Bible, and, determined to remain in the lawlessness of their own sensuality, they could not possibly embrace a holy religion nor walk with a holy God, nor look for salvation to His holy Son, nor have any love for His holy Word" (Wilbur Smith, *Therefore Stand*, p. 170).

Finally, one may turn to atheism because his confidence in someone who professes to be a devotee of God has been shattered. Truly, "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. 25:19). It is only realistic to recognize man is but man and "to err is human." It is folly to blame Deity for the mistakes of humanity. And in the final analysis, "It is better to take refuge in Jehovah than to put confidence in man" (Psa. 118:8).

HUMAN SUFFERING

In rejecting God, the unbeliever often argues, "There is too much evil in the world to warrant the inference that there is a Providence or an Architect who has human interests at heart" (Donald A. Wells, *God, Man, And The Thinker*, p. 112). In the first place, we feel no compulsion whatever to conceal the fact that we simply do not

understand all of the "whys" regarding suffering, e.g., earthquakes, floods, etc. But man's ignorance of the workings of God in nature certainly does not negate the concept of Deity. Secondly, human suffering is frequently the result of sin. Nations that forget Jehovah bring deplorable conditions upon subsequent generations. Personal sin also results in suffering. The idolatrous worship of animals (that could provide nourishing food) in India, causes many to needlessly go hungry. Thirdly, suffering can be beneficial. It is often a spiritual refining process. Consider the case of Job (Cf. Jas. 1:2-4, 12). Therefore, let not man presume to judge God.

EXHALTATION OF SCIENCE

Has science become a "sacred cow" and the laboratory a "holy of holies"? Apparently to many it has. We are living in wonderfully remarkable times. We admittedly owe much to science, but science owes everything to God! Jehovah has not become obsolete! To the contrary, every scientific discovery has further highlighted and glorified the Creator. In commenting upon the functional harmony of the universe, a popular science writer says, "Modern physicists who prefer to solve their problems without recourse to God (although this seems to become more difficult all the time) emphasize that nature mysteriously operates on mathematical principles. It is the mathematical orthodoxy of the universe that enables theorists like Einstein to predict and discover natural laws simply by the solution of Equations" (Lincoln Barnett, *The Universe and Dr. Einstein*, p. 22). When space officials can rocket men from earth to the moon, 238,000 miles away, and land them within a few feet of their intended destination, the mathematical precision of the universe is demonstrated! Jeremiah's reference to "ordinances (laws) of the moon and of the stars," becomes exceedingly significant! (Jer. 31:35)

In 1958, journalist John C. Monsma collected essays from forty outstanding American scientists. These men were unanimous in affirming "that science can establish, by the observed facts of Nature and intellectual argumentation, that a super-human Power exists. It cannot identify that Power or describe it, except in very general terms. For identification and more detailed description special revelation (the Bible) is needed. But by proceeding from the basic postulate," the editor declared, "I feel our scientists have struck effectively at the heart of atheism" (John C. Monsma, *The Evidence of God in an Expanding Universe*, p. 12).

Dr. Vannever Bush, honorary board chairman of Massachusetts Institute of Technology and recognized as the father of the modern analogue computer, declares, "Science never proves anything in the absolute sense." He further says, "Science, when understood properly, makes men humble in his ignorance and smallness. Man will follow Science where it leads, but not where it cannot lead. And with a pause, he will admit a faith" (Time, May 7, 1965, p. 81).

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Souls In Orbit

By HOYT BAILEY

THE SOUL IS LOST IN SIN (Eph. 2:1-8).

1. The "whole world lieth in wickedness" (I Jno. 5:19).
2. There is none righteous, no not one" (Rom. 3:10).
3. "For all have sinned and come short of the glory of God" (Rom. 3:23).
4. "The wages of sin is death" (Rom. 6:23).
5. "The soul that sinneth, it shall die" (Ezek. 18:4).
6. "Gospel hid to them that are lost" (II Cor. 4:4-6).

LOST SOULS ARE OF THE WORLD, IN THE WORLD.

1. Lost souls are dead in sin, and "They walk according to the course of this world" (Eph. 2:2).
2. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with

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A Look At The Bible

(Continued from Page 1)

A member of the church once talked with a man who had preached in the Presbyterian Church for more than forty years. She explained to him about the differences between the law of Moses and the law of Christ. He confessed that such was the first time in his life as a preacher that he had understood the distinction between these two covenants. Think of all the people he had sincerely misguided. One who cannot make the elementary distinction between the Mosaic and Christian covenants will never understand nor rightly divide the Bible. Ability to make this distinction constitutes the very ABC's of handling aright the word of truth.

The proper division of the Bible demands that we know how to establish Bible authority for all we preach and practice in the Lord's work. It is not true that we are free to practice some things without Bible authority. Emphatically we declare and affirm that we must have Bible authority for all we do in religion. Readers of WORDS OF TRUTH have been so fortunate through the years. Brother Nichols, our highly esteemed editor, has done some of the greatest writing available anywhere enabling us to understand generic and specific authority. Thank God for his great work.

The Joys And The Art Of Living

(Continued from Page 2)

of voice. The voice expresses our feelings, our attitude toward others. How much unhappiness in the home would be avoided if all the members of the family could agree never to raise their voices! Husbands and wives should adopt in the marriage life the same methods as during courtship, when they were eager to win the object of their affection! The sarcastic, cutting, resentful, discordant tone of voice is responsible for a large part of the unhappiness not only in the home, but also in business, and in society.

Someone said, "There is no more humiliating spectacle than the exhibition of a man's meanness and most contemptible and most brutal qualities when in anger. At such a time Reason is strangled. Wisdom hides her head in shame, Good Sense and Good Judgment get down off the throne, and the beast vaults upon the royal seat and Anarchy rules throughout the mental kingdom."

No one can be really happy or successful unless he is master of his moods, unless he becomes an expert in running his human machine and keeps it mentally and physically always in superb condition. Paul admonished, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31)

Souls In Orbit

(Continued from Page 3)

God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

3. "Love not the world - neither the things in the world - for he that loveth the world, the love of the Father is not in him" (I Jno. 2:15).
4. "For Demas hath forsaken me, having loved this present world" (II Tim. 4:10).
5. "To deny ungodliness and worldly lusts, live soberly, righteously, and godly in this present world" (Tit. 2:12).
6. "Be not conformed to this world" (Rom. 12:2).

GOD PROVIDES A WAY OF ESCAPE.

1. "Grace be to you, and peace, from God the Father, and from the Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present world, according to the will of God and our Father" (Gal. 1:3-4).
2. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (I Tim. 1:15).
3. John seeth Jesus, . . . and saith, Behold, the

lamb of God, which taketh away the sin of the world" (Jno. 1:29).

4. "Christ is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I Jno. 2:2).
5. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).
6. The Samaritans declared, "for we have heard of him ourselves, and know that this is indeed the Christ, the Saviour of the world" (Jno. 4:42).

SAVED SOULS ARE CALLED INTO ORBIT.

1. "Let the peace of God rule in your hearts, to which ye are called in one body" (Col. 3:15).
2. Jesus said to His disciples, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you" (Jno. 15:19).
3. "I have given them thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world" (Jno. 17:11).
4. Jesus said, "My kingdom is not of this world" (Jno. 18:36).
5. One goes into spiritual orbit as he enters Christ, or the church, the body, or kingdom.
 - A. God blesses with every spiritual blessing in heavenly places in Christ (Eph. 1:3).
 - B. The dead soul which is made alive is raised up together with Christ, to sit together in heavenly places in Christ (Eph. 2:5-6).
 - C. The Lord adds to the church daily such as should be saved (Acts 2:47).
 - D. One is orbited out of the world into the kingdom which is not of this world. "And you hath he delivered from the power of darkness and translated into the kingdom of the Son of His love" (Col. 2:13-14). A soul is either in orbit or it is not, either in the world or out of the world, either saved or lost.

THERE IS BUT ONE POWER TO ORBIT THE SOUL.

Power of modern weapons, atomic power, hydrogen power, nuclear power, etc. thrust man into outer space and around the earth, but only one orbits the soul.

1. "I am not ashamed of the gospel of Christ for it is the power of God unto salvation" (Rom. 1:16).
2. This word power is able to save from sin and save eternally (Ja. 1:21).
3. Paul said, "He called you by the gospel to the obtaining of the glory of the Lord Jesus Christ" (II Thess. 2:14).
4. The gospel is God's drawing power (Jno. 6:44-45).
5. Paul said, "In Christ Jesus, I have begotten you by the gospel" (I Cor. 4:15). "Gentiles to be fellow heirs and fellow-partakers of his promises in Christ by the gospel" (Eph. 3:4-6). "All promises of the gospel are in Christ" (II Cor. 1:20).
6. "To wit that God was in Christ reconciling the world unto himself, not unputting their trespasses unto them, but hath committed unto us the word of reconciliation" (II Cor. 5:19).
7. Corinthians were saved by the gospel (I Cor. 15:1-4).

THREE STAGES IN THE ORBIT OF THE SOUL.

1. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I Jno. 5:4-5)
2. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Cor. 7:10).
3. "All are children of God by faith in Christ Jesus for as many as have been baptized into Christ have put on Christ" (Gal. 3:27). "Baptized into his death, and raised up to walk in newness of life" (Rom. 6:3-4). "Raised up together with Christ and made to sit together with Christ in heavenly places" (Eph. 2:5-6). "For in Christ Jesus neither circumcision availeth anything,

nor uncircumcision, but a new creature" (Gal. 6:15). "If any man be in Christ Jesus, he is a new creature, old things are passed away, behold all things become new" (II Cor. 5:17). The third stage of the rocket must fire to put man into orbit. Souls must submit to baptism to enter the kingdom which is not of this world.

John The Baptist Preached Christ

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." (Jn. 1:6-8.) Although "John did no miracle" (Jn. 10:41), great multitudes went out to hear him preach. (Matt. 3:5.) But is that strange? After all, he was "a man sent from God." (Would YOU have gone to hear him preach?)



FLAVIL H. NICHOLS

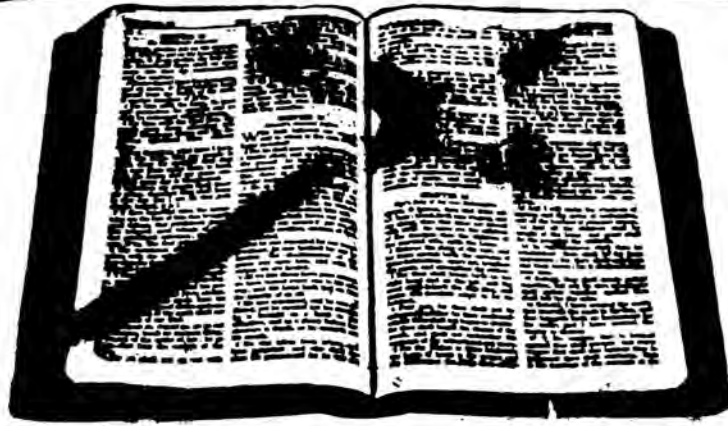
Some mistakenly thought John was the promised Messiah. To those who mused whether John himself were "the Christ, or not," this "man sent from God" spake of "one mightier than I, the latchet of whose shoes I am not worthy to unloose." (Lk. 3:15-16.) John "came. . . to bear witness of" Jesus. (Jn. 1:7.) "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me." (Jn. 1:15.) Here he affirmed the pre-fleshly existence of Christ, which is clearly taught elsewhere also. (Jn. 1:1; 17:5; Heb. 1:1-3.) Do you disagree with John? Do you believe that Jesus existed "before Abraham"? (Jn. 8:58.) Or, do you imagine that he "originated" at Mary's conception? Do you think he is merely a "man"? altogether human? If so, you deny what John preached--and John was a man "sent from God." (Jn. 1:6.)

Here this God-sent man again: "I knew him not: but he that sent. . . said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." (Jn. 1:33-34.) Keep in mind, please, that John was "a man sent from God," and hence must be preaching the truth of God. And he said Jesus "is the Son of God." Modernists (and all others who deny the deity of Jesus) contradict this "man sent from God!" I think I know which one is right!

"Looking upon Jesus" John the Baptist said: "Behold the Lamb of God!" (Jn. 1:36.) He so preached that the people who heard him, FOLLOWED JESUS. (Jn. 1:35-42.) I wish I could preach like that! When some complained to John that multitudes were following Jesus (Jn. 3:26), John reminded them: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him." (v. 28.) John taught that people "should believe on. . . Christ Jesus." (Acts 19:4.) He was not envious of Christ's great following!

In view of the fact that God sent John (Jn. 1:6), isn't it strange that some now dispute what he taught about Jesus? John said Jesus "cometh from heaven and is above all." (Jn. 3:31) Hear him further testify of Jesus: "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (Jn. 3:34.) (Could this be why only JESUS could "baptize with the Holy Ghost"? See Jn. 1:33; Matt. 3:11.) Of Jesus, John declared: "He must increase, but I must decrease;" and he called Jesus "the Son" of God. (Jn. 3:30, 34:35.) To deny the deity of Jesus is to dispute John the Baptist--and he was "a man sent from God!" Surely they are wrong who say Jesus was merely a man! John proclaimed his Deity and John was "sent from God!"

WORDS of TRUTH



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

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

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John Preached Baptism

"There was a man sent from God, whose name was John." (Jn. 1:5.) "And the word of God came unto John. . . in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Lk. 3:2-3.) "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mk. 1:4.) Dare any question the rightness of John's preaching? He was



FLAVIL H. NICHOLS

"sent from God," and "the word of God came unto John." If any debate arose over his preaching, I'll stay with John--for he was right! And it is easy to understand what he preached. Consider these facts:

(1) JOHN PREACHED WATER BAPTISM

Not only did John "preach" water baptism; he also administered it! "I indeed have baptized you with water." (Mk. 1:8; see also Matt. 3:11.) Lest any conclude that John "preached the baptism of REPENTANCE" (Mk. 1:4), but "administered" a different baptism--water baptism--the apostle Paul said: "John verily BAPTIZED with the BAPTISM OF REPENTANCE." (Acts 19:4.) So the baptism "OF REPENTANCE" was a baptism "IN WATER" which was preceded by repentance, and which also ushered one into a life-time of repenting: "I indeed baptize you with water UNTO REPENTANCE." (Matt. 3:11.)

(2) BAPTISM IS IMMERSION

Sprinkling and pouring are not Bible baptism. Multitudes came to John, "and were all baptized of him in the river of Jordan." (Mk. 1:5.) He did not baptize them on the bank, but "IN THE RIVER." He "was baptizing in Aenon near to Salim, because there was much water there." (Jn. 3:23.) Sprinkling and pouring do not require "much water!" The very word translated "baptize" means "to immerse." "And Jesus, when he was baptized, went up straightway out of the water. . ." (Matt. 3:16.) This shows Jesus had gone down into the water--which would have been unnecessary for sprinkling or pouring. It would be ridiculous to "bury" one end of a man (his feet and legs), and "sprinkle" the other end (his head)! This "man sent from God" preached (and practiced!) it right: baptism is immersion! (This was not only true in John's day, but is also true

under Christ. Rom. 6:3-4; Col. 2:12.)

(3) BAPTISM IS "FOR REMISSION"

John, who was "sent from God" (Jn. 1:5), preached that baptism is "for the remission of sins." (Mk. 1:4; Lk. 3:3.) This is easy to understand! When Jesus said his blood is "shed for many for the remission of sins" (Matt. 26:28), HE MEANT THE BLOOD WAS SHED "IN ORDER TO" THE REMISSION OF SINS. In that same sense, baptism is "for" (in order to) the remission of sins. If one cannot be saved before and without the BLOOD (and he cannot, Heb. 9:22), neither is he promised remission of sins before and without BAPTISM. Christ shed his blood to obtain from God the Father remission of sins for us; and we must "repent and be baptized. . . for the remission of sins" (Acts 2:38)--in order to obtain from Christ the remission for which he shed his blood. Like John's baptism, the baptism of the great commission points forward to the remission of sins. (Acts 2:38; cf. 22:16.)

Who will dare say John was mistaken about this? Why, they run in droves who deny it! But remember: John was "sent from God" (Jn. 1:5) and preached "the word of God." (Lk. 3:2-3.) Surely John was right!

(4) BAPTISM IS IMPORTANT

John's baptism was so important that those who rejected it, "rejected the counsel of God against themselves." (Lk. 7:29-30.) This was true because John was "a man sent from God." (Jn. 1:5.) When they rejected his preaching, they rejected the

What Kind Of A Member Are You?

G. N.

1. Some church members are like wheelbarrows -- they have to be pushed every inch of the way, or they just will not go. Are you that kind of a member? Do you wait to be pushed around? Or do you go forward on your own power, even if you have to go by yourself? "Let us go on unto perfection" (Heb. 6:1).
2. Some are very much like canoes in the river; they have to be paddled or they will not go forward an inch. The preacher must reprove and rebuke with all longsuffering and doctrine, or they will not try to live right (II Tim. 3:1-8).
3. Other members may be very much like kites -- you must keep a string on them all the time, or they will fly away, and soon be lost in the crowd, and from the church (Heb. 13:17).
4. Some members are like little kittens -- are

"counsel of God."

John's baptism was in no "name" at all, so far as the Bible records. But under the great commission, water baptism is "in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19; Acts 2:38; 19:1-7.) The apostle Peter clearly teaches this in "water" baptism: "Can any man forbid water, that these should not be baptized. . . ? And he commanded them to be baptized in the name of the Lord." (Acts 10:47-48.) So baptism "in the name of" Christ is "water" baptism. But this is exactly the "baptism" of Acts 2:38, which is "for the remission of sins": "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ. . ." (which identifies it as WATER baptism!) ". . . for the remission of sins." (Acts 2:38.) Hence, water baptism is "for" (or "unto")--in order to--the remission of sins.

Have you, kind Reader, in faith, repented of your sins, and been baptized (immersed) in water, for (into, or in order to) the remission of your sins? This is what the gospel of Christ requires of you. Dare you continue to reject "the counsel of God" against yourself? Won't you today obey the gospel of Christ?

"According To Thy Faith"

HOYT BAILEY

Faith believes; doubt fears. Faith creates; doubt destroys. Faith opens the doors to all things desirable in life; doubt closes them. Faith is an arouser, an awakener of our creative forces. It opens the door of ability and arouses creative energies. Faith is the link within which connects man with his Maker.

Our faith puts us in touch with Infinite Power, opens the way to unbounded possibilities, limitless resources. No one can rise higher than his faith. No one can do a greater thing than he believes he can.

Our faith causes us to concentrate on our object, and develops power to accomplish it. Faith tells us that we may proceed safely, even when our mental faculties see no light or encouragement ahead.

When we are doing right, when we are on the right track, our faith in the Divine order of things never wavers. The one who does not see the Designer behind the design everywhere, who does not see the mighty Intelligence back of every created thing, cannot have that sublime faith which buoys up the great achievers and civilization-builders.

Our supreme aim should be to get the best from life, the best in the highest sense that life has to

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WORDS of TRUTH

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Advice To Young Preachers

1. In view of encroaching liberalism, preach the word — as the verbally inspired and infallible guide in all matters of faith and revelation (Psa. 73:24; Jer. 10:23; II Tim. 3:15-17).

2. Rightly divide the word — In view of radicalism, distinguish between SPECIFIC and GENERIC authority. Recognize the fact that there is a realm of human liberty where the way to do some things is under a SPECIFIC command, as to the thing to be done, but at the same time GENERIC, as to how to do the thing specified. Matters of expediency come under this type of authority (II Tim. 2:15). Don't change SPECIFIC Bible authority into GENERIC authority; nor GENERIC authority into SPECIFIC.

3. Don't underestimate the spiritual power of the word of God (Heb. 4:12; Rom. 1:16). The Bible can keep you from sin, and nothing but sin can keep you from the Bible — from studying, believing and teaching the Bible (II Tim. 2:15; Isa. 34:16; I Tim. 4:12-16). Don't let the world and the things thereof crowd out hours of Bible study every day.

4. In order to be fit for study and work, you must guard your health and practice self-control. Don't live to eat, but eat to live. Sleep seven hours daily. Eat proteins — milk, vegetables, lean meats, fish, cheese, eggs. Of course, as a Christian, you will abstain from "alcohol, tobacco and drugs" altogether (Prov. 20:1; 23:29-35; Lk. 1:15; I Thess. 5:22). Face your problems and solve them. If need be, counsel with those capable of giving scriptural advice and instruction. Stay happy every minute and live longer. Love to do your work each day. Trust God by fixing your mind upon him continually, and he will keep you in perfect peace (Isa. 26:3; Phil. 4:4-9). He who would love life and see good days must live wisely and well (I Pet. 3:8-12). You will live longer wearing out than if on the shelf rusting out.

5. Make a total commitment of your whole soul and body unto Christ and his service. You can't half-heartedly preach the gospel and succeed (Matt. 22:37-41; Rom. 12:1-2; II Cor. 8:1-4; I Chron. 29:5; Eccl. 9:10). Christ is



GUS NICHOLS

WORTHY of more than our best. "Be fervent in spirit, serving the Lord". "Be zealous for good works."

6. Provoke and stir up the churches to good works (Heb. 10:24). Get them to support you in trying to see that the gospel is preached to every creature in all the world in our generation (Mk. 16:15; 16:20). Don't seek to preach only to the best churches, and to the best moral people you can find. A good doctor treats all kinds of patients. He does not leave town when health problems arise and when epidemics of diseases are taking a heavy toll. Don't leave a church, nor ignore a country, city or people, because they are sin-sick. Christ came not to those well, but unto those sick (Lk. 5:29-32).

7. Don't "LECTURE" to the people, but preach unto them the full gospel of Christ. Sinners cannot be saved by pretty little flowery speeches. Keep back nothing that is profitable unto men, don't shun to declare the whole counsel of God (Acts 20:20-27). It is possible for you to preach from the Bible a life-time and never preach a single GOSPEL DISCOURSE, just as it is possible for a doctor to prescribe drugs from the drug store for a life-time and never give that which was essential to the healing of those sick.

8. Preach by the life you live — practice what you preach. Don't be a hypocrite. While trying to preach to save others, also preach so as to save yourself. Aim your sermons at yourself — preach to the preacher. He should be a good learner and student (Rom. 2:21-24). If you can't further convert and strengthen him, your efforts to convert others and build them up in the faith and hope of the gospel will be largely in vain.

9. Be agreeable — be fit to live with, and fit to live. Contend earnestly for the faith once delivered unto the saints, but don't be contentious (Jude 3; Rom. 2:4-11). Contend for the truth, but don't cause trouble by contending for some opinion about some matter of expediency. Don't make laws for God by either adding to his law, or in any way changing it; and don't make either positive, or negative laws for God in the realm of liberty under generic commands. Whatever is commanded of us is bound, and must be done (Mt. 16:18-19). But there is a difference (in some instances) in what is COMMANDED and in what is AUTHORIZED otherwise. Christians are commanded to observe the Lord's supper (I Cor. 11:17-34). But individual containers are authorized without being commanded. Their use is optional, and not bound. The thing to be done is commanded and bound. But the method and means of doing it are left to human judgment. Whatever number of containers we choose to use are authorized by the generic command to observe the supper, which is specific as to the thing to be done, but generic, as to how to do it. Make no laws in this realm where God made none. Leave men liberty where God left them liberty. Make no law saying, "Thou shalt", nor, "Thou shalt not". God's law is sufficient.

10. Don't be impatient and high-tempered. Love people and have compassion for them when they are ignorant and in the wrong — even for brethren in this class. "Condescend to men of low estate." And don't be weary in well-doing — don't get tired of doing right. If the word of God and the scriptural way seemingly has failed, don't try, or experiment with, anything else. "Preach the word" — "preach the gospel". Preach it if you fare well, and preach it if you don't. Preach the gospel when it seems to get good results, and preach it when it seems to be ruining everything. Don't resort to human wisdom as a substitute for the gospel of Christ (Rom. 1:16).

The Three Great Bible Ages

Jehovah has dealt with the human family in three dispensations or ages. In each age he has spoken simply, clearly and emphatically to humanity. He has always demanded faith and obedience to his prescribed will regardless of the age in which he has spoken. In every age he has been the lawgiver and man the law receiver. God does the stipulating and provides the blessing.



Man is to be totally submissive and will reap the bountiful blessing when obedience has been manifested. Let us now meditate upon those three great Bible Ages. Many people have never realized that Bible history is divided into three great ages. There are men filling denominational pulpits today who have never learned the ABC's of this proper division of the sacred scriptures.

THE PATRIARCHAL AGE

Patriarch refers to the father of the family. Jehovah made known this will to various fathers and they in turn taught their children. God spoke to Noah. (Gen. 6:13-22; 7:1-4; 8:15-22; 9:1-7.) The Hebrew penman affirmed that the ark was built by faith. (Heb. 11:7.) Since faith comes by hearing and hearing by the word of God (Romans 10:17), we possess both Old Testament and New Testament proof that Jehovah God spoke to Noah. The God of heaven spoke to Abraham. (Gen. 12:1-3; 17:1-22; 21:12; 22:1-3.) The Lord was confident that Abraham "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.) Later chapters in the Genesis account informs us of God's message to Isaac and Jacob. (Gen. 26:2-5; 28:13-15.)

God gave no written revelation to the patriarchs of whom we have made mention in the previous paragraph. He spoke his work orally to these family heads and they faithfully and diligently passed his will to their respective families. This age might be called a family religion. It has been called "the starlight age" due to the limited amount of knowledge delivered to that date. There was only a part of God's Revelation yet it was sufficient for that age. Patriarchs and their families who were faithful to that oral revelation of God will be saved in yonder's world. People who live today are so fortunate. We now possess the fulness of God's revelation.

THE MOSAIC AGE

From the land of Egyptian tranny God through mighty Moses led the slave ridden Israelites into the wilderness and to the base of historic Mt. Sinai. Here Jehovah God revealed himself to his newly released nation. He made a law with them. According to Deuteronomy 5:2-3 it was exclusively made with the children of Israel who left Egypt. The penman of the Pentateuch wrote, "The Lord our God made a covenant with us in Horeb. He made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5:2-3.) This law was never intended to be universal in its scope nor eternal in its duration. It was a national religion and was meant for Israel. Through this nation God intended to keep alive his Cause on earth and from a pure people would ultimately descend the Desire of all nations—the Messiah or the Christ.

This law was to last until the Christ would come. It began at shaking Sinai and was nailed to Calvary by the bleeding Balm of Gilead. Paul said, "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; And having spoiled principalities and powers, he made a

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East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, APRIL 23, 1971

Greetings from East Africa,

This month has been one very much concerned with the health of our little girl, Frances. As you will recall in the last Newsletter we mentioned that she would soon undergo ear surgery (minor) and a tonsillectomy. Well, this went well and we had her back with us after a few days. Shortly after her return from the hospital she began to develop a high fever and had a good many swollen glands on her neck. Her condition worsened and the doctors ran several tests trying to discover what her trouble was. She had to be hospitalized, and was very sick for a number of days. It was finally discovered that she had tick fever, and was soon on her way to recovery. We have now had her back from the hospital for a little over a week and she seems to be near a complete recovery. With the Lord's help she will be possessed of her full strength in a couple of weeks.



BERKELEY HACKETT

We don't know how long it will take us to locate a suitable building plot. Perhaps, if the government waiting list is long, it might mean that we shall have to delay for a year or more. Even if we are faced with such a delay we are convinced of the Lord's providence and that he will show us the way he wishes us to proceed. One striking thing about the African brethren is their faith in the guidance of God. They have no doubt that God will help them in their enterprises for good and that he watches over them in their daily lives. Then when one looks at their poor living conditions and hardships they face, one wonders how that so many in America, who are blessed beyond measure when compared to these people, can lack the faith that these people so radiantly possess.

These days we are also looking for a room to rent in the Eastleigh section of the city. This would be used for holding weekday classes and for a place to hold special training sessions. We have been holding our classes in various homes, but as the location changes from time to time this lends to discourage visitors. We hope to find a place within the next month.

The training school I mentioned in the last letter has been successfully completed in Western Kenya. This school was taught by the three families who are living in that part of the country and by one of the African Christians from Nairobi.

So far the rains of this spring are a month late and the rain which has fallen has been inadequate and scattered; however the drought has abated in many parts of the country. Pray with us that God will bless this country with the rains which are needed so badly.

The cholera epidemic that I reported in the last Newsletter seems to have abated somewhat. The government closed down a number of open-air food stalls and street vendors which could have been a source of contamination.

This week some of the African brethren and I have a meeting with some of the government officials to look into the possibility of having land donated to us for the purpose of erecting a building. The government does from time to time donate building plots for church use, so we hope to take advantage of this kindness. Not having a building puts us at the mercy of those who control the schools, social halls, and private homes that we presently use for meeting places. In the last year we have been turned out of our meeting places a number of times. With our own building this would not be a problem. Also with our own building we would have a ready place for special meetings and training schools. We are planning a simple cement block building to conform with the minimum standards set by the government for construction in an urban area. We could start with one large room with the idea to later add classrooms and a more suitable auditorium. The brethren will do as much of the work themselves as they are able and the rest we will contract out as cheaply as possible. This is an ambitious task for the young church here in the city since conditions are such that the average working church member makes less than \$500.00 a year. Outside the city erecting a building for meeting is no difficulty since all that is required is permission from the local officials and the erection of a simple construction of mud, sticks and straw. In the towns the building must be substantial and be made of masonry because wooden buildings have a very short life due to termites.

A couple of months ago I mentioned our need for adult teaching materials. We still have this need and could use charts, filmstrips, or any type of visual aids for Bible teaching. If anyone has any such materials we would appreciate them and put them to good use. Write me and tell what you have and if it is of use to us in our teaching situation we will be happy to pay the postage involved. The people that we work with are much attracted to teaching involving visual aids and the range of materials that is available locally is limited.

I must apologize for the lack of pictures this month, but with Frances' illness on top of my other duties I haven't had time to be a photographer, too.

The Hacketts

EXPENSES FOR MARCH

Salary	\$ 600.00
Land Rover	150.00
Printing and teaching supplies	65.00
Postage (Bible Courses)	28.00
Auto	37.00
House and Utilities	162.00

TOTAL	\$1,042.00
Received via Sixth Avenue	\$1,000.00

CONTRIBUTORS

Mrs. John R. Bruce	\$ 20.00
Mrs. Sumners (Huntsville)	5.00
Mr. and Mrs. Hermon Moon	20.00
Herman King	10.00
Roscoe Kirkpatrick	10.00
Max W. Barker	40.00
S. G. Barker	10.00
Farley E. Geddie	5.00
Lee H. Holder	2.00
Richard K. Mauldin	10.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	5.00

Myrlee Terry	5.00
Mrs. Corda Webb	5.00
Mr. and Mrs. Clyde Welch	12.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cottontale Church of Christ	50.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Quintown Church of Christ	
2nd and 3rd Grade Class	25.00
Robinwood Church of Christ	25.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	40.00
University Dr. Church of Christ	25.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00

TOTAL

.....\$1,034.00



Are We Majoring In Minors?

Keeping our spiritual equilibrium is one of the most difficult things we face in life. Like the society in which we live we tend to over react toward a great many things. What might be a thought deserving some consideration becomes an obsession that drives some to extremes on one side or the other of the question at hand. The good that should come from questions confronting us results in sin because of our tendency toward



R.W. GRAY

carrying fine points to a hurtful extreme. We have accused ourselves, as we have been accused by others, of majoring in minors in our preaching and teaching emphasis. While there is some merit in the charge it is easy to over react and go to an extreme in the corrective methods followed.

While there is a temptation to loose patience with those who harp on the alleged irrelevance of the church, we are conscious that a wide awake congregation will recognize and deal directly with the moral and spiritual problems peculiar to their locality. The Bible is perpetually relevant, but we, in our teaching programs, are responsible for bringing the eternal principles to bear upon the circumstances at hand. It was the great principle of love for one's brother that brought Abraham to relate to his nephew in the matter described in Genesis 13:8. An eternal principle that states, "for whatsoever is not of faith is sin," was brought to bear upon the controversy over meat eating in the church at Rome. (Rom. 12:23b.) Hence, when more relevance in our preaching is demanded from this viewpoint thoughtful Christians will stop and consider.

The charge that we are "majoring in minors" is ostensibly made in an effort to underscore our lack of relevance. While we are to refrain from impugning the motives of fellow Christians, there are a number of questions this charge brings to mind, (especially in view of what some choose to classify as "minors"), that we need to explore very carefully. The honest critic should ask himself: (1) Am I truly interested in making the relevance of the gospel shine through to modern man, or do I use this as an excuse to minimize, ignore or circumvent moral and spiritual laws that I find distasteful and dull? (2) Am I wise enough to know which of God's laws are of "less" importance? May I, where God has not specified it, un-erringly determine the weightier matters?

Lets look at this question again! Are we majoring in minors? If so, who says so? by whose standard is this determined? Do we know for certain that God has certain laws that ought to be emphasized while others are minimized? Does He not tell us that His thoughts and His ways differ drastically from our own? (Jer. 10:23; Isa. 55:8.) Realizing, then, that we cannot afford to "play" God, let us look at some of the matters that have fallen into the category of "minors" by some critics among us. For example: Themes, such as The Establishment, Identity, Worship, Name and Organization of the Church have been classified by some as "minors," hence, "irrelevant." Even baptism and Instrumental Music, so the critics tell us, betray our tendency to simply "parrot the pioneers," "but they do not fill a present need." Now by what standard are we to judge their criticisms? Is man at liberty to set his own standard--lay out his own set of rules? Are we to get a cross section of popular sentiment and let the majority decide? Should we inquire of the liberal theologians and abide by their rule? To raise these questions is to answer them.

Let us look again! Are we to determine the relative importance of an issue by the number of

references to it in the Bible? This rule, if followed, would probably do great harm to the cause of the "this world" modernists. But the importance of a matter is not determined by this rule. When God says a thing one time it is as much His will as if He had spoken it a thousand times.

These searching questions bring us to the inevitable conclusion that "Every word of God is pure. . ." (Prov. 30:5.) With David we should cry, "How precious also are thy thoughts unto me, O God! how GREAT is the SUM of them!" (Psa. 119:17.) We ought, in view of this, to seek to bring God's truth to bear force-fully upon the needs of our time. Having re-affirmed this conclusion we ask, Do the aforementioned themes meet a spiritual need today? Are people still in darkness regarding them? Yes! Then who is it among us who possesses the audacity to suggest that "these things are irrelevant!?" Who has the wisdom to say with finality that instrumental music is an un-important issue? If God provides no light on the subject we sin to make any kind of an issue of it. If God's will reveals the truth on the matter, and it does, who will dare say that God cares not whether we contend for the truth regarding it? (Jude 3).

Brethren, we are over reacting to our own problems. Let us strive for a balance in our teaching, but let us not lay aside the eternal verities in our efforts. So long as men are in darkness on any Bible theme it is right to discuss it. Men of God are incomplete without it. (2 Tim. 3:16, 17.) Extreme caution must be exercised in attempting to ascertain what is a major issue as apposed (?) to minor things. We cannot speak for God, and it is dangerous to attempt it.

Narrow Or Broadmindedness

There is an avid desire to be broadminded in religion. How broadminded does God want us to be?

Jesus said, "Enter ye in by the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and straitened is the way that leadeth unto life and few are they that find it", Matt. 7:13-14.

God's way is narrow and strait. The way to destruction is broad. "Ye shall know the truth and the truth shall make you free," John 8:32. Since only truth can make us free, we must be as narrow as the truth. But God's word is truth, John 17:17. Therefore, we must be as narrow as God's Word.

EXAMPLES of religious broadmindedness that are wrong and hurtful to the holder thereof:

1. "It matters not what you believe if you are sincere." Jesus said the Truth will make you free, John 8:32. Believe error and you will be lost. Sincerity alone will not save!
2. "One church is as good as another." The Bible says there is one body or church, Eph. 4:4, 1:22. It was founded by Christ, Matt. 16:16. He will save it, Eph. 5:23. He nowhere promises to save the sectarian churches started by men.
3. "Baptism isn't important if you believe." The Bible says, "Baptism doth save us", 1 Pet. 3:21. Who will you believe, man or God?
4. "There is nothing in a name." Peter says, "glorify God" in the name Christian, 1 Pet. 4:16. Why not call your child Beelzebub or Jezebel?
5. "It isn't what you do, it's how you feel." Feelings are no proof of salvation. Forgiveness occurs in God's mind, not in the "feelings" of man. Paul had lived in good conscience, yet he had persecuted Christians, Acts 23:1. He felt he was right but was wrong. Jesus saves those that OBEY HIM, Heb. 5:8-9.
6. "All denominations are going to the same place.

just traveling different roads." Jesus said, "I am THE WAY . . . no one cometh unto the Father but by me." There is but ONE WAY to the Father in heaven. Travel His way and be saved. Travel any other and be lost. Prov. 14:12.

To please God, we can only be as broad as His word allows. We must be as narrow as truth. To those who would place their broadminded thinking about the truth, Paul said, "Let God be found true, but every man a liar," Rom. 3:4.

Business Meetings

Are For Business

BOBBY NORRIS

Many churches are known to go for months at a time without having what is commonly called a "business meeting." The reason seems to be: "There's no need in having a business meeting until we have some business to discuss. And there will be no business to discuss until something comes up on which we need to decide." It appears that some good brethren think that the church has business at some times, but that the church does not have business at other times.

PURPOSE OF A BUSINESS MEETING

When any organization has a business meeting, it meets for only two reasons: (1) to see how the business has prospered since the last business meeting, and (2) to discover ways to make the business prosper even more in the future. When the Coca-Cola Company has a business meeting, the main concern is "How can we sell more Coca-Colas?" When the Ford Motor Company has a business meeting, the main concern is, "How can we sell more Fords?" But when brethren in the church have a business meeting, what is the main concern?

BUSINESS OF THE CHURCH

Jesus told his Apostles what the business of the church is: "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" (Mat. 28:19). The first order of business is LOST SOULS. They must be converted from LOST SOULS to SAVED SOULS.

The second order of business is KEEPING THE SAVED SOULS SAVED AND GROWING. Jesus continued, "teaching them to observe all things whatsoever I have commanded you. . ." (Mat. 28:20). The church is in the SOUL-SAVING BUSINESS. Our business is making newborn babes in Christ (John 3:3-5), and seeing to it that they are fed so they can grow (Heb. 5:12-14; Eph. 4:11-16).

The third order of business is to help the widows, the orphans, the helpless and needy (Jas. 1:27; 1 Tim. 5:16).

At the next business meeting, the order of business should be:

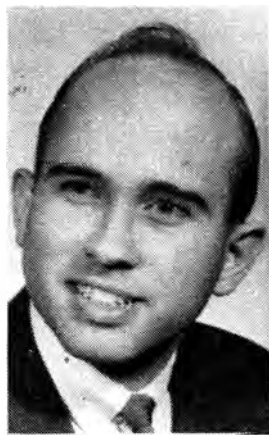
1. How many souls have we taught and baptized since our last business meeting? Did the members receive enough teaching, the proper teaching since our last business meeting?

2. How can we teach and baptize even more souls in the future? How can we help our brethren to grow even more in the future? Are they receiving the right teaching? Which one needs more help than the others?

3. What Benevolent work have we done since our last business meeting? How can we do even more in the future?

4. The last order of business is: Paint? Pay? Repair? Pay? Remodel? Pay? Mow? Pay? Pay? Pay?

In order to be honest with ourselves and with the Lord, let's either start talking about CHURCH BUSINESS in our business meetings, or else let's quit calling them "business" meetings.



JOHN WADDEY

What Kind Of A Member Are You?

(Continued from Page 1)

- never very much contented unless continually petted and played with. They stay happy only if they get all the attention. They remind one of the elder brother in the parable of the prodigal son (Lk. 15).
5. Some other church members are very much like footballs — you never know for certain which way they will bounce, if they get kicked. They would like to get in and help win the game, if it were not for the kicking business (Jas. 1:1-12).
 6. Other members of the church seem to be very much like a balloon — they are full of wind and always ready to explode about some little something, or nothing (Jn. 13:1-14).
 7. Some of our members are very much like house-trailers — they have to be pulled around from place to place. They will follow most any leader (Acts 4:8-16).
 8. Some members make you think of neon signs — they are forever going on and off. It makes one think of lightning bug religion (Mat. 5:14-16; Phil. 2:14-16).
 9. Some few members of the church make one think of "DEAD" batteries — they have no energy or power with which to operate and function in the work of the church (Eph. 6:10; I Cor. 16:13).
 10. Some are like the "weather-man" — they can't keep their minds made up — they are variable and changeable from day to day, and week to week (Psa. 57:7).
 11. Some members are like "HITCHHIKERS" — They will gladly go along with you if someone else will pay the bills (II Sam. 24:24).
 12. A few members are somewhat like icebergs — very cold and dangerous (Mat. 24:12). Paul was sometimes in danger of false brethren (II Cor. 11:23-30).
 13. Some are like a candle under a bushel — They want a bright and shining light, but they don't want anybody to see it. They may be liberal in their giving, and they may not be. For some reason many do not want even the elders to know what they purpose to give (II Cor. 8:1-5).
 14. Some members are like salt — the kind which has lost its savour — the kind which is good for nothing, but not good for anything (Mat. 5:13-16).
 15. Many church members are like little children — they have no sense of personal responsibility. They don't want to work. They are not even interested in growing up and maturing in Christ (Heb. 5:12-14; I Cor. 3:1-4).
 16. Some are like the falling leaves — they are easily carried away and about with every wind of doctrine (Eph. 4:12-16).
 17. Some are like a house built on the rock — they cannot be shaken by the rains, wind and storms of life (Mat. 7:21-26).
 18. Some are like the stars in the heavens — forever shining for the Lord (Dan. 12:1-3; Prov. 11:30).
 19. Some are well known for their unselfish plan to be ever laying the foundation on which someone else may build and get the glory and praise (I Cor. 3:5-11).
 20. Some are like eagles uncaged — they rise above the clouds and dust and seek the highest mountains of the land. Their affections and purposes are actually set and fixed upon things above (Col. 3:1; Col. 2:12-13).
 21. Some are like the pilot of a great ship — they are always consulting their chart and compass and have a certain port in mind — they know where they are going and how to get there. They may not know where all the dangerous rocks are, but they do know where the deep water is, and how to chart a safe course.
 22. Some members of the church are like trees planted down by the river — they are rooted in good soil and bear fruit in season, their leaves are always green, and they wither not (Psa. 1).

"According To Thy Faith"

(Continued from Page 1)

give, and this we cannot do without superb faith in the Infinite. What we accomplish will be large or small according to the measure of this faith.

The skeptic, the pessimist, has no bulwark of faith, none of the Divine enthusiasm that faith gives, none of the zeal that carries the man of faith unscathed through the most terrible trials.

Think of what the faith of Paul enabled him to do for the world! Think of what Christ's chosen disciples succeeded in accomplishing in spite of the might of the Roman empire pitted against them! It is this which sustains brave souls in adversity and enables them to bear up, to believe and hope and struggle when everything seems to go against them.

Like the giant iceberg which sent the Titanic to the bottom of the ocean, faith reaches down into the serene within us, into the eternal calm of the soul. A life poised in faith rides steadily, triumphantly, through the temptests and the hurricanes of existence.

You will constantly be confronted with things which tend to destroy faith in God and faith in yourself. There are many times in life when about all we can do is to hold on to the Divine Guide until we have run through the storm zone. Of course, we are to hold on to Him after we are through the storm zone. We have to learn to turn away from the heart-breaks of life and to face toward the light. We have to disregard the criticisms and the discouragement of others, as well as the assaults of fear and doubt, and press on to our goal.

We must realize and appreciate more and more the fact that we are made in the image of our Creator and that we must partake consciously of His qualities. When we are conscious of having qualities like His, then we can rise higher. It is preeminently a question of holding the right thought—the thought that builds, that produces, the thought that we have within us unlimited possibilities, which can be realized. It has been suggested that when one has the strongest faith in himself to accomplish things that he is in closest connection with God.

The Three Great Ages

(Continued from Page 2)

shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." (Col. 2:14-17.) The Hebrews were told in Hebrews 10:9, "He taketh away the first, that he may establish the second."

Under this dispensation Jewish men were required to worship God three times a year in the place of central worship. (Deut. 16:16.) Wherever the tabernacle was situated, this was considered to be the central place of worship. Shiloh was its resting place for many years. From the time of King David the city of Jerusalem occupied this place of supreme importance. Here the Son of Jesse deposited the sacred tabernacle for the remainder of his life after he had successfully conquered the holy city from the Jebusites. Later his son Solomon built the permanent temple that proved to be the chief of Israelite glory till its destruction under the Babylonians more than four centuries later. The Levitical priesthood represented these people at the altar. Their law had in excess of six hundred binding precepts. Some of these were positive while others were negative. No Jew, save Jesus, ever kept perfectly this law. God never intended it to be a permanent law but only added it to the Abrahamic promise until Christ should come. (Gal. 3:15-21.) This dispensation had been styled "the moonlight age" due to additional light which heaven afforded mankind up to this time.

THE CHRISTIAN AGE

This age began with the establishment of Christ's church on Pentecost in Acts 2 and will continue to the end of time. God now speaks to us by his Son. (Heb. 1:1-3.) He commands that we hear him. (Matt. 17:5.) Warnings of the most grievous kind are given if we ignore him who now

speaks God's message. (Acts 3:22-23; Heb. 12:24-29.) He speaks to us in the Bible and THE BIBLE ONLY. In it we are given all that pertains to life and godliness. (II Pet. 1:3.) Christ is our only lawgiver. (James 4:12.) It is no longer a question of what Moses and the prophets taught but now the important thing is to be obedient to King Jesus and serve faithfully under his authoritative dominion. We live nearly two thousand years too late to be under Moses' authority. Christ is our captain. (Heb. 2:10.) He now possesses all authority in heaven and upon earth. (Matt. 28:18.) To him and to him alone all religious alliance is due. To follow any other is to invite eternal destruction.

This dispensation has been called the "sunlight age". God's full will to humanity now stands complete and has since John penned the last stroke of Revelation. The faith (the gospel system) has been once and for all delivered to the saints. Jude wrote, "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS. (Jude 3-American Standard Version.)

This is the age in which we now live. It is the most glorious age in which God has dealt with humanity since the fall in Eden occurred. It comes closer to being a touch of heaven on earth than anything man has known since Eden's glories were forfeited by sin's tragic entrance. If you are not a Christian, its glories and privileges are still a stranger to you. You can become a son or daughter of the living God this day by obedience to the gospel of God's dear Son. Why not experience your birthday into the kingdom this very day, even this very hour? Any gospel preacher in your area will be delighted to study the Bible with you and assist you in becoming just a Christian with no prefix before nor a suffix after. If you will hear, believe and obey what they heard, believed and obeyed in the first century, you can become today what they became then. Sonship in the heavenly kingdom here on earth is just as sweet and precious today as it was for the generation that included Peter, Paul, James and John.

The Victorious Attitude

HOYT BAILEY

Never say or do anything which will show the earmarks of a weakling, of a nobody, of a failure. Never permit yourself to assume a poverty-stricken attitude. Never show the world a gloomy, pessimistic face, which is an admission that life has been a disappointment to you instead of a glorious triumph. Never admit by your speech, your appearance, your gait, your manner, that there is anything wrong with you.

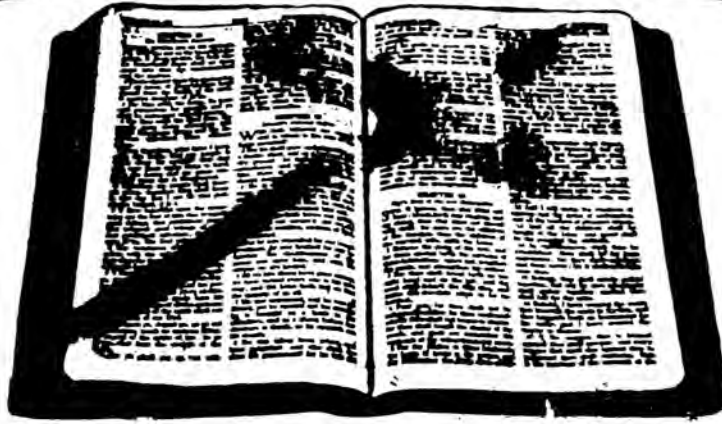
Hold up your head. Walk erect. Look everybody in the face. No matter how poor you may be, or how shabby your clothes, whether you are jobless, homeless, show the world that you respect yourself, that you believe in yourself, and that, no matter how hard the way, you are marching on to victory. Show by your expression that you can think and plan for yourself, that you have a forceful mentality.

Our manner and our appearance are determined by our mental outlook. If we see only failure ahead we will act and look like failures. We have already failed. If we expect success, see it waiting for us a little bit up the road, we will act and look like successes. We have already succeeded. The failure attitude loses; the victorious attitude wins.

The attitude of mind which your thoughts and convictions produce is a real force which builds or tears down. The habit of always seeing yourself as a fortunate individual, the feeling grateful just for being alive, for being allowed to live on this beautiful earth and to have a chance to make good will put your mind in a creative, producing attitude.

We should all go through life as though we were sent here with a sublime mission to lift, to help, to boost, and not to depress and discourage, and so discredit the plan of our Creator.

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 7 -

FRIDAY, APRIL 30, 1971

NUMBER 67

The Professor Erred

In the Sunday edition of THE COMMERCIAL APPEAL, January 24, 1971, a letter appeared from Mr. Jerome A. Jackson, Assistant Professor of Zoology at Mississippi State University in Starkville, Mississippi. The professor took issue with "Fun Facts" which earlier appeared in a weekly advertisement of the Wrigley gun company. "Fun Facts" related that



ROBERT R. TAYLOR JR. dinosaurs were both huge and small. With this the professor agreed. So does this writer. "Fun Facts" then illustrated with a picture of a cave man with a dinosaur on a leash. Here the professor demurred. Along with many others in his field he feels that dinosaurs and men never lived as contemporaries with each other. He claims that at least sixty million years elapsed between the extinction of dinosaurs and the arrival of man on this earth. He says man has only been here about two million years. (These are his dates-not ours.) Some of his contemporaries would put the number at seventy million years as to when dinosaurs became extinct. It is indeed amazing how accurate (???) they claim to be with their distant dates of past activities and yet how far they can differ in reference to pre-historic dates!

Is the professor not aware that rock strata which the evolutionists say is 250 million years old contains fossilized human footprints that had to be made while the rock was in a soft state? There is scientific evidence also that dinosaurs and humans have lived together and not nearly so long ago as his estimates claim. Evidence of this appears in SCIENCE DIGEST, Vol. 44, June, 1959, p-74, SCIENTIFIC AMERICAN, Vol. 162, January, 1940, p-14 and THE GENESIS FLOOD by Dr. Henry Morris and Dr. John Whitcomb, pp-172-176.

Near Glen Rose, Texas, in the Paluxy River Bed are human footprints found in the same strata of rock containing dinosaur footprints. "Dr. Burdick, consulting mining geologist of Tucson, Arizona, has been studying the Paluxy fossils for 25 years. He has published the findings of his investigations in several publications, such as THE NATURALIST, Vol. 16, Spring of 1957, and SIGNS OF THE TIMES, July 22, 1950. His findings show that dinosaurs and humans lived at the same time." Basil Overton, EVOLUTION OR

CREATION?, (Nashville: Gospel Advocate Company, 1969), p-63.

Dr. Wilder Smith's book, MAN'S ORIGIN, MAN'S DESTINY, also sheds light on his findings relative to the contemporary co-habitation on his earth by both man and dinosaur.

For a long time we have been expecting some of our evolutionary exponents to object to Alley Oop and the Flintstones on this very ground. However, it strongly appears, and conclusively so, that the creators of Alley Oop and the Flintstones and the originators of "Fun Facts" are much closer to scientific truth than is the professor in Starkville. These "Fun Facts" about the scientific findings near Glen Rose, Texas, should aid the professor in his dilemma over the "Alley Oop Syndrome."

As you have read the material just presented the question may have occurred to you as to what is the connection between this matter and a religious article of which this is supposed to be a weekly presentation. Here is the connection and it is a very vital one indeed. The geological timetable upon which the Zoology Professor stakes his case is an open denial of the Genesis account as set forth in the very opening chapter of God's Holy Word. The timetable is an evolutionary device which is imaginary in origin and is full of logical loopholes yet seeks to account for everything's existence minus God Almighty. This is true whether its avid proponents be atheistic evolutionists or theistic evolutionists. Neither system believes what God said in his Book of beginnings. The atheistic evolutionists outlaw God from their system and the theistic evolutionists possess an unrelenting determination to please their atheistic cousins just across the narrow gulf that separates them. By the time the theistic evolutionists revamp Genesis 1 it is not even a thirty-second cousin to what the Spirit of God prompted Moses to write thirty-five centuries ago and we challenge any reader to prove us wrong. Theistic evolution has no more respect for Genesis 1 than does atheistic evolution. Writing personally, this scribe has more respect for atheistic evolution than he does for theistic evolution. We have no sympathy at all for atheistic evolution and have even less for theistic evolution. Advocates of this latter system are but a group of "Johnnies come lately" and seek to compromise the Bible with deadly atheism and when they conclude with the cowardly compromise there is NO Bible left.

How does the timetable reject the Genesis account? The professor says dinosaurs were extinct sixty million years before man came upon the scene. What does God say in his book? "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good." (Gen. 1:24-25.) The very next verses tell of the making of man and woman and inform us the exact day when both these land animals (all of them including dinosaurs) and man were made. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good. AND THE EVENING AND THE MORNING WERE THE SIXTH DAY." (Gen. 1:26-31 Emphasis mine-RRT.) The closing three paragraphs of Genesis chapter one clearly establish that land animals and mankind were made the same day. These days of Genesis chapter one were regular twenty-four hour days. We challenge anybody anytime and anywhere to prove they were one minute longer than our solar days are right now.

The closing verses of this majestic chapter of Genesis 1 therefore declare clearly and conclusively that earthly animals and man were made on the SAME DAY. Not even as much as a full twenty-four hours separate the making of earthly animals (including dinosaurs) and man. The Starkville professor missed the mark sixty million years and that is quite a miss from the mind of a science professor! Were this writer his professor he would be given a capitalized zeal for his grade on this effort! Truly man and dinosaur were contemporary, the Starkville professor notwithstanding.

The professor is neither scriptural nor scientific when he affirms a sixty million year gap between dinosaurs and men. Yet at the taxpayers' expense and sailing under the banners of academic freedom

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WORDS of TRUTH

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GUS NICHOLS

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Awful Sin Of Fornication

Fornication and adultery are awful sins. They are to be shunned as one would flee from a rattlesnake, or a roaring lion. These sins should be spurned as one would abhor the thought of armed robbery, or murder. In God's sight, adultery is about equal to death. God said to Abimelech, "Behold, thou art but a dead man, for the woman thou hast taken; for she is a man's wife" (Gen. 20:3).



GUS NICHOLS

When David committed this awful sin with Bathsheba, the prophet said unto him, "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die" (II Sam. 12:14). Such a sin, as well as all other sins, are hard to get out of the conscience. David later prayed, saying, "Have mercy upon me O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me . . . Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit . . . Deliver me from blood guiltiness, O God, thou God of my salvation" (Psa. 51:1-14).

Adultery is "a heinous crime, . . . For it is a fire that consumeth to destruction, and would root out all mine increase" (Job. 31:1-12). The Bible says of the whorish woman, "Her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life" (Prov. 2:18-19). Again the wise man, Solomon says, "The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword" (Prov. 5:3-4; 5:22).

Men need the warnings and instruction of God's word against the temptation of a wicked woman. "My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee. For the commandment is a lamp; and the law is a light; and reproofs of instruction are the way of life: TO KEEP THEE FROM THE EVIL WOMAN, from the flattery of the tongue of a strange women.

LUST NOT AFTER HER BEAUTY IN THINE HEART, neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire into his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent . . . WHOSO COMMITTETH ADULTERY WITH A WOMAN LACKETH UNDERSTANDING: HE THAT DOETH IT DESTROYETH HIS OWN SOUL. A wound and dishonor shall he get; and his reproach shall not be wiped away" (Prov. 6:24-33). "He goeth after her straightway as an ox goeth to the slaughter, or as a fool the correction of the stocks; till a dart strike through his liver; as a bird hasteneth to the snare, and knoweth not that it is for his life" (Prov. 7:5-23).

Not only does adultery destroy men in this life, but also in the world to come. Paul mentions "Adultery" and "Fornication", and says "They which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). After saying "The unrighteous shall not inherit the kingdom of God", then he says, "Neither FORNICATORS, nor idolaters, nor ADULTERERS" (I Cor. 6:9-10). "FOR THIS YE KNOW, THAT NO WHOREMONGER, nor unclean person," etc. . . "Hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand" (I Cor. 10:8). "But FORNICATION, and all uncleanness, let it not be once named among you" (Eph. 5:3).

Under the old law, God said, "And the man that committeth ADULTERY with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress SHALL SURELY BE PUT TO DEATH" (Levit. 20:10).

Sex is holy, within wedlock, just as money is a good thing, if earned honestly and by work. But money obtained out of righteousness, and by robbery, stealing, etc. is a bad thing. So, the sex relation out of holy wedlock is a damning sin, and such a sinner dying in that sin is sure to be eternally lost in hell (Heb. 13:4; Rev. 21:8). Jesus declared that those who die in their sins cannot come to heaven where he has gone to prepare a place for the righteous (Jn. 8:21-24; Jn. 14:1-3).

Perhaps there never has been as much fornication and adultery at any time in the history of the world as abounds now in our world. The great mass of the people are largely living like the lower animals, as dogs and cattle. In fact, some of the animals have their own mate and will not cohabit with another; such is true of our homing pigeons. God intended that those who would live the married life should first of all get married, and then stay married until separated by death (Rom. 7:1-4). Fornication is the only cause of a separation of a husband and wife which gives right to a second marriage during the lifetime of the two (See Mat. 5:31-32; Mat. 19:9).

Furthermore, one who puts away a companion for any other cause, becomes an accomplice in the sin of adultery committed by the one put away (Mat. 5:31-32). The one divorcing the other "causes" the one put away to commit adultery by subjecting that one to all the temptations out of wedlock. So, one divorcing a companion may not at all be innocent, but may be guilty of the adultery which the innocent one put away may later commit.

And if this is true (and it is), then this principle proves that ladies improperly dressed become guilty of all the lust and adultery which grows out of their improper attire. Bathsheba was guilty of carelessly exposing her body to the king, and this led to adultery, drunkenness and murder, as well as other sins (II Sam. 11th and 12th chapters).

Fornication and adultery are now spreading more disease than ever known in the history of the world.

Another result of such sins is the children of homes broken up because of adultery and fornication are thereby often ruined for life. They are like fruit trees, dug up by the roots and moved from place to place until they lose all confidence

in all people. When they completely lose confidence in their parents, they lose confidence in all the rest of mankind. And this is not easily restored.

So, don't be a brute with unbridled lust. Let every man have his own wife, and every woman have her own husband. Read and live by I Cor. 7. The chances are ten to one that you do not understand some of it, and some of our readers, many of them in fact, may be in open violation of part of the chapter.

All young people should determine that they will so live as to be able to arrive at the marriage altar with their virtue. This would be better than arriving with two good eyes without virtue. ALL WHO CANNOT LIVE A VIRTUOUS LIFE OTHERWISE, should get married, even if they do not have a dollar. Much adultery is committed while putting education, or wealth first and above virtue.

Then, sin is a terribly deceptive thing. Many try to live an abnormal sort of life, find themselves ruined by sin, and so perverted in the sex nature that they never recover. Peter speaks of some, "Having eyes full of adultery and that cannot cease from sin" (II Pet. 2:14). It is better to have an awful cancer, than to have sin growing in the heart, conscience and life (Jas. 1:13-15 Am. Std. Ver.).

The worst contribution ever made to civilization has been made by TV. Children see nudity, adultery and evil pictured in glowing and glamorous colors for hours and hours every day in an avowed effort on the part of those at the steering wheel to make our nation a society of sex maniacs, and so-called Christian parents tolerate it, and some of them join in and endorse it. Such scenes are so bad that they cannot be discussed in the pulpit without vulgarity and lewdness.

Our legislators and those who enforce laws, from the supreme court on down, have lost all sense of shame and decency, and have no courage to legislate and enforce laws regulating the mass media out to encourage sin and crime. Teddy Roosevelt said he feared that after his day the great cities of our nation would become the great gates of hell. He meant that the wicked cities leavened with foreign influences would through the printed page impose their low standard of morals on the rest of the nation and ruin all the rest of the people.

Back of the whole thing and undermining the morals of the nation is denominationalism and its divisions and compromising of divine truth until the religious world itself is rotten to the core with modernism and liberalism and stands for nothing akin to the pure, primitive Christianity taught by Christ and the apostles in the New Testament. We need FIRST CENTURY CHRISTIANITY IN THE TWENTIETH CENTURY, and this would destroy denominations off the face of the earth, and leave us what Jesus established, his church with the New Testament as its guide and creed, with the gospel as it was at the first, and the church as it was in all matters of faith and doctrine. We are living in a time of religious apostasy, such as has never been excelled in history. The Bible and Christianity have been so polluted by the perversions and doctrines of men, that it no longer means anything more than an old relic to most people.

The great masses are governed and controlled, not by what the Bible says, but by their environment, which is growing worse all the time. It is no longer important to ask our world: What does the Bible teach? But the question now is: WHAT DOES OUR WORLD THINK AND SAY ABOUT IT?

Change The Thought

HOYT BAILEY

Paul wrote, "Be ye transformed by the renewing of your mind;" This surely involves the changing, ennobling, purifying, and refreshing of our thoughts. As long as we keep growing, renewing the mind, constantly reaching out for the new and progressive, then, the retrograding, disintegrating, aging, deteriorating processes can not be operative.

The late Professor James of Harvard said that

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Love Covers A Multitude Of Sins



VIRGIL BRADFORD

In discussing and applying the teaching of God's word on "Discipline" it is most important that we keep vividly before us the underlying principle which should motivate our actions. Hence, "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins." (I Pet. 4:8.) The "covering of sins" is important. It is also necessary to know what

it means to cover sins. Some think to cover sins by lying or some other form of deception. Some try to cover their sins by hiding, and when caught denying the very act, or acts, of sin. It was this that caused Solomon to write, "He that covereth his sins (transgressions) shall not prosper; But whoso confesseth and forsaketh them shall obtain mercy." (Prov. 28:9.) This would be a direct contradiction to Peter were it not for the fact that there are different ways of covering sins: right ways and wrong ways. In harmony with the text in

First Peter David also wrote, "Blessed is he whose transgression is FORGIVEN, whose sin is covered." (Ps. 32:1; Rom. 4:7-8.) We understand, therefore, that love covers, or brings to a state of forgiveness, sins, whether our own or those of others.

Love is so often misunderstood that it seems in order to say that we are not here speaking of affection such as a man as for his wife, or a wife for her husband. That type of love has an important place in life but God Almighty intends that all such be reserved for the married state and all that goes beyond that is sin. We are not discussing love for brothers and sisters in a family, though this is also important. But we have in mind that kind of love shown by the Lord God when he gave his "only begotten Son" to die for us. (Jn. 3:16.) This was love for sinners, and at the very time when sinners were in rebellion against Him. It is altogether possible, and it should be easy, to love the sinner while hating sin. This love "covereth a multitude of sins."

GOD'S LOVE PAVES THE WAY

As God's children we must learn to follow him in love. To do this we need to learn of that love as expressed in the Book Divine. "For while we were yet weak, in due season Christ died for the ungodly.---But God commendeth his own love toward us, in that while we were yet sinners, Christ died for us. (Rom. 5:6-8.) "Herein is love, not that we loved God, but that he loved us, and sent his (only begotten) Son to be the propitiation for our sins. (I Jn. 4:10.) "Beloved, if God so loved us, we also ought to love one another." (vs. 11.)

After all is said and done it is God against whom we sin, and it is God who must forgive, yet there is a great burden of responsibility upon us all to love and forgive, even as He does.

WE JOIN GOD IN FORGIVING

We are wonderfully blessed in that we have fellowship with God in forgiving sins. Of course, if I refuse to forgive, God may still do so, when conditions warrant it, in which case my sins (which could be covered, forgiven, through the blood of Jesus) still remain.

First of all we cover sins by preaching and teaching the word of God. None can even know he is a sinner without the truth, and there is certainly no road to forgiveness but through Jesus Christ and his gospel. It is "the power of God unto salvation." (Rom. 1:16.) The Christian's work in covering sins is not one of force but of persuasion. "Knowing the terror of the Lord, we persuade men." (II Cor. 5:11.) Our teaching must be done in love. As Paul said, "But speaking truth in love, many grow up in all things unto him, who is the

Head, even Christ." (Eph. 4:15.) There is indeed a danger of wrong motivation in preaching. Zeal, earnestness and real concern may be mistaken for anger. We all should guard against this show of heat as much as possible, not meaning at all that we can never be angry or filled with "righteous indignation." Jesus himself was angry on occasions such as the time he drove the moneychangers from the temple. (Jn. 2:13ff.)

In our teaching we must "keep on keeping on." "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, WITH ALL LONGSUFFERING and teaching." (II Tim. 4:1-2.) And so through the teaching and preaching of the gospel some will turn to the Lord and their sins will be covered. This we find in the case of Saul of Tarsus to whom Ananias said, "And now why tarriest thou? Arise, and be baptized, AND WASH AWAY THY SINS, calling upon his name." (Ac. 22:16.)

When Paul wrote to Corinth he dealt both with things he had heard of them and things he heard from them. What he wrote was the word of God. (I Cor. 14:37.) And it had its effect. SINS WERE COVERED as evidenced in Second Corinthians 7:10-11. This is the simplest and most easily followed way for sins to be covered. It avoids embarrassing, and often times frustrating, confrontations with brethren who are in error, for no one really enjoys being told he is wrong in a matter. From reading the words of Jesus and his apostles we do not get the idea that love is a bowl of sentimental mush but is careful to point out error and to reprove and rebuke any and all who stand in need of such. In Paul's charge to Timothy to "preach the word" he told him to "reprove, rebuke and exhort." (II Tim. 4:1-2.) Two of these three points are corrective in nature. Yet some have the idea that reproof and rebukes are a lack of love. Not so. What parent ever loved a child and refused to rebuke him? And, old fashioned though it may seem, to punish him when needed?

Sins may be covered in forgiveness on our part. "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, FORGIVE HIM." (Lk. 17:3.) "Let all bitterness, and wrath, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, FORGIVING EACH OTHER, even as God also in Christ Jesus forgave you." (Eph. 4:31-32.)

All too often rebuking or correcting is done out of a spirit of revenge. Men may set themselves up as the final judges of men. This is a mistake and does not produce the peaceable fruit of righteousness. God is the Judge, and will be in the last great day. Hence, we must "judge righteous judgments" in an effort to lead a brother or sister to repentance and leave the avenging to the Lord. (Ac. 17:31; Rom. 12:19.)

TEACHING AND PLEADING MAY FAIL

Those who expect to speak and be favorably heard in every case are in for a great disappointment. There are times when punitive action must be taken. (More on this later) If we love we will do our best to restore the wanderer in a spirit of gentleness (Gal. 6:1.) "My Brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and SHALL COVER A MULTITUDE OF SINS." (Jas. 5:19-20.) Obviously, there will be failures in the field under consideration, but the greatest failure of all is that of not trying. "How shall we escape if we neglect so great a salvation?" (Heb. 2:3.)

Love covers a multitude of sins! This includes love for God, for truth, for our brother or sister in the Lord, for the alien sinner and for self. "Let all that ye do be done in love" for "love never faileth." (I Cor. 16:14; 13:8.) Again, --love and the action of love is not mere sentimentality; it is rather a positive attitude toward truth and toward the erring that will exert every possible and necessary effort to save the sinner.

Law And Gospel

Of the Saviour the Hebrew writer declared, "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). No additional information is required beyond the clear affirmation of the foregoing. There is no room for equivocation.



R. W. GRAY

Salvation is conditioned upon obedience to Christ's will. To cite related passages would but belabor a point already made crystal clear. But many continue to evidence confusion regarding the place of obedience in the Divine Plan. Placing the grace of God on one side, and holding up the commands of the Lord on the other, they seek to make them appear antagonistic. The truth is, however, that the grace of God binds obedience. It came "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2:11-12.)

The "obedience of faith" by which we are said to be saved (Rom. 1:5-16-26; Gal. 5:6b.) does not disown God's grace, but rather embraces it. Jesus made clear how God's grace is applied when He said, "He that believeth and is baptized shall be saved." (Mk. 16:16.) If salvation were possible apart from a faith that works by love all would be saved. Universal salvation would be the inevitable result. God is no respecter of persons, and if He saved one apart from faithful obedience He would save all, and this would mean that none would be lost. (Acts 10:34; Titus 2:11.)

The nature of the law and the gospel has been the occasion for much confusion with reference to the place of obedience. (John 1:17.) The law given by Moses was temporary and was taken away at the cross. (Gal. 3:19-25; Rom. 7:1-4.) To seek justification now through Moses' law, therefore, is to fall from grace, failing of the grace of God. (Gal. 5:1-4.) It was of the first covenant that Paul wrote, ". . . for by the works of the law shall no flesh be justified." (Gal. 2:16b.) It should be obvious to any discerning person that if Galatians 2:16 applied to the commands of our Lord in the gospel it would stand in direct conflict with Hebrews 5:8-9 cited at the beginning of this article. To leave it within its context, however, applying it in contrast with the former covenant of Moses, is to harmonize it with all God has said on the subject. (Gal. 3:22-25; Rom. 6:1-7; Acts 2:38; Rom. 1:16; 10:13-17; Heb. 10:9-10.)

We are not saved by the deeds of "the law," but we are saved "by the law of the Spirit of life in Christ Jesus." (Rom. 8:2.) We are said to be "dead to the law," but we are "married to another, even to Him who is raised from the dead." (Rom. 7:4.) And all who refuse to obey the gospel of Jesus Christ will be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (2 Thess. 1:8-9.)

Our responsibility, so far as obedience is concerned, is the law of Christ--the law of grace and truth. (John 1:17.) Christ, through the word of His grace, has made known the will of God for this present age. He is the author and finisher of the Christian's faith. (Heb. 1:1-2; Acts 20:32; I Tim. 2:5; Heb. 5:9; 12:1-3.) Hence, the most momentous question in the New Testament is, "What shall be the end of them that obey not the gospel of God?" (I Pet. 4:17.) Concerning certain Jews Paul wrote, "They have not all obeyed the gospel." (Rom. 10:16.) To refuse to obey the gospel of Christ, as did these Jews, is to reject Him. (John 12:48-49.) To obey the gospel is to "accept Him as personal Saviour." (John 14:15; Acts 2:36-41.)

It is true that nothing is required in our

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The Professor Erred

(Continued from page 1)

are men such as Professor Jackson all across our nation who are teaching our youth principles that are neither scriptural nor scientific. This is why such matters and wherein lies the connection with religious journalism. Writers all over the land who have any conviction at all need to speak out against such errors.

The editor and all writers of WORDS OF TRUTH stand unflinchingly opposed to every facet of organic evolution. It is this writer's judgment that the Godless and Christless theory of evolution (both atheistic and theistic) has done more to wreck our country since the appearance of Darwin's work ORIGIN OF SPECIES in 1859 than any one other error of our time. It is false to the very core. (Gratitude is expressed to Basil Overton for some of the thoughts herein expressed.)

"A Man Sent From God" Exalted Marriage

"Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4). This solemn, life-long contract should be entered with discretion, and only after due consideration. None should become engaged flippantly, nor should marriage vows ever be lightly regarded. Careful and prayerful deliberation should characterize the



FLAVIL H. NICHOLS

choosing of a companion for life. This relationship is ordained of God to increase human happiness, and to support social order. Originally God made one woman for one man, and God "joined" them in marriage (Matt. 19:3-9). He intended that those thus united in wedlock should remain wedded 'so long as both shall live.' "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). The divine rule is that "Whosoever putteth away his wife, and marrieth another, committeth adultery" (Lk. 16:18). "And if a woman shall put away her husband and be married to another, she committeth adultery" (Mk. 10:12). To this rule there is only one exception given by our Lord: "... except it be for fornication" (Matt. 19:9; 5:32).

Herod put away his wife, and took the wife of his brother Philip (whose name was Herodias). The law of Moses expressly forbade taking a brother's wife (Lev. 18:16; 20:21). Herod had violated this plain law of God. John the Baptist appeared upon the scene. What would he preach to King Herod? Would he wink at sin in high places? Or, would he address himself to the sin that was in the heart and life of the King himself?

JOHN TAUGHT AGAINST UNHOLY RELATIONS IN MARRIAGE

John was "sent from GOD" (Jn. 1:5-6); assuredly he would not set aside, or ignore, GOD'S law given through Moses! (Jn. 1:17) If he had been like some false teachers of today, he would have said something like this: 'King Herod, you erred when you broke up your brother's home, and took his wife Herodias away from him; but if you will let me baptize you, you and Herodias can continue to live together.' Oh, no! But instead we hear him say: "It is not lawful for thee to have her" (Matt. 14:3-12; esp. v. 4). Notice, please, the present infinitive "to have". John preached that they had no right to GET married; and he preached that they had no right to REMAIN together! "It is not lawful for thee TO HAVE her." Herod had no right to take her to be his wife; and he had no

right to keep her! "Repentance" was one of the foremost points in John's preaching (Matt. 3:3; Acts 19:4); and "repentance" is a change of mind for the better, with abhorrence of one's past sins, with a resolution to heartily amend. This "man sent from God" urged men to "bring forth fruits meet for repentance" (Matt. 3:8). So long as the unholy relationship was perpetuated, Herod had not repented of his sin.

Dear Reader, if you had heard John preach to Herod and Herodias, would you have disagreed with him? What would you teach a man and woman who have no right to marry each other? Remember: John "was a man sent from God" (Jn. 1:5-6). So John must have been correct in his preaching! God sent him!

Later our Lord Jesus Christ emphatically said: "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). In this same context he said, "What therefore God hath joined together, let not man put asunder" (v. 6). It is evident that God had NOT "joined" this woman and Herod, for John (who was "sent from God") declared: "It is not lawful for thee to have her" (Matt. 14:4).

Such preaching cost John the Baptist his head! (Matt. 14:3-12) But it was the truth! And killing the preacher did not remove the sin from Herod's adulterous marriage. I want to be the kind of preacher John was: bold enough to preach the truth of God, and make it plain - regardless of the consequences to me personally. Let all of us teach God's truth about marriage, as well as all other topics.

Change The Thought

(Continued From Page 2)

the slightest thought changes the brain structure leaving its telltale work. The character of the thought is constantly changing the structure of the brain. The thought, whether good or bad, leaves its furrows in the brain substance.

Hold any particular thought in the mind persistently until it has formed grooves in the brain-tissue and become dominant in the brain structure, and you have permanently changed the character in that direction. You have only to change your mind to a desired direction, holding it there tenaciously until you have formed a new mental habit. Then you are, in that particular, a new creature.

If you wish to cultivate or to improve a weak or deficient faculty, just hold the picture of it in its perfect form. Do not hold the defective, faulty image. **THINK OF IT AND LIVE IT IN YOUR THOUGHTS AS YOU WOULD LIKE TO HAVE IT, AND TRY IN EVERY WAY TO EXERCISE IT SO THAT NEW AND BETTER BRAIN CELLS WILL BE FORMED AND THE WEAK ONES STRENGTHENED.**

We tend to become like our aspirations. If we constantly aspire and strive for something better and higher and nobler, we can not help improving. The ambition that is dominant in the mind tends to work itself out in the life. If this ambition is sordid and low and animal, we shall develop these qualities, for our lives follow our ideals.

When the general habit of always aspiring, moving upwards and climbing to something higher and better is formed, the undesirable qualities and the vicious habits will fade away; they will die for lack of nourishment. Only those things grow in our nature which are fed. The quickest way to kill them is to cut off their nourishment.

Take, for example, the hot-tempered habit. Self-control is not so very difficult if you just cut off the fuel which feeds the fire; but when the hot blood rushes through your brain you feed the

conflagration with the suggestion of angry words and an angry physical attitude, and if you continually raise your voice, waive your arms, throw things across the room, and proceed to break things up generally, you can work yourself up into a terrific rage in a very few moments.

On the other hand, if you cut off the fuel which feeds the burning passion and apply the antidote-just as you would put out a fire with water and, if only mechanically, try to apply the love-thought, the kindly, good-will thought, the charitable thought, the do-as-you-would-be-done-by philosophy, you will be surprised to see how quickly these antidotes will put out the fire.

The mother calls out of the child the ideal qualities which she sees in it. Many mothers make the mistake of forever looking for the bad in the child, trying to correct the evil, up-root and drive it out.

Parents, teachers, reformers are beginning to see that they call out of those whom they wish to help just what they see in them. The subject feels their thought. If it is a helpful, inspiring one, it tends to uplift him.

One reason why some ministers have changed so many lives is because they have looked to the God-side of people, the fallen, and have seen hope for them. They could see the God-image beneath the blurred life. How can one be helpful while holding in his mind a hopeless picture for the fallen?

It is claimed that Phillips Brooks' influence upon people who had lost their self-respect was due to his reflecting back to them the lost image of their possible Divine selves. This picture gave them hope and encouragement. The right thought makes the right life. When the mind is changed the man is changed.

WE NEED MORE GRANDPAS!

Junior bit the meter man . . . Junior hit the cook.
Junior's anti-social now . . . (according to the book);
Junior smashed the clock and lamp . . . Junior hacked the tree;
Destructive trends are treated . . . in Chapters II and III).
Junior threw his milk at Mom . . . Junior screamed for more;
(Notes on self-assertiveness . . . are found in Chapter IV).
Junior tossed his shoes and socks . . . out into the rain;
(Negation, that is normal . . . disregard the stain).
Junior set Dad's shirt on fire . . . whittled Grandpa's pine.
(That's to gain attention . . . see page 89).
Grandpa seized a slipper . . . and yanked Junior's cross his knee.
(He's read nothing but the Bible since 1893).
— Author unknown

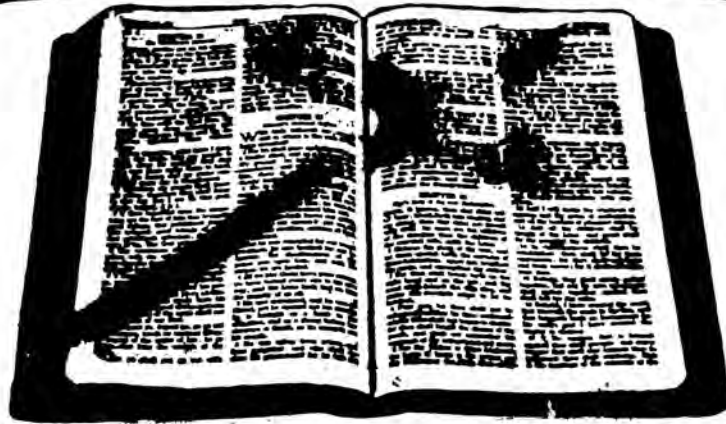
Law And Gospel

(Continued From Page 3)

obedience to Christ that merits boasting on our part. On the contrary; the very nature of the obedience required underscores our helplessness apart from His grace. (Eph. 2:8-9; 2:11-16; Col. 2:12.) There is more to the matter of salvation than rigid "rule keeping," to be sure, but this fact does not militate against the plain and forceful truths brought forth from the passages herein discussed. It is a sad day when men among us parrot the denominational preachers in the affirmation "we are saved by no law!" We are not saved by "THE LAW," but we are saved by "THE GOSPEL." (Rom. 1:16.)

WORDS of TRUTH

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



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

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Worshipping In Spirit And Truth

Jesus said, "God is a Spirit: and they that worship him must worship in spirit and truth." (John 4:24.) In this brief statement our Lord sets forth the essence of Christian worship.

TRUE WORSHIP

It is man, the CREATURE'S responsibility to worship the CREATOR. Worship is defined, "to make obeisance, do reverence to. . . an act of homage.

. . . to God." (VINE'S EXPO. DICT. OF NEW TEST. WORDS, p. 235.) Our worship then must be God-centered and not man-centered. More than a duty, it is the exalted privilege and honor of man to worship his God. However, not all worship is acceptable. Jesus tells us that God seeks "true worshippers", (vs. 23.) This must be our goal and desire. It is not enough to worship, it "MUST" be true worship. The term "MUST" is exclusive. There is no alternative; no personal choice, it "MUST" be of a certain nature, i.e., "in spirit and truth."

INGREDIENTS OF TRUE WORSHIP

The Lord gives two qualifications of true and acceptable worship. We shall notice the last first. It must be "IN TRUTH". There is a true worship. It is regulated and guided by God's truth. It is prescribed by God. Man, unaided by Divine Revelation, could never know how to worship acceptably (see Eph. 3:1-6). God's Word, the Scripture, is TRUTH, (John 17:17.) Therefore our worship must be found in the Book of God in order to be in truth.

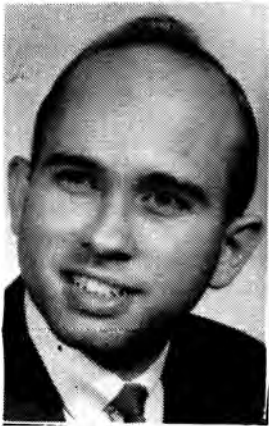
"WHAT IS TRUTH?"

We arrive at the same conclusion as above from another course. Rom. 14:23 states, "whatsoever is not of faith is sin". The same author says, in Rom. 10:17, "So then faith cometh by hearing and hearing by the word of God." We can make the following logical deduction from these truths.

1. Whatsoever is not of faith, (including worship), is sin.
2. But faith comes by hearing the word of God.
3. Therefore if our worship is not directed by the word of God, it is not "of faith" and is therefore sinful.

TRUTH AND TRADITION

Our worship must be "in truth" as contrasted with all forms of idolatry and paganism. But it must also be in truth. . . according to God's



JOHN WADDEY

written direction, in contrast to the varied forms of Protestant, Catholic and cultic worship which has originated with men. Jesus declares that worship based upon man's traditions in vain, (Matt. 15:9.) This principle, when recognized and obeyed, will sweep away all human innovations in worship and leave only the pure New Testament worship. All special holy days of worship such as Easter and Christmas will be laid aside, leaving only the Lord's Day. No more will men burn incense, light candles, use holy water, make the sign of the cross, count beads, kneel before "sacred" images or pray before "holy" relics. No instrument of music, other than the human heart, will be used in worship. The Lord's Supper will be a simple memorial, not a mass, not a trans-substantiation. Our giving will be a sacrifice, well pleasing unto God, given cheerfully and liberally; not a tax paid or a chance on a prize; not the purchase of a meal or some entertainment at a "church carnival."

True worshippers worship God in truth. Sincerity is not enough in itself. We could not question the sincerity of Muslims, Hindoos, Jews or Buddhists; yet their worship is rejected because it is not in truth; not as God directs in the Bible. This is no less true of the human innovations in the worship the Sects who profess Christ.

WORSHIPPING IN SPIRIT

Acceptable worship must be "IN SPIRIT". Spiritual worship is opposed to the carnal modes of worship of the pagans and even the physical centered worship of Moses' law. Christ taught there would be no more earthly temples, animal sacrifices, material alters, incense or other items made by men's hands. There would be no more feasts or fasts; no rituals, pomp and pageantry. It must be a spiritual worship of God, who is Spirit.

Under Christ, the worshipper himself is the temple of the Holy Spirit which he has from God. (I Cor. 6:19.) Paul speaks of serving God in his spirit. (Rom. 1:9.) The Christian is to pray at all seasons in the Spirit. (Eph. 6:18.) We must present our bodies as living sacrifices, Holy acceptable to God which is our spiritual service. (Rom. 12:1-2.) Together, Christians form a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God. (I Pet. 2:5.) We pray with the spirit and with the understanding; we sing with the spirit and understanding also. (I Cor. 14:15.) God bestows spiritual blessings on those who are His children. (Eph. 1:3.) Mature Christians are spiritual but the sinfully immature are carnal. (I Cor. 3:1.)

SPIRITUALISM VERSUS EMOTIONALISM

To worship God in spirit suggests several things. Worship must include the highest motives, the most sublime sensibilities of the soul. Yet it

certainly is not emotionalism, not mere animal excitement or sensationalism, such as is seen in Pentecostalism. It requires no gimmickry; no mystic effects of special lighting; no images or crosses. Such gimmicks betray a search for a "cheap spirituality". Some want "instant spirituality" like instant food that require little effort to enjoy, rather than a true devotion of the heart unto God. The New Testament gives not the slightest hint of anything remotely resembling the modern Pentecostalism type of worship. True worship makes no attempts to display itself before men and seeks no worldly recognition. (Matt. 6:1-16.) It seeks to please God. (Gal. 1:10.)

True spirituality in worship is "doing the will of God from the heart". (Eph. 6:6.) It is sincere in every motive and void of offence. (Phil. 1:10.) There must be a deep and abiding love for God. (Matt. 22:37.) This certainly involves the deepest emotions of the heart yet does not by-pass the intelligence which God gave us. The fact that God's written revelation must pass through the intelligence of man's mind before his emotions can respond to its appeal proves the important role of reason in true worship.

Spiritual worship will sometimes bring TEARS, (Lk. 6:21), both of joy and sorrow. We will make a JOYFUL noise unto the Lord. (Ps. 100:1.) Spiritual worship may express its approval with an "amen". (I Cor. 14:16.) Acceptable worship involves the whole personality: all the heart; all the soul; all the mind; all the strength. (Mk. 12:30.) It is not limited to meeting houses. I have as meaningfully worshipped with brethren under a tree in the burning heat of Africa as ever I have in an air-conditioned church house.

TRUE WORSHIP IS NOT. . .

True worship is not bound to a TRADITIONAL ARRANGEMENT OF SERVICES. Often we have unconsciously slipped into a rote manner of worship that allows us to engage in a ritual affair with hardly a serious thought or moment of concentration. Worship is no heartless practice of watching others perform and then paying our dues for the privilege. It is a personal, spiritual involvement in songs and prayers, communion, study and the giving of gifts unto God. It is not just in adherence to customary practices; for example, the invitation song, the sermon, the fancy communion ware and the like. It is worshipping in spirit and truth as God directs in the New Testament!

BETWEEN TWO DANGEROUS EXTREMES

We stand in danger of two extremes in the church. One, the extreme of cold, lifeless, formalistic, ritualism: scripturally correct in form but spiritless and dead. The other, emotionalism,

(Continued On Page 4)

WORDS of TRUTH

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A Form Letter To The Faltering and Discouraged

This is an humble effort to restore some beloved brethren and members of the church who need the Lord and whom we need so very much.

It grieves us, and all others who are faithful Christians, to know that some of our dear brethren have unintentionally strayed away from the Good shepherd and his flock, and no longer run with the sheep (Lk. 15:1-7.) They have ceased to



GUS NICHOLS

come up to be fed with the spiritual food provided by the Great Shepherd of the Sheep, Jesus Christ, the Son of God and Saviour of men (Acts 20:17, 28-32.) They are starving, and trying to live without the word of God (Mt. 4:4.) Having no proper contact with this word, they are spiritually famishing, and may not know what the trouble really is. There is no hocuspocus trick by which they can be made happy, and caused to grow spiritually (Acts 20:32; Jude 21.) There must be a hunger and desire for the word, the precious truth of God, as it is in the Bible, or there can be no growth, or progress toward maturity (I Pet. 2:2; II Pet. 1:5-11; II Pet. 3:18.) We must ourselves follow the divine course which leads toward maturity and perfection (Heb. 6:1.) Ignorance of the Bible destroys the souls of men (Hosea 4:6.) When young members of the church, and others who become careless, become lukewarm, and indifferent toward the work of the church, they soon fall asleep and die spiritually.

It is our duty and privilege to try to restore and strengthen such weak and faltering members of the church and warn them to wake up and live (Eph. 5:14.) Since they have lost their faith, and doubt the word of God, they are no longer disturbed over their lost condition, but we believe the truth, and are terribly disturbed over their backsliding.

We still believe and love the truth and want to go to heaven above everything else in this world. Our real concern is with the spiritual welfare of God's people, and for a lost world outside the church. We not only want to go to heaven, but we want all other people to go with us. This will explain why we do not let lost people alone in their sins, so long as there is a spark of hope for their recovery and ultimate salvation.

The Israelites in Egyptian bondage said unto Moses whom God had sent to deliver them, "Let us alone that we may serve the Egyptians" (Ex. 14:12.) But Moses continued to encourage them until they believed and followed, and were

delivered and finally in the promised land. Numberless are the thousands who have said unto elders, deacons and gospel preachers, as well as unto other soul winners, "I want to thank you for your patience with me, and that you did not let me alone when I was ordering my best friends to let me alone that I might serve sin and the lusts of the flesh."

Some of our dear brethren have so far backslidden that they have forgotten the general principles of the word of God. They no longer know or remember that the withdrawal of the fellowship of the church from those who have gone back is itself a proof of the love of the church for the truth and the brethren in error so they may be saved at last. Discipline is an act of love, as much so as baptizing people into Christ in the first place. It is like the chastening of godly parents-intended only for the good of those whom Satan has deceived. (Please read I Cor. 5th chapter; and II Thess. 3:6-15; Matt. 18:5-17.) God himself also disciplines and cuts off members who cease to live right (Jn. 15:1-8; Heb. 12:1-9.)

Unto all brethren and sisters now discouraged and who like many in the days of Christ in the flesh have gone back to walk no more with him, we plea with you to come on back and let us help you in the work of the church and you help us. You are underestimating the great power and potential wrapped up in your very souls. This power needs to be released to work for the Lord. There has never been a time in the history of the world when faithful service was more needed in the kingdom of God than now.

Yes, "Many of his disciples went back and walked no more with him" (Jn. 6:66.) And those who draw back like they did also draw back unto "perdition", as they did back then (Heb. 10:35-39.) They went back when Christ was with them on earth because they found some of his teaching to be, what they called, "Hard sayings" (Jn. 6:51-68.) Actually, his sayings are not hard to men of faith. It is when his word is doubted that it becomes hard and his burdens heavy (Mat. 11:28-30.)

The Devil comes and takes the word out of men's hearts lest they should believe (Lk. 8:11-12.) The Devil is against the word of God and any proper teaching thereof. Men depart from the Living God through unbelief (Heb. 3:7-12.) It is through unbelief that they fall away (Lk. 8:13.) And it is more tragic to lose faith than it is to lose health, wealth, and even life itself. If an informed person entirely loses his faith, then it is impossible to restore such an one (Heb. 6:4-6.)

But if one only loses his first love and has fallen because of this fact, he can repent and can come back, and should do so immediately (Rev. 2:1-5.) If he is only lukewarm in the service of the Lord, he can repent and come back (Rev. 3:14-19.) Of course, the Lord has not promised another day in which to do this. Hence, "Behold, now is the day of salvation", and now "Is the accepted time" (II Cor. 6:2-3.) "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth" (Prov. 27:1.) "Today if ye will hear his voice harden not your heart" (Heb. 3:7-12.) "Procrastination is the thief of time" It is as good as the Devil wants for a man back in sin to say, "I will think about it, and I hope to come back some time." This gives the Devil more time in which to work upon this deluded heart (Heb. 3:13.)

Now, Brother, or Sister, we are throwing out the spiritual lifeline unto you. Will you not take hold and be saved? There never will come a time when you will have no excuses. But all the excuse in the world never saved a soul. GOD HAS NEVER ACCEPTED ANY MAN'S EXCUSE.

Neither will the time ever come when everything will get "Just right." Sin will always be in the world, and there will always be others in the church like you have been, who will not live right, or have ceased to do so.

The sick man does not refuse to accept the prescribed treatment of an honorable physician, even if it means painful and dangerous surgery, just because there are a lot of sickness and deaths in the world. It never made a sick man well to decide to wait till there are no more sick people and then he will take the remedy.

The very attitude of backsliders is wrong, and

needs to be changed. They are not like those in the church who are doing their very best to do God's will on earth as it is done in heaven (Mat. 6:9-12; Lk. 22:42.) Those who have gone back are wilful sinners. They will to do wrong and that without repentance, or any proper correction of their sins, and there is no hope for those continuing in wilful sin (Heb. 10:24-29.)

We as elders, deacons, preachers and other faithful soul winners for Christ are not sinlessly perfect, but we are not wilful sinners. It is our purpose to never commit any sin, not to do anything immoral, nor to leave anything off commanded by the Lord. This is not the same spirit of the backsliders and faint-hearted. They have quit the church, and decided not to follow Jesus any further-at least now (Jn. 6:66-68.) "Repent of this thy wickedness, and pray the Lord" (Acts 8:12-24.)

Hope Against Hope

Romans 4:18-25

C. MYRON KEITH

INTRODUCTION

I. Abraham had followed God all of his days. This took him into many strange lands. He accumulated great wealth and expressed his fear to God that he would have to will his estate to his servant, Eliezer. God promised him that this will not be necessary because he will have a son in his old age.

A. Abraham's faith in the promise of God. Gen. 15:3-21. Note verse 6.

B. Ishmael is not the son of promise. Gen. 16.

C. God makes the unbelievable promise to Abraham that his wife, Sarah, advanced in years, will bear his son; and his name shall be called Isaac. Gen. 18:15-22.

II. A reservoir of strength will be drawn from this man of faith who believed against hope in the truthfulness and power of God. It is true that Abraham first laughed but this laughter was not to be turned into mourning, but into FAITH, a strong faith that would be imputed unto him for righteousness.

BODY

I. HOPE AGAINST HOPE. Vs. 18.

A. Abraham was childless, yet he believed that he would be the father of many nations.

B. His faith was based upon the spoken word of God. "According to that which was spoken, so shall thy seed be." Vs. 18, Gen. 15:5. He refers to the stars of the heavens. His seed later increased so rapidly during the days of Moses, Pharaoh decreed that the male children be put to death.

II. HOPE AGAINST THE PHYSICAL EVIDENCE. Vs. 19.

A. Abraham was weak in body but not in faith.

B. There was physical evidence against believing that Abraham would bear a child.

1. "He was about an hundred years old." Vs. 19.

2. "The deadness of Sarah's womb." Vs. 19. In the face of all this physical evidence against any hope of children, the Bible says "and being not weak in faith, he considered not his own body now dead." Vs. 19.

C. Godly men have believed in hope against physical evidence.

1. Moses believed when he was confronted with the red sea. "Stand still and see the salvation of the Lord." All physical evidence indicated Israel would be destroyed.

2. Christ in the tomb indicated that this was the end of the Lord. The

(Continued On Page 4)

Jesus Washed His Disciples' Feet

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." (Jn. 13:3-10.)



FLAVIL H. NICHOLS

Ponder the background-setting for this event. This very night Luke (22:24) tells us, "There was also a strife among them, which of them should be accounted the greatest." Much earlier he had said, "Then there arose a reasoning among them, which of them should be greatest." (Lk. 9:46.) Like Premillennialists of today, their concept of the "kingdom" was earthly, with ranking places of honor, more honor, and most honor. "In their thoughts they had already distributed crowns, while the Master had the cross in his eye." Their rivalry gave way to jealousy, and James and John boldly asked for positions No. One and No. Two for themselves--bringing their mother to intercede for them! (Matt. 20:20-28; see also 18:1-3.) This incensed the other disciples!

AT THE LASTER SUPPER

Was this envy revived by the seating arrangement at the last Passover? Or, did Jesus' mention of the "kingdom" (Lk. 22:29-30) renew their jealousy? I know not: but with such strife in their hearts, they were in no frame of mind to serve one another. Each refused to wash the others' feet. Look at them! These are no **OUTSIDERS!** They are Christ's own chosen twelve! The **APOSTLES**, out of sorts with each other! Unwilling to wash one another's feet! Each refused to perform this customary act of hospitality! With that attitude, they would never convert the world!

EXAMINE YOURSELF

Let all of us in Christ today learn from the apostles! Are we mentally and spiritually prepared for the Lord's Supper, when we have been "all riled up" since sun-up? Are we fit to worship, when we are jealous and resentful toward one another? Is acceptable worship possible after a family has fussed and quarrelled all during breakfast--and on the way to "church"? Is it possible to suddenly turn off the mind--like a switch, or a faucet--and worship acceptably?

While participating in strife, you don't steal away for hours of humble, earnest, fervent prayer! While you are 'rip-roaring' MAD, you don't get your Bible and sincerely study it. While fussing about the elders, or the preacher, and out of sorts with the church, you don't do your best personal work! When in turmoil, you forget your responsibilities, and don't seek the lost! (Lk. 16:10.)

A PHYSICAL ACT OF SIGNIFICANCE

After washing the last foot, Jesus sat down and asked, "Know ye what I have done?" (Jn. 13:12.) (Do you think anyone could wash YOUR feet without your knowing it???) Assuredly they knew he had washed their feet (v. 7); but this physical

action had spiritual significance. He washed their "feet" in an effort to prepare their "hearts" for the Passover (and the institution of the Lord's supper?) and for their responsibilities. He was trying to "wash" from their hearts pride, arrogance, and jealousy--by washing their "feet!"

Note some other physical acts which have spiritual import. (1) "I will pray." (I Cor. 14:15.) Prayer is a physical procedure with spiritual importance. Jesus condemned, not the right action of the praying Pharisee, but his improper mental attitude: "... to be seen of men." (Matt. 6:5-8.) "Thy Father... shall reward thee" when you properly pray! Scriptural prayer "availeth much." (Jas. 5:16.)

(2) Eating the Lord's supper is a corporeal activity, with tremendous spiritual connotations. Jesus said, "Do this... in remembrance of me." (I Cor. 11:25.) Failure to "discern" with the mind the Lord's body, and blood, in the communion, results in "damnation." (I Cor. 11:25-30.) Improper observance of the Lord's supper makes one spiritually "weak and sickly." (v. 30.) Conversely, proper communion gives spiritual strength and vitality!

(3) Another material or physical action required of Christians is "Giving." (I Cor. 16:1-2.) Nevertheless, if it be not accompanied by the proper mental purpose" (2 Cor. 9:7), it will be in vain. (I Cor. 13:1-3.)

(4) Likewise the vocal song must be accompanied by "melody in your heart." (Eph. 5:19; Col. 3:16.) Without "grace" in the heart, the song would be insincere, hence unacceptable, hypocritical worship.

(5) Baptism Has Spiritual Significance

Gospel baptism is the overt physical action of being buried in, and raised from, water. (Rom. 6:3-4.) But it must also be scriptural in design, or purpose. Accidentally falling into water is not scriptural "baptism," because it lacks motive, or purpose. Moreover, not all INTENTIONAL submersion is Bible baptism! (E.g., diving in to rescue a drowning man.) There must be the PROPER mental or spiritual purpose--it must be "for the remission of sins." (Acts 2:38.) It must be to "wash away thy sins." (Acts 22:16.) Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16.) If you have not been baptized to "be saved," you have not obeyed Jesus. Will you do so this very hour?

Discipline And False Teaching

Sincerity does not warrant false teaching. No one has license from any source other than the devil to teach what God's word does not teach. We have no need today greater than the need of informed, God-fearing elders to feed the flock and to protect them against "grievous wolves" who would enter in to kill and destroy (Cf. Matt. 7:15-20; Act 20:29ff). Most, if not all, of the troubles that have hindered the Cause of Christ in the past could have been avoided by men who love truth and love the souls of men and women in their care. But troublemakers do come and with them a spirit of discord and division. Those who cause division are to be "marked" and avoided, that is they are to be watched so that they do not steal into the church and take over for their selfish ends and purposes (Rom. 16:17-18.)

One of the great conflicts of the first century came about by the operation of zealous, but misdirected, Jews who had become Christians. They made exhaustive efforts to bind the church under the Mosaic law. They taught that the brethren must be circumcized and keep the law of Moses to be saved (Act 15:5.) Now what was the attitude of God and of inspired men toward such? This is well expressed by Paul in Galatians 2. "But not even Titus who was with me, being a Greek, was compelled to be circumcized: and that because of false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Vs. 3-4.) The next verse expresses the Lord's attitude toward all such:--"to whom we gave place in the way of subjection, NO, NOT FOR AN HOUR; that the truth of the gospel might continue with you" (Vs. 5.)

It was on this occasion that Paul, James, Cephas

and John compared their messages and learned that they were all teaching the same gospel. Later, however, Paul met Peter in Antioch and "resisted him to the face because he stood condemned" (Gal. 2:11.) Why was Peter condemned? It was because he yielded to social pressure, withdrawing from Gentile Christians as if they were unfit for Christian fellowship. So great was the hypocrisy of Peter and the rest of the Jews that "even Barnabas was carried away by their dissimulation" (Gal. 2:12-13.) Thus was Peter's error nipped in the bud through the loving correction of another apostle of the Lord. Had Paul lacked the courage of his convictions, and have kept silence, many more would have been swept into digression and sin. Some were affected as we know from reading chapter 5 in Galatians, for of them Paul wrote, "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace". Discipline exercised with love and good-will cannot fail. It may not always bring the desired results, but even so we do not fail following God's word, but rather by not following his word. We sometimes fail in our responsibilities because we are immobilized by a spirit of fear, which spirit does not come from God. See Second Timothy 1:7 and Revelation 21:8 and then pray God to give us the will and wisdom to act when action is needed to save a brother or the whole church.

HYMENAEUS AND PHILETUS

In pointing out these cases I am appealing to preachers and elders to stand firm against all false teachers and teaching. These two men had erred from the truth in "saying that the resurrection is past already" with the result that the faith of some was overthrown. Hence, some of God's people were being led astray and their souls lost in sin. This process is still going on both in and out of the church of our Lord. The truth can make us free; error has no power but to shackle and eventually destroy.

Most of the problems which we in the church have experienced in our lifetime do not involve things which are moral or positive commands of God, but rather fall into the category of expedients and human judgment. Premillennialism is an exception, for that doctrine annuls the prophecies of old that foretold the coming of the kingdom, which kingdom did come on the first Pentecost after the resurrection of Christ. The current issues having to do with "tongues" and Holy Spirit baptism are also to be viewed with grave concern. A small fire is easily extinguished, but when it gets a head start it soon gets completely out of control. Just so with false teaching. It may appear relatively insignificant at the first but if not checked it will soon be out of hand. This is again where a firm eldership is so needed. Notice and apply these scriptures.

In outlining the work of the bishops of the church Paul wrote Titus that they should "both exhort in the sound teaching, and to convict the gainsayers" (Tit. 1:9.) The apostles would soon be gone from the earth and in each congregation of the Lord's people there must be ready those men to do this work. This implies a good working knowledge of the Bible, for a man cannot teach what he doesn't know; neither can he guard the church against gainsayers without knowledge. Leadership in the exercise of discipline must come under the direction of the elders. But many times the elders will not discharge this responsibility. Then what happens? The preacher steps in, does what he can to correct a situation, and then too often finds that he does not even have the support, to say nothing of leadership, of the elders.

Another passage which we find relevant to this study comes from II John 9-11: Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, RECEIVE HIM NOT INTO YOUR HOUSE, and give him no greeting: for he that giveth him greeting partaketh of his evil works." This obviously involves elders in the church, but every Christian must bear his responsibility in such matters. We cannot condone and support false

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Worshipping In Spirit And Truth

(Continued From Page 1)

with no regard for the authority of Scripture. This from the heart, perhaps, but wrong by transgressing God's word. Everything must be done in the name of (by authority of) the Lord. (Col. 3:17.) God rejects either extreme. (See Amos 4:21-24, Lk. 6:46; I Cor. 14:40).

Sadly, the rising trend of emotionalism has likely been triggered by a blind reaction to the spiritual deadness of many congregations. Extremes beget extremes. Can we not see the true path of acceptable worship down the middle, between the extremes? Brethren we need more spirituality in our worship: for the good of our own souls and to remove the stumbling block that may drive others to the opposite extreme. Unadulterated New Testament worship of God will satisfy the soul-needs of mankind. May we correctly perceive it, offer it up to God and teach others to do the same.

Hope Against Hope

(Continued From Page 2)

Lord believed against hope. He spoke of his death in terms of Jehovah's being in the fish three days, and that he, himself, would be in the earth the same number of days and would come forth. He had hope against hope.

3. Christians today have hope against hope. We believe not only in the resurrection of Christ, but in our own resurrection. I Cor. 15:19; 42, 43.

III. HOPE IN THE PROMISE OF GOD. Vs. 20.

- A. "He staggered not at the promise of God through unbelief." Abraham laughed at first, but this laughter was turned into a strong faith in what God said. He began to make his plans according to the promise of God.
- B. Abraham "was strong in faith". Vs. 20. Here is a man not unlike us in physical makeup who was strong in faith. This is the answer to the problems of life. One must build his life upon the promises of God. To do so requires the kind of faith Abraham had, "strong faith."
- C. Abraham was found to be "giving glory to God." He offered God sacrifice. Gen. 15:9-11. Vs. 20. What a simple solution this is that has been overlooked by many. Rather than doubt God or question him or be puzzled about what He has said, we should simply "give God glory". Years before the birth of Isaac Abraham gave God glory for him. We are on this side of eternity. We have neither seen heaven nor have we walked down the streets paved with gold. Shouldn't we give God glory for HIS PROMISE? Abraham gave God glory before he had received the fulfillment of the promise. Can we do less? We, too, must not stagger at the promise of God through unbelief.

1. We must be strong in faith that all things will work out for our good. Romans 8:28.
2. We must be strong in faith that we can learn to be content in whatever state we are. Phil. 4:11.
3. We must be strong in faith so that when we have endured unto the end we shall be saved. Rev. 2:10.

IV. HOPE THAT GOD IS ABLE. Vs. 21

- A. Abraham was "fully persuaded," once again indicating that there was no room for shadows of doubt, no cobwebs of suspicion, no darts of fear. How the church desperately needs to be filled with men who are "fully persuaded" in the Word of God.

- B. Abraham was persuaded that God was able to perform whatever he promised. Vs. 21. This required believing the 'impossible'. This is exactly what God can do. He can speak an earth into existence. He can cause it to rain forty days and forty nights; flood the earth; and also cause it not to rain three years and six months. He can raise the dead; turn water to wine. He can cause dead children to sneeze. He can swallow the enemies of Israel, he can cause an old man and an old woman to become parents.

- C. To have the raptures of joy that Abraham had, we must have the confidence that God is able. Paul declared glory unto him that is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.
 1. God is able to hear and answer our prayers. I Peter 3:12, John 14:14.
 2. God is able to keep that which we commit unto Him against that day. II Tim. 1:12.
 3. God is able to reserve the unjust unto the day of judgment to be punished. II Peter 2:9.
 4. The Lord is able to deliver the godly out of temptation. II Peter 2:9.
 5. God is able to heal the sick.

V. HOPE WAS IMPUTED FOR RIGHTEOUSNESS.

- A. Abraham received MORE than Isaac. He obtained more than a name as father of many nations. God blessed his faith and hope and imputed it unto him for righteousness.
- B. Such manifestation of hope, such an exhibition of faith on our part will result in the blessing of righteousness.

CONCLUSION

- I. Why was all this written and pointed out to us in such a late time in history? Paul declared that it was not written for his sake only but for ours also.
- II. What is required of us?
 - A. "If we believe on Him that raised up Jesus our Lord from the dead." In all ages God has called man to believe in Him. We are no exception. Faith is the victory that overcomes the world.
 - B. There are entirely too many who stagger at the word of God. For us Christ "was delivered for our offenses and was raised again for our justification." The death and resurrection of Christ was for your personal offenses. Do not stagger at the promise of God through unbelief. You may be insignificant in your own sight, but you are not in God's. How many times will you ask the question, "who is man that thou art mindful of him?" Be strong in faith and in the courage of His might. Fulfill the promise of God in your own life.

Discipline And False Teaching

(Continued From Page 3)

teachers without being guilty with them before God-and this can sometimes be most painful.

There is no time to compromise any truth. As Christians we have a strong obligation to as "watchmen on the walls of Zion." Let us not be slack in these duties.

Doubt The Traitor

HOYT BAILEY

Our worst enemies are not outside but inside of us. Every human being harbors a traitor who is always on the watch to thwart his ambition, to turn him aside from his aim. That traitor is doubt.

Someone said, "Doubt has killed more splendid projects, shattered more ambitious schemes, strangled more effective genius, neutralized more superb effort, blasted more fine intellects, thwarted more splendid ambitious than any other enemy of the race."

The greatest prizes of life are for the courageous, the dauntless, the self-confident. The timid, hesitating, vacillating man who listens to his doubts and fears stops to make up his mind, and--the opportunity has passed beyond his reach.

Doubt, uncertainty, or fear as to results, is the great discourager of the human race. It is the enemy of all achievement. It matters not what we plan to do, doubt is always there ready to knock our resolutions, and, if possible, to discourage us from attempting to execute our plans. Doubt kills activity, discourages ambition and destroys or neutralizes the biggest brain power.

This traitor of mankind is so closely related to fear that it is almost impossible to draw a dividing line between the two. It has been suggested that wherever doubt can get a foot-hold it introduces its brother fear, and fear brings with it all of its relatives, worry, anxiety, discouragement--the whole failure family.

One has said, "A single day of doubts, of fears, of unbeliefs, of the crime of self-depreciation, will drive away from a man all that he has attracted to himself in many months." All the victims of discouragement, those who are suffering from despondency, those who are going through life disheartened, hopeless, despairing, are the authors of their own misery.

The doubting Thomases never get anywhere because they have no vision, and "without a vision the people perish." The man who would do anything worth while in this world must have a vision, and he must have courage to match it. Courage is the great leader in the mental realm. Whatever paralyzes it strangles the initiative, kills the ability to do things. Doubt is its greatest enemy. It suggests caution at the very moment when everything depends on boldness. Caution is an admirable trait, but when carried to excess it ceases to be a virtue and comes near being a vice. It may render ineffective many noble qualities.

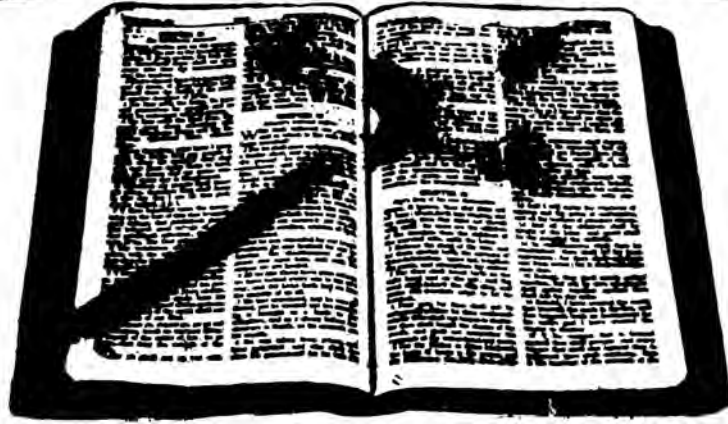
When one begins to listen to his doubts he is beginning to weaken. Would it not be much better to make mistakes by forging ahead too rapidly, by undertaking more than we can carry out, than to be forever hovering upon the edge of doubt, delaying, postponing, waiting for certainty, until we become slaves of habit which we cannot break. And remember that the habit of putting off, of waiting to see how things are going to turn out, to see if something more certain, something with less risk, will not turn up, is fatal to initiative, fatal to leadership, fatal to efficiency.

Are you not tired of being defrauded by the thief of the blessings and the good things which the Creator intended we all should have? Why not turn doubt out of your mental house? Neutralize it with a great faith in yourself, in your mission, faith in your possible contribution to the world.

Doubt has very little influence with the Paul type of man, with the masterful type. It is only the weakling that doubt strangles, paralyzes. Be a man and not a weakling, or mere apology of a man.

Every child, every youth should be taught the danger of this fatal human enemy, doubt. Each child should be so warned against doubt that he would never permit it to balk his efforts. School the child in confidence, self-assurance, self-faith, because these are the great friends which will kill the traitor doubt.

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 Inspiration Of The Bible

"This Bible is here."

We cannot deny its existence. How come it here? Is it totally a human product? We answer with an emphatic no. Man was totally incapable of writing this Book. He would not have written it if he could for it condemns too much of what humanity holds dear. He could not have written it if he had desired to for it is as high above human compositions as the



ROBERT R. TAYLOR JR.

heavens soar above mother earth. Man did not originate the Bible for he has never been able to produce another volume that is anywhere in its class. If he wrote it in the first place, he should be able to produce a superior volume with the advancement he has made in education and learning during the past nineteen centuries since the last syllable of the Grand Old Book was penned. Is the Bible totally a divine product with no use made at all of human penmen? Did Jehovah God write the entire Bible with his own finger as he wrote on stone the ten commandments thirty-five centuries ago? Again we answer no. The book is from God and so states in thousands of instances but Jehovah employed human penmen to write his will. He inspired them to make known his will. The question is now apropos as to what is meant by inspiration. Not every person who uses the term uses the same set of definitions. Even those who claim to believe in the inspiration of the Bible are not agreed as to its exact meaning. The fault does not lie in the Biblical definition of the idea of inspiration but in man's deviation from the Biblical meaning. In our search for a workable definition of inspiration let us approach it negatively first.

WHAT IS NOT MEANT?

Some would agree that the Bible is inspired but they are quick to build self imposed limits on what they mean by inspiration. To these people Biblical penmen were inspired only in the same sense as were Shakespeare, Milton, Browning or Longfellow. Hence to them inspiration means nothing but human genius expressed in literary productions. We reject this totally and unequivocally. This would reduce the Bible to a human document. The Bible cannot be a good

book if humanly produced since it lays claim to being a divine product in thousands of places. A good book would not lay claim to that which is false.

Others suggest that God just planted an idea or thought in the minds of his selected writers and allowed them free reign in the selection of words to use. Two insurmountable objections lie in the way before credence can be given to this view. (1) How can people possess an idea or entertain a thought separate and apart from words? (2) Adoption of this would not solve the problem as to how inspired men often prophesied of things to come but at the time understood little or nothing of what they said. How can we account for such? "Idea" or "thought" inspiration is not Biblical inspiration. Acceptance of such is stopping short of truth.

WHAT IS MEANT?

Concerning inspiration Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works," (II Timothy 3:16-17). Peter said that "holy men of God spake as they were moved by the Holy Ghost (Spirit)." (II Pet. 1:21.) Thousands of times in Holy Writ these sacred men claimed their messages were from God. The word inspire means to breathe into. Jehovah breathed his message into the hearts of these carefully selected penmen and they faithfully and loyally recorded it without addition, subtraction or alteration.

It will be noted that Paul affirms inspiration for all the scripture. This means all the Bible is inspired. Each of the testaments is inspired. Each of the major sections of the Bible is inspired. Each of the chapters, paragraphs, sentences and even the very words is inspired of God Almighty. Such is the sweeping declaration made in behalf of Biblical inspiration.

Verbal or word inspiration is taught both by Paul and the Lord Jesus himself. Paul wrote to the Corinthians, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost (Spirit) teacheth; comparing spiritual things with spiritual" (I Cor. 2:13). If he be the Hebrew penman, and we thing the evidence points to the fact that he was, then he wrote fourteen books and one hundred chapters of the New Testament. Translated into percentage numbers he wrote 52 per cent of the New Testament books and 38 per cent of the New Testament chapters. Choice and selection of words

employed in these great chapters did not come from what his parents taught him at Tarsus in youth, what he gleaned at the feet of renowned Gamaliel in early manhood or even what he had mastered from other human sources. He used words which were supplied by the Spirit of God. His was a Spirit supplied message not a Paul prompted one! If Paul had intended to teach the verbal (word) inspiration of the holy scriptures, he could not have done it more clearly than he did do it in I Corinthians 2:13. In Matthew 10:19-20 our Lord said, "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 that ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." The Spirit would teach them what to say (content of the message) and how to present it (manner of delivery). Statements made in the book of John about the Spirit's coming to them bear out this same thought. "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 he have been with me from the beginning" (John 15:26-27). The Holy Spirit would testify of Jesus. He would do it through the lips of the apostles. Proof of the first part of this twofold declaration is seen in John 15:26. Support of the latter part is seen by looking at the book of Acts. There is no case on divine record of where the Holy Spirit ever spoke directly to the person to be converted. The Spirit did his testifying to those who were commissioned by Jesus to declare his will. He supplied the words of their testimony. This has to be true else we have conflicting statements between what John wrote and what Paul penned. Since there are no conflicting statements in God's Word the testimony of the Spirit was given through the apostles and he bequeathed them the very words they used. The same is taught in John 16:13-14, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." The Spirit did lead them into all truth. Placed by the side of I Corinthians 2:13 we conclude that the Spirit chose or selected the very words in which all this truth was conveyed to the sons and daughters of men.

A CONCLUSION

We earnestly contend for the verbal (word) and

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WORDS of TRUTH

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GUS NICHOLS

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Preaching The Gospel

The great commission was not given to angels, but unto the disciples of our Lord. (Mat. 28:18-20.) Paul tells us that we have the gospel treasure in earthen vessels, not in the hands of the angels, or of heavenly vessels or beings. (2 Cor. 4:7.) The Lord Jesus Christ since his ascension is no longer an EARTHEN vessel. Therefore, He is not to preach the gospel unto a lost world. Christ appeared



GUS NICHOLS

unto Saul of Larsus to qualify him to become an apostle, and to send him to preach the gospel. The Lord did not even tell Saul what to do to be saved, but sent an earthen vessel to tell him, sent Ananias (Acts 9:5-6; 22:16.) An angel appeared unto Cornelius who needed to know how to be saved, but the angel did not tell him what to do to be saved, but had him send for Peter, an earthen vessel who was to tell him words whereby he and all his house should be saved. (Acts 11:13-14.) An angel appeared unto Philip the Evangelist and sent him to tell the Ethiopian Eunuch about Christ and salvation. (Acts 8:26-39.) In this case the Holy Spirit also did not preach to the man to be converted, but ordered the preacher to join the man and preach to him. While the gospel was revealed from heaven, it is now in the hands of men, and if we do not preach it, it will not be preached. Jesus said unto men, not angels, "Go ye into all the world and preach the gospel to every creature". (Mk. 16:15.)

MEN CAN BE MOTIVATED

Man is indeed a creature of reason and choice, and not a mere machine. God endowed man with reasoning faculties and says "Come, now, and let us reason together". (Isa. 1:18.) Joshua called upon the people of his day to choose whom they would serve. (Josh. 24:13-15.) Satan tries to motivate man to serve him. He offers his appeals to the flesh, while God seeks to motivate men in view of the soul and of all eternity. (Mat. 16:26.) Satan offers his rewards here and now and pays off with eternal death. (Rom. 6:23.) While God offers his rewards here and now but especially offers eternal life in the land fairer than day. Man is prone to accept what is worldly and nigh, rather than what is best for the soul and for all eternity. Satan seeks to ruin all of us, and our world, while God seeks our best interest for time and eternity. God's motives are as deep as human needs and as vast as heaven and immortal glory. Satan appeals to that which is mean and low in man, while God appeals unto our better interests, to the highest and best, to that which is noblest in

man.

PREACHING IS IMPORTANT

There is nothing more clearly taught in the Bible than the fact that preaching is necessary to the salvation of the world. Paul says, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. 1:18.) Preaching is "foolishness" only in the eyes of those who in their worldly wisdom reject it and call it foolishness. They are those who "perish". But unto those who obey the gospel and are saved preaching is judged to be very important, for it is the "power of God."

"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21.) Paul reasons that men cannot call upon God so as to be saved unless they have heard and believed, and that they can not hear and believe without a preacher. (Rom. 10:13-17.) Men cannot believe in God and in Christ without preaching. (1 Cor. 3:5; Jn. 17:20-21.)

THE MESSAGE IS IMPORTANT

The word of God is the seed of the kingdom of God. (Lk. 8:11; Mt. 13:19.) The seed must be planted or there will not be any harvest. Hence, the "Sower soweth the word." (Mk. 4:14.) It is the nature of the word of God, or the gospel of Christ, which makes preaching important. "The law of the Lord is perfect, converting the soul." (Psa. 19:7.) The word is able to save the soul. (Jas. 1:21.) But one must be taught the words by which he is to be saved. (Acts 11:13-14.) Just as the seed cannot produce a harvest if left in the barn, the word of God left in a closed Bible cannot save a soul. Hence, we have the great commission to teach all nations, or preach the gospel to every creature. (Mat. 28:18-20; Mk. 16:15.) The message is important. Paul says, "If our gospel be hid, it is hid to them that are lost." (2 Cor. 4:3-4.)

GOD HAS ALWAYS USED PREACHERS

God has always used preachers in his plan for reaching and influencing men to love and serve him. God has always used human agency and instrumentality in reaching men. God knows that man would not be happy and holy if left idle. He has therefore, given us our work so that we would not live in sin. "An idle brain is the devil's workshop." God used Noah and made him a "Preacher of righteousness." (2 Pet. 2:5.) The prophets were all preachers through whom God spoke to the people. (Heb. 1:1-2.) In no age has the Holy Spirit chosen to speak unto and teach the people directly. He rather, spoke through holy men. (2 Pet. 1:20-21.) David said the Spirit spoke unto the people by him. (2 Sam. 23:2.) The Spirit spoke and testified against wicked people through the prophets. (Neh. 9:20-30.)

God sent Jonah to Nineveh to preach against the Wicked city. (Jonah 1:2, 3:2.) Jonah did not want to preach to these wicked people and so ran away from his call to preach. But God punished him for his lack of interest in an ignorant and benighted people who needed him so much. He finally went and preached unto them, and they "Repented at the preaching of Jonah." (Mat. 12:41.) Jonah did not realize how powerful the preaching of the truth can be, how that it can turn whole cities from their sins. Millions today under estimate the power of the gospel of Christ. (Rom. 1:16.)

John the Baptist was also a preacher. (Mat. 3:1-3.) By his preaching he turned the children of Israel unto the Lord their God, and turned the hearts of the fathers unto the children, and the disobedient unto the wisdom of God. (Lk. 1:16-17.) His preaching in the wilderness was so great that multitudes of people came from the cities round about and were baptized of him. (Mak. 1:4-5; Jn. 3:23.)

God, who spoke unto the fathers in Old Testament times by the prophets, hath in these last days spoken unto us by his Son, who was the greatest of all preachers. Heb. 1:1-2; Mat. 4:17.) By his life and works and teaching, Jesus Christ changed the history of the world so that time is reckoned from his birth. The Sermon On the Mount revolutionized the world. "The common people

heard him gladly." (Mk. 12:37.) The officers sent to arrest him returned saying, "Never man spake like this man." (Jn. 7:46.)

Before his crucifixion the Lord gathered around him twelve men who he named apostles, and sent them out to preach under the limited commission. (Mat. 10:1-7.) He later gathered seventy others and sent them out to likewise preach that the kingdom had come nigh. (Lk. 10:1-11.) When he ascended on high, he also appointed others as apostles, prophets, pastors, evangelists and teachers. (Eph. 4:8, 11:16.) By the power of their teaching they turned the world upside down. This was under the great commission to "Teach all nations" and "Preach the gospel to every creature." (Mat. 28:19; Mk. 16:15-20.)

Before their death those inspired teachers commanded that their doctrine must be committed unto other "Faithful men who shall be able to teach others also." (2 Tim. 2:2.) This was to continue to the end of the world. (Mat. 28:18-20.) Uninspired teachers were commanded to give time to reading and teaching, and preach the word. (1 Tim. 4:12-16; 2 Tim. 4:1-3.) They were to give themselves wholly or completely to this work, if possible. (1 Tim. 4:12-14; Acts 6:1-4.)

The church with which the apostles were contemporary for more than a half century was declared to be the "Pillar and ground of the truth." (1 Tim. 3:15; Eph. 3:9-11.) This means that the church was given the responsibility of preaching and supporting the truth. Hence, the church must be a great motivating and training institution in which men are properly motivated to preach and teach the word of God in its purity.

The Awful Sin Of Slander

"Whoso privily slandereth his neighbor, him will I destroy; him that hath a high look and a proud heart will I not suffer" (Psa. 101:5.)

Slander is falsehood or unproven rumor maliciously told for the purpose of injuring the influence or reputation of another. He is one "That hath a high look and a proud heart" (Text) Slander comes from a hating heart and a lying tongue. It violates the golden rule requiring us to love our neighbor and treat him as we would like to be treated (Mt. 7:12; 22:37-40.) Slander may destroy three people: (1) the speaker, (2) the one spoken to, and (3) one spoken of. It robs many of a good name, worth more than money (Prov. 22:1). It is worse than robbing one of money. The money might be returned, but not the good name.

A good name is for safe keeping, a precious thing held in sacred trust, to be kept by those who know one to be good and worthy. Men of honor will highly value a good name and defend it at any cost-not only his own reputation, but that of others falsely accused; he will try to silence unproven rumors against a good man, or woman, boy or girl.

The ear is involved as well as the tongue. There are fewer tale-bearers where there are no ears itching for filth and fables. A man's reputation may be savagely shattered by an evil tongue, because listening ears desired a filthy carcass. Charity or love, "Believeth all things "that are good, and "Rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:4-7.) A man who loves truth, hates lying and despises liars, and their slanderous rumors. Peddlers of lies are slander mongers. A good man is not eager to believe an evil report against one of good reputation. Slander is peddled by wicked hearts.

Reputation is a most valuable thing, and yet is very easily damaged by a thoughtless word of rumor, or by a report not known or proved to be true. We should shun a slanderer as we would a rattle snake, or a neighbor wrecklessly shooting in the dark among the people of the street. Slander is a deadly poison. Some are so anxious to slander that they will pervert the words of another and poison them so as to use them to destroy one's good name. Slanderers stab in the back. Being full of envy, they are out with a pitchfork to stab those thought better than themselves. They think that pulling others down will build them up.

But the slanderer receives no noble rewards; but

(Continued On Page 4)

John The Baptist Preached About The Church

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1-2.) This "kingdom of heaven" is the "church." Here are three reasons why I'm sure this is true: (1) Jesus referred to one and the same institution by the words "church" and "kingdom". (Matt. 16:18-19.) (2) Jesus put the "Lord's table" in the KINGDOM (Lk. 22:29-30); but this "table" was in the CHURCH at Corinth. (I Cor. 1:1-2; 10:16; 11:18-29.) (Let those who deny the "church" is the "kingdom" explain who 'stole' the Lord's table out of his KINGDOM and slipped it into the CHURCH!!!) (3) Jesus gave Peter the "keys of the kingdom" (Matt. 16:19); but Peter used the keys of the "kingdom" to help people get into the "church" on Pentecost! (Acts 2:36-38, 41, 47.) It must follow, therefore, that the "kingdom" and "church" are the same institution.



FLAVIL H. NICHOLS,

Today some say, "There's too much 'church-anity' and not enough 'Christianity'." They imply that one should not preach about the church. But John the Baptist did! And he was "a man sent from God." (Jn. 1:6.) He preached about the establishment or beginning of the church. (Brother Preacher, how long has it been since YOU preached on this subject? Do you think this an unimportant subject?) Daniel (2:44) and Isaiah (2:1-4) gave long-range prophesies of the kingdom; yet no prophet said it was "at hand"---until John. But this man "sent from God" preached just that: "The kingdom of heaven" "is at hand." (Matt. 3:1-2.) I'd be afraid to deny what this God-sent preacher so plainly affirmed!

Later JESUS taught the kingdom was "at hand." (Matt. 4:17.) Jesus said it "is come nigh unto you." (Lk. 10:9.) He said they could "be sure the kingdom of God is come nigh unto you." (v. 11.) In fact, Christ avowed it (the "kingdom") would begin in the lifetime of some then living. (Mk. 9:1.) Read Acts 2:1-47 for the fulfillment of these predictions, and see the church established (or the "kingdom" begin) on Pentecost day! Jesus agreed with John the Baptist; do you?

Dare anyone say John the Baptist--who was "a man sent from God"--was mistaken about the establishment of the "kingdom"? YES! Premillennialists of every 'stripe' say the "church" was a 'substitute' for the promised 'kingdom'--and that the 'kingdom' was postponed until the Lord's second coming! John said the 'kingdom' was "at hand," and I believe him--for he was "sent from God!" Surely the Premillennialists are wrong!

This is even more evident, since the apostle John declared he was "in the kingdom." (Rev. 1:9.) Paul, Timothy, and the Colossians were "translated. . . into the kingdom." (Col. 1:13-14.) Two thousand years ago they "received" the kingdom. (Heb. 12:28.) So, John the Baptist, who was "sent from God", was RIGHT! The kingdom did come soon, just like John said: "the kingdom of heaven is AT HAND." (Matt. 3:1-2.)

Because of the work of John the Baptist--this God-sent man---Jesus could say: "the kingdom of God is preached, and every man presseth into it." (Lk. 16:16.) Yes! I'm sure John was right when he preached about the church; for God sent him. (Jn. 1:6.) If you are not in this "kingdom", you still are "under the power of darkness." (Col. 1:13-14.) It is entered only by the new birth. (Jn. 3:3-6.)

But what did John preach about the church? This man from God denied that he was the bridegroom, and claimed to be only a "friend" of the bridegroom. (Jn. 3:25-30.) He was a modest

preacher, and made no false claims; yet some would call the church after "the Baptist"--as if he were the bridegroom! This he explicitly denied--and I believe he was truthful! I am afraid to disagree with this man "sent from God," and teach that John was the bridegroom, or that the church should wear his "name." In fact, this great man whom God sent was beheaded in Matthew 14; but two chapters later Jesus said, "I will build my church." (Matt. 16:18.) So John was never a member of the Lord's church. But undoubtedly if he had lived until Pentecost he would have become a member of it! He died before it was established; but not so, you. Will you not obey the gospel of Jesus Christ (Acts 2:38), and let the Lord add you to his church? (Acts 2:47.)

No More Worthy

Luke 15:21

A Sermon Delivered By
C. Myron Keith

at the Fourth Avenue Church of Christ,
Franklin, Tenn. on April 11, 1971
and heard over WIZO AM Radio at 10:30 A.M.

INTRODUCTION

I. Our lesson today comes from the story of the prodigal son. God faces every day the problem of one of His children wishing to leave his church (not the church building). God holds no one against his will. When one tells God he is leaving, God divides his portion and lets him leave. This is not to imply that God does not wish him to stay. He does. But God does not force anyone to do that which is against his will.

II. The desire to leave represents the hearts of many. It is the bitter root from which so much that is hurtful springs. It is self-willed. This ill-disposed son resented his father's authority and wished to be free to do what he chose without being checked or corrected.

The young leave for college with a subconscious desire to be free from parents and church. They say in their hearts "Now I will do what I want to do". No, they do not intend to get into trouble. But when you slip an inch at a time it is surprising how far into sin you can go.

The desire of the younger son to leave his father's house and to begin life on his own might have been a perfectly natural and healthy thing and might have been gratified with the full consent of his father and with the best feelings on both sides. Under Jewish law the younger son could ask for his inheritance at a young age. It is only when we consider the spiritual meaning of the parable that the heinousness of his son's feelings and actions comes clearly into view. God is the father, man is the son. The desire to escape from God's control is wholly unjustifiable. It is the desire to put pleasure in the place of duty. To shake off the obedience which we as creatures owe to the law of God and to defy all prohibitions that seem pleasant and good to the eye.

BODY

I. WHERE DO YOU GO WHEN YOU LEAVE GOD BEHIND?

A. After the younger son had secured his portion of the family inheritance he went out of his father's house and "took his journey into a far country." At last he was free. The old restrictions that fettered his childhood and youth were torn off, the old duties that had weighted upon him and dodged his comings and goings these many years were cast aside and forgotten. He was now his own master, or was he? It is this elusive sense of freedom that lends a kind of enchantment to the early stages of wrongdoing; which persuades a man that he is evidencing his strength.

B. The wanderings begin and the father's house grows dim and shadowy in a

past that seems vague. The present is upon him. He now has forgotten his father. Realize who he has forgotten. It is God the Father. Be aware that the prodigal son is leaving God and all things that pertain to Him. Some under the cloak and guise of excuses leave God and they never really admit out loud that it is God they are leaving. They say they are running from the preacher or from the church services or from this or that but they never admit that it is God.

C. When some leave the church they slide into comfortable respectability. They are not bad but they are not good.

D. Others slowly but assuredly slip into the quicksand of sin.

II. FACING THE MIGHTY FAMINE.

A. The end of the wasted life and misspent substance finally came to the prodigal son. He had lost his friends and his money. Then there arose "a mighty famine in that land and he began to be in want".

1. The word "began" marks a crisis in his life and he began to be in want because he had "spent his money for that which is not bread", Isaiah 40:2.

2. In his desperation he joined himself to a citizen -- that is a strong word meaning "he clave unto", he became a hanger-on, he sponged on another and was forced to do dirty work. To feed swine was the most degrading thing a Jew could do. It was the talk of a slave. This represents the degradation at the end of a sinful life.

B. The Bible says "he would fain have filled his belly with the husks that the swine did eat." He hungered for food that was less than slop. The thing that he would fain eat was the husks, not pods of grain but that which protected the grain. "And no man gave unto him," vs. 16.

III. NO MORE WORTHY. vs. 21

A. "And when he came to himself". A man in sin is beside himself. Have you ever wanted to shake someone in sin until "he came to himself"?

This is the beginning of repentance when one comes to himself. He is aware of what he is, what he was and what he should be.

B. He confessed in his own heart "I have sinned". He is not only referring to the life of recent days in sin, he is referring also to the act of leaving his father's house.

His sin was "against heaven and before thee (God)." It is noticeable that nowhere he gives up his sonship. He uses the address "father". He said in his heart that he would tell his "father", "I am no more worthy to be called thy son." He still considered himself a son but no longer worthy.

C. After making the firm resolution in his heart of what he should do he arose and came to his father.

IV. A WORTHY FATHER.

A. The father saw him when he was a great way off. The idea suggested here for the father on the look-out for his son's return.

B. The father ran to meet him, vs. 20.

C. The father kissed him. This indicates great joy and love the father still had for him.

D. The father forgave him. This represents the merciful spirit of Jehovah God.

E. The father gave him the best upon his return.

1. The best robe -- the prodigal son

The Inspiration Of The Bible

(Continued From Page 1)

plenary (full, entire, complete) inspiration of the Bible. This type of inspiration of the sacred scriptures is exactly what the previously mentioned passages affirm. Unless you accept this you do not believe in the kind of inspiration taught in your Bible.

(For some of the thoughts expressed in this article the writer is indebted to B. C. Goodpasture, Editor, GOSPEL ADVOCATE.)

The Awful Sin Of Slander

(Continued From Page 2)

his sins recoil upon his own head, and he is soon known for what is a peddler of lies, a carrier of filth. God will finally destroy all slanderers, unless they repent and learn to love men and the truth about men, and to hate the evil reports about men. It is not slander to tell the truth about men WHEN IT WILL DO GOOD, AND ONLY GOOD. But the Christian should not tell even the TRUTH he knows unless it will do good, and he would say what he does in the presence of the accused. Since HATE is MURDER, AND SLANDER COMES FROM HATE, the slanderer is a murderer (I Jn. 3:14-15.) Let all slanderers repent, and confess their sins, and obey God, or be eternally lost, and let us all seek a good name (Pr. 22:1) for ourselves, and all other good people! (ADAPTED).

No More Worthy

(Continued From Page 3)

had been wearing rags.

2. The best calf — only a few moments earlier he desired to eat the husks of grain.
3. And the ring was placed upon his finger — earlier he was a penniless man doing his job as a slave. Slaves wore no rings.

CONCLUSION

- I. The man who considered himself no more worthy was now found acceptable in the sight of his father.
- II. I want you to know the destitute condition of the man who leaves God the father. I do not want you to have to experience in a personal way the road away from the heavenly Father. The road is filled with thorns. The life is filled with sadness and grief and famine.
- III. I do not know whether I prefer to call this the story of the prodigal son or the story of the loving father. Man has never created a God equal to the God that has created man — full of mercy and pity, full of tender kindness and love and forgiveness. This is the God which we worship on this day.

The Implications Of Acts 22:16

WAYNE JACKSON

Saul of Tarsus, the self appointed exterminator of Christianity, had departed from Jerusalem in route to Damascus some 140 miles to the north. He had credentials of authority authorizing the arrest of Christian men and women. As he journeyed however, a light more brilliant than the midday sun engulfed him and a voice in the Hebrew tongue interrogated, "Saul, Saul, why persecutest thou me?" Saul, awed but ignorant of its origin, replied, "Who art thou, Lord?" "I am Jesus whom you constantly persecute." The stunned and terrified Saul asked, "What wilt thou have me to do?" "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). Thus did Saul do. After three days of penitent prayer and fasting the now humbled Hebrew was approached by the God-sent Ananias who instructed him thusly: "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 Spirit inspired command is excitingly significant. It contains a refutation of the three major errors that have perverted the divine concept of baptism.

Saul was instructed to ARISE preliminary to being baptized. Just as he had to arise before he could go into the city (Acts 9:6), so now, he must arise before being baptized. The nature of the rite was such that he could not submit to it without first ARISING. If however, baptism can be scripturally administered by the sprinkling or pouring of water upon the subject, as some religionists allege, there would have been no need for Saul to ARISE and the command to do so would have been superfluous. Saul could not remain where he was and be IMMersed; he was thus required to ARISE as a requisite to baptism.

In Greek grammar there are three voices: the active, the passive, and the middle. The active voice represents the subject acting; the passive shows the subject being acted upon, while the middle voice depicts the subject acting in some way that concerns itself. The following sentences will illustrate the differences. 1. I hit the ball (active) 2. I was hit by the ball (passive) 3. I hit myself with the ball (middle) Now, in the passage under consideration "BE BAPTIZED" is middle voice. "This is the only instance in which the verb occurs in this voice, with reference to Christian baptism. (H. B. Hackett, Commentary on Acts, p. 276). Its literal rendering is, "have THYSELF baptized." W. E. Vine declares that this middle voice signifies that "Saul was to arrange for the thing to be done" (New Testament Greek Grammar, p. 132). The Expositor's Greek Testament says, "getting baptized was conceived as doing something for himself, not merely as receiving something. . . or the middle may mean that he submitted himself to Christian baptism" (II p. 459). Presbyterian scholar, J. A. Alexander shows that the middle voice involved Saul's consent. (Commentary on Acts, II, p. 302). Thus is emphasized PERSONAL responsibility. One must decide for himself to obey the Lord's command of baptism. Being baptized is not a PARENTAL decision, as in the case of infant baptism. Infant baptism is clearly against the teaching of the scriptures.

The expression "wash away thy sins" denotes the purpose of baptism to the penitent believer. "This clause states a result of the baptism, in language derived from the nature of that ordinance. It answers FOR THE REMISSION OF SINS in 2:38. i.e. submit to the rite in order to be forgiven" (Hackett, Ibid.) Olshausen says that Acts 22:16 "plainly represents baptism as an act of cleansing from sin" (Commentary on NT, III, p. 284.) To this Meyer adds, "baptism is that by means of which the forgiveness of sins committed in the pre-Christian life takes place" (H. A. W. Meyer, Commentary on NT, Acts, p. 419.) This is not to affirm that WATER is the cleansing agent for the remission of sins. Sins are washed away by the blood of Christ (Rev. 1:5). The alien sinner appropriates this blood to himself, however, only when he submits to the Savior's command regarding baptism. Such is the teaching of Acts 22:16 as well as a host of other verses.

Swearing

KENNETH BRAY

Webster defines the word "swear" as follows: "To utter a solemn declaration, with an appeal to God for the truth of what is affirmed." Some examples of this practice are found in the Bible, as in the case of Paul in Romans 1:9; "For God is my witness. . . I make mention of you, always in my prayers." Also it is stated in the book of Hebrews that God "swear by himself" (Heb. 6:13). An example of swearing is also found in connection with the trial of Jesus before Caiaphas when he testified under oath (Matt. 26:63, 64.) These examples are given to point out the fact it is permitted that one under certain circumstances, to swear or to take an oath or to make a vow.

On the other hand, concerning lying, profanity, and swearing with a light and flippant attitude, Jesus said: "Swear not at all" (Matt. 5:33-37; 23:16-22). James in his epistle adds: "Swear not" (James 5:12). The liar, who attempts to

substantiate his falsehood with an oath, is expressly condemned by these injunctions. Those who would profane the name of God by calling Him as their witness in any frivolous and unimportant matter are likewise dealt with in these passages.

Some have wrongly concluded that one is not to make an oath or to swear under any circumstances. This contention, however, would eliminate the proper use of swearing and would also indict God, Christ, and Paul who all swore as indicated in the passages above. Also, what about a marriage ceremony? When a man and woman promise (vow) before God (swear) to love and to cherish one another, are they doing wrong? Certainly not! This is an example of taking an oath in a legitimate fashion.

In conclusion here is an excellent quotation concerning James 5:12 and concerning the general subject of swearing: "Thus, the sin forbidden in this section is that of PROFANITY; the frivolous, flippant use of the names of God and sacred things. The Jews of that day were especially addicted to the vice of constant and continuous profanity; of calling God to witness the most common and frivolous matters, the practice of which prostituted the names of God to the level of the most insignificant things. A judicial oath, a legal oath, statements before notaries public, and the like are not within the classification intended by the writer" (A COMMENTARY ON THE EPISTLE OF JAMES, Guy N. Woods, pp. 292, 293).

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

Mr. Batts argued with me in debate that this means, "Go ye into all THE CHURCH and preach the gospel to EVERY CHRISTIAN. He that believeth and is baptized shall BE SAVED IN HEAVEN; but he that believeth not shall be damned." Did Jesus say CHURCH? No, but said "WORLD." Did Jesus say, Preach the gospel to every CHRISTIAN? No, but said, "Go ye into all THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE." Jesus is telling alien sinners of the world what to do to be saved, and not telling Christians how to live so as to be finally saved in heaven. He meant his disciples when he said, "He that shall endure to the end the same shall be saved (Mat. 24:13. But Mk. 16:15-16 was directing the disciples as to the salvation of "EVERY CREATURE" in "ALL THE WORLD" in Mk. 16:15-16.)

Man says, "He that believeth AND IS NOT baptized shall be saved" — by faith only, before and without baptism. But Jesus said, "He that believeth AND IS BAPTIZED SHALL BE SAVED." Man puts it (1) Preach the gospel; (2) belief of the gospel; (3) salvation by faith only; (4) Then after salvation be baptized.

But Jesus put it in this order, (1) Preach the gospel; (2) "He that believeth," (3) "And is baptized", (4) "Shall be saved" (Mk. 16:15-16).

If a man is saved by faith before baptism, he is saved out of Christ, for we are said to have been "Baptized INTO Jesus Christ" — "Baptized into Christ" (Rom. 6:3; Gal. 3:27).

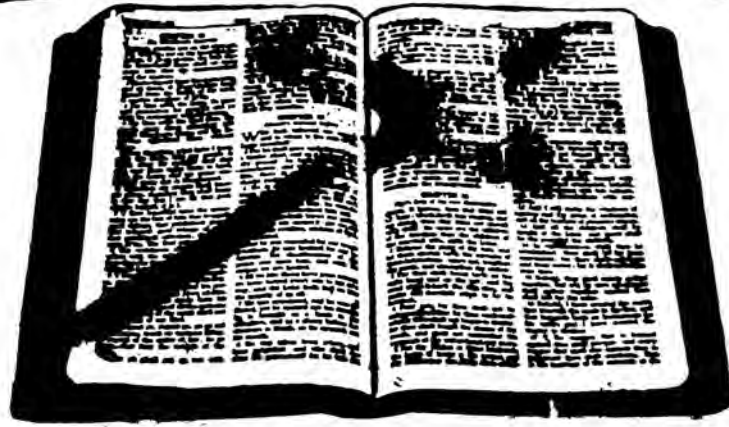
Salvation is not out of Christ, but is in Christ (II Tim. 2:10; Acts 4:11-12; II Cor. 5:17; Rev. 14:13-14). And we are baptized "INTO CHRIST" (Gal. 3:27; Rom. 6:3).

The apostle Peter put remission of sins and the reception of the Holy Spirit after repentance and baptism for or unto remission of sins (Acts 2:36-38). He then exhorted them to be saved (Acts 2:38-40).

The Bible says Christ, "Became the author of eternal salvation unto all them that obey him" (Heb. 5:9). Men say he is the author of eternal salvation unto those who only believe, and before they obey him.

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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Evidences Of Biblical Inspiration

Our previous lesson set forth what is not meant by the inspiration of the scriptures and what is meant. Verbal and plenary inspiration receive divine support from many scriptures. One's entire view of the Christian systems will be geared to his views of Biblical inspiration. That is why this theme occupies such importance. In this article we wish to call attention to some of the evidences upon which Biblical inspiration rests.



ROBERT R. TAYLOR JR.

THE BIBLE'S SUPERIORITY

There is a wide difference between the words of men and the words of God Almighty. Paul strongly commended the Thessalonian brethren because they had differentiated between the two. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." (1 Thess. 2:13.) The writer has frequently heard Basil Overton, Associate Editor of the GOSPEL ADVOCATE, read from the Bible as he began his lesson. After finishing the Bible reading he would say, "I know that this much of my sermon is right and cannot be wrong." Brother Overton recognized the superiority of the oracles of God over what he might say about them. Brother Keeble is remembered for saying so frequently in his long, useful and fruitful life, "The Bible is right". An innumerable amount of times this writer has prayed this prayer when beginning my day of study, "Lord help me to accept everything I read from thy word. As I read what others have written about thy word may I read with powers of discernment. May I accept everything they say that is in harmony with thy will. Help me to reject everything that is in conflict with thy word. In Jesus' name. Amen." Those preachers who still make a point in a sermon or Bible class and back it up with book, chapter and verse recognize the superiority of God's Word over what some may say relative to it. This will always be the kind of preaching the world needs.

Paul demonstrated how greatly he revered the word of God and how superior he felt it to be. "But what things were gain to me, those I counted

loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead." (Phil. 3:7-11.) Paul desired to know everything he could about the word of God. This word told him of Jesus whom he loved so deeply and served so loyally.

Several years ago this writer heard the late and beloved Brother Gus Dunn deliver a masterful sermon. In it he paid deep respects to just how superior the Bible is when compared with the works of men. In essence he said, "If one were to stack the books of men so high that the mighty monarch of the sky would have to labor to climb over them and by the side place a little 10c New Testament and give me my choice, I would take the testament any day." The eloquent Dunn recognized the superiority of God's Word over any other written work.

In his very fine book WHY WE BELIEVE THE BIBLE Brother George W. DeHoff relates the following, "When the question 'If you were cast on a desert island and could have only one book, which would you choose?' was asked students at George Peabody College, Nashville, Tennessee, they were almost unanimous in their choice of the Bible". (Page 68.)

The greatest minds the world has known have paid respect to the superiority of the Bible. How can we account for this superiority? The answer does not lie in its hoary age or the length of its unfolding story but in its inspiration by Almighty God. The works of Josephus are very old and the story is long which he tells but his work is as inferior to the Bible as this sin cursed earth would be in contrast to the heavenly realm.

WHAT THEY LEFT OUT

The Bible is the marvel of the ages. In the words of the moving Christian hymn, "Tis the Bible", we sing, "There's a book which surpasses the sages. A volume of wisdom divine; And the glory that gleams from its pages. No splendor of earth can outshine." How came these men who penned this Eternal Volume to know what to include? Upon contemplation of what they included each sincere student of the scriptures stands amazed. Yet what they omitted is just as amazing. How came these

forth men to omit such a multitude of things that were commonly accepted in their day as truth but now know to be false? Unless he wrote by the Inspiration of God Almighty how can we account for the completely truthful way in which Moses described the creation account in Genesis one and two? How came Moses to be so successful in omitting everything of error he learned in the great Egyptian universities of his day and only including that which has stood the test of time for truth's sake? How came the Sage of Sinai to give the Israelites a code of laws that has never been equaled by any other code save the Christian covenant which greatly surpasses it unless he spoke by God's wisdom? How can we account for the fact that heathen practices were never an accepted part of that great law? How came the Old Testament prophets to omit any kind of prophetic pronouncement such as modern seers fill their current sayings of what will be? How did the New Testament penmen know what to put in and what to leave out as they wrote this portion of the Bible? What if they had put some error in the New Testament that was thought to be truth in the first century but now known to be false? During the personal ministry of Jesus they were filled with all kinds of misconceptions pertaining to the coming kingdom. Yet when it came time for them to write about this kingdom they only projected into print what is truth. How can we account for the fact that they taught no error and injected no contradiction in all the many facets of their teaching on this subject within Holy Writ save upon the basis that an infallible hand was guiding them in the choice of each word and the expression of each sentence?

THE BREVITY OF THEIR WRITINGS

The Bible is not a long book when one considers the scope of its contents. It covers the whole range of human existence from the beginning of time to the time that the redeemed will be in heaven and the damned will be in torments in eternal Gehenna. Men have written much larger and longer works about trivial subjects that did not amount to much when they finished. But the Bible touches the greatest issues of time and eternity. How could they compress so much into such a little space of written material unless some restraining hand from on high guided them? Look at how brief the creation account is. (Gen. 1, 2.) The book of Genesis is a short book when one considers that it covers the time from the beginning to the death of Joseph. What man or group of men could have covered so many millenniums of exciting events and world shaking actions as did Moses in the

(Continued on page 4)

WORDS of TRUTH

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Motivating Preachers

Much of the early training of prospective teachers and preachers is done in the home, at mother's knee and around the fireside of a godly, and devout family of praying people; trying above all things to be Christians and finally go to heaven (Prov. 22:6; Eph. 6:4). Preachers are either made or unmade in the home. Early impressions are the most lasting ones, and the most powerful.

Then the church should add to this good influence and through godly men and women as teachers in Bible classes, and dedicated preachers from the pulpit, with the elders and a great church backing up the work in unity and spiritual worship, ever keep before the mind the matter of training young people for friendship. Many will grow and be promoted from teachers of classes, to being deacons, and up to the eldership, and up, or down, to being preachers of the gospel as a life and death proposition. However, many are marked from the beginning for preaching of the gospel. Godly parents talk about preaching in the presence of their children as the greatest work in the world. They must motivate their children for preaching and teaching of the word.

Before our four sons who are preachers could talk plainly their mother would ask them to tell strangers what they were going to be when they should grow up to be big like daddy, and they would try to say they were going to preach the gospel. Yes, start the motivating process early in childhood. For thirty-seven years now I have preached regularly for the church in Jasper, Alabama, and I have always shook hands with the little boys at the meeting house door and called them my little preachers. Forty of them have developed into gospel preachers, counting those who were somewhat older also. Forty preachers in thirty-seven years — by properly motivating them, or trying to do so.

After prospective preachers are out of high school, and go away from home and the home congregation to college the training and motivating process should be intensified, rather than forgotten. The ideology of the state schools and colleges often tends toward atheism, modernism and infidelity, rather than toward a more mature Christian life. Therefore, we should send all our children to such schools as Alabama Christian College. In such schools the daily study of the Bible, under the influence of devoted Christian teachers, will make it easy for Christian young men to carry out their former purpose to preach the gospel. Many will even be motivated to preach after entering a good Bible school. Paul was brought up in the Bible school of Doctor Gamaliel in Jerusalem (Acts 22:3). Paul also taught the word in the school of one Tyrannus at Ephesus. This continued for two years and "All Asia" heard



GUS NICHOLS

the word. It is right to teach the Bible in a school. **TO SERVE OUR CONGREGATION**

In the home and home church, in the school and the church at the school town, young people should be motivated to "serve their own generation" by the will of God, as David did his generation (Acts 13:22, 36). They must get the feeling of belonging to our generation, of being indebted to all men, as Paul said he was (Rom. 1:14-16). We owe much because we have received so much. God hath done great things for us. Freely we have received and freely we must give. The Dead Sea has no life in or around it because it is the lowest spot on the face of the earth, and therefore, has no outlet. The Jordan flows into it, but it gives out nothing and is DEAD. But the Lake of Galilee is fed by the Jordan, and the Jordan flows out of it toward the Dead Sea leaving its waters fresh and full of fish and life to bless mankind. So will our lives be, if we learn to live to give.

HOW GOD CALLS PREACHERS

God directly called Jonah and others in Bible times to preach and to perform some special service. But God now calls by the gospel (II Thess. 2:13-14). God does not now directly and miraculously call and qualify men to preach as he did the apostles. However, God does providentially work for those who turn their faces toward him and come with open hands, rather than with clenched fists. Every worker in the vineyard of the Lord already has a call from God to do all in His vineyard of the Lord already has a call from God to do all in His vineyard that he has the ability to do.

Some have said, "Don't preach if you can help it." But James says, "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). We may be lost through negligence as well as by sins of immorality. In the days of Deborah some of God's people failed to "come to the help of the Lord, to the help of the Lord against the mighty" and were cursed of God (Judges 5:23). They may have thought they would not be helping the Lord if they helped his people in battle. Christ says we do our good works unto him when we do them unto his people (Mat. 25:31-46). The man who buried his talent was cast out and lost (Mat. 25:14-30). God is calling us through the gospel, and by his providence, to do all we can for him, and we cannot be innocent and rebel against the call of God as did Jonah. It is as much a sin to reject the calls of God through the gospel as it is to reject a direct call of God. "He called you by our gospel (II Thess. 2:13-14). We are saved to serve and to save others. Paul became all things to all men that he might by all means save some (I Cor. 9:20-23). Love for men and God is a strong motive for serving God and man (II Cor. 4:3-5). Then the keen sense of duty, just the feeling that "I ought to do it", the urge of our conscience, is almost an irresistible incentive to do a thing of duty. Especially is this true of those of strong faith and those well informed as to duty and right.

All of this causes men of tender and sensitive conscience who are completely resigned to the will of God, to say, like Paul, "Woe is unto me, if I preach not the gospel" (I Cor. 9:16). Of course, such devout souls feel called of God to preach — are called by the gospel and all the workings of God in the soul through his word and his providence at work in our lives and around us. While the call is not direct and miraculous it is a divine call nonetheless. It may be largely in answer to prayer — of the individual and others for him.

KIND OF MEN CALLED

God never calls men to do anything that they are wholly incapable of doing, or of qualifying themselves to do. God calls "faithful men, who shall be able to teach others also" (II Tim. 2:2). However, a young man does not have to wait till he is trained and qualified as a great physician, or surgeon, or engineer, etc. before deciding to be such. He first decides what he is going to be and then works diligently for years to prepare for the work which he had early in life decided to do. So it is of preaching the gospel. One may decide to give his heart and life unto God as a preacher when he knows very little about preaching the gospel, but he can learn and prepare. Jesus called his disciples to follow him first and then said he would "make" them fishers of men (Mat. 4:19). They first followed him and preached later. There is no substitute for faith and works. Faith is the magic word in the Bible. It can overcome the world (I Jn. 5:3-5). "SUCCESS" never comes before work, except in the dictionary. God can take a young man of faith and a pure heart, who will give himself to God, inside and out, and work wonders through that young man later. But it

takes time. Great doors of opportunity are open only for those who knock (Matt. 7:6-8). There are four great keys of success: **ASPIRATION, DETERMINATION, CONCENTRATION, and PERSEVERANCE.** One must first of all be a man of **ASPIRATION**, he must hunger and thirst after righteousness, and to preach the gospel, or he will never succeed. Then he must have **DETERMINATION**, that is, he must decide upon preaching as his life's work and purpose with all his being that he will do it, by the help of God. He must make up his mind. "A double-minded man is unstable in all his ways." Then he must **CONCENTRATE** all his energies and powers of body, mind and soul upon preparation and preaching. He must stick to this one thing in order to succeed. He must not change his mind every few months. He must not be a creature of circumstances, but rise up and create circumstances. He must nurture this one idea both day and night in prayer and diligent Bible study. He should start now to win souls, and to preach and teach what he already knows.

HIS REWARD FOR SERVICE

Many of the rewards for preaching the gospel come here in this life. According to statistics of insurance companies, preachers outlive those of other professions. Their children have a greater chance of success in life. They and their wives and children have a greater chance of being more like Jesus in life. They are more often in prayer, in worship, in service to God and man.

Churches of Christ are increasing rapidly wherever the gospel is being consistently preached. New congregations are springing up to need preachers. Weak congregations are also getting stronger and want preachers. Mission fields are also calling for qualified men for foreign work, and mission work in the homeland. Then there is a great shortage of preachers — fewer preachers now in training to preach than in the past. In ten years there will be a great shortage of preachers. Churches are now learning to abide by the golden rule in paying preachers (Mat. 7:12). They are catching on and paying a good living wage for preaching (II Cor. 11:8). Of course, no loyal preacher would want to preach merely for money, regardless of the amount. But then he must live of the gospel (I Cor. 9:14). The preacher who cannot succeed as a preacher would likely be a failure at anything else. Some preachers may, like Paul at times, have to make tents, or follow some sideline trade, while preaching. This is one good way for us to do mission work in new fields. In the final analysis, all Christians should be teachers (Heb. 5:12-14).

The rewards are not all in this life. It will be wonderful to bring in the sheaves in the great harvest day and see many souls that we have led to Christ. The field is now white unto harvest, and the laborers are few (Jn. 4:35-38). We should all earnestly pray for more laborers to go into his harvest (Lk. 10:2).

A PLEA FOR THE LOST

In conclusion I want to earnestly plead for those millions of souls who have never heard the gospel, and for you who are capable to consider preaching the gospel unto them. For many of them it will soon be forever too late! Every 21 seconds one is dying without having ever heard the gospel! Would we want to be treated as we are treating these precious souls? (Mat. 7:12) It is a sad fact, but our world is lost! Juvenile delinquency is alarming! Sin and crime are raging! Hate and strife are everywhere. The church is lukewarm and has lost its first love in many places. In many places the elders are no more than a finance committee. The cold war is likely to consume us. Communism could take us over in ten more years. Freedom is in the balance! The sanctity of the home is gone. Our generation has left God. **WE NEED PREACHERS — WE NEED THE GOSPEL THUNDERED FORTH IN EVERY COMMUNITY!** Instead of trusting in political conventions which cry out "We need Roosevelt", etc. we need to unite in a mighty cry unto God saying "We need Christians! We need preachers! We need leaders! We need Jesus!"

As A Man Thinketh

HOYT BAILEY

How quickly and effectively the purity thought destroys and neutralizes the impure thought, the sensual suggestion! Who has not seen the marvelous transformation which pure, unselfish love has wrought in a foul, beastly nature in a comparatively short time?

What you allow to live in your heart, harbor in

(Continued on page 4)

Love's Way

HOYT BAILEY

What would become of humanity were it not for love, which sweetens the hardest labor and makes self-sacrifice a joy? Is not love the greatest force in the universe? In spite of the loud cries of pessimists and skeptics to the contrary, its light is still leading men upward. Love is the great mind opener, the great heart opener and life-enricher, the great developer.

Divine Love says through our Lord Jesus Christ, "Come unto me all ye that labor and are heavy laden and I will give you rest." Can we realize that when we have failed to find comfort, satisfaction or joy, friends have deserted us, business has failed, society has closed doors against us because of mistakes, when everybody rejects and denounces us, then, our Lord says, "come to me and you shall find peace and rest."

Love is the sovereign remedy. It is the last resort of those driven to desperation. When nothing else is left, when life is full of bitterness and anguish, the thief, the murderer, the failure, the outcast turns to love and finds a refuge, for "Love never faileth."

Love is to every human being what mother love is to the erring child. No son or daughter has ever fallen so low as to get beyond a mother's love. When society has turned its back on the outcast, when the prison door closes behind him, when companions have fled, when sympathy and mercy have departed, when the world has forgotten, the mother remembers and loves her child. She visits her boy in the "death house," her daughter in the dens of vice in the slums.

You who have been tortured and torn to pieces for years with hot tempers, with worry, with fear, with hatred and ill will; why not turn your back on all this and try love's way? So far your life has been a disappointment. There must be a better way for all who bear the scars and stains of strife, who have been battered and buffeted by the old evil way, in which there has been no rest, no harmony, no sweetness. Why not try love's way? Try it for every trouble, for every hurt and sorrow.

Those of you whose home life has been a bitter disappointment; you husbands and wives who have quarreled, who have never known what peace and comfort are, try love's way. It will smooth out all your wrinkles, it will put a new spirit into your home that was never there before, it will bring a new light into your eyes, new hope into your heart, and new joy into your life.

You mothers who have worn yourselves to a frazzle and prematurely aged yourselves in trying to bring up your children by scolding, nagging, driving, why not try love's way instead? You can love your boys and girls into obedience and respect much more quickly and with far better results to them and to yourself than by driving them; appeal to their best and noblest instincts instead of their worst, and you will be surprised how quickly and readily they will respond to your appeal.

Give sympathy and kindness instead of scolding and nagging and you will work a revolution in your household. You will be delighted to find how quickly love's way will change the atmosphere in your family, how soon helpful relations will take the place of antagonistic ones. Praise, generous, whole-hearted, unstinted praise, now and then, will not hurt anyone, but, on the contrary, will act like lubricating oil and dry squeaky machinery, and its reflex action on yourself be surprising.

You husbands who have been substituting money and luxury for love, who have thought that if a woman had a fine house, beautiful clothes and all her bills paid, she ought to be satisfied and happy; you who have so miserably failed of your object in this substitution will be surprised to find how much happier you can make your wife by bestowing on her a generous, unselfish love.

You may be wondering why you have so few friends, why you do not attract people, why others are not more interested in you. Look into your heart and you will find the reason. If you are sending out a current of selfishness, ingratitude, uncharitableness, unkindness, indifference, you cannot get a return current of friendship, of

encouragement and helpfulness.

The stream that leads back to you will be just like that which goes out in your thought, in your habitual mental attitude. To have friends, to win love you must make yourself a magnet for love. You must send out the friendly thought current, the helpful current, the kindly, loving current of human fellowship. If you give out stinginess, narrowness, meanness, selfishness, you will not receive love's gift in return. As you give, so will you receive, and the more generously you give of love and kindness and service the more generously will the current that returns bear them back to you.

Have you considered how the Bible extols the height and depth, the breath and power, the inexhaustibility of love? The more of love we give out, the more we have. Love maintains perpetual summer in the soul and shuts out the winter's chill. Love of man is love for God, and love for God prolongs life. Jehovah said through the Psalmist, "With long life will I satisfy him, because he hath set his love upon me."

Love is harmony, and harmony prolongs life, as fear, jealousy, envy, friction, and discord shorten it. Some natures are so permeated with the spirit of love, of helpfulness, of unselfishness, that their very presence acts like a balm upon the wounded soul. They radiate harmony, soul sunshine. There is a personal charm about them which strengthens, reassures, and uplifts.

Nothing will take the sting out of unkindness like kindness; nothing will disarm prejudice, hatred, and jealousy like love. Is it not almost impossible to keep on feeling unkindly towards another, to continue hating him very long when we discover that he feels kindly toward us and is willing to help us?

Love is the great disciplinarian, the supreme harmonizer, the true peacemaker. It is the great balm for all that blights happiness or breeds discontent, a panacea for malice, revenge, and all brutish passions.

One reason why a happy home is the sweetest, most beautiful spot on earth is because the love atmosphere, the harmony vibrations give a blessed sensation of harmony, of rest, of safety, security and power. The moment we enter such a place we feel its soothing, reassuring, uplifting atmosphere. It produces a feeling of mental poise, of serenity which we do not experience anywhere else.

Some people mistake selfishness or self-love for real love. Everywhere we see the sort of base substitute which says, "If you do this for me I'll do that for you." The woman who says to a man in her heart, if not with her lips, "If you'll support me and give me a home, I'll love you," does not love. This is selfishness. A great many people confuse love of the thing given with love of the giver. They mistake the love of their own comforts, a good time, of dress and luxuries, for love of the person who supplies them with these things. Genuine love is a force that always wins out. Even if it is not reciprocated it wins by chastening, softening, elevating, beautifying and enriching the life of the one who loves.

It is love alone that enables the poor mother to risk her life for her child, to go through terrible experiences in her struggles with poverty and sickness to rear her children. A burden half as great which had no love in it would crush the life out of her. But love lightens the load, takes the sting out of poverty, the pain out of sacrifice.

The same thing is true of the loving father, though his burden in the nature of things is rarely as heavy as the mother's. But he is often virtually a slave for half a lifetime or more for those he loves, and if he is a real man he does not complain. Love lightens the burden and cheers the way.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is

perfected in us." (I John 4:7-12.)

Don't Be Superstitious

By GUS NICHOLS

I dreamed an awful dream last night,
When I woke I was in a fright.
It had me worried nearly to death.
But I got my balance and breath.

How true this old dream did seem!
But it proved to be just a dream.
Though it seemed so for a minute,
There wasn't a word of truth in it.

God has us to dream lest we awake,
Puts on a free show for our sake.
He wants us to sleep much longer,
That we may rest and be stronger.

God puts on a show lest we wake.
Such the entertainment's all a fake.
Thank God we are divinely made,
And that such a free show does aid.

Now that dreams are not religious,
Let us not be superstitious.
The Bible is our only light,
Against all else put up a fight.

Believe no other revelation,
From dreams draw no consolation.
The Bible is our complete guide.
Cherish and keep it by your side.

It does not contradict itself,
And so, don't leave it on the shelf.
The Bible contains all God's truth—
Is sufficient for age and youth.

But dreams deny the well known facts,
Are often false in all their acts.
In twenty-three of Jeremiah,
Religious dreamers were called liars.

While God inspired some Bible dreams,
He only used such natural means,
And when he used the voice of men,
Or wrote by their hand, or their pen.

Even then all dreams were not inspired.
False prophets were often only hired.
They prophesied out of their heart,
And in Revelation had no part.

And some were willful deceivers,
Out to mislead true believers.
If what they said did not come true,
They were false prophets and untrue.

Now we have no more inspired men,
As when Christianity first began.
Their doctrine had to be revealed.
The New Testament was once concealed.

God finished revealing his word,
When New Testament truth was all heard.
Apostles revealed all the truth,
Established Christianity in its youth.

Now we must give up dreamy suspicions,
And all other superstitions.
Follow Christ's last will and Testament,
This is what his revelation meant.

We have received all truth from heaven,
There's no more truth to be given.
So, add no dreams unto God's word,
Nor any imaginary things you've heard.

In the days of inspiration,
Some dreams contained revelation.
New scriptures thoroughly furnish men,
All dreamy inspiration now is sin.

Don't follow dreams and imaginations,
Obey God without procrastination.
We're to contend for what's revealed,
Not for some dreamy things concealed.

We have now no more inspired men,
Those claiming so are yet in sin.
All such are unreliable,
By claiming more than's in our Bible.

Evidences Of Biblical Inspiration

(Continued from page 1)

small space allotted to this book? Look at how very brief is the account of Jesus' birth in Matthew 2 and Luke 2. Entire volumes have been written about events in Jesus' life that Inspiration covered in a few short verses. Look at how little is recorded about Jesus' youth. Human curiosity could not have resisted telling much more about the growing boy in Nazareth especially by one such as Luke who "had perfect understanding of all things from the very first." (Luke 1:3.) Look at how very brief is the account of his baptism in Matthew 3:13-17 and of the temptation in Matthew 4:1-11. The Sermon on the Mount is the world's greatest message and yet look how brief it is. Brother McGarvey suggests that all the events in the Lord's personal ministry which are touched by the writer John occurred on about 30 different days. How very brief he was. Truly the brevity of the Bible speaks favorable evidence for its inspiration.

As A Man Thinketh

(Continued from page 2)

your mind, dwell in your thoughts, are seeds which will develop in your life and produce things like themselves.

Whatever goes from you to others calls out from them the same kind of qualities to meet your own. Good will come out to meet good, evil in response to evil; hatred comes out to meet hatred, love to meet love, because they are affinities.

Even the brute natures respond to the quality of our thought. An animal tamer can lead a wild beast with a string by the use of kindness and gentleness, when ten men by only using force might not be able to make it move. There is something within us which leaps forth to meet kindness and gentleness, and there is also something of the brute within us which leaps forth to meet the brute impulse.

Everybody who sees your present character, your moral harvest, knows what you put into the soil of your youth. They do not need to go back and inquire about your childhood; the crop tells the story; you are simply reaping what you have sown. You do not expect to get the fragrant breath of the rose from sowing thistle seeds. How can you expect to sow the thistles of revenge and brutality and reap a harvest of kindness and happiness?

On the other hand, if we sow the charitable, encouraging, uplifting thought, we shall reap the golden harvest of harmony and beauty and joy. If we sow the thoughts of abundance, of plenty, we shall tend to reap prosperity; while if we sow the mean, pinched, stingy failure thoughts, we shall reap a poverty harvest.

When we see a sour, repulsive face, we know that it is a harvest of selfish, vicious sowing. And when we see a serene, confident face, we know that it has come from the sowing of harmonious, helpful, unselfish thought seeds.

Wherever we see discord, we know that it is a harvest from discordant sowing. Nothing else is possible. Discord of every kind, whether it is expressed in suffering, in disease, in poverty, in failure, in happiness, simply means that one is out of harmony with his better self.

The man who is always complaining of his lot and whining and blaming other people for his misfortunes is not a real man. He is only an apology of the man God intended him to be.

Should we not learn that only the good is true; that harmony is the reality; that discord is merely the absence of it. There is only one Creator, and He made all that is made; hence everything must be in His likeness, perfect, nothing that is real can be unlike Him, and, therefore, only the good, the harmonious, the pure, the clean, the true can be real. God could not create anything unlike himself.

All thoughts which suggest weakness, failure, unhappiness, or poverty, are destructive, negative, tearing-down thoughts. Every true, beautiful and helpful thought is a suggestion which, if held in the mind, tends to reproduce itself there--clarifies the ideals and uplifts the life. While these inspiring and helpful suggestions fill the mind their opposites can not get in their deadly work, because the two cannot possibly live together.

A tremendous power permeates the life and solidifies the character from holding perpetually

the life-thought, the truth-thought, the optimistic thought, and the beauty thought. It is impossible to estimate the value of the quality of our everyday habits of thought.

The quality of the thought fixes the quality of the ideal. The ideal can not be high if the thought is low. It is worth everything to face life with the right outlook--with hope that has sunshine in it. People who radiate successful, joyful, helpful thoughts, who scatter sunshine wherever they go, are the helpers of the world, the lighteners of burdens, who ease the jolts of life, soothe the wounded, and give solace to the discouraged.

Learn to radiate joy, not stingily, not meanly, but generously. Fling out your gladness without reserve. Shed it in the home, on the street, on the plane, in the store, everywhere, as the rose sheds its beauty and gives out its fragrance. When we learn that love thoughts heal, that they carry balm to wounds; that thoughts of harmony, of beauty, and of truth always uplift and ennoble; that the opposite carry death and destruction and blight everywhere, we shall know the secret of right living.

The mind must be kept free from bitterness, jealousy, hatred, envy, and uncharitable thoughts; free from everything which trammels it, or there must be penalty paid in impaired efficiency and inferior work as well as loss of peace of mind.

No one can do his best work while he harbors revengeful or even unfriendly thoughts toward others. Our faculties only give up their best when working in perfect harmony. There must be good-will in the heart or we can not do good work with head and hand.

Hatred, revenge, and jealousy are rank poisons, as fatal to all that is noblest in us as arsenic is fatal to the physical life. A kindly attitude, a feeling of good will toward others, is our best protection against bitter hatred or injurious thoughts of any kind, for they can not penetrate the love shield, the good-will shield.

Those who send out kindly, loving, helpful, sympathetic thoughts, those who feel friendly toward everybody, and who carry no bitterness, no hatred, or jealousy in their hearts, are attractive, helpful, and sunny.

Message From The Elders

This is a personal message from your elders to each member of the church. All of us are alike members of the Lord's church. This is something we hold dear and in common with each other. Next after this some are elders, deacons, preachers, song directors, Bible class teachers, etc. But we are all "members one of another." We have a common name, and responsibilities in common. We are a great family, the house of God, or church of the Living God (I Tim. 3:15). Our names are written in heaven (Heb. 12:23; Phil. 4:2-3.) We belong to the greatest institution on earth, the church of the Lord Jesus Christ. He built this church (Mat. 16:18). He is its foundation (I Cor. 3:11.) He is the head of this church, and has the right to direct in all its affairs (Eph. 1:20-23; Col. 1:18). As members of the church we are all to be subject unto Christ, its head (Eph. 5:23-24.) Only a diseased and paralyzed member of your body would rebel against its head. And no member of the body would permit itself to be cut off from the body, and thus separated from Christ, the head and saviour of the body (Eph. 5:23-24; I Cor. 5:1-13.)

Virtually all of the members of this congregation are fine and faithful Christians. As your elders we heartily commend each member for his faith and loyalty to Christ and his church. We commend you for your cooperation and support of the church and its program of work. This is what is making our congregation to be the light of this community. It is now generally known that there is a church in town that stands for pure, primitive Christianity, without addition or subtraction. With your support it is now generally known that our congregation stands for first century Christianity in the twentieth century. We are both loved and hated for the position we occupy. Our friends are dear and many, and our enemies few and harmless.

We commend all the members of the church for their continued and sustained effort to follow after the things which make for peace, and things wherein we may edify one another (Rom. 14:19.) No one member, nor just a few members, have

brought about our growth and strength; but our work has been a "team" effort. We have pulled together, and as a result constantly moved up the rugged hill of duty together. In growing, we have added many precious souls to the Lord and his church. In the main, we have had understanding hearts. We have learned that the church must preach the old time Jerusalem gospel or die. A light-house in the dark and with no lights is a worthless thing.

Our growth has not always been easy. But where there were challenges, they were accepted; where they were problems they were faced and solved, and that by the grace and revelation of God. Where there have been opportunities for doing good, they were usually accepted to the limit of our abilities. Where there was a crying need it has been met.

Now, after all the years of our service, we stand at the threshold of even greater challenges for our best in loving service. Our opportunities for advancing the borders of the Lord's kingdom have never been greater. We have the manpower, the financial ability, the talents, and all that is needed to edify one another and preach the gospel to the lost. We are able and have the compassion to care for the fatherless and widows, the poor and unfortunate round about us. We are able to feed and clothe the poor and edify the church. We are supporting the gospel at home and abroad. As has always been true, these good works are never done by the proverbial "Faithful few." Just a "few" could not have done what we have done by all working together as a united band of true Christians.

And our program for the future will demand the best that is in all of us. It is not cut out and designed for just a "few" of us. The task will require diligent work of every member of our congregation.

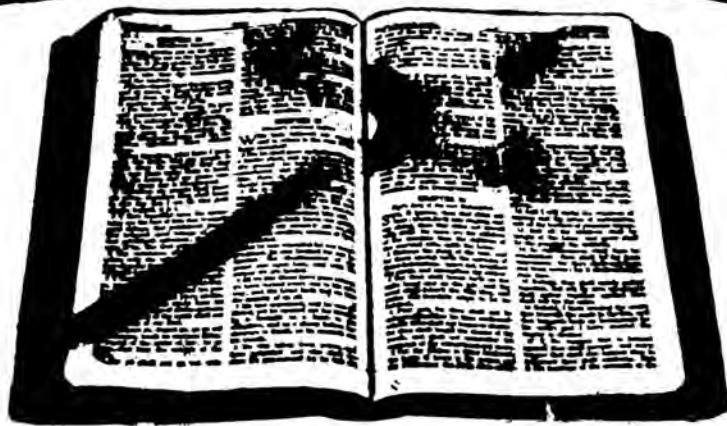
To this end, we are submitting this Christian involvement work sheet, to every member of the church in the confidence that each one of you will want to share the work with the rest of us, and have an active part in the great work which lies out before us.

When checking the work which each of you would like to do, and in which you would like to specialize, just remember that this information will be used to help the elders to more wisely plan and purpose a good work for all of us.

Please pray for us--your elders--that we may humbly and wisely oversee the work of the church in a proper and scriptural manner, and to the glory of God and the unity of all of us in the greatest work in all the world--the work of the church--the work of the Lord. Let us not become weary in well doing, for we shall reap if we faint not (Gal. 6:7-10.) Let us be always, "Abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord (I Cor. 15:58.)-- Adapted.

It is a wonderful bargain to get our weekly religious paper, devoted to the teaching of the truth, and nothing but the truth. It is a mark of distinction and Christian dignity to have this paper come into your home each week, for 48 weeks in the year. It is a bargain, at \$3 per year in single subscriptions; or \$2.50 in clubs of 5 or more. But the best way, with no down payment, is to send in a list of each family in the church in your community, and get the paper for a whole month before paying for it, then when billed by the printer the first of the following month, pay only 5 cents per copy for the number of papers mailed directly unto each family in the church and let the church pay for them. The church pays for the Lord's day Bible school literature and for the preaching from the pulpit. Why not get your congregation to send the "WORDS OF TRUTH" to each home in your congregation. If sent to 100 families per week, it would cost only \$5 per week -- about what two smokers would burn up in a week. TRY IT! GIVE IT A CHANCE TO DO GOOD IN YOUR COMMUNITY. YOUR MAY INCLUDE IN YOUR SUBSCRIPTION LIST MEMBERS AND NON MEMBERS, PROSPECTIVE MEMBERS -- THOSE WHOM YOU WANT TO TRY TO CONVERT, AND BACKSLIDERS NEEDING TO BE RESTORED. EDITOR -- Gus Nichols.

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 7

FRIDAY, MAY 28, 1971

NUMBER 71

The Bible Is All Sufficient

As a religious guide and regulator for human conduct the Bible is either all sufficient or it is insufficient. One of these two has to be true. Both of these propositions cannot be true. If the Bible is all sufficient, then human creeds which seek to act as binding authorities in the realm of religion must be rejected. They are not needed and are sinful additions to God's



ROBERT R. TAYLOR JR.

Word. As to religious value, they are not worth the paper upon which they are written. If the Bible is insufficient then God's Word makes a multitude of claims that are false and completely misleading. Since Jehovah is the author of the blessed book that last proposition reflects on either his goodness and wisdom or else upon his ability and power. If he wanted to give us an all sufficient book for our complete needs, religiously speaking, but was unable to produce such. This reflects upon his power and ability. If on the other hand the God of heaven possessed the power to give us such a book but chose not to do so, this is a very strong reflection on his goodness and mercy. The truth of the matter is that Jehovah possessed both the power and goodness of heart to give us such a book. He not only possessed these attributes but employed them to absolute perfection in giving us the Bible. The Bible being all sufficient for all of our needs how grievously sinful it is for little finite man to think he has the wisdom and power to change that which originated with the perfect wisdom and power to change that which originated with the perfect wisdom and power of Almighty God. It is the height of sinful pride when man thinks he needs to change, alter or modify a perfect book like the Bible.

"THOROUGHLY FURNISHED UNTO ALL GOOD WORKS"

The apostle Paul said in next to his last chapter that he penned for humanity, "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 Timothy 3:16-17.) Paul affirmed in this sweeping set of divine declarations just how profitable the scriptures are. They provide the content for teaching or doctrine. No man on earth knows anything which should be taught as a

spiritual duty but what it is taught within Holy Writ. Get your doctrine from the Bible. Never put your own doctrine within the sacred scriptures. The Bible furnishes us the means of reproof people in error. The man who knows how to wield the scriptures need not be afraid of any error on earth. Within the sacred scriptures we find the weapons for making all necessary corrections. The Sacred Volume contains a full set of heavenly approved instructions for righteousness. No needed facet of righteousness has been omitted from this all sufficient Book. There is absolutely no insufficiency set forth in this passage. Paul is pleading for accepting the perfect sufficiency of the sacred writings. Those who talk about the insufficiency of the holy scriptures do not believe 2 Timothy 3:16-17.

"HE WILL GUIDE YOU INTO ALL TRUTH"

On the night before he went to Golgotha Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13.) Jesus promised the apostles that the Holy Spirit would guide them into all the truth. The Spirit either did this or he did not. If he did, then the record they wrote constitutes this system of "all truth" about which our Lord spoke on this occasion. If he did not lead them into all truth, Jesus went back on his promise and the Spirit failed to do what the Son of God promised he would do. Earlier Jesus had promised, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, HE SHALL TEACH YOU ALL THINGS, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) Did the Spirit do what Christ said he would do? If a yes be given to this query, then the Bible (the record of what the Spirit inspired the sacred penmen to write) is all sufficient. If a no be given to this question, then we find a member of the Godhead involved in a falsehood. We also have another member of the Godhead failing to do what one of his fellow members promised he would do. Is any reader ready to accept these conclusions? This writer maintains the promise of Jesus Christ was fulfilled and that the Spirit did what Jesus said he would do. Those who reject the all sufficiency of the Bible do not believe what Jesus said in his great farewell message to the apostles in John 13:16.

"ALL THINGS THAT PERTAIN TO LIFE AND GODLINESS"

Peter wrote, "According as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue: . . ." (2 Pet. 1:3.)

Peter said all things which pertain to life and godliness have been given us. This apostle affirmed that these blessings come through knowledge and the Bible is the source from which our religious knowledge is derived. Peter believed in the all sufficiency of the Bible. Do you? If not, your religion is not the same as that which Peter embraced in his day.

IF INSUFFICIENT, WHY THESE SCRIPTURES OF WARNING?

Unless the Bible is perfect and all sufficient we cannot understand why man is warned against tampering with God's Book. Why did Moses warn Israel as he did in Deuteronomy 4:2? "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Why did the inspired scribe provide this warning in the middle of the Bible? "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6.) Why did Paul sound this warning into the ears of the Galatians? "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9.) Why did John place these warnings right at the end of the inspired volume? "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18-19.)

A CONCLUSION

Against any and all opposition this writer stands ready at any time either by mouth or pen to defend the all sufficiency of the Holy Scriptures.

Are You Good Enough?

JOHN WADDEY

Why do you not attend church? Why are you not a Christian? You may feel you are good enough as you are. Many feel if a man is honest, good to his family and morally upright, he will finally be saved. They feel such a one is good

(Continued on Page 4)

WORDS of TRUTH

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GUS NICHOLS Editor
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Proof Of The Gospel

It makes me very happy to think that many will read this and have greater faith in the gospel story of a risen Lord.

When Jesus commissioned his apostles to go into all "the world, and preach the gospel to every creature" (Mk. 16:15), he meant for them first of all to preach the great facts of the gospel — his death, burial



GUS NICHOLS

AND RESURRECTION. Paul wrote to the Corinthians that the gospel which he had preached unto them was, "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4). He wrote of "the truth of the gospel" (Col. 1:5-6; Eph. 1:13). The resurrection of Christ is a fundamental truth of the gospel. If Christ rose from the dead, his gospel is true, Christianity is true, and he is the Son of God. Paul says Christ was "declared to be the Son of God with power... by the resurrection from the dead" (Rom. 1:4). The assurance that there is a great judgment day coming, is that God raised Christ from the dead. "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; WHEREOF HE HATH GIVEN ASSURANCE UNTO ALL MEN, IN THAT HE HATH RAISED HIM FROM THE DEAD" (Acts 17:30-31). If Christ did not rise from the dead our faith is vain, and we are still in our sins (I Cor. 15:13-19). And also there will be no resurrection of the countless dead, and our fondest hopes are gone forever! Christianity is a false religion if Christ did not raise from the dead. Men either believe the gospel, or they do not! Christ is the Son of God, or else he is an impostor! The gospel is true, or else it is false! And if Christ was not, therefore, raised, we might as well cry ourselves to sleep like a little child which is lost in a wilderness. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15:19-20).

WHAT BECAME OF THE BODY?

"And they entered in, and found not the body of the Lord Jesus" (Lk. 24:3). Please read Mat. 28: Mk. 16; Lk. 24; and Jn. 20. If God raised this body, Christ is our Savior, the gospel is true, and we shall be raised by Christ and given a home in heaven with him forever! Our happiness and welfare for billions of ages to come is all wrapped

up in the fact of the resurrection of Christ and the truth of the gospel!

FRIENDS AND ENEMIES AGREE

Both the friends and enemies of Christ agree in the following points: (1) That Christ was buried in Joseph's new tomb, and that (2) A huge stone was rolled up to cover the mouth of the cave or tomb; and that the Roman guard was stationed around the grave to prevent anyone stealing the body and claiming that it had been raised (Mat. 27:62-66). Pilate charged them to make it as sure as they could. (3) On the third day the body was missing. (4) In a few days, the disciples were excited and filled with joy claiming they had seen the Lord. They claimed that above 500 saw him at one time. Their faith could not be shaken, and their excitement was extreme! What was a weak and struggling handful of dejected men is now a strong group and spreading like wild fire in a dry forest, and fed by a strong wind. What happened? What made such a great change in these discouraged men? What put new life in their seemingly lost Cause?

HOW ACCOUNT FOR THE EMPTY TOMB?

First, let us hear his enemies testify. The records tell us that the guards became as dead men, when Jesus rose (Mat. 28:1-8). But they wanted to report something to the Roman Governor which he would likely believe. The body now risen, and the tomb empty, some of the guards went into the city and told the chief priests and elders about the resurrection. Being enemies of Jesus, these rulers hired the soldiers to report to the Governor that while they were asleep the disciples stole the body. But even this lie was a fulfillment of prophecy. "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem, because ye have said, we have made a covenant with death (when Judas sold him — G.N.), and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; FOR WE HAVE MADE LIES OUR REFUGE (when they hired the guards to lie for money — G.N.), and UNDER FALSEHOOD have we hid ourselves. Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail SHALL SWEEP AWAY THE REFUGE OF LIES, and the waters shall overflow the hiding place. And YOUR COVENANT WITH DEATH shall be disannulled, and your AGREEMENT WITH HELL SHALL NOT STAND: when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation ONLY TO UNDERSTAND THE REPORT" (Isa. 28:14-19). Yes, God foretold six hundred years before the resurrection that the priests, elders and guards WOULD LIE about the report of the resurrection of Jesus. BUT GOD WOULD SWEEP AWAY THEIR LIES. Since their lies fulfilled prophecy it makes us believe more confidently than ever in the resurrection story of the gospel (I Cor. 15:1-58).

DID THE DISCIPLES STEAL THE BODY?

1. There is no proof of this. The lie of the guards was that they were asleep when the body became missing. Like lies in general, their lie is easily detected, for if they were "ASLEEP" they did not know but that the body got up and walked out, as it did, and as the disciples saw him time and again later, THE LIE of the guards was of no importance.

2. The disciples had never believed Christ would rise from the dead — not before the general resurrection. Even when they were told that he was risen they did not believe the report (Mk. 16:14; Lk. 24:20-25). They did not believe Christ meant to rise again, literally, and Peter rebuked the Lord for so teaching during the personal ministry (Mt. 16:20-23). They thought that Christ would be a literal king, with a literal kingdom, even thought this after his resurrection (Acts 1:6-8). When he died they lost hope, which was begotten again by the resurrection (I Pet. 1:1-5). Two of them expressed the idea of all of them when they said, "We trusted that it had been he which should have redeemed Israel" (Lk. 24:21).

They had no desire to remove the body, nor had they any idea on the third morning that the body was absent from the tomb. Rather, the disciples among the women came to further embalm the dead body, and were surprised to find the body gone. On their way they said "Who shall roll away the stone for us?" Even doubting Thomas would not believe until he had seen the Lord for himself (Jn. 20:24-25; Mk. 16:14). Instead of stealing the dead body so as to deceive others with it, they needed a real resurrection of their Master to revive their own hopes, and preserve their own faith and interest.

3. Also the very character of the disciples proves they were not deceivers. When Stephen was stoned and they were persecuted not one ever recanted. When James was beheaded, not one faltered (Acts 7 and 12). When Saul began to persecute them, dragging them, men and women, and hailing them into the courts and prison, putting some to death, not one gave up. "The blood of the saints became the seed of the church" (Acts 8:1-4; 26:9-12; I Tim. 1:13, 15). Later, Paul saw the Lord in marvelous glory, talked with him, the Lord told him who he was, commissioned him to preach the resurrection gospel, and Paul never faltered nor flinched under persecution (Acts 9, 22, 26). Paul was no deceiver (II Tim. 4:1-8). When beaten and stoned, imprisoned and the like he continued his preaching (II Cor. 11:21-28). They rejoiced when persecuted (Acts 5:41-42; Acts 16:25-34).

4. Neither were the witnesses of the resurrection deceived, for their opportunities for knowing the facts were too good for it to be possible for deception. They had been with Jesus three years before his death. They saw him on various occasions after his resurrection — even up to 500 brethren at one time (I Cor. 15:1-20). They handled him, ate with him and saw him ascend into heaven (Lk. 24:46-51; Acts 1:9-11).

THE SWOON THEORY

Some modern critics claim to know more about matters than the eye-witnesses in the case. They say Jesus did not die, that he merely swooned, and they thought he was dead, but he revived and came out of the tomb on the third day. The facts are against this wild speculation. He had been pronounced dead by the Roman authorities. Finding him dead, they did not break his legs to see if he would show signs of life. But the Roman soldier took a spear and reaching up put it against his side and thrust it up and into the middle of his body, and there came out blood and water, but no sign of life, no move did he make. This fulfilled a prophecy that said, "They shall look on him whom they pierced" (Jn. 19:32-37). It proved that Jesus was really dead! Therefore it is ridiculous to say that Jesus was not dead, but after suffering from crucifixion by Roman law, having had the spikes driven through his hands and feet, bleeding and suffering for six hours, then the spear thrust into his side; and then to say he got up on the third morning, rolled the huge stone away and without being detected by the guards, made his escape. Nicodemus said he was dead. Joseph who also assisted in the burial said he was dead. Those who embalmed him said he was dead. Christ himself said, "I am he that liveth, and WAS DEAD; and behold, I am alive forevermore" (Rev. 1:18). "Which was dead, and is alive" (Rev. 2:8). Paul says, "Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4). Brother Leonard Johnson and I witnessed the electrocution and execution of two young men in Kilby prison, Montgomery, Alabama, and when two doctors pronounced them dead, it was certain that they were; but not as certain as if a spear had been pierced into their hearts without a flinch or move (Jn. 19:32-37)! Had Christ been a perfectly well man when placed in that tomb he could not have moved the huge stone, and if he could, it would have been impossible to escape the guards stationed for the purpose of making "it as sure" as they could.

THE VISION THEORY

Some unbelievers further quibble by saying Jesus really died, but did not rise, that the apostles

(Continued on page 4)

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, MAY 28, 1971

Dear Friends,

First let me thank everyone who expressed concern for Frances during her recent illness. Thank you for every prayer, thought and card. She seems quite recovered and her old self again.

We are all back to work. Presently, I'm typing the manuscript for a series of Swahili Bible lessons. This book, *Kufanya Mapenzi Ya Mungu, To Do The Will of God*, has been



BERKELEY HACKETT

written by our veteran missionary, Van Tate. Actually, there is a lot of clerical work to be done in our work. There aren't many telephones, so even within the city it is often necessary to correspond by mail. This business of making and keeping appointments can be quite amusing in a culture where the concept of time is so different from our own. On a certain Monday Berkeley had a one O'clock appointment to meet a young man who had completed a Bible correspondence course. After waiting for some time it became apparent the student wasn't coming. A week later we received a letter. The man had been delayed on that particular Monday, but he came the following Monday and waited from one until five. He wanted to know why Berkeley hadn't come!

Several newsletters back in Berkeley ran a picture of an African Christian, Pious N'gan'ga. Pious is a wonderful person who has been involved in a family problem which has brought him great grief. It seems one of Pious' cousins was indicted on a forgery charge. All of Pious' family, including his own mother and father, wanted Pious to lie on the witness stand in favor of this cousin. Pious refused, his cousin was sentenced, and now his entire family is against him, not the wrong doer. As Pious is an adult, supporting most of the family, his father does not abuse him directly; but punished him in a much more effective way by mistreating Pious' mother. This is a common practice in his tribe. In an African family a first cousin is like a brother and the solidarity of the family is a cardinal law. By standing for his convictions as a Christian, Pious is suffering a great deal.

Kenya cannot be considered a 'Christian nation' even in the same way as we might refer to the United States as a Christian country. Last Sunday evening after worship services, a group walked down to the river for a baptismal service. Since the rains have come the usual spot was rather turbulent so the party walked farther downstream before finding a safe place for the ceremony. Unwittingly, the group had wandered onto private property, and to make matters worse the owner was a Muslim. Upon learning that the group had been baptizing in his water, he became quite angry and even called the police. The African preacher offered to go to the police station in lieu of the others, and there he was fined and spent the night in custody for trespassing. Actually, the police commissioner was very reluctant to press charges; but as the Muslim insisted he had no choice. However, he refused to put our preacher in jail, but gave him a bed in his own house. Fortunately, this incident went no further, but it served to illustrate how we can run into problems we never dreamed of on the other side of the Atlantic.

The African concept of 'dignified' work is very different from an American's. If a man is a clerk he will never carry a parcel; there must be a manual laborer to perform that job. Once a post office clerk refused to give us our package because the man whose job it was to lift the package to the counter was out. Berkeley asked if he might come



Sacred fig tree in the recent past animal sacrifices and magic ceremonies were held beneath these trees.



Frances in front of an African hut. In this village, Katunda, there are many Christians.

around and pick up the package, but was told he couldn't. Incidents like this happen many times in a year usually among those who have resisted Christian influence.

Before Frances got sick I enrolled her in a nursery school about four miles from our house. On days when Berkeley was out of town, I had to take her down and collect her by the bus which passes our house. The country bus transports people from the bush to Nairobi. Children and chickens ride free; adults pay seven cents. The buses are not of the best quality and years of daily runs up and down Thika Road have done nothing to improve them. Babies cry, women unstrap huge sacks of maize from their backs, the driver calls, 'Haraka, haraka,' (hurry, hurry) and we're off in a cloud of exhaust fumes. The crowd is always large

and lively, sometimes due to a little liquid congeniality. Frances looks forward to these rides and is disappointed if I make other arrangements.

Several of the families here teach their school age children by correspondence courses from America. On some afternoons it's not unusual to find our living room filled with books and papers and Berkeley tutoring in algebra or chemistry.

As in any 'pioneering effort' we feel very deeply our dependence upon each other and God. We have been blessed with a wonderful fellowship here among the workers and with the African Christians.

Until next month,
Charlotte Hackett



Typing the manuscript for "Kufanya Mapenzi Ya Mungu" (To Do The Will of God). The dress I'm wearing is a "Kitenge" the Kenyan national costume.

EXPENSES

Salary	\$ 600.00
House and Utilities	189.00
Printing	23.00
Postage	18.00
Auto	34.50
Land Rover	150.00
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TOTAL	\$1,014.50

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Herman King	10.00
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Max W. Barker	40.00
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Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pleasantfield Church of Christ	10.00
Pea Ridge Church of Christ	15.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
Mr. and Mrs. Ben Panter	20.00
Mr. and Mrs. Hermon Moon	10.00
TOTAL	\$1,024.00



Kikuyu woman in traditional ornaments. Some of the necklace are beans. She wears an ostrich feather in her hair and a fish net over her shoulder.

The Bible School

A Sermon Delivered By
C. Myron Keith
at the Fourth Avenue
Church of Christ,
Franklin, Tenn.
on April 18, 1971 and
heard over WIZO AM Radio
at 10:30 A. M.

INTRODUCTION

- I. We are fortunate here at Fourth Avenue to have the largest Sunday School in the entire County. Even more so, we are blessed with having the largest congregation in the entire county. You can add the attendance of the next two largest religious groups in our county and this would not equal our attendance each Sunday. God has abundantly blessed his efforts through this church.
- A. Any growing organism becomes larger and stronger as the years pass. So should it be with the body of Christ. This church, without question, has performed a great task. The same zeal that was mustered to seek and save the lost souls can produce a great future for the Fourth Avenue Church of Christ. We are in a position to do more for the Lord than we ever have in the past.
- B. The only real way that you can accomplish the Lord's purposes is through faithful, loyal, dedicated teaching. We believe firmly the way you reach the hearts and lives of men is through teaching. We have undertaken to break the record days. Next Wednesday evening and next Sunday, goals have been set which if attained will break all previous records. This task is undertaken for the glory of God.
- II. I bring to you today a challenge regarding our Bible School Program. It is an intricate part of the work of the body of Christ in this community. It is a good program but one that can be improved. I come challenging you to improve it on all levels. I beseech you in the name of your Savior to work on it and emphasize our school as you have never worked before. I come calling for the very highest devotion to your Savior. Your first and your all to Him.

BODY

- I. A CHALLENGE TO BE MORE CHRIST LIKE.
- A. Christ was a teacher. Nicodemus said to him in John 3:2, "We know that thou art a teacher come from God." Three distinct qualifications make for a good teacher.
- The teacher must be born of water and of the spirit. He must be a member of the New Testament Church. He must be saved from his sins.
 - The teacher must be purged of his sins. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work," II Tim. 2:21. He is the one that puts Christ first in his life.
 - He must believe in giving to the Lord.
 - He must give fully and freely of his time and talents to Christ. II Cor. 8:5, "But first they gave their ownelves to the Lord."
 - He must give bountifully of his money to the Lord. A teacher that does not at least give a tenth of his income to Christ does not have much of his heart in his work. The Lord was very plain when he taught us where to lay up our treasures. Matt.

6:19-21, "For where your treasure is there will your heart be also." If you do not have time and money in the church your heart will not be there. If you do not have time and money in your class, your heart will not be there.

- B. Statements regarding Christ's teaching.
- "Teaching in their synagogues and preaching," Matt. 4:23.
 - "He opened his mouth and he taught them," Matt. 5:2.
 - "He taught them as one having authority," Matt. 7:29. "The elders came unto him as he was teaching," Matt. 21:23.
 - Christ even commissioned his disciples to go "teaching them to observe all things whatsoever I have commanded you," Matt. 28:20. He not only taught his disciples to teach.
- II. I CHALLENGE YOU TO SUPPORT EVERY PHASE OF THE LORD'S WORK.
- A. I refer especially to the supporting of the Bible School, both on Sunday morning and Wednesday night. Ask yourself "Am I giving my best to the master?"
- B. Dedication is called for in this challenge.
- Dedication to the inspired word of God. This is a challenge to read it every day of your life and to study it with fellow Christians in our Bible Classes.
 - The challenge among the young includes to conduct oneself as a Christian at all times in the class. It means prompt attention, this means getting rid of all rudeness of conversation and inattentiveness, etc.
- III. I CHALLENGE EACH TEACHER TO RENEWED CHRISTIAN ZEAL IN YOUR CLASS.
- A. Some questions you should reconsider.
- Am I studying my lesson as I once did and as I presently ought to?
 - Am I concerned about the student understanding the lesson and living it out in his life?
 - Did I pray for my class?
 - Do I show a concern for my students by knowing the reason for their being absent? Do you know the reason each time and every time for all of your absenteeism? If not, why not?
- B. I challenge each teacher to be interested in saving the soul of his pupil as well as teaching him the Word of God.

CONCLUSION

- I. This church has an excellent Bible School program underway. Men and women of the past and present have contributed to its greatness. God has blessed them abundantly. We wish to keep continually before you this good work and to ask for your prayers and your interest in it.
- II. I challenge each one of you to question in your own soul whether you are putting Christ first. Are you interested enough in His work to be present or does your absence indicate disinterest? You and your God can provide the answer.

Appreciates Article

Dear Brother Nichols,

I just want to write you and let you know that I appreciate very much your article this week on fornication and the other thoughts in connection with our country and the sin that has seemingly established itself within our country. I enjoy reading Words of Truth very much. I'd like also to compliment Brother Robert Taylor's article this week and those in past weeks dealing with

evolution and the Genesis account of the beginning of things. Being a young preacher myself I am very appreciative of your article last week entitled Advice to Young Preachers. I believe the articles each week by all of the contributors are very good and helpful to those that take the time to read them. Keep up this good work. Many will receive a good spiritual foundation from it.

While I am writing I would like to ask you about a matter that I've thought about for some time. That is the practice of little boys from ages 4 to about 10 or 12 who are not members of the church leading singing at Wednesday night Bible studies. Actually some of them can't do any leading because they can't read neither do they know the song, but there is the pretense of them doing the leading. The regular song leader sits on the front bench and starts the songs from his seat and continues the song. Personally I feel that it would be out of place in this manner and that if we want to train them to lead singing, that the time should be set aside separate from the regular Bible study period. If you will please consider this matter and give me a reply by letter with your understanding about it and scriptural support for the right manner of conduct in such a matter.

Yours in Christ,
Everette Brown

Seek The Lord Always

2 Chronicles 26:5

"As long as he sought the Lord, God made him to prosper"

Uzziah came to the throne, top choice of the people, at the age of sixteen and reigned over Judah for some fifty-two years. He succeeded his father Amaziah. Amaziah had "done that which was right in the sight of the Lord, but not with a perfect heart" (2 Chronicles 25:2). He had won a great victory over Edom but made the mistake of bringing home, to Jerusalem, the idols and gods of the defeated people. His power declined rapidly after that. He insisted upon going to battle with the King of Israel, Joash. Judah was beaten severely, part of the wall of Jerusalem was broken (2 Chron. 25:23), and all the treasures of the kings and the temple were taken to Israel. He fled to Lachish in fear of his life but was overtaken and slain and thus his body brought back to Jerusalem to be buried with his fathers (2 Kings 14:19-20).

So as Uzziah comes to the throne a great burden is upon him. Uzziah, of course, was not perfect but he continued to worship God in the way that was the practice during the reign of his father. While Uzziah, now king, continued to worship God the people continued to burn incense and sacrifice to idols. How Israel could so often forget and depart from God is a mystery. God always blessed them when they obeyed just as he does us today. These people had their eyes on the physical god instead of the Spiritual one. How could they expect a physical idol to help them when they were entrusted to the Supreme God of Heaven? Man's way has never been and never will be as good as God's way (Isa. 55:8-9). We must worship as he has commanded, just as they were to do (2 Kings 2:3; Rev. 22:18-19).

As Uzziah continued to worship the true God instead of answering to the wants of the people, God caused him to prosper in such a way that no nation could stand against his armies. He had a multitude (2 Chron. 26:12-13) in number in this army with the very best military equipment.

The Philistines had been trouble in the sight of God's people for a long time. Through Uzziah, Judah broke down their walls and captured their principal cities. He was victorious over the Arabians and the Ammonites. With such fame, his name became known even in Egypt (v 8). With his vast popularity at home, he had a wonderful opportunity to teach these people the love of God.

He had prospered through rebuilding the wall that was torn down during the reign of his father. He also knew the problems of the farmers and shepherds and had built towers in the deserts for their protection against bands of robbers. He also prospered in the digging of wells and keeping of cattle (v 10). His fame as a soldier has already been

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Are You Good Enough?

(Continued from Page 1)

enough without being a Christian, church member, or faithful.

WILL MORAL GOODNESS SAVE? Note these Bible facts. (A). All have sinned, and fall short of the glory of God. (Rom. 3:23.) There is none righteous, no not one. (Rom. 3:10.) You know, that in spite of your moral goodness, you are a sinner.

(B). Your sins separates you from God, (Is. 59:1-2.) Except you comply with God's rule of pardon, (the gospel of Jesus) you will be eternally Lost in Hell, II Thess. 1:7-9.

An example of the morally good man is Cornelius. (Acts chs. 10:11.) He was a devout man, and one that feared God with all his house, who gave much alms to the people, always, 10:2. Yet this good man had to hear words whereby he could be saved. (Acts 11:14.) Peter taught him about Jesus and commanded him to be baptized. (Acts 10:36-43, 48.) Are you better than Cornelius? You need the Salvation of Christ just as that good man did.

The reason moral goodness will not save is: the guilt of sin cannot be erased by moral goodness. It must be punished or else forgiven by the Judge. He who wishes forgiveness must confess his guilt, throwing himself upon the mercy of the court (I Jn. 1:7-10.) Jesus is the Judge. (Jn. 12:48.) He will forgive the guilty. (Acts 2:38.) His conditions are: FAITH and trust in Him. (Acts 16:30.) A VOW TO CHANGE one's life. (Acts 17:30.) CONFESS one's love and faith in Christ. (Matt. 10:31-32.) an IMMERSION in water that Christ may wash his guilty away. (Acts 22:16.) Without Christ, you can never be good enough to be saved.

Proof Of The Gospel

(Continued from Page 2)

only saw a vision, or imagined they saw him, went out and preached the resurrection-gospel thinking it true. To say all the apostles, on the various occasions on which they saw him, together with the 500 other witnesses, — all of them, without a single exception, by coincidence imagined they saw Jesus alive, imagined they ate with him, talked with him, handled him, thought they saw him ascend when nothing really happened at all, is a thousand fold more difficult to believe than the miracle of the resurrection!

The apostles were plain men of a rich every-day kind of experience. They were not neurotics, or visionary men. Like doubting Thomas, and Saul of Tarsus, they were "slow to believe" (Lk. 24:25). "They believed not them which had seen him after he was risen" until after they HAD SEEN HIM AGAIN AND AGAIN for themselves.

THE POWER OF HIS RESURRECTION

In May, 1962, on a Lord's day morning between seven and nine o'clock, Mrs. Nichols, our son Flavil, Brother W. Gaddis and I, together with two native brethren, Brother Robert Taylor, and two native ladies, met for worship in sixty feet of the tomb at Gordan's Calvary, at which time I preached on the subject of the resurrection of Jesus from the text, "That I may know him AND THE POWER OF HIS RESURRECTION, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). Within a few feet of the open and empty tomb, I discussed the resurrection somewhat as I have in this lesson, dwelling at length on the words of the text "THE POWER OF HIS RESURRECTION".

For one thing it put a foundation under Christianity which will be holding it up when Jesus comes! It put new life and hope into the disciples. It turned the world upside down. It converted 3,000 right there in Jerusalem a few days after he rose (Acts 2:36-41). Their Pentecost was not a thousand miles away, and fifty years later, as human wisdom would have had it in case of any sort of deception. It was right there on the spot, in the very city where he was crucified a few days before, and where he rose from the dead. The number of the disciples grew to be five thousand men, and then the number of the disciples was

multiplied again and again (Acts 2 through Chapter 6). Nothing but a true gospel can account for all the facts and such marvelous results. And remember this was many years before the "Four Gospels" were written. In little more than thirty years the gospel had largely been preached to "every creature under heaven" (Col. 1:23; Rom. 10:18-21). The civilized world had learned of the resurrected Christ. It was not long until the first day of the week on which Christians were worshipping, called the Lord's day, was a living, growing monument, now towering up nineteen hundred years high, to perpetuate the memory of the resurrection of Christ, who was raised on the first day of the week (Mk. 16:8-9; Lk. 24:1, 7, 21, 36-51). Such a living monument could not have been erected contrary to the sabbath of the old law, and would not have been kept alive through the centuries, if the resurrection of Christ on this day had not been a stupendous and undeniable fact.

In the garden at Jerusalem, and near the tomb is a large board with an arrow pointing toward the empty tomb a few feet away, and having printed on it in large letters the following verse, which is the hope of the world, "I am the resurrection, and the life; he that believeth in me, though he was dead, yet shall he live" (Jn. 11:25). Now for a final blessing to your heart, and to mine, let us turn and read the last chapters of Matthew, Mark, Luke, and next to the last chapter of John, then love and serve Him more and better, as the years go by, and until he shall come to raise us by the same power by which he was raised (Phil. 3:20-21). Thanks be unto God for this glorious hope!

Seek The Lord Always

(Continued from Page 3)

mentioned. This is the only army mentioned in the Old Testament (v 15) as having "engines of warfare". No king ever enjoyed a more successful reign and was ever more wonderfully blessed by God than Uzziah. "He was marvelously helped until he was strong" (v 15).

He continued in the pattern as so many of the kings had done before him and as so many do today. While he was weak, he sought after God but when he became strong his heart was filled with his own pride. He forgot who had made him prosper. "Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good; and whosoever trusteth in the Lord, happy is he" (Proverbs 16:18-20).

Pride is a terrible thing in the heart of a Christian, more so than in the heart of Uzziah. God sent his son to shed his blood for Christians today, something Uzziah did not do. Uzziah went into the temple of the Lord to burn the incense (v 16) but only the priests, the sons of Aaron, could lawfully burn this incense to the Lord. The king needed reproving and it was so done by the priest. These men could have been killed for rebuking their ruler but they did what all Christians are to do today. They stood for that which was firm and right (Romans 1:16).

Uzziah had the censer in his hand ready to burn the incense. Because of the things God had blessed him with, we can only say he was full of his own pride. He argued with the priest and was smitten with leprosy. Leprosy — an incurable sign of displeasure of God (v 20). After this punishment was upon him, he refused to go out. Uzziah had tried God too far. One foolish act, caused by his own pride in himself, caused him to be cut off from the Lord (v 21). Just the same is true today, one foolish act of pride in ourselves can cause us to be cut off from the Lord just as Uzziah, and miss the place he has prepared for us called Heaven. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). As long as we seek the Lord, He will also make us to prosper.

Mrs. Charles (Peggy) Crump
Eldridge Church of Christ
Eldridge, Ala.

"Women Leading Prayers"

BOB DUNCAN

I recently read a letter from the elders of a church that had divided and a group had pulled out and were starting a new congregation. The cause for the division was that in some of their gatherings with both men and women present the women and girls were leading in prayer. Now, I do not know all of the circumstances involved in the division. It may have been that with a great measure of patience and the proper kind and amount of teaching, division could have been avoided.

But in the letter from the elders of this particular church an effort was made to justify the leading of prayer by the women and girls. (Incidentally, they represented those who had pulled out as being opposed to women's praying. I haven't talked to any of them, but I am sure their objections was not to women's praying, but rather to women's leading public prayers with men present.) The argument in favor of what they called "women's prayers" was simply that the prayers were not being led by women at all. Rather some man would begin ("lead") the prayer and then he would stop and let the women, one by one, along with other men, insert into the prayer whatever they wished. Since a man starts the prayer and finishes the prayer, it is argued that women are not leading the prayer.

Of course if this were the case then the same thing would apply to the singing. A man could "lead" the singing by selecting the first song and starting it. After the first song a woman could select a song, just as she might select a petition to go into the prayer service, and start it. Other women could do likewise in order, and then a man could select and lead the closing song. If it were done this way then it could be argued that women are not leading the singing, since the song service was begun and ended by a man.

But why wouldn't the same thing apply to the preaching? If a man should read a text and announce a subject then why couldn't the women take over from there? Or better still, let a man preach a short sermon and then let each woman who wishes select a subject and preach a short sermon, just as she selects the particular prayer which she injects into the prayer being "led" by a brother.

I am hearing also about young people's devotionals in which there are chain prayers, and in these prayers the girls take their turns leading. It is argued that there is nothing wrong with this, since it is not an assembly of the church. But the same reasoning used by Paul in I Cor. 14 concerning the matter would apply here also. Some say that these are private and not public, and therefore it is all right for girls to lead the prayers. But whenever a group gets together in this manner the assembly, whatever it is called, partakes of the nature of a public assembly. Can it be explained why it is right for girls to lead prayer in such cases but wrong in the regular church assembly? Brethren, let us not get carried away with a practice just because it happens to appeal to our emotions.

Opening Of The East Walker Church of Christ

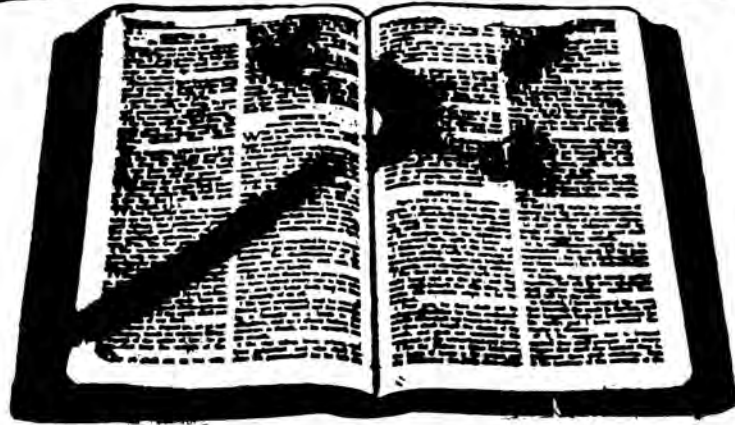
The new building on 78 Highway at Sumiton and East Walker County will have its formal opening on the second Sunday in June.

Services will be from 2-4 p.m. Bobby Duncan and Gus Nichols will be the speakers.

There will be a period of singing. Everyone is invited to attend the services.

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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Justification

In his scholarly commentary on the Roman epistle Brother R. L. Whiteside defined the term justify in the following way, "To justify a person is to pronounce him just, or righteous; to declare him not guilty. Of course, if a person kept the law perfectly, he would be justified; he would be declared not guilty. If God forgives a sinner, there is then nothing against him. He is free from guilt, he is as righteous as if he had never sinned" (Page 79.) Since all have sinned and come short of God's glory, it becomes imperative for man to know how he may be justified. Jehovah does the justifying and therefore he and he alone is the proper one to declare the stipulations whereby such may be attained.



ROBERT R. TAYLOR JR.

IS MAN JUSTIFIED BY FAITH ONLY?

Millions in the religious world will answer in the affirmative. Martin Luther thought so and injected the idea of faith only into his translation of Romans 3:28. He made it to read "We reckon, therefore, that a man is JUSTIFIED BY FAITH ALONE." (Emphasis supplied.) Mr. Luther departed grievously from the Greek text in making this addition. The sinful addition of this idea got Luther into real trouble when he arrived at James 2. The German reformer even thought for awhile that James' epistle should be denied a place in the sacred canon of holy scripture. Modern revivalists have promised salvation by faith only to their unscriptural idea. From the "Discipline of the Methodist Church" we quote the section which is headed, "Of The Justification of Man." "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are JUSTIFIED BY FAITH ONLY IS A MOST WHOLESOME DOCTRINE, AND VERY FULL OF COMFORT" (Emphasis added).

The doctrine of faith only is neither wholesome nor filled with comfort. It is not wholesome for it is unscriptural. It is not very full of comfort for it is very full of error. A Standard Manual for Baptist Churches says we are justified "solely through faith in Christ." Now "solely" is an exclusive term. It eliminates everything but faith. Yet on the preceding page this man-made manual says "that the salvation of sinners is wholly of grace." If

salvation be SOLELY through faith, how could it be WHOLLY of grace? If salvation be WHOLLY of grace, how could it be SOLELY through faith? Consistency appears to have been a forgotten jewel in the production of this manual. Is justification by faith? Yes! Is it by faith only? A thousand times NO. The writer believes in justification by faith because the Bible teaches it. He does not believe in justification by faith only because the Bible teaches it is not this way. James says, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24.) This is the only time the expression "faith only" occurs in the Bible and God herein says it is not by faith only that one is justified.

BY WHAT IS MAN JUSTIFIED?

(1) Man is justified by faith. "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: . . ." (Rom. 5:1.) Other passages teaching justification by faith are Acts 10:43; 13:39 and Galatians 2:16. No passage in the Bible teaches justification by faith only.

(2) Man is justified by grace. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom 3:24). If justification is wholly of grace, then man has no part in his own salvation. Yet he is told to save himself (Acts 2:40.)

(3) Man is justified by the blood of Christ. "Much more than being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9.) This is not by blood only for such a contention would rule out every other divinely imposed condition of justification.

(4) Jehovah justifies. "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith" (Rom. 3:30.) Is the Father the only one involved in our justification? No!

(5) God's Son justifies. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid" (Gal. 2:17.)

(6) Inspiration has linked justification with the name of Christ. "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" (I Cor. 6:11).

(7) In the passage just quoted justification is also attributed to the Spirit of God (I Cor. 6:11). Justification therefore is attributed to each member of the Godhead and not to one to the exclusion of the other two.

(8) We are justified by works. "Ye see then how that by works a man is justified, and not by faith

only" (James 2:24). There are two sound reasons for rejecting the "faith only" dogma. The Bible says it is not by faith only. The Bible teaches that several things play a role in our justification in addition to faith. Do you know any better reasons for rejecting this pernicious dogma?

(9) We are justified by our words. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37.) This is from the same Greek term "diakaoio" as other passages we have previously quoted.

(10) We are justified by knowledge of the Messiah. "He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities" (Isa. 53:11.)

We live by eating but not by eating alone. We live by breathing but not by breathing alone. We live by exercise but not by it to the exclusion of all else. We live by sleeping but not by it alone.

We are justified by faith but not by it to the exclusion of the other nine that have been mentioned. We are justified by faith, repentance, confession and baptism which are the primary conditions of the gospel obedience. Then a life of continued faithfulness is demanded if we are to be justified in that coming day of final judgment.

Some Evils Of Absenteeism

VIRGIL BRADFORD

It is a truth too well known to need proof that much of our time is spent trying to get Christians to attend Sunday Schools and worship services. Are we overly concerned about this matter? Is it of any great moment that we urge our people to read the Bible and attend the worship? Can we establish the need from the Scriptures? If so those who are guilty are committing wilful sin, which if continued will lead to eternal destruction. The things written here do not include those who are really sick or disabled. The Lord has never been unreasonable with men and does not expect them to do something they cannot do or that would unnecessarily endanger their lives.

DISOBEDIENCE TO A DIRECT COMMAND

"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." (Heb. 10:24-25.) The word FORSAKE means to abandon, to give up and to turn away from. Jesus used the term when on the cross he said to the Father, "Why hast thou forsaken me?" That is, why have you

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An Ancient Heresy In Modern Garb

Around 200 A. D., Dionysius of Alexandria advanced the notion that Christ was a "creature" of God who did not exist before "he was produced." Though he eventually disowned this view, it was later championed by Arius (280? - 336 A. D.) a "presbyter" of Alexandria who contended: "We believe that there are three Persons, the Father, The Son, and the Holy Ghost. God, the cause of all things, is alone without beginning. The Son, begotten of the Father before time, made before the ages were founded, was not before he was begotten. Nor is he eternal, or co-eternal, or begotten at the same time with the Father."



WAYNE JACKSON

In more recent times, this ancient heresy has been resurrected and clothed in the modern garb of "Watch Towerism" and is peddled door-to-door by the erroneously self-styled "Jehovah's Witnesses." These disciples of Chas. T. Russell (founder of the movement - 1879) assert: "The truth of the matter is that the Word is Christ Jesus, who did have a beginning . . ." (Let God Be True, pp. 88). The allege that the pre-incarnate Word (Jn. 1:1, 14) was created by Jehovah to be a "prince among all other creatures." Christ, as a mere god-being, they claim, was known in Old Testament times as Michael, the archangel! This is so far from being the truth that it is difficult to see how even the most superficial Bible student could believe it.

THE ETERNAL WORD

It was remarkably foretold in the OT that Jesus would be born in Bethlehem of Judea, (Mic. 5:2). Lest anyone should mistakenly conclude, however, that this was the beginnings of his existence, the writer declares, "whose goings forth are from of old, from everlasting." "The word expresses pre-existence, an eternal existence backwards as well as forwards, the incommunicable attribute of God." (E. B. Pusey) Further, the apostle John announces, "In the beginning was the Word, and the Word was with God, and the Word was God." (Jn. 1:11). "Three times in this sentence John uses WAS (EN, imperfect tense of the verb EIMI, to be) which emphasizes the fact of no origin for God or for the Logos and shows their continued existence." (Blackwelder, Light From the Greek NT, p. 42) Jesus himself claimed, "Before Abraham was born, I am." (Jn. 8:58) "Undoubtedly here Jesus claims eternal existence with the absolute phrase used of God." (Robertson, Word Pictures, V, pp. 158, 159) Christ "had" glory with Jehovah before the world was. (Jn. 17:5.) The verb "had" (EICHON - imperfect tense) suggests a glory possessed by the Word in eternity. (See Westcott.) These and a host of other verses establish the eternal existence of the second Person of the Godhead beyond doubt. No passage in the Bible can be successfully arrayed against these clear affirmations. But now to an examination of the spurious "proofs" for the Watch Tower's contention that the Word was a created being, hence, an inferior god.

BEGINNING OF GOD'S CREATION

Rev. 3:14 is cited by the JW's as proof that Jesus "did have a beginning." It demonstrates nothing of the kind! The term "beginning" in this verse is the Greek arche. It is defined by standard Greek authorities as: "that by which anything begins to be, the origin, active cause." (Thayer, Greek Lexicon, p. 77). Or "the first cause", (Arndt & Gingrich, Greek Lexicon, p. 111). Abbott-Smith says, "of Christ as the uncreated principle, the active cause of creation," Greek Lexicon, p. 62). A. T. Robertson says, "not the first of creatures as the Arians held and Unitarians do now, but the originating source of creation

through whom God works . . ." (Word Pictures, VI p. 321). In Rev. 22:13 Christ is designated the "beginning and end." If "beginning" means Christ had an origin - there was a time when he was not, does "end" mean his existence will eventually be terminated?!

FIRSTBORN OF CREATION

Christ is said to be "the firstborn of all creation." (Col. 1:15) Whatever the significance of this expression, it cannot mean that the divine Word was the first of God's "creative beings" as this would most assuredly contradict the previously considered verses establishing the Lord's eternal existence. Prototokos is the Greek word translated "first born." The term may simply mean "the first, the chief," (Robinson, Greek Lexicon, p. 640). Arndt & Gingrich also suggest that it is possible to use the word "firstborn" without a "birth" necessarily being involved. (p. 734) Adam Clarke interestingly points out:

"Firstborn is not always to be understood literally in Scripture. It often signifies simply a well-beloved son; one preferred to all the rest, and distinguished by some eminent prerogative. Thus God calls Israel his son, his firstborn, Ex. 4:22. And even Ephraim is called God's firstborn, Jer. 31:9. In the same sentence it is sometimes applied even to Jesus Christ himself, to signify his supereminent dignity; not the eternal Sonship of his Divine nature, as inveterate prejudice and superficial thinking have supposed." (Commentary, 111, p. 499)

It has been acknowledged by numerous scholars that even Jehovah the Father was termed "firstborn" by ancient Jewish writers. "As the Jews term Jehovah becoro shelolam, the firstborn of all the world, or of all creation, to signify his having created or produced all things; (see Wolfius in loc.) so Christ is here termed, and the words which follow in the 16 and 17th verse are the proof of this. The phraseology is Jewish; and as they apply it to the supreme Being merely to denote his eternal pre-existence, and to point him out as the cause of all things; it is most evident that St. Paul uses it in the same way, and illustrates his meaning in the following words, which would be absolutely absurd if we could suppose that he the former he intended to convey any idea of the inferiority of Jesus Christ." (Clarke, VI p. 516)

It is affirmed in Col. 1:16 that ALL things were created through Christ. If he himself was created, there is but one inescapable conclusion, namely, he created HIMSELF! An absurdity of the first magnitude! In order to escape this obvious obstacle, the JW's in their New World Translation render the phrase, "by means of him all (other) things were created . . ." The insertion of the word "other" is completely unwarranted. (See Prov. 30:6)

CHRIST AN ANGEL!

The Watch Tower's assumption that Christ is the OT personage known as Michael, the archangel, is totally unsupported by the Bible. In fact, it is plainly at variance with the truth for the following reasons.

1. The worship of angels is clearly sinful (Col. 2:18) and good angels refuse such. (Rev. 22:8,9)
2. But Jesus frequently accepted worship. (Mt. 8:2; 9:18; 14:33; 15:25; 20:20; etc.)
3. Therefore, Jesus was not an angel.

Secondly, one does not worship his equal, worship is extended only to a superior. And yet ALL THE ANGELS OF GOD (this would include Michael) worship Christ. (Heb. 1:6) Thus, clearly the Lord is not of the angel-class, but is superior to them. Finally, Michael is unmistakably distinguished from "the Lord" in Jude 9. If it be claimed that I Thess. 4:16 identifies Christ as the "archangel", it need only be replied: First, the verse merely affirms that Christ's coming will be accompanied with an archangel's shout and the trump of God. Second, the passage no more teaches that he is the archangel than it does he is the "trump of God."

So thus stands the case. Either Christ is God in the full sense of the term (there are no degrees of deity) or he was but a mere human who was either a self-deceived madman or a presumptuously wicked imposter, and thus void of power to save anyone. If Satan can de-deify the Christ in the

minds of humanity, the population of Hell will multiply greatly. The Watch Tower Society is one of his effective tools to this terrible end. (II Cor. 11:14, 15)

How Is Christ's Church Governed?

JOHN WADDEY

Before ecumenical unity can be accomplished, a form of church government must be agreed upon. It is hard for one to give up his idea of government for another's.

SOLUTION: There is a form of church government on which all sincere believers can agree: That is the one given in the Bible.

CHRIST'S PLAN OF GOVERNMENT:

Christ is the only head of the church, Eph. 1:22. There can be no earthly head for the church.

Christ has all authority, Matt. 28:18. ONLY he can make laws and declare the faith of the church. Through his apostles, he committed his will in the New Testament, Acts 1:8; I Cor. 2:12-16.

Christ prescribed the following arrangement for government:

1. Each congregation of Christians chooses its own overseers, Acts 6:1-7; 14:23.
2. They must meet the qualifications given in I Tim. 3:1-7 and Tit. 1:5-9.
3. The Bible always speaks of a plurality of rulers in each congregation.
4. They are called elders (older); bishops (overseers); pastors (shepherds of the flock), Acts 20:17; 28-29. These are not different classes of rulers, but are descriptive of the same officers.
5. Deacons, evangelists and teachers assist these men, Phil. 1:1; Eph. 4:11.
6. Elders are not law-makers. "The FAITH . . . was once for all (times) delivered unto the saints", Jude 3. They are only to teach the church God's Word and guide it in following the same.
7. The authority of elders does not extend beyond their local group, I Pet. 5:2; Acts 20:28.
8. Each church is self-governing under Christ. Fellowship and cooperation will prevail among all congregations.

Synods, conventions, conferences and councils to make laws for God are not mentioned in the Bible. Nor does it mention the one-man pastor rule, episcopal, presbyterian or papal hierarchy types of government. These creations of men stand in the way of Christian unity!

Churches of Christ have a government you can read about in your Bible.

Church Creeds

JOHN WADDEY

Creeds of men stand as barriers between those who follow Christ. We are not divided on what the Bible says. We all accept it as the word of God. We are divided over what men have said about the Bible.

Jesus told the religious leaders of his day, "Ye have made void the word of God because of your tradition . . . But in vain do they worship men, Teaching as their doctrines the precepts of men", Matt. 15:6,9.

Measure these CREEDAL STATEMENTS by the BIBLE:

1. "The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ". ARTICLES OF RELIGION OF THE PROTESTANT EPISCOPAL CHURCH, page 608. Jesus said, "He that BELIEVETH and is baptized shall be saved", Mk. 16:16. Can babies believe? Again, one must REPENT before baptism, Acts 2:38. Can infants repent of

(Continued on page 4)

WORDS of TRUTH

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Premilennialism

Premilennialists contend that Christ will come back and reign a thousand years here on earth, and that this reign of Christ will be, what is called in scripture, "The last days". The facts are, that the coming of Christ and the judgment of the righteous will be "THE LAST DAY", (singular in number) (Jn. 6:39, 40, 41, 54; Jn. 11:24-25.)



GUS NICHOLS

The present reign of Christ on earth through the church and his truth, is in "The last days". The prophet said the "Lord's house", which "Is the church", would be "Established" . . . "In the last days". (Isa. 2:1-3; 1 Tim. 3:15.) Nineteen hundred years ago, the Hebrew writer said God, "Hath in these last days spoken unto us by his Son." (Heb. 1:1-2.) But Christ spoke unto them through his apostles in the first century, A. D., and, therefore, "The last days" of the prophecy began in the first century, and will not begin at the second coming of Christ. In fact, Christ will deliver up his kingdom unto his Father when he comes again, and we will be with him in that kingdom in heaven forever.

While Isaiah said the mountain, or government of the Lord's house would be "Established" . . . "In the last days", the prophet Joel said the Holy Spirit would be poured out in the last days, and the apostle Peter quoted it and said, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh . . . etc. (Joel 2:28-32; Acts 2:16-17.) Yes, Peter says of what was poured out on Pentecost, Acts 2, "THIS IS THAT" which was to come to pass "IN THE LAST DAYS". Hence, Pentecost, of Acts 2, was in the "Last days".

Therefore, the kingdom of Christ has already been "Established" . . . "IN THE LAST DAYS", and we as Christians are living in his kingdom in "These last days." (Heb. 1:1-2.)

Paul said God, "Hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:13.) They were "Receiving" the kingdom of Christ back there in the first century of the Christian age. (Heb. 12:28-29.) The apostle John said in the very first chapter of the last book of the New Testament that he was "In the kingdom and patience of Jesus Christ". (Rev. 1:9.) This was about nineteen hundred years ago. Therefore, we are "In the last days", and "In the kingdom . . . of Jesus Christ", and He will not be coming back to set up his kingdom on earth, but to take us to the heavenly and glorified state of the kingdom in heaven itself.

PREMILLENIALISM is false doctrine. Christ is reigning on David's throne in heaven now, and ruling over Christians through his divine truth and all should submit to his authority and obey him unto salvation. (Heb. 5.)

If the kingdom of Christ has not yet been established, and won't be until he comes back to earth a second time, then all those prophecies before Pentecost of Acts 2 are made false, for they said that kingdom was then, "At hand". (Mt. 3:2; Mt. 4:17; Mk. 1:15; Mt. 10:5-7; Lk. 10:9,11.) Then after Pentecost of Acts 2 they all ceased teaching that the kingdom was "At hand" and began teaching that Christians had been "Translated . . . into the kingdom of his dear Son." (Col. 1:13; Heb. 12:28; Rev. 1:9.)

Futhermore, Jesus said back there, while on earth, that some standing by would not "Taste of death" until they should "See the kingdom of God come with power". (Mk. 9:1.) All those standing by him then have long ago "tasted death"---died nearly two thousand years ago---and if the kingdom did not "Come with power" in their lifetime, and has not come yet, and will not come until Christ returns to earth, then Jesus' statement is made to be false. But, as we have shown it did come in that century, and Christians were translated into it.

By denying, contradicting, and making certain scriptures false, one could make some believe that the Bible teaches most anything one might want it to teach. We should believe and accept all the Bible says on all subjects, and then we can know that we have the truth.

The Curse Of Idleness

HOYT BAILEY

Sir Walter Scott, writing to his son at school, said, "I cannot too much impress upon your mind that labor is the condition which God has imposed on us in every station of life; there is nothing worth having that can be had without it. As for knowledge, it can no more be planted in the human mind without labor than a field of wheat can be produced without the previous use of the plow. If we neglect our spring, our summer will be useless and contemptible, our harvest will be chaff, and the winter of our old age unrespected and desolate."

A lazy fellow once complained that he could not find bread for his family. "Neither can I," said an honest laborer; "I have to work for all the bread I get."

A lazy youth will be a lazy man just as surely as a crooked sapling makes a crooked tree. Laziness grows on people; it begins a cobweb and ends in iron chains. If you will be nothing, JUST WAIT to be somebody. Idleness travels very leisurely and poverty soon overtakes her. To be idle is to be poor. Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

When asked the cause of his brother's death, Sir Horace Vere replied, "He died, sir, of having nothing to do." "Ah!" said the Marquis of Spinola, that is enough to kill any general of us all."

Who are you, young man, in the prime and vigor of manhood, that you should be exempt from life's burdens and duties and eat bread earned by the sweat of another's brow, when you have never added a farthing to the coffers of the world? What if the sheep refuse the wool to cover your lazy back, and its body to gratify your gluttonous stomach? What if the earth refuse bread to prolong your useless, idle life?

Idleness, especially that of beggars, was once punishable in England even by death. The first offence was punished by whipping; after the second offence, the upper part of the ear was cut off; the third offence incurred imprisonment in jail. If indicted for wandering, idleness, loitering, and found guilty, "he shall have judgment to suffer pains and execution of death as a felon, and as an enemy of the commonwealth."

In Athens idleness was a punishable crime, and not only were citizens compelled to work, but to the utmost exertion of their talents. It was not enough that each should choose a profession; the court of Areopagus inquired into and ascertained the extent of his funds, the amount of his

expenditures, and the measure of his industry and economy.

De Quincey pictured a woman sailing over the water in a boat awakening out of a sleep to find her necklace untied. One end hangs over the side of the boat, and pearl after pearl into the stream. While she clutches one, just falling, another drops beyond her grasp. Like these pearls from the string, our hours and days drop one after another, and are forever beyond our reach.

"I look upon indolence as a sort of suicide," wrote Lord Chesterfield to his son, "for by it the man is efficiently destroyed, although the appetite of the brute may survive."

It is well for every youth to post up in his study or room a list of "thieves" or "time wasters," such as dawdling, half working, listless working, working without energy, aimless working, oversleeping, late rising, loafing, useless visiting, fooling, working merely for the sake of working, overworking, studying with jaded, weary mind and flagging energies, idle calling, amusements which are not necessary for health or recreation, callers and visitors who steal away precious hours and minutes, dreaming, talking nonsense, building air castles, killing time traveling without a purpose, reading foolish stories, procrastination, sloth, half doing things which never amount to anything because not finished.

The command to live for a purpose is intended for our good, as without some purpose we cannot long exist. The mind must be active, and if we do not furnish worthy employment, it will feed upon itself and consume its own substance. The man without work soon becomes the victim of a diseased mind.

The man who stands with his hands in his pockets month after month while others are working will soon have them in other folk's pockets.

The let-alone principle is dangerous. Let your brain alone and you will become an imbecile. Let your land alone and you will become a pauper. Let your neighbor alone and you will become selfish. Let your soul alone and you will become devilish.

A lazy man is of no more use in the world than a dead man, and he takes up more room. Who waits for something to turn up, often turns up himself in jail. Ruskin, on being told of a man who was a genius, immediately inquired, "Does he work?"

Not until the wounds of the world are healed, not until the last thirsty soul has been led to the River of Life, has an able-bodied man a right to lay down his armor and call a halt.

Time is exactly what we make it: in the hands of the wise, a blessing; in the hands of the foolish, a curse; in the hands of the wise, a preparation for life eternal; in the hands of the foolish, a preparation for the condemnation that is everlasting.

Make each day stand for something. Neither heaven nor earth has any place for the drone; he is a libel on his species. No glamour of wealth or social prestige can hide his essential ugliness. It is better to wield a shovel in honest endeavor to be of some use to humanity than to be nursed in luxury and be a parasite.

Hear Paul's advice, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thess. 3:10-12.)

How To Read The Bible

JOHN WADDEY

Do you understand your Bible when you read it? To be able to read and understand the Holy Bible is the greatest need of modern man. The following will help us to that end:

1. Read it OFTEN. "Blessed is the man that delights in the law of Jehovah and meditates on it day and night", Ps. 1:2.
2. Read it SLOWLY. "Every one that is

(Continued on page 4)

Some Evils Of Absenteeism

(Continued from Page 1)

left, turned away from, abandoned me? Thus do all Christians have the command, negatively stated, not to forsake, or abandon, the assembly.

Many Christians have done this. In many cases they quit the church before they have time to put on enough spiritual growth to see and appreciate the importance of it. Therefore, the things of the world, whether pleasures or necessities, have a stronger pull on them than their hunger and thirst after righteousness. They are lost to the church and to Christ under those circumstances. We have never known a faithful Christian who deliberately turned away from the assembly. It is a mark of weakness from the time it begins. We would not expect to forsake a job in the office or on the farm and still receive pay. Why should we expect the Lord to approve when we wilfully refuse to do what he commands?

One of the very first things elders of the church should do for "babes in Christ" is to either give them personal and private instructions concerning the assembly, or get them in a class for new converts where this and other elementary matters are taught. In this way they learn early of the importance of worship and the evil consequences of turning back.

INDIFFERENCE TO EXAMPLE

One of the marks of the apostolic church in Jerusalem was in the fact that they "Continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Ac. 2:42.) Why would Paul and his companions "tarry seven days" in Troas unless it was to meet with the saints in the worship of God? (Ac. 20:6.) Surely he was waiting for the "first day of the week" to roll around when he with the rest of the brethren would join together in worship and praise of God. (Ac. 20:7.)

To the beloved apostle John the Lord Jesus came when he was "in the spirit on the Lord's day." (Rev. 1:10.) It was not possible on this occasion for John to assemble with the church. But he did the best he could under those trying circumstances into which he came to be because of his preaching the word of God. (Rev. 1:9.)

Hence, by command and by example we have the apostles leading the way for us in this matter. Let us remember that the Twelve are secondary rulers under Christ the King. He promised that they should sit upon twelve thrones judging the twelve tribes of Israel in the regeneration. (Matt. 19:28.) We are now in the regeneration and are therefore subject to the words of the apostles as unto Jesus himself. There is no difference in the authority of Christ and their authority in things that pertain to the church. They are the ambassadors of Christ and we cannot reject them without rejecting him who sent them. (Lk. 10:16; II Cor. 5:20.)

SHIFTS BURDENS TO OTHERS

The church is a place of service and work, not a place to piddle and play around. (Matt. 20:1-15.) Have you ever heard of one who forsakes the assembly ever taking any spiritual interest in another? In trying to lead another to the knowledge of the Lord? I say unhesitatingly, No, not one. Those who are devoid of worship and take no interest in the church as a local congregation will have no desire to teach a friend or hold a Bible study in his home. So the work that he might have done either goes undone or else another has to try to carry the load for him. This is in reality an impossibility, however, for each one of us has a full time job in being a Christian. We cannot serve God by proxy.

Many are they who have been baptized in times past that will spend and be spent to give their children an education, a fine home, plenty of food and clothing, but who at the same time rob their children of the most important thing in the world,--instruction in God's word and a good example of faithful service toward God which must include observance of this command not to forsake the assembling of our selves together.

A WARNING FROM THE LORD

Careless brothers or sister in the Lord, there is not a more urgent warning in all of the Bible to

usward than that found in connection with Hebrews 10:25. Hear it: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, BUT A CERTAIN FEARFUL EXPECTATION OF JUDGMENT, AND A FIERCENESS OF FIRE WHICH SHALL DEVOUR THE ADVERSARIES." (Heb. 10:26f.) Here the inspired apostle says that "sorer punishment" is in store for those who so despise the word of God. Those who despise Moses' law died without mercy when they continued in disobedience. "Of how sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?--It is a fearful thing to fall into the hands of the living God." (Heb. 10:28-31.) And let every brother and sister among us remember that God is no respecter of persons. He is not willing for any of us to perish but if we persist in wilful disobedience in this or any other commandment it would have been better for us that we had never been born. (More to come)

How To Read The Bible

(Continued from Page 2)

3. Read it REGULARLY. "These words, which I command thee . . . shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up", Deut. 6:6-7.
4. Read it EARNESTLY. "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them", Heb. 2:1.
5. Read it PERSISTENTLY. "Give heed to reading . . . Be diligent in these things; give thyself wholly to them; that thy progress may be manifest . . . Continue in these things", I Tim. 4:13-16.
6. Read the WORDS by Finding Out Their Meaning . . . use a dictionary, Neh. 8:1-8.
7. Read the THOUGHT by Grasping the author's "combined spiritual things with spiritual words", I Cor. 2:13.
8. Read it PROGRESSIVELY in its natural order and sequence. II Tim. 2:15.
9. Read it NATURALLY as you would any other book, ancient or modern, Mt. 4:4.
10. Read but a LITTLE AT A TIME, fixing each thought in your mind, till you comprehend it and make it yours. "Therefore, shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little; there a little", Isa. 28:13.
11. Read with a PRAYERFUL HEART, A Teachable Mind and a Broken and Contrite Spirit. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word", Isa. 66:2.
12. Read it REMEMBERING that Dangerous Errors Grow Out of Imperfect and One-sided Views of Things. "Take heed how ye hear", Lk. 8:18. We must seek "the whole counsel of God", Acts 20:27.
13. Read EACH PASSAGE As If It Was The Only One, and then read it again In Relation To The Stupendous Whole. Some who take a verse from its setting, or fail to consult the whole composite of teaching on the subject "Wrest the scriptures unto their own destruction", II Pet. 3:16. Taking separate verses by themselves, the Bible can be forced to teach most anything!
14. Read, REMEMBERING that ALL Truth is Harmonious and that God being its author, will at last make it plain to you.

"If any man willeth to do His will, He shall know of the teaching, whether it is of God . . .", John 7:17.

15. Read ASKING YOURSELF --
 - (1) Who wrote this?
 - (2) When did he write?
 - (3) Why did he write?
 - (4) For whom did he write?
16. Read it REMEMBERING there are Two Testaments; an old and a new, Heb. 8:6,13. We must always rightly divide the word of truth, II Tim. 2:15. The Old is the New Testament concealed. The New is the Old Testament Revealed.
17. Read it, not to store your mind with "arguments" or only to teach others, but to feed yourself, TO ENLIGHTEN YOURSELF In the Ways of God. As young Samuel, say, "Speak Lord, thy servant heareth", I Sam. 3:9.
18. Read it, FEELING that the PROMISES of God are not only for some other people or age, but FOR YOU now; bring yourself face to face with God and His Truth. "Whereby he hath granted unto us his precious and exceeding great promises . . .", II Pet. 1:4.
19. Read it COMPARING SCRIPTURE with Scripture. Like the Bereans, Search the scriptures to see if these things are so, Acts 17:11.
20. Read it RESISTING the Devil, remembering he is always ready to catch the word out of your heart", Jas. 4:7; Matt. 13:19.
21. Read it FORCING YOUR FAITH Out on The Promises of God. We must "walk by faith, not by sight", II Cor. 5:7.
22. Read it ENDEAVORING To See With The Eyes Of Those Who Took Part In or Witnessed The Scenes Portrayed. Remember those things were written for OUR learning, Rom. 15:4.
23. Read it DETERMINED TO OBEY From the Heart . . . from that moment on, all you have learned. "Be ye doers of the word, and not hearers only, deluding your own selves", Jas. 1:22.

(The above suggestions were set forth by Ashley Johnson in his book, TEN LESSONS IN HOW TO READ, HOW TO UNDERSTAND, AND HOW TO REMEMBER THE BIBLE, printed in 1903. To them I added the last and the scripture thoughts included.)

Church Creeds

(Continued from page 3)

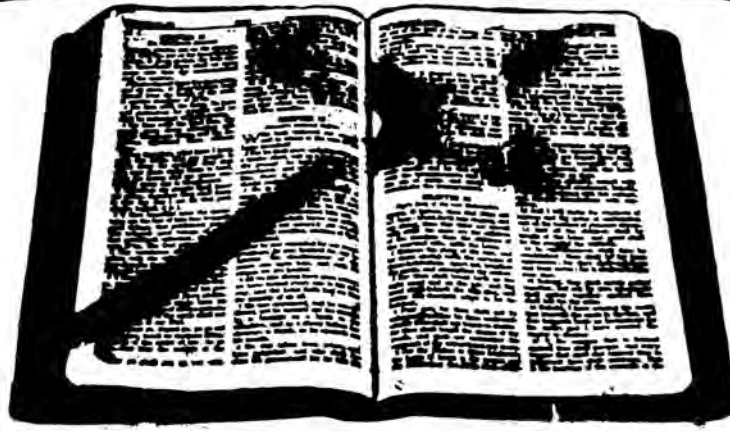
2. sins they have never committed? "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort . . ." ARTICLES, page 605. God says, "Faith without works is dead also", Jas. 2:26. "Ye see . . . that by works a man is justified, and not by faith only", Jas. 2:24.
3. "Original or birth sin . . . it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam". ARTICLES, page 604. Ezekiel, God's prophet said, "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.
4. "Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant". MANUAL OF THE CHURCH OF THE NAZARENE, page 31. God's word declares, "There is . . . ONE BAPTISM", Eph. 4:5. "We were buried therefore with him through baptism", Rom. 6:4.

Everyone can in good conscience take what the Bible says. Everyone will never agree on the creeds of man. Would you lay aside your church's creed and be governed by the Bible only? There could be unity today as in the beginning, if all would take this step.

The Church of Christ has no creed but the Word of God.

WORDS of TRUTH

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



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

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Additional Evidences of Inspiration

In our previous study, direction was focused upon three lines of evidences favoring verbal and plenary inspiration of the Bible as God's Word. These were: superiority of the Bible over any and all other works of humanity, what the penmen included and omitted in their writings and the great brevity of the Biblical scribes. To these we desire to add some further supports.



ROBERT R. TAYLOR JR.

THE CALMNESS WITH WHICH THEY WROTE

In treating trivial matters most any writer can exercise control over his emotions and write with a calmness of spirit. But when matters are weighty and world shaking in their importance it becomes nearly impossible for any writer to write with calm perception. Yet that is exactly how they wrote the Bible. Moses writes just as calmly in describing the giving of the Decalogue in Exodus 20 as he did in telling about some of their journeying in the wilderness. The sacred penmen write of the deaths of illustrious patriarchs, renowned prophets and successful kings with the same degree of calmness as they might describe a day of trivial activities in the lives of these worthy saints of the most high God. Matthew, Mark, Luke and John describe the miracles of Jesus with no greater show of emotional pleasure than they do in describing one of the journeys of Jesus from Judea to Galilee. Calmness is the absolute order of all the inspired accounts of the crucifixion. They do not stop to condemn Pilate for his spineless decision, Judas for his notorious treason against God's Son and his own Master, or the Jewish leaders for requesting the release of Barabbas and the crucifixion of the innocent Jesus. They report the triumphant resurrection of Jesus from the tomb of the Arimathaeen Senator with a calmness that is truly remarkable and amazing. Uninspired penmen have not been able to write on this great moving theme so calmly. Luke traces the events leading to the amazing ascension from the Mount of Olives with no show of emotion but with all calmness of spirit. He is equally calm in relating the establishment of the church in Acts 2, and its rapid spread throughout the world in the remainder of his second treatise to Theophilus. The same is true throughout the Bible. Something above human

intelligence was guiding the hand that penned this marvelous message.

THE IMPARTIALITY OF THE WRITERS

Human biographers are seldom free of the spirit of partiality in the word portraits they produce. He who writes of his friends may desire to reveal only the favorable and seek to cover with the mantle of charity that which is unfavorable. One may read his works and wonder if the objects of his biographies had any weaknesses. Quite to the contrary the man who writes of an enemy's life may find it difficult to deal with the good and may spend all his time in relating the wrong and evil in the person's life whom he seeks to picture unfavorably.

The Bible reveals both the bad and the good about its greatest men and women. Abraham, Isaac and Jacob are the three founders of the Hebrew people. Their faith, courage, convictions and deep love for Jehovah's cause are depicted in multitudes of Biblical messages. Yet their practice of deception is fully revealed in Genesis 12:10-20; 20:1-18; 26:6-16; 27:1-29. Could a human writer who greatly admired these true worthies of the Patriarchal Dispensation have resisted the temptation to ignore these unfavorable episodes? Jehovah told the penman of the Pentateuch to write these chapters in their lives just as he did the worthy accomplishments. Sarah is deeply praised as a woman of great faith in Hebrews 11:11 and the mother of all women who do well and are submissive to their husbands in 1 Peter 3:6; yet she laughed in Genesis 18:12 over the Lord's announcement of her coming motherhood. When the Lord confronted her laugh of unbelief in Genesis 18:13-14 she denied her laughing actions due to fear (Gen. 18:15). Inspiration said tell it all. How easy it would have been for a mere human penman to have cancelled out this unfavorable action upon Sarah's part. The Spirit of impartial inspiration would not allow it to be done. David has to be one of the greatest men of the Old Testament. His accomplishments were so many and his tremendous feats were so glorious. Yet God did not allow the Old Testament penman that wrote II Samuel to pass over in silence David's great chapter of sin, shame, deception and murder. God said tell it all. Moses was a mighty man of God but wrote of his own defection at the waters of Meribah in Numbers 20:1-13. Such closed Canaan's door for both Moses and Aaron. The apostolic penman in the New Testament relate their own weaknesses, defections in the Garden of Gethsemane and slowness in accepting the resurrection accounts of those who first saw the Risen Redeemer. Peter was one of their greatest

but they relate his denial of the Lord three times with even the cursing and swearing that accompanied such actions (Matt. 26:69-75.) Lack of space will not allow detailing it, but Biblical penmen often called attention to some of the good done by evil men and women. They told both the good and bad of both the worthy and the unworthy.

PROPHECY AND FULFILLMENT

These penmen predicted what was going to happen to men, nations and empires hundreds of years before the fulfillment occurred. Moses in Deuteronomy 28 related what would happen to rebellious Israel hundreds of years before the fulfillment occurred. Joshua told of what would happen to the man who sought to build Jericho in Joshua 6:26. The rest of Joshua's life, the period of the judges, the period of the United Kingdom and some of the time of the Divided Kingdom all passed and Hiel the Bethelite decided to build Jericho in the days of King Ahab (I Kings 16:34). What Joshua said would happen did happen. One of the most interesting of all prophetic announcements of the Old Testament is to begin with the promise of God's intention to bless Abraham's seed and trace this through its many ramifications. More than three hundred prophecies in the Old Testament have the Messiah as their object this through its many ramifications. More than three hundred prophecies in the Old Testament have the Messiah as their object of prophetic action and import. These find graphic fulfillment upon the pages of the New Testament. In fact one can come to a great understanding of Jesus by means of carefully examining what the old Testament says about him by way of prophecy and turning to see its fulfillment in the New Testament. Only Inspiration could have guided these men to make such accurate and minutely correct predictions of events many centuries subsequent to their respective age.

THE ACCURACY OF THEIR FOREKNOWLEDGE

Biblical penmen made statements in Holy Writ concerning matters that were totally unknown by their respective generations. Moses knew that the woman had seed in the process of procreation (Gen. 3:15). He knew that all the seas were connected (Gen. 1:9-10). Three milleniums ago David spoke of "whatsoever passeth through the paths of the seas" (Psalm 8:8). These paths have only been discovered within the very recent past by one Matthew Fontaine Maury who sometimes has been called "the pathfinder of the seas." How

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WORDS of TRUTH

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Discipline And Other Congregations

The Bible clearly teaches that local congregations are autonomous in organization and in their functions as churches. A sister, Dorothy Strattis, of 117 Elm Street, Versailles, Kentucky, wants me to explain the scriptural teaching concerning the fellowship on one congregation of those disfellowshipped in another congregation.



GUS NICHOLS

(1) All congregations of the saints sooner or later have the problem of having to discipline some disorderly member or members. Paul commanded the church at Corinth to purge out the old leaven that the church might be a new lump, and to deliver the disorderly one unto Satan for the destruction of the flesh and that the spirit might be finally saved. He furthermore authorized them to judge such a person and to put him away from among themselves and to have no company with him (I Corinthians 5.) The apostle also commanded the Thessalonian church to withdraw itself from every one walking disorderly and not according to the word of God (II Thessalonians 3:6-15.) And he also commanded the Romans to mark and avoid those causing divisions contrary to the doctrine of the gospel (Romans 16:17-18.) Then he requested that a false teacher after his second admonition be rejected (Titus 3:10-11.)

(2) Of course, the church is to do this (Matthew 18:15-17.) This is to be done by and through the leadership of the church, the elders or overseers (Acts 20:17-32.)

(3) The matter of fellowship involves congregations, as such. In some cases when congregation number one converts a man (unless we have information to the contrary) congregation number two stands ready to fellowship him as a Christian. Unless they have good reasons to do so, they do not question his faith, baptism, etc.

(4) Likewise, if congregation number one disciplines and puts away a man from its fellowship, unless we have evidence that such a one has not been scripturally disciplined; congregation number two will recognize what congregation number one did about the matter.

(5) Congregations, as sister churches, are not to deal with, nor treat each other as though they were a mixture of denominational congregations. A church of Christ should not ignore another church of Christ and deal with it as if it were of a

sectarian body.

(6) Faithful churches of Christ have much in common. The apostle Peter said, "Love the brotherhood" (I Peter 2:17), and we must admit that the brotherhood takes in all the various congregations of the saints.

(7) Therefore in the light of all the facts, it is unscriptural for one congregation to receive and fellowship one who has been rejected and disfellowshipped by another congregation. This error would be equal to the error of re-baptizing all coming from, and baptized by another congregation. If we recognize the status of one converted by another congregation, why not recognize the status of one disciplined by the same congregation?

(8) Congregations which do not respect acts scripturally performed by other congregations are thereby arraying congregations against congregations, and thus having the Lord "divided against himself" so that his cause could not very well stand (Matthew 12:22-30.)

(9) And if a church is not to, in any way, respect the acts of another congregation, why did New Testament churches give and receive letters of commendation for members passing from one church to another? (II Corinthians 3:1-3.)

(10) Since Christians are to love the brotherhood, (I Peter 2:17), they should recognize the discipline administered by each other. It is therefore unscriptural for any church of Christ to accept into its fellowship one withdrawn from by another church of Christ, unless such a one confesses his sins and is restored as though he were a backslider in that congregation. Neither should the receiving church go back and review the matter involved in his discipline by another church, and just on the claim that he had not been scripturally dealt with. In such a case, he should be sent back to the disciplining church for any review of the case, as that church would stand in better position to know and deal with facts as they were and are.

(11) Finally, it would be more in keeping with our love for the "brotherhood" and more in harmony with the golden rule, for churches to treat others as they would like to be treated, and as God would want them to be treated. It would therefore be scriptural for each congregation losing members to another congregation, to give letters of commendation; unless, it be in cases where the churches are located very near each other, and would likely already know those wishing to place membership in a local church. In the light of all these facts, it is not scriptural for any members to simply be driftwood and float about from church to church with no obligation or responsibility recognized toward any congregation. When Paul was a stranger to the Jerusalem church, he sought to "JOIN" that congregation and they were afraid of him until Barnabas who was in position to do so orally commended him unto them (Acts 9:26-28.)

A Lovely Letter

CHESTER HUNNICUTT

Dear Bro. Nichols:

I finished reading your article in Action and was reminded of some things which happened many years ago--at least 50 years ago--when you encouraged me to take part in public worship. I also remember the year Bro. Price Billingsley was in a meeting in Berry, Alabama. It was 1923. While he was there you told Bro. Billingsley if I had a chance to attend a Bible School that you thought that I might make a gospel preacher. I have thought many times and supposed if you had never suggested this where would I have been today? Even though I have not accomplished very much as a preacher I have been able to do some good in the kingdom of our Lord. I believe your talking to Bro. Billingsley was providential. I am not sure--what do you think about this?

I had a hard time trying to stay in two Bible Schools for 7 years but managed to finish David Lipscomb College. I actually went hungry part of the time and wore poor clothing. I remember Sister Estell Shepherd invited me over to her house and gave me some of Pheland's clothes. I was so glad to have a rich man's clothes! It was my choice to preach in hard places most all of these 48 years

with a small salary and in all cases except two had to rent or build a house to live in. When I moved I would sell my house with a profit and this in a small way became interested in real estate. God has been so good to me and my good wife.

We however, did a foolish thing after I had the stroke at Alabama Christian College. We built a house thinking that we would not spend more than \$20,000 and it ended up to be \$36,000. I have felt so guilty about living in such a nice house! Thelma and I decided to sell it and get a mobile home for 1/4 the price of the house and use the rest of the money to a better cause. So we sold the house a few weeks ago. If I did not have a family I guess I just wouldn't own a house.

I don't know why I am writing all of this to you. I have not written this to anyone else. But I feel so close to you and love you and Sister Nichols so much and I have no father to write to. Just hope that you don't mind.

Knowing so many people who are losing their soul because of their love for money it causes me no little concern. Any of us could lose our souls in this way whether rich or poor. I had rather die as the poor man did than to trust in riches and lose my soul. This is a very sad thing or as you said in a sermon one time--"Gone forever and ever and can never come back if we are lost". This I certainly don't want to happen.

If you know of anything that I might be doing or failing to do that might cause me to lose my soul I would appreciate it if you would tell me. A person can be blind.

According to nature you and I will not be here many more years. Personally I believe with all my heart that heaven is waiting to welcome you home.

I hope that you don't think it out of order for me to write some of these things but it was on my heart and I wanted to tell you these things. I want you to know that I am grateful to you for what you have done for me. May God Bless you.

In Christian love
Chester Hunnicutt

EDITOR'S NOTE: I am taking the liberty to share this humble letter and its beautiful spirit with our readers. Would to God that we had millions of members of the church, and hundreds of thousands of gospel preachers like Chester Hunnicutt. He is a man of great faith, a great man of God, one who believes in, and trusts in, the providence of God. He has worked hard as a missionary in the Indian Reservation at Cherokee, near Asheville, N. C. His life and example of faith will live on and on after his lovely spirit has gone to be with the Lord. He is an example of what the gospel can make out of one who will totally commit himself to Christ, the only Saviour and hope of the world.

Ecumenical Unity

JOHN WADDEY

Will the Ecumenical Movement succeed? Will there be a real unity among believers?

These efforts for unity will fail because they are based on human wisdom. Men ask, "How can we reconcile our creeds and traditions?" I have yet to see a search for GOD'S THINKING on how we can attain unity.

Present trends give Protestants the chance to become Catholics. What Protestant would think of such? Shall the Baptists give up their name and creed and accept that of the Lutheran? No! It just won't work!

A SOLUTION THAT WILL WORK:

1. Since the Creeds, Names, Traditions and man-made forms of government stand as obstacles to unity; let them all be cast aside. Then let us build on the firm foundation of God's eternal truth.
2. Let us call ourselves Christians, Acts 11:26. Is there a better name? Everyone can accept this. Let us call our congregations the Churches of God, I Cor. 1:1-3, or Churches of Christ, Rom. 16:16. These names will offend no one.
3. For our Creed, let us take the Bible ONLY. Let each man, "speak as the

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Discipline-Private And Public

Discipline includes that which is instructive, preventive, corrective and punitive; punitive only when other forms have failed. Someone has written that discipline has failed when and if we withdraw fellowship from a brother. I do not think so far the Bible teaches that certain ones must be "put away" which I hold to be another term for disfellowshipping, the purpose of which is to warn others who may fall into a like sin and so spread throughout the whole church. (I Cor. 5)



VIRGIL BRADFORD

We have seen that the purpose of discipline is to save and not destroy. Or if a brother cannot be saved his case will at least stand as a solemn warning to others. The Scriptures teach us that we are responsible in the case of false teachers to the extent that such are to be marked and avoided. (Rom. 16:17-18.) Their mouths are to be stopped. (Titus 1:9.) And we are to "give them no greeting." (II Jn. 9:11.) Let us remember that fellowship is not merely during an hour's time when we are in the worship assembly but includes all joint participation in any way that would encourage a brother or sister to continue in sin.

INDIVIDUAL RESPONSIBILITY

The Lord Jesus has made very clear the fact that his disciples definitely bear a responsibility toward others who are their brethren. We are "our brother's keeper." He said, "And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother." (Matt. 18:15.) We should understand that the "fault" here under consideration is a "sin." We may all have some trait or habit which would seem to be a fault to others but which is not sin. If it is sin it must be a violation of God's law in some way. "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." (I Jn. 3:4) Or, as we read in the King James version, sin is a "transgression of the law." Now whether a brother sins against you or whether he just sins,--you are instructed to tell him of his sin, his fault, hoping that such will cease, that the sin may be forgiven and forgotten. This is true because sin against a brother is a sin against Christ. (I Cor. 8:11-12.) Sin against Christ is a sin against the church; sin against the church is sin against Christ. Regardless of the type of sin one may be guilty of we are not to imagine that we should say nothing about it. But we must ever keep in mind that private efforts along this line should be made before public censure occurs. Of course there may be cases that "get out of hand" such as that of the man who took his father's wife. At the time Paul wrote to Corinth it had gone so far that the instruction was to "put away that wicked man from among yourselves." Whether private rebuke would have prevented this we cannot say with certainty.

CHURCH LEADERS NOT EXCEPTED

Because a man happens to be a preacher, an elder, a deacon or a teacher does not exempt him or her from correction. The case in First Timothy 5:20 should be ample support for this statement. Hence, that command to withdraw, mark and avoid, rebuke sharply and such like should always, if at all possible, be handled privately before any public discussion takes place. Do you ask how there could be any exceptions? Well, suppose a man should forsake his family and take the wife of another for himself contrary to God's law, and then the situation is known to all the church and the community to boot? It seems that in such cases group action would become necessary under the guidance of the elders of the church and that every last member of the church should cooperate in handling the matter. If not, why not?

But individual efforts may fail. What then?

TAKE ONE OR TWO MORE

"But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses, or three, every word may be established." (Matt. 18:16.) If one has failed in bringing about the desired results, that is, the repentance of an erring brother with attendant forgiveness, then take others for the same purpose of correcting, warming, pleading with, and showing the seriousness of the sin to your brother. (This was also the law of Moses, Deut. 19:15.) He will see that his sin is not hidden and that others have love enough for his soul to try to help. "Love covereth a multitude of sins" and this is surely one way of accomplishing that end. (I Pet. 4:8.) Furthermore, in case of conflicting reports or misunderstandings these witnesses will be able to confirm the truth and proceed in further carrying out the orders of the Lord. It may be, and often has been, that the impenitent, hard-hearted brother or sister remains implacable in spite of all the prayers and loving efforts that brethren have put forth in their behalf and they continue in rebellious sin. What then?

TELL IT TO THE CHURCH

Some cases must become public and a matter of concern for the whole church. "And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." (Matt. 18:17.) How many among us have ever known of this procedure being followed as it is written? No doubt, the number is small. And because of our reluctance to obey Christ, brothers and sisters are lost in sin, and will continue, many of them unto eternal destruction--because we love them not, or because we are afraid! How many of us have ever known of an announcement being made to the whole church that thus-and-thus have we done according to the Scriptures, and thus far we have failed to bring brother So-and so to repentance.--Now we want every faithful Christian in the congregation to go and see him in an effort to save his soul. How many of us would go? How many "spiritual" could we find? (Gal. 6:1.)

If such is done and all has failed then is the time to follow instructions from the Lord.--"HAVE NO FELLOWSHIP with the unfruitful works of darkness, but rather even reprove them." (Eph. 5:11.) "Put away the wicked man from among yourselves." (I Cor. 5:13.) "Now we command you, brethren, IN THE NAME OF OUR LORD JESUS CHRIST, that ye withdraw yourselves from EVERY BROTHER THAT WALKETH DISORDERLY, and not after the tradition which they received of us." (II Thes. 3:6.) Elders, preachers, Christians,--how many of us are making a sincere, impartial effort to save our brethren who "walk disorderly?" To walk disorderly is to "break rank" and does not therefore apply only to the church when assembled in one place. It surely applies to false teaching but not to false teaching alone. Even covetousness is included in the sins concerning which it is written, "WITH SUCH AN ONE, NO NOT TO EAT." (I Cor. 5:9-13.)

We are losing precious souls from among our own selves; the world is not learning righteousness (Isa. 26:9.); and if we are not careful the souls we lose may well be our own. Discipline that follows the pattern set forth in the Scriptures will work, but we must work it. It will accomplish what God wills that it should when we have the love and courage to perform it.

Sowing And Reaping

HOYT BAILEY

After a man's habits are well set, about all he can do is to sit by and observe which way he is going. Regret it as he may, how helpless is a weak man bound by the mighty cable of habit, twisted from the tiny threads of single acts which he thought were absolutely within his control!

Drop a stone down a precipice. "By the law of gravitation it sinks with rapidly increasing momentum. If it falls sixteen feet the first second, it will fall forty-eight feet the next second, and eighty feet the third second, and one hundred and forty-four feet the fifth second, and if it falls for ten seconds it will in the last second rush through three hundred and four feet till earth stops it."

We should be more conscious that habit is

cumulative. After each act of our lives we are not the same person as before, but quite another, better or worse, but not the same. There has been something added to, or deducted from, our weight of character.

"Resist beginning" was an ancient motto which is needed in our day. The folly of the child becomes the vice of the youth, and then the crime of the man.

The pirate Gibbs, who was executed in New York, said that when he robbed the first vessel his conscience made a hell in his bosom; but after he had sailed for years under the black flag, he could rob a vessel and murder all the crew, and lie down and sleep soundly.

When Gordon, the celebrated California stage-driver, was dying, he put his foot out of the bed and swung it to and fro. When asked why he did so, he replied, "I am on the down-grade and cannot get my foot on the brake."

Beware of looking at sin, for at each view it is apt to become better looking. You are a slave to every sin you ever committed, if unforgiven.

Habit tends to make us permanently what we are for the moment. We cannot possibly hear, feel, or experience anything which is not woven in the web of character. What we are this minute, will be read in the future character as plainly as words spoken into the phonograph can be reproduced in the future.

Habit, like a child, repeats whatever is done before it. Oh, the power of a repeated act to get itself repeated again and again!

What a great thing it is to 'start right' in life. Every young man can see that the first steps lead to the last, with all except his own. He can see that others are idle and on the road to ruin, but cannot see it in his own case.

There is a close relation between bad habits. They all belong to the same family. If you take in one, no matter how small or insignificant it may seem, you will soon have the whole.

Thousands can sympathize with David when he cried, "My sins have taken such hold upon me that I am not able to look up; my heart faileth me." What a penalty nature exacts for physical sins.

Benedict Arnold disgraced his country. He had great military talent, wonderful energy, and a courage equal to any emergency. But Arnold did not start right. Even when a boy he was despised for his cruelty and his selfishness. He delighted in torturing insects and birds that he might watch their sufferings. He scattered pieces of glass and sharp tacks on the floor of the shop he was tending, to cut the feet of the barefooted boys. Even in the army, in spite of his bravery, the soldiers hated him, and the officers dared not trust him.

Some have observed that the devil does not apply his match to the hard coal; but he first lights the shavings of "innocent sins," and the shavings the wood, and the wood the coal. Sin is gradual. It does not break out on a man until it has long circulated through his system. Murder, adultery, theft, are not committed in deed until they have been committed in thought again and again.

The devil wants every one to sow wild oats, he will see that they thrive, also, that the one who sows them will have to reap them.

Modesty Of The Holy Spirit

ROBERT R. TAYLOR, JR.

In his farewell message to the eleven faithful apostles in John 13-16 the Master had much to say of the Holy Spirit. Sufficient information is given relative to the third person in the Godhead in these intensely interesting chapters to clear up many of the misconceptions pertaining to his nature and work. In a very comprehensive passage Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: FOR HE SHALL NOT SPEAK OF HIMSELF; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (John 16:13 Emphasis supplied-A.V.)

Those who claim to be variously endowed with supernatural gifts of the Spirit today quickly reveal their total lack of the Spirit. What they

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Additional Evidences Of Inspiration

(Continued from Page 1)

did David know this? Ancient men believed there were only a few stars. Now we know they are without number. The Bible taught the truth about stars all along (Gen. 22:17). Jeremiah said the host of heaven cannot be numbered (Jer. 33:22). How did Moses and Jeremiah know that the starry hosts were without number? How did the patient patriarch from the ancient land of Uz know of gravity and the north being stretched out over a great empty place? The passage reads, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job. 26:7). Gravity was unknown in Job's age. People then had all kinds of reckless ideas about what holds up the earth. Now we know our earth is upheld by gravity. But how did Job know this except by inspiration? Job did not have a giant telescope in his day in which to turn its powerful lense toward the north and see the great empty place. Yet he knew of such. Inspiration provided it. Isaiah spoke of Jehovah as the one "that sitteth upon the circle of the earth" (Isa. 40:22.) How did this prophet know about this? Unlike Magellan's and Drake's crews he never sailed around the earth. Inspiration is the answer.

(The writer is grateful to the works of J. W. McGarvey for some of these thoughts).

Ecumenical Unity

(Continued from Page 2)

oracles of God", I Pet. 4:11. Let us not go beyond what is written, I Cor. 4:6. Let us hold to the faith that was once for all delivered to the saints, Jude 3. The Scripture will make us complete, furnished completely unto every good work, II Tim. 3:16-17. Can we improve on this?

4. God's plan of Church government is more workable than man's. Christ is the only head, Eph. 1:22. His New Testament is the only rule of authority, Matt. 28:18, John 12:48. There will be no earthly headquarters, for each congregation will be responsible only to Jesus the head. In each local group, elders would have the oversight, Acts 20:17, 26-31.
5. Traditions should gladly be laid aside. Their authority is only that of fallible man. They cannot be pleasing to God. These traditions have made void the commandments of God, Matt. 15:9; Mk. 7:7-13.
6. The Bible presents a divine prescription for worship. Prayers, I Thess. 5:17, Bible study and preaching, Acts 20:7, singing, Eph. 5:19, and giving, I Cor. 16:2. The Lord's supper was observed weekly as a commemoration of Christ's death, Acts 20:7, Matt. 26:26. About these things there should be no controversy.
7. Terms of membership will pose no problem. People believed the gospel, repented and were baptized for remission of sins. The Lord added them to the church, Acts 2:36-38, 47. The form of baptism would be simple: Bible examples were "buried with Christ in baptism", Rom. 6:4; Col. 2:12, Acts 8:35-39.

Nothing would be made a test of fellowship save faith and a willingness to obey the Lord's plain commands.

This is God's basis for a REAL AND TRUE UNITY in Christ of all believers. Are you willing to follow God's plan? Jn. 17:20-23. — Beaver Ridge Road, Rt. 20, Knoxville, Tenn. 37921.

Modesty of The Holy Spirit

(Continued from page 3)

think they have is not God's Spirit. What constrains this negative reaction on our part to their subjective claims? Simply this. They cannot open their mouth for more than a very few words

until they are constantly crediting the Spirit with all they do. It is constantly "Holy Spirit this, Holy Spirit that and Holy Spirit something else." Jesus Christ appears to be all but forgotten in their messages. Jesus said the Spirit would "testify of me" and would "not speak of himself" or "from himself" as the American Standard Version renders it. (John 15:26; 16:13.) They belie their position with constant mention of the Spirit and a total disregard for Jesus Christ and the gospel. We once read a book by one of these so-called "spirit" filled preachers. Jesus was seldom mentioned throughout the book. People can be under the influence of seducing spirits. (I Tim. 4:1.) People today do not have the Spirit now like the apostles did. It is a grievous error to apply these promises of inspired Spirit guidance and gifts in John 14-16 to people today.

Those who know but little about the Bible are prime candidates for embracing these highly popular errors about the Spirit.

Some Evils Of Absenteeism No. 2

Have you absented yourself from the worship when you could have been present? If so, you have sinned and stand in direct violation of a commandment of the Lord. To forsake, or abandon, the assembly regardless of the excuses you may offer identifies you as a wilful sinner (Heb. 10:25-31.)

Those who forsake the assembly not only disregard the positive command (which is negatively stated) but they ignore the examples of the apostles and the apostolic church and in so doing increase the burdens of those who are faithful to the Lord in this respect. I am not saying in these things that every person who attends church services regularly is faithful in every respect, but I am saying that none of us can be counted as a faithful follower of Christ who does forsake the assembly.

A SURE SIGN OF WEAKNESS

We have many Christian women who have husbands that are not Christians. We have fewer Christians with non-Christian wives. The Christians who is negligent about the church assemblies need never expect to convert his companion. He knows when such a one "goes to church" when it is convenient and remains at home for some weak excuse has little regard for that for which Jesus died. The church is the purchased possession of Christ (Ac. 20:28). She is the "bride" of Christ (Jn. 3:29; II Cor. 11:2). The unbelieving husband or wife therefore knows that such is unimportant to the supposed Christian. A Christian indeed will no more remain aloof from the church than a faithful husband will stay away from his wife. Love compels the two to be together.

Many a young lady has married a man who is not a Christian thinking to convert him after marriage. They think themselves strong enough to lead the other to Christ. A sure way to lead him away from Christ is to take lightly the privilege and obligation of worship at regularly appointed times. Sometimes the conversion process gets in reverse, as someone recently asked, "Are you strong enough to pull him up, or is he strong enough to pull you down?" Deliberate absenteeism shouts in unmistakable language, "The blood of Jesus means nothing to me?" (Heb. 10:29.)

WILL A MAN ROB GOD?

Yes, some men will rob God by staying away from the assembly. God may not even get the scraps to say nothing of a liberally planned

contribution according to one's prosperity. The Jews in the time of Malachi indignantly asked, Wherein have we robbed thee? And the answer came back, In tithes and offerings (Mal. 3:8). Whereupon the prophet announced, Ye are cursed with the curse; for ye rob me, even this whole nation" (Mal. 3:9). And thus does the once-in-a-while church goer rob God.

What is said here does not imply that we as Christians are commanded to tithe. A tithe may be far too little for some. The New Testament teaches us to give as we are prospered, a bountiful and cheerful contribution (I Cor. 16:1-2; II Cor. 9:6-7.) We sometimes hear of giving so much to the church. I suggest that we are not giving to the church, but as the church we are giving to the Lord. And most churches have lots of room for improvement, individually of course.

Some who are sick or find it necessary to be away from the home church on the Lord's day still will not rob God, for they will see that their contributions are at the home church where they belong. The elders of the local church have a right to this from us because the expenses and obligations do not stop when we are away. Some who are sick, but whose salary continues, see that their contributions get in at the time or are made up upon their return. We should teach the church of this obligation.

DIMINISHES PREACHING AND HELPING NEEDY

PEOPLE WHO FORSAKE THE ASSEMBLY virtually annual the Great Commission in which Jesus commanded that the gospel be preached to all the world (Mk. 16:15; Matt. 28:19.) If all were like some,—when would we have a gospel meeting? Would we have a Vacation Bible School if every member were just like me? How many workers would be supported in "regions beyond" if every member were just like me? And you? How many churches have ever been established by the absentee group? Men and women who are not interested in their own souls are not likely to take any interest in others, are they? If the church does the work Christ gave it to do we must have a strong, unified, faithful working church, but such will never be by absenteeism. Another evil of absenteeism, then, is the cancellation of the Great Commission. Of course, most would not take a pair of scissors and snip out the pages of the Bible literally. They just take care of that by gross neglect which is just as effective as if they did mutilate the Book.

I knew a doctor once who was a member of the church but who frequently missed the worship. He soothed his conscience, it seems, by giving medicine to certain poor people who could not pay for it. It is well and good to help the poor as an individuals, but a little help such as this does not remove the command, "not forsaking our own assembling together, as the custom of some is" (Heb. 10:25). If clothing a child does not do away with the need of food why should we think that a good deed to some needy person does away with the command to assemble and worship God?

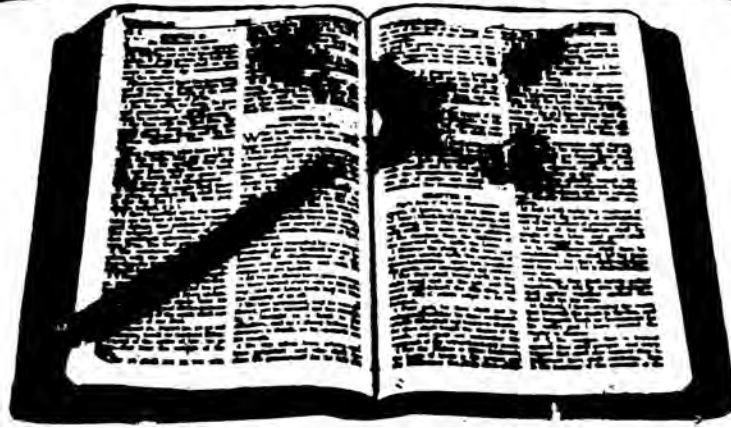
ROBS OF SPIRITUAL GROWTH

As Christians we are to "go on unto perfection" (Heb. 6:1). We need, as babes in Christ, to "feed upon the sincere milk of the word" that we might thereby grow unto eternal salvation (I Pet. 2:1-5.) We are commanded to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). We are to "deny ungodliness and worldly lusts" and "live soberly and righteously and godly IN THIS PRESENT WORLD" (Titus 2:11-12). We should put on the "whole armor of God" so as to be able to stand against the wiles of the devil (Eph. 6:10). Many other such passages might be sighted but these are enough just here. Men and women who FORSAKE the assembly DO NOT DO THESE THINGS. Fellowship, working together, is an important part of Christian life and worship (Ac. 2:42). Those who neglect the assembly are likely to very soon become engrossed in the things of the world to such an extent that they fall completely from the grace of God and are in a situation where they are worse off than if they had never known the truth. (More on this.)



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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Some Evils Of Absenteeism No. 3

None of us lives in a vacuum without being influenced by the things in the world around us. And because of associates and evil environment Christians may fall into habitual absenteeism in spite of the command not to forsake the assembling of ourselves together (Heb. 10:25). Some of us have allowed sports, secular work, drinking and a host of other things to cause us to be spiritual dropouts so far as the church is concerned. We know that no man can serve two masters; so lust and pleasures of various kinds keep us from worshipping God. At the very time we need the support of Christian friends and the continued teaching of the word of God is the time some of us give it up. Hence, our light is put under the bushel and the salt has lost its power to save. Old habits beckon and we are lost having become entangled and overcome in the things of the world (Cf. II Pet. 2:20-22). God's word says that the latter end is worse than the beginning when such is the case (II Pet. 2:20-22).



VIRGIL BRADFORD

INCREASES BURDENS OF ELDERS
Another evil of the chronic absentee is the increase of the burden upon those who "watch for your souls" (Heb. 13:17). Is it not a fact that if one has the right to miss the worship just any time he wishes to be doing something else that all should have the same right? Faithful elders of the church will not allow their "sheep" to go astray without an effort to bring them back; but sometimes a sheep will rebel and continue to go astray in spite of all the brethren can do. Such have "broken rank" and in due time should be dealt with accordingly (Consider II Thes. 3:6-14).

ROBS CHILDREN AND OTHERS OF GOOD INFLUENCE
Fathers and mothers who are the "ON-AGAIN" "OFF-AGAIN" occasional type of church goers are robbing their children and others of the good influence they might otherwise have upon them. Solomon said, "Train up a child in the way that he should go" (Prov. 22:6). Far better for those precious little ones to be brought up without the formal education we seek and without all the finery of material things we want them to have than to keep them away from the influence of the gospel as absenteeism does. To those who observe such on the part of a Christian it is a sure sign of

gross ingratitude, for anything and everything becomes more important than the worship of God Almighty.

TENDS TO DISMEMBER THE BODY

The church is the body of Christ (I Cor. 12:27). We would be horrified if one of our brothers should come in with a foot or hand severed from the body. But every member of the body is essential to the proper operation of the body. Every man, woman and child who is a Christian is needed in his place for the body to be complete. Every now and then we inquire about someone as to whether he is a member of the church and we hear the answer, "Well, he used to be." USED TO BE! What happened? Well, he just started missing church and the first thing you know we couldn't get him in the building! What a pity, because for such a person the Lord Jesus died in vain.

ASSUMES THAT CHRIST IS DEAD

Those who deliberately go on missing the assembly in which we worship God and partake of his spiritual blessings seem to be saying that they do not really believe that Christ is living, and that consequently they will never have to stand before him to be judged. But as surely as Jesus died he also rose again and he will come a second time as the Judge of the living and the dead. "All that are in the tombs shall hear his voice and shall come forth." Do you believe it? And they that have done evil will be raised up to eternal damnation, while they who have done good will be eternally blessed (John 5:28-29). We have the solemn promise of God that "each one of us shall give account of HIMSELF TO GOD" (Rom. 14:12). Are we ready for that day to come? Not if we are doing one thing WILFULLY that is contrary to God's word.

IN THE BROAD WAY

We are all either in the broad way that leads to destruction or the narrow way that leads to life (Matt. 7:13-14). Nothing can place us back in the broad way quicker than neglect. It is easy to drift with the current down the stream. It takes strength and determination to fight the current up the stream. "Therefore we ought to give the more earnest heed to the things which were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression received a just recompense of reward; HOW SHALL WE ESCAPE IF WE NEGLECT so great a salvation? (Heb. 2:1-3)

If perchance these things have come to the attention of one soul that may take warning from them and turn again to worshipping and serving God as he ought we will be repaid for our efforts a thousand times over. In summary, To wilfully absent one's self from the assembly is disobedience

to the Lord's command, shows indifference to apostolic example, shifts the burdens of the church to others, is a sign of weakness to the person not a Christian, robs God of contributions, diminishes the preaching of the gospel and helping the needy, cultivates interest in worldly things, adds to the burdens of the elders, robs children and others of good influence, assumes the attitude that there will be no Judgment and places all who are guilty in the broad way that leads to destruction. Brethren, don't do it.

Hear Christ! "Hear Ye Him"

HOYT BAILEY

Prophets Teach Us To Hear Christ! Peter preached, "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. . . Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:22-26). For us to refuse the friendship of Christ is to reject His service, to cut ourselves off from eternal truth, and it is to abandon ourselves to the course which ends in spiritual death.

God commands us to hear Christ! Prior to the introduction of Christianity into the world, Moses and Elijah were heard, but Christ's advent into the world fulfilled and did away with continuing to hear them. Peter had to learn on the mount of transfiguration that all are now to hear Christ. God spake from heaven, saying, "This is my beloved Son, in whom I am well pleased: hear ye him" (Matt. 17:5). "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)

Christ Has All Religious Authority! "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth" (Matt. 28:19). Since this is true, it follows that no one has authority to change the word of Christ. He said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Hear Christ, again, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). Hear His question, "And why call ye me, Lord, Lord, and do not the things which I

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WORDS of TRUTH

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What Is Liberalism?

Much is being said and written about liberalism, and wisely so. But what is liberalism? And who is a liberalist? Intelligent speakers and writers wish to know the meaning of terms being used. They do not wish to be misunderstood, nor to misunderstand others. Ambiguity increases problems, and contributes nothing to their solution. Baptism to one person means sprinkling, pouring or immersion. But to one who knows the truth, it means immersion, a burial, a dipping in, or under water, and the like, and does not at all include sprinkling or pouring of a little water upon the head. In the Bible the word means a washing of the body (Heb. 10:22), a burial and resurrection is characteristic of the act (Rom. 6:4-5; Col. 2:12).

WHAT IS LIBERALISM?

So, what is liberalism? It means "liberal principles and theories; (a) the principles of the liberal party; (b) a movement in contemporary protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity." Another definition is "broadminded, tolerant, especially not bound by authoritarianism, orthodoxy, or traditional forms," etc. This means a liberalist is one who refuses to be bound by the authority of the scriptures, but proposes to be governed by his own intellectualism in the whole of religious thought.

WHAT IS NOT LIBERALISM

It is not liberalism to contend for expediency in the realm of generic authority. There is a place for expediency in New Testament authority. Paul says, "All things are lawful unto me, but all things are not expedient" (I Cor. 6:12; 10:23). Only some things are expedient in the whole realm of what is "LAWFUL". In the great commission Jesus was giving law unto his disciples when he said unto them "GO" and teach, preach, etc. (Matt. 28:19; Mk. 16:15). As related to what to do, this command was a SPECIFIC LAW. They were to "GO", not stay, or do something else as a substitute for GOING. But as it is related to method or manner of travel, the command was not specific, but generic. It left THE MANNER of travel unto their option or choice. This made it lawful for them to use any method they might choose in obeying the command to "GO".

But suppose one of the disciples had suggested that they must all "walk" into all the world and preach the gospel to every creature. This would

not have been expedient, for there would be times when they could not walk, as for instance in crossing a large body of water. And when there was some more expedient manner of travel than walking, it would not be expedient to "walk".

Since the method of travel is left to human judgment, in the law demanding that the disciples "GO", they had to retain the God-given liberty to use the most expedient manner of travel, according to their situation and circumstances. It is lawful to "WALK" to preach the gospel. But it is just as lawful to "RIDE" — even to ride a donkey, but such might not be expedient now, and at a time of paved roads, automobiles, etc. To some, it might be more expedient now, and just as lawful, to go by plane. So, one is not a liberalist because he does not use the same methods of travel as those used by the apostles and early Christians. It is not liberalism, in the realm of generic law, to use modern methods of travel. Why? Because such is not under specific divine law, but under generic law instead. God left such matters unto us as matters of liberty. This is why Paul speaks of false teachers who sought to "spy out our liberty which we have in Christ Jesus" (Gal. 2:3-5). Paul refused to give over to such false teachers, even "for an hour that the truth of the gospel might continue with you." Though Paul had circumcised Timothy for ethical and social reasons (Acts 16:1-4), he refused to circumcise Titus when it was to be done as a matter of law (Gal. 2:1-5; Acts 15:1-24). Paul was not a liberalist when he circumcised Timothy. Neither was he an "anti" and a "RADICAL" when he refused to circumcise Titus. To circumcise Timothy was a matter of liberty, when not done in obedience to law; while to circumcise Titus as a matter of law would have been without divine authority and, therefore, liberalism. At the cross, when the old covenant was done away (Col. 2:14-16; Eph. 2:14-16) circumcision as a matter of law ended, and the only way it could be done after the cross (and be scriptural) was to do it as if it had never been required in the Bible at any time — that is, FOR ETHICAL, SOCIAL, OR HEALTH REASONS. It was not wrong for man to circumcise for these reasons, even before God ever required it in the Bible.

Circumcision as a religious rite ended at the cross. But circumcision as a religious rite ended at the cross. But circumcision as a health requirement, or for ethical or social reasons might be practiced now, when expedient, as marriage, eating of meats, etc. Either a law DEMANDING marriage and eating of meats, or a law FORBIDDING such, would be unscriptural and wrong (I Tim. 4:1-5). It is not, therefore, liberalism to exercise liberty and to choose what is expedient IN THE REALM OF LIBERTY, and UNDER GENERIC LAW.

WHAT IS LIBERALISM?

But it is liberalism to change matters of faith under specific law and ignore the authority of the scriptures, as we defined the subject in the beginning of this article. Real liberalism is obviously becoming more and more popular everywhere, just as radicalism is more and more popular where ignorance of the Bible is increasing.

1. First of all, liberalism is the proper label for those denying the Virgin Birth of the Son of God. All who contend that Jesus was just a human being, and had an earthly father like all other men, are liberalists. They deny the fulfilled prophecy of the birth of Christ (Isa. 7:14; Matt. 1:18-25).
2. All who deny that the Bible is the verbally inspired word of God are liberalists (II Pet. 1:20-21; II Tim. 3:15-17; II Tim. 4:2-3).
3. It is liberalism to deny the miracles of Jesus, and claim they were only deceptions and frauds (Jn. 20:30-31; Jn. 11; Jn. 6).
4. Liberalism also denies the resurrection of the literal and physical body of Jesus (Matt. 28; Mk. 16; Lk. 24; Jn. 20).
5. Liberalism is often found denying the ascension of Jesus to heaven, and holding to a purely social gospel adapted to this life only, with no future rewards and punishments, no heaven to be won, and no hell to be shunned (Acts 1:9-11; Lk. 24:46-52; Rev. 22:14).

6. Liberalism trifles with specific divine law, and makes it into generic law, then changes generic law into specific.

SOME EXAMPLES OF SUCH CHANGES

God gave a specific law that the disciples were to go into all the world, teach and baptize the people (Matt. 28:19). And the Master said, "He that believeth and is baptized shall be saved" (Mk. 16:15-16). Men trifle with this specific divine law and make it to say He that believeth and is not baptized shall be saved; or He that believeth and is prayed for shall be saved; or He that believeth and prayeth shall be saved. This is liberalism. Peter said unto those who believed the gospel which he had just delivered, and who asked what to do, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37-38). But liberalists make this to read, "Repent, and be prayed for every one of you in the name of Jesus Christ for the remission of sins, and until ye receive the gift of the Holy Ghost." Or, they will tell such seekers to repent and pray for remission of sins, as though they were erring children of God in the church. Are you a liberalist?

A Tribute To H. G. Dill

By
GUS NICHOLS

I'm indebted to many good men,
Wherever I have labored and been.
One good man listed on my bill,
Is our dear Brother, H. G. Dill.

Brother Dill is a great, good man,
Always faithful unto God's plan.
He is intelligent and educated;
Yet, not at all sophisticated.

He is perfectly free from guile,
And is as humble as a child.
He is very lovable and kind,
One of the best men you could find.

He takes time God's word to search,
And is an elder of the church.
He loves the Lord, and his great work:
Never a duty has he shirked.

Yes, Brother Dill is a Christian,
And not an alien or Philistine.
He does his best to do the right,
And to be pleasing in God's sight.

Though young in years, months and days,
He has long been sick in many ways.
For many years he drove himself —
Would not be laid on the shelf.

Now his treatment is rest in bed,
Still he has will-power in his head.
Gets up and comes to meet with us,
And with our precious Lord Jesus.

But he's patient in suffering,
Liberal in gifts and offerings,
Stands ready to do all he can,
For poor fallen and sinful man.

When well he was a good teacher,
Even a good gospel preacher.
In my absence he preached the word,
And much praise was always heard.

These words are thoughts of many others,
Sisters in Christ, and dear brothers,
Who want it said in rhyme that's true,
"DEAR BROTHER DILL, WE LOVE YOU."

This also goes for your good wife,
The inspiration of your life.
One who shares with you every day,
Your joys and sorrows along the way.

You are a happy, hopeful two,
And we thank God for both of you.
And we promise to be your friends,
Even in a world that never ends.

The man who aims at nothing is sure to hit his mark...

Man's Immortal Spirit

The Bible teaches that man is a unit composed of several components. Paul declared: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ" (I Thes. 5:23). Man is thus constituted: (1) Body, (2) Soul, (3) Spirit.



WAYNE JACKSON

The body of man is his material nature. It was fashioned from the dust of the ground into a miraculously and wonderfully designed instrument (Gen. 2:7; Psa. 139:14). It is not the product of evolutionary forces, but is evidence of God's craftsmanship (I Cor. 12:18).

The term "soul" (Grk. psuche) is used in a variety of ways in the Bible. It is occasionally used to represent simply a "person" (Ezek. 18:20; I Pet. 3:20). Or it may connote merely the life force within a physical body, the common life force which man shares with all living organisms (Gen. 1:30; Acts 20:10). And "soul" may refer to the immortal part of man which lives on after death (Mt. 10:28). Wherever the word is used, the context will determine the precise meaning.

The spirit of man is his mind or conscience. It is the part of man that "knows", his intellect (I Cor. 2:11). Man's spirit is subject to emotions (Dan. 7:15). Man was created "in the image of God" (Gen. 1:26). This cannot allude to any physical aspect of humanity, for Jehovah is not physical (Jn. 4:24), hence, it must refer to the spirit of man. Though man's body is constantly decaying, yet his spirit is renewed daily (II Cor. 4:16).

AFTER DEATH

At death, the human body returns to the dust of the ground, but the spirit returns to God who gave it (Gen. 3:19; Eccl. 12:7).

MAN'S IMMORTAL SPIRIT

Contrary to what "materialists" (such as the "Jehovah's Witnesses", Adventists and Herbert Armstrong's cult) teach, the spirit of man is not extinguished by death; it is simply separated from the body (Gen. 49:33; Mt. 27:50; Lk. 23:46; Jas. 2:26). That spirit, which was created in the image of the immortal God, lives on (Gen. 1:26; Tim. 6:16). Jacob expected to go to his beloved son, Joseph, after death (Gen. 37:35). He did not imply that he would simply meet him in the grave, for he believed Joseph's body had been devoured by beasts (vs. 33); he expected to meet Joseph's spirit in Sheol (the realm of departed spirits - same as "hades" in the New Testament). When the charitable Dorcus died, though her body was still on earth, "she" (her spirit) had gone! (Acts 9:39). Christ once told of a certain rich man who died. His body was buried. And yet, his spirit was alive and conscious in a place of torment (Lk. 16:19-31).

It is obvious that Man's spirit cannot die for the following reasons. (1) Jesus affirmed that "angels" cannot die (Lk. 22:36). This is not merely because they are angels, for "angel" is but a title description of their work. It means "messenger." They cannot die because they are spirits (Heb. 1:14). Hence, a spirit cannot die. (2) The Hebrew writer declares that Christ partook of human nature (flesh and blood) that "through death" he might destroy the devil (Heb. 2:14). Had he not become flesh, Christ could never have died. Why? Because in his pre-incarnate state, he was a spirit. Spirits cannot die! Thus man, because he has a spirit, possesses an immortal faculty not subject to death.

Let no one therefore deceive you into believing

that man is wholly mortal; that he is extinguished at death. It is a deception of Satan. Live prepared to meet God, FOR YOU WILL.

Reconciliation

One of the many erroneous doctrines taught by human denominationalism through the years is that **GOD MUST BE RECONCILED TO MAN**. This is another of Satan's devices to discredit Jehovah God in the eyes of humanity. By such teaching he and his Satanic disciples leave the impression that Jehovah is at fault for the alienation currently existing between



ROBERT R. TAYLOR JR.

humanity and deity. They would seek to absolve man from any of sin's blame. Then many of them wish to leave ALL the initiative of reconciliation in the hands of God. However, it was man and not the Almighty who HEARD, BELIEVED and OBEYED Satan's carefully concealed lie in Eden's bliss at the beginning. Humanity became alienated from its Maker by taking these three steps. God's grace has made it possible for man to take these three long steps back to him in the wonderful provision of gospel reconciliation. Man now must (1) hear the truth, (2) believe the truth and (3) obey the truth. Until man takes these three steps, alienation between deity and humanity will continue. God's grace has acted; now man must react to this grace by an obedient faith. Reconciliation will not be achieved until he does.

THE NEED FOR RECONCILIATION

This need can best be expressed in the very words of Inspiration. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:18-20).

THE MEANING OF RECONCILIATION

Thayer's Greek Lexicon says this term in the New Testament means "to receive one into his favor" (p. 333). In one of his great tabernacle meetings Brother N. B. Hardeman spoke on the theme of "Reconciliation". He defined the compound word as follows, "'re' means 'again' and 'conciliation' means 'to make friends'. Hence, the word 'reconciliation' means nothing more nor less than the making of friends again" (HARDEMAN'S TABERNACLE SERMONS, Vol. 1, p. 233). Men need to be reconciled to God. Their unregenerated state now is one of alienation and condemnation. Men need to become friends with their Maker. Men also need to be reconciled toward each other. One only has to survey conditions in the world, the nation, the community and even in society's most basic unit - the home - to observe the crying need for man's reconciliation to man.

RECONCILIATION DEMANDS A MEDIATOR

Two parties are alienated. They formerly were excellent friends but that friendship has split asunder. They are no longer on terms of friendship. Only a third party can act as the "middle" man. He must be acquainted with both positions. He must not be favorable to the one and prejudiced toward the other. He must fairly represent both sides and suggest an equitable basis upon which the friendship can be restored. Mediation is frequently required in world diplomacy; labor disputes, political differences, marital situations or just between two neighbors.

God and man were once on terms of intimate friendship. Sin ruptured this holy association. Alienation then resulted. Jesus has become the one and only mediator between God and man (I Tim. 2:5). Being the Son of God and the Son of Man he

is well acquainted with both sides. He has made possible man's return to God. In a sense he clasps the hand of infinite deity with one hand and the hand of frail and wrecked humanity in the other. By means of the gospel he has proposed the only system for the revival of the long lost friendship between deity and humanity.

THE PRICE OF REDEMPTION

God gave his son to make possible this reconciliation. We are "reconciled to God by the death of his son" (Rom. 5:9). Ephesians 2:16 sets forth the idea that Christ sought to "reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby: . . ." Colossians 1:20-22 states also that Calvary was the price of man's reconciliation. If it took such a price as the shed blood of God's Son (and it did) to reconcile man, how great and grievous must be that which alienated man in the first place - namely sin. Let us be grateful for this reconciliation for Calvary was the price which insured this glorious provision.

THE REALM OF RECONCILIATION

Where is reconciliation affected? Is it while one is yet in the world of sin? A thousand times no! Paul emphatically affirms that both Jew and Gentile are reconciled "unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16). The one body is the Lord's church (Eph. 1:22-23). Jew and Gentile would never have been reconciled to God, or to each other in the full meaning of the term, had they remained outside the Lord and his church. When men get right with God they get right with each other. One cannot be right with his newly found Father in heaven unless he is also right with his newly found brothers and sisters in the Lord upon this earth.

We know of no chasm separating men today that is as wide as that separating Jew and Gentile in Paul's day. Yet when Jew and Gentile were reconciled to God they found themselves brothers with each other. Jesus did not establish a Jewish church and a Gentile church but just one church for them both. He did not establish one for each of the races today but one for them all.

Let it be stated emphatically that unless we possess a brotherly attitude and relationship to all God's children we do not enjoy an approved fatherly relationship with him on high. Real reconciliation allows us to become friends again with God and with those who once were considered enemies but along with us have been reconciled to God also. Thank God for the great doctrine of reconciliation.

The Church In The New Testament

1. WAS BUILT BY CHRIST
Matt. 16:18
2. CHRIST DIED FOR IT
Eph. 5:25
3. CHRIST PURCHASED IT
Acts 20:28
4. IS CHRIST'S CHURCH
Matt. 16:18; Rom. 16:16
5. ALSO GOD'S CHURCH
I Tim. 3:15; Jn. 17:10
6. THE BODY OF CHRIST
I Cor. 12:27; Col. 1:24
7. CHRIST - HEAD OF BODY
Eph. 1:22-23; 5:23
8. ONE HEAD, ONE BODY
Col. 1:18; Eph. 4:4
9. BODY OBEY THE HEAD
Col. 1:18; Heb. 5:8-9
10. HAS ALL AUTHORITY
Mt. 28:18-20; Jn. 1:17
11. SAVIOUR OF THE BODY
Eph. 5:23-27
12. RECONCILED IN BODY
Eph. 2:14-16; 3:6
13. SAVED IN THE CHURCH
Acts 2:47; Mk. 16:16
14. BAPTIZED INTO BODY
I Cor. 12:13; Rom. 8:16
15. CALLED IN ONE BODY
Col. 3:15; II Th. 2:14

(Continued On Page 4)

Hear Christ! "Hear Ye Him"

(Continued From Page 1)

say?" (Luke 6:46).

The Wise Hear And Do His Word! "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24-25). James wrote, "But be ye doers of the word, and not hearers only, deceiving your own selves. . . 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" (James 1:22-25).

There Are Four Kinds of Hearers! Jesus said, "Hear ye therefore the parable of the sower" (Matt. 13:18). (1) The Wayside Hearer! "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side." (2) The Stony Ground Hearer! "But he that received the seed into stony places, the same is he that heareth the word, and along 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." (3) The Thorny Ground Hearer! "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." (4) The Wise Hearers! "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (Matt. 13:18-23). Christ had said to His disciples that "many prophets and righteous men have desired . . . to hear those things which ye hear, and have not heard."

The Church In The New Testament

(Continued from Page 3)

16. CHURCH BUILT A.D. 33
Mt. 16:18; Acts 2:47
17. 3,000 ADDED TO IT
Acts 2:36-38, 41, 47
18. SEED SOWN ELSEWHERE
Lk. 8:11; Acts 8:5, 12
19. NOT MAKE PHILIPITES
Acts 8:26-39; I P. 4:16
20. NOR MAKE PAULITES
Acts 26:26-28; Jas. 2:7
21. "CHURCHES OF CHRIST"
Rom. 16:16; Mt. 16:18
22. WORD MADE CHRISTIANS
Acts 11:26; Isa. 62:2
23. MANY CONGREGATIONS
Gal. 1:2; Rom. 16:16
24. CHURCHES (LOCAL)
Rom. 16:16
25. ONE CHURCH (GENERAL)
Mt. 16:18; Col. 1:18, 24
26. OF SAME FAITH, ETC.
Eph. 4:3-6; Jude 3
27. HAD THE SAME TEACHING
I Cor. 4:17; II Jn. 9-11
28. HAD NO DENOMINATIONS
Eph. 4:3-6; 2:16; 3:1
29. PRAYER FOR UNITY
Jn. 17:20-23
30. DIVISION CONDEMNED
I Cor. 1:10; 3:1-4
31. AVOID THE DIVIDERS
Rom. 16:16-18; Tit. 3:10
32. ABIDE IN THE TRUTH
Jn. 8:32; II Jn. 9-11
33. ERROR MAKES SECTARIANS
Mt. 15:13-14; I Tim. 4:1-3
34. WORD UNITES BELIEVERS
Jn. 17:20-23; I Jn. 1-7
35. REPRODUCES N. T. CHURCH
Lk. 8:11 (If Sow Same.)
36. BACK TO THE BIBLE
Neh. 8:13-18; Jude 3

37. NOT A SECTARIAN BOOK
Eph. 4:3-6; Jn. 17:20-23
38. CHRIST IS NOT DIVIDED
I Cor. 1:10-13; Eph. 2:14
39. GOD NOT FOR CONFUSION
I Cor. 14:33; Pr. 6:16-19
40. SPIRIT IS FOR UNITY
Eph. 4:3-6; II Pet. 1:21
41. MAN-MADE BODIES WRONG
Eph. 1:22-23; Eph. 4:4
42. HUMAN CREEDS WRONG
Mk. 7:3-13; II Tim. 3:15-17
43. ARE CONTRADICTORY
I Cor. 1:10; Isa. 8:20
44. BIBLE IS OUR CREED
II Tim. 3:15-17; II P. 1-3
(Churches of Christ Invite You.)

Is Only The "Church of Christ" Going To Heaven?

This often-asked question is sincerely posed by many who do not clearly understand what the Bible teaches about authentic N.T. Christianity.

The question can be answered both "yes" and "no" depending on what is meant by the question.

If the querist means, "Is it necessary for one to be a faithful servant of Christ IN THE CHURCH OF CHRIST DESCRIBED IN THE

N.T.?" then the answer is certainly "Yes". Jesus built HIS church (Matt. 16:18); he died for it (Eph. 5:25); he purchased it with his blood (Acts 20:28); he is the head of it (Col. 1:18); and he is its savior (Eph. 5:23). The church (the people of God) DOES NOT SAVE; CHRIST SAVES us and adds us to his church (Acts 2:47). The same faith, repentance, and baptism that makes one a Christian (Acts 2:38) puts one into Christ (Gal. 3:26-27) and simultaneously makes him a member of the church of Christ (I Cor. 12:13). The church is THE FELLOWSHIP OF THE SAVED. No one since the resurrection of Christ has ever been saved by Christ without being automatically added by God to his church!

On the other hand, if the querist means, "Is it necessary to belong to the American restoration movement, and follow in the lineage of Campbell and others?" then the answer is certainly "No". A person does not have to hear of "The Church of Christ" in America or of Campbell or any other men or group of men to be saved! He needs only a N.T. to become a N.T. Christian. Wherever there is a N.T., (the word of Christ for this final age of the world) there can be N.T. Christians! There are possibly thousands of Christians following the simple teaching of Christ of whom, neither I nor any of our brethren, have ever heard or made contact.

Churches of Christ claim to be CHRISTIANS ONLY. Everyone throughout the world who has obeyed the gospel of Christ in faith, repentance, and baptism (Acts 2:38) is a member of the church of Christ spoken of in the N.T. Some believers though, after being baptized as the Bible teaches, have taken up membership in one of the more than two hundred different denominations which are unknown to the N.T. These believers are children of God (because of their spiritual birth into his family, the church, (John 3:3-5, I Tim. 3:15) living in denominational confusion and doctrinal error. The Lord pronounces woe upon these who go after Biblically unauthorized teachings and churches (Matt. 15:9-13), 2 Jn. 9:11.)

The great majority of the religiously devout church-goers are not members of the N.T. church because they have not obeyed the gospel BY

BELIEVING AND BEING BAPTIZED AS THE BIBLE TEACHES. They are members of religious groups who teach and practice certain church ordinances founded on erroneous interpretations of N.T. teachings or whose only authority is that of men.

We must strive to be Christians only, without any handle to it, without a prefix, without a suffix. We should not claim to be members of any religious institution under heaven except the N.T. church. We want to be members of the same thing Paul was. We want to stand exactly on the same footing with reference to religious bodies as did Peter, James, and John and all the primitive disciples. Nothing else is authorized by the Lord or approved by God.

ARE THERE CHILDREN OF GOD IN THE DENOMINATIONS?

What does the Bible teach about membership in a denominational church?

The following facts are crystal clear:

1. Read the entire N.T. from Matthew to Revelation and one will never find any justification for the existence of any religious organization except the church Jesus established that all the disciples were members of.

2. To follow the doctrines and creeds written by men and to support religious division and sectarianism is to be guilty of sin (Matt. 15:9-13; Gal. 1:6-9; II Jn. 9; John 17:20-21; I Cor. 1:10-13; Gal. 5:20-21).

3. Any person who has believed, repented, and been baptized for the remission of sins as the Bible teaches (Acts 2:38) is a member of the church of Christ, no matter who baptized him or where he was baptized. Baptism is dependent on the heart and understanding of the person being baptized, not the baptizer.

4. A person cannot obey the gospel as the Bible teaches if he is "baptized" according to modern church teachings which do not follow the N.T. as to the purpose and form of baptism. For example, (a) a person "baptized" by sprinkling or pouring is not BIBLICALLY BAPTIZED at all! The Bible specified immersion or a burial. (Rom. 6:4; Col. 2:12). Even if man does call something else "baptism", it is not so recognized by the Bible because it does not conform to Bible teaching! (b) A person "baptized" thinking he is already saved before his baptism, as is the standard doctrine of many churches, is not BIBLICALLY BAPTIZED at all! The Bible teaches that baptism is "in order to obtain" remission of sins through the blood of Christ, not "because of" sins thought to be already forgiven (see Acts 22:16).

5. Any person qualified and baptized as the Bible teaches is a child of God (John 3:3-5). As a child of God he must continue to obey his heavenly Father. If he places his membership in a denomination and supports and practices unauthorized religious doctrines, he is guilty of sin. He cannot please God by disobeying God! He is still a child of God but he is an erring or unfaithful child of God. Just like one is always the child of his father and mother no matter what he does to disrespect or disobey them, so once a child of God, always a child of God. Disobedient and defiant children of God will be lost eternally in hell (Matt. 13:47-51; 25:1-46; Rom. 16:17-18).

The possibility exists that there are many children of God throughout the world who are members of denominational churches. The large majority of "church members" are not children of God because they have not been scripturally baptized and for the purpose the Bible teaches. Those who are children of God (by right of their Scriptural faith and baptism) and in denominations should repent of their false doctrines and support and practice N.T. Christianity only.

One good thing which a man may give and still keep in his word. . . The best way to break a sinful habit is to deliberately drop it. . . The man who tries to defend his faults thereby advertises the fact that he has no intention of giving them up. . .

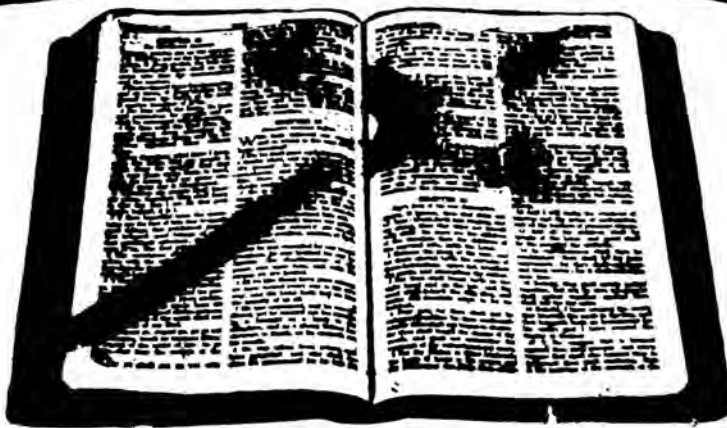
A lying tongue is a sure sign of a low standard and a short friendship. . . There are no beer joints nor dance halls along the narrow way which leads unto life. . .



CALVIN WARPULA

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 7

FRIDAY, JULY 2, 1971

NUMBER 75

"Getting Acquainted With The Old Testament"

The above words form the captivating title for a most timely, ably written and unusually interesting book from the gifted pen of Charles Pledge of Memphis, Tennessee. Brother Pledge is a full time teacher for the highly regarded Memphis School of Preaching. His scholarly understanding of the Old Testament is amply verified in this outstanding work.



ROBERT R. TAYLOR JR.

Early in February of this year Brother Pledge sent a complimentary copy of his new book to the writer. We eagerly began our perusal of it immediately. We were pleasantly pleased and intensely impressed with it from beginning to end. In the writer's judgment it is one of the most significant books to come from the religious presses of our nation in many years. Since McGarvey's day our brethren have not done much writing on the Old Testament. Brother Pledge has helped to make up for this dearth of Old Testament writing among us. Since this is Volume I it means that he plans to bring forth additional material on the Old Testament. We eagerly await the coming of Volume II as its worthy counterpart. It is scheduled to come soon from the press.

Chapter titles are rather revealing of what he attempts to do in Volume I. They are: "Preliminary Considerations", "The Bible", "Studying The Old Testament", "The Canon Of The Old Testament", "The Apocrypha", "Archaeology And The Old Testament", "Biblical Criticism", "Who Wrote The Pentateuch?", "Genesis (1)", "Genesis (2)", "Exodus", "Leviticus", "Numbers" and "Deuteronomy". In addition to these fifteen excellent chapters he has a glossary, some very valuable information on Bible weights and measures, a Bibliography and an Index. There is not a weak chapter in the whole book. Any one chapter is worth far more than the initial cost of the book. In our judgment he does an exceptionally fine job with the difficult topic of Biblical Criticism. His strong stand for the Mosaic authorship of the Pentateuch is ably done and richly deserves the deep gratitude of conservative students of God's Word everywhere. The six closing chapters of the book present highlights of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Two chapters are devoted to Genesis. Each of these contains a fine outline of the book being covered. Gospel preachers will find the outlines especially helpful. So will Bible teachers who teach this segment of the Old Testament.

Brother Pledge is a strong supporter and able advocate for the verbal and plenary inspiration of the Bible. Any person who reads the 300 pages of this timely book with an open mind will find his faith increased. No one who reads this book believingly will experience a loss of his faith in the Bible as God's living and abiding Word. The great truths of the Old Testament are safe in the hands of Brother Pledge. Would to God that this could be truthfully declared of everyone who trains young men to preach and who picks up his pen to write for the religious public.

Brother Pledge is a widely read man. The contents of this book make that decisively clear. He has read widely from the hostile critics. He knows their arguments. With a firm grasp of powerful truth, a heart of holiness and a hand of courageous conviction he answers the critics on their own grounds and with convincing logic. He is a ready scribe and writes with a power of penetration equaled by few among us. If this writer knows anything about writing, Brother Pledge is an excellent penman. Many books should come from his able pen before his earthly course is completed.

Brother Pledge does not believe the day of the proof text is past. He does not believe the citing of scripture and giving its book, chapter and verse location will detract from the book's readability. He has used an abundance of scripture in helping his readers become better acquainted with the Old Testament. What better way could there be? Literally hundreds of Biblical passages, both from the Olds and New Testaments, are carefully interwoven into the fabric of his intensely interesting narrative. Brother Pledge recognizes that the power lies in what the scriptures say and teach and not in what man may say about them. In reading this book one will be reading a great deal of scripture. Readers of WORDS OF TRUTH deeply appreciate the full reliance that Brother Gus Nichols makes of the scriptures in his books and articles. Such has become the spiritual trademark for the able writing our beloved editor does. Brother Pledge does the same in this book. He uses an abundance of scripture. On some of his pages he will use more scripture on one page than some religious books will use from cover to cover!

In twenty-two years of preaching the gospel this reviewer has read hundreds of religious books. Toward some of them we felt somewhat as Brother H. Leo Boles did when he would finish a poor or mediocre book and would write in its inside cover words similar to these, "This book was hardly worth the effort." But this was not our feeling as we finished reading "Getting Acquainted With The Old Testament". It is one of the finest books we have read in a lifetime. It has our hearty endorsement. Conservative Bible students who love God's Word will long be indebted to Charles Pledge for authoring this worthwhile volume. We believe you will be in as much agreement with this

book as any you have read in a long time. If you love the paper in which this review is carried, WORDS OF TRUTH, you will love the book "Getting Acquainted With The Old Testament". This book is a real faith builder. It deserves a wide circulation and we predict such for its future. We personally hope it will go through several editions. It is a book that will be lasting in its value because it treats so well principles that every generation of Bible believers will face to some extent. It would be well for all our young people to have this book and give it a careful reading. The material on Genesis 1 and 2 will be especially helpful in fortifying youth against evolutionary dogmas hurled at them in their various educational pursuits. The writer wishes he had had access to this material when a teen-ager and faced with the constant espousal of evolutionary dogma. The writer has never believed the evolutionary theory a single day in his life but did not always have the right answer to meet the arguments from evolutionary teachers who delighted in seeking to make us swallow such junk. Brother Pledge's book would have been a great help then; it can be a great help to you for it is now available.

The book sells for \$5.95. It can be purchased from Pledge Publications, 4197 Parkchester, Memphis, Tennessee 38118 or from your favorite bookstore. We know of no finer way to invest \$6.00 of your money.

NOTE: I, too, received and read this great and timely book and urge every reader of WORDS OF TRUTH to order a copy--right now--lest you forget it. --EDITOR OF WORDS OF TRUTH

Uses of Obstacles

HOYT BAILEY

James wrote, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:2-4)

Poverty and obscurity are not insurmountable obstacles, but they often act as a stimulus to the naturally indolent, and develop a firmer fiber of mind, a stronger muscle and stamina of body. If the germ of the seed has to struggle to push its way up through the stones and hard sod, to fight its way to sunlight and air, and then to wrestle with storm and tempest, with snow and frost, the fiber of its timber will be all the tougher and stronger.

Many men of great native ability have been lost to the world because they have not had to wrestle with obstacles, and to struggle under difficulties sufficient to stimulate into activity their dormant powers.

We are the victors of our opponents. They have developed in us the very power by which we overcome them. Without their opposition we

(Continued on Page 4)

WORDS of TRUTH

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GUS NICHOLS

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What About The Church of Christ?

1. The church of Christ was built by Christ who said, "Upon this rock I will build my church" (Mt. 16:18). The prophet said, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit 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). The one whose "name is the BRANCH" was to build this spiritual temple of the Lord. Paul said unto the church at Corinth, "Ye are the temple of God" (I Cor. 3:16-17). The spiritual house of God is "the church." We read of "the house of God which is the church" (I Tim. 3:15). So, Christ, the "BRANCH", the "Priest" who is "upon his throne", built his church and now, "the Lord" adds to the church, his church, the one he built, those being saved (Acts 2:36-47).

2. Christ died for the church — purchased it with his own precious blood. Paul says, "Christ also loved the church, and gave himself for it" (Eph. 5:25). And again Paul said, "Feed the church of the Lord which he hath purchased with his own blood" (Acts 20:28). This indicates the great value of the church and its implied importance. The Christ would not have loved, nor given himself for, nor died for the church, if it were an unimportant and nonessential institution, out of which sinners might be saved and go to heaven. The church is, therefore, not a useless and nonessential body. The church is not a detour off the way to heaven but stands in between us and that wonderful place. Since the church cost the blood of Christ (every drop of it), for one to try to go to heaven out of the church of the Lord is to determine to go to heaven without the blood of Christ, the price which He paid for his church.

It also follows that the church now belongs to Christ, and not to man. It is not our church — we did not die for it, and did not purchase it with our life and blood. It is the church of Christ. Remember Christ built the church. Hence congregations of it are called (by Paul), "Churches of Christ" (Rom. 16:16). And since what belongs to Christ also belongs to his Father (Jn. 17:10), it is also called "the church of the living God", and congregations of it are called "Churches of God" (I Tim. 3:15; I Cor. 11:16). God, the Father, purposed and drew up the spiritual blueprint for



GUS NICHOLS

the church, and Christ built it according to the will of the Father (Eph. 3:9-11; Jn. 6:38).

3. The church of Christ is the body of Christ. "He is the head of the body, the church" (Col. 1:18). Paul would sacrifice his service, "For His body's sake, which is the church" (Col. 1:24). And when Christ ascended to heaven God "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). "Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). Hence, Christ is the head of the church — his church — and not the pope, or some man; and Christ — not some man — is the "saviour of the body" — and not the saviour of just any body — of some man-made body called a church, with its human names, doctrines and human creed, with its man-made organization and ecclesiasticism. By the teaching and instruction of the Holy Spirit, through the inspired apostles, who preached the gospel "with the Holy Ghost sent down from heaven", beginning on Pentecost (Acts 2:1-47), by this one Spirit — by his instruction in the gospel — "by one Spirit are we all baptized into one body" (I Cor. 12:13). After this Paul said unto the church at Corinth, "Now are ye the body of Christ, and members in particular" (I Cor. 12:27). Since Christ is the head of the body, and the body is the church, and only members of His body are connected and united with him as head of the body, it follows that those out of his church have no spiritual connection with Christ, the head of his body, or church. To be connected with some other head, or some other body will not suffice. Are we in the body of Christ? The Church of Christ? The church which He built? The church which He loved? The church for which He gave himself? The church which He purchased with his own blood? The church over which He is head? Are we in the body as members and thus connected with Christ the head of the body? Some substitute church or body is of no more value than a substitute Head, etc.

4. Christ is also the foundation of His church. In preaching Christ and His gospel, Paul was laying Christ as the foundation of the church. To the Corinthians, "Ye are God's building" (I Cor. 3:9). Then he said, "I have laid the foundation" (v. 10). That was in preaching Christ (Chapter 2:2). Christ is the foundation of His Church. Paul said unto the Church, "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). But Jesus Christ would not be the head of a nonessential "building", nor the "foundation" of a nonessential church. Peter's confession of Jesus as the Christ is the "Rock" on which He said he would build his church (Mt. 16:16-18). The church is, therefore, built upon Christ: Christianity rests upon Jesus Christ The Son of the Living God. It does not rest upon the president, nor some king, or man, nor upon the doctrines and commandments of men. Therefore, to build upon Christ, the rock is to believe in Him as the Son of God and obey Him. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Mt. 7:24-27).

In the foregoing scriptures we have seen that (1) Christ is the rock upon which the church is built. (2) Therefore, to build outside the church is to build off of Christ, the Rock upon which all must build, unless they build in vain. (3) All who build off of Christ the Rock are building on the sand, and his building and efforts are vain, for his house will "fall". (4) Only the church is built on the Rock (Mt. 16:18). Those out of the church of the Lord are on the sand and not on the Rock, and will be eternally lost, for no man can enter the kingdom without doing the will of God (Mt. 7:21-27). But those doing the will of God are in so doing building on Christ, the Rock, and are in the building which is on the Rock — the church.

5. Now, kind reader, where are you building? On the rock, or on the sand? (Mt. 7:24-27) Can

you build on Christ, the Rock and build outside of the church which is built on the Rock? Does the church extend off the Rock and on to the sand?

6. Since only those who do the sayings of Jesus are building on the Rock, and only their efforts will stand, at the last and trying day, what are the sayings of Jesus which men must do in order to enter into the kingdom? Some of his sayings are as follows:

1. "He that believeth not shall be damned" (Mk. 16:16). "If ye believe not that I am He ye shall die in your sins" (Jn. 8:21, 24). Peter said, "I believe that Jesus Christ is the Son of the Living God" (Mt. 16:16-18). And it was upon this confession that Christ said, "Upon this rock I will build my church" (v. 18).

2. Christ said, "Except ye repent, ye shall all likewise perish" (Lk. 13:3, 5). Again he said, "I am not come to call the righteous, but sinners to repentance" (Mt. 9:13). This, then is another one of his "sayings" which must be done in order for one to build on the Rock (Mt. 7:21-27). This is essential to building on Christ, and off the sand.

3. Christ also said, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Mt. 10:32-33). Paul emphasized the fact that the Lord's word includes the confession made unto salvation (Rom. 10:8-10). Jesus was pleased with this confession made by Peter (Mt. 16:16-18). These are some of the sayings of Christ which must be done in order to build on the Rock and be in the church which covers that Rock, and not build on the sand.

4. Another saying of Jesus was that, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (Jn. 3:5). Again he said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16). One is beginning to build on the Rock in doing these things and not on the sand. Then upon becoming a member of the church one must continue to build good material on this Rock foundation (I Cor. 3:11-17).

A Gracious Pardon Refused

GUS NICHOLS

"In 1829, Wilson and Porter were convicted of robbing the United States mail and sentenced to death by hanging. Three weeks before the time set for Wilson's execution, he was pardoned by President Jackson. Strangely enough, Wilson refused the pardon." (Lamesa Bulletin)

All intelligent people will agree that Wilson acted very foolishly by refusing to accept the pardon which was graciously offered unto him. Yet, many act even more foolishly by rejecting the pardon which God has provided for everyone.

ALL NEED PARDON

The Bible says that sin "is the transgression of the law". (I Jn. 3:4.) Other translations put it "sin is lawlessness". The Bible says "All have sinned and come short of the glory of God". (Rom. 3:23.) It says of Jews and Gentiles "They are all under sin". (Rom. 3:9.) The apostle John says "The whole world lieth in wickedness". (I Jn. 5:19.) Since all men are sinners and in rebellion against Almighty God, they are all condemned and need pardon. Jesus says they are "condemned already". (Jn. 3:18.) God has placed all mankind under the sentence of eternal death because all are criminals against God. This is why all men need pardon. The problem is that millions of human beings deny the declaration of the JUDGE of the universe that they are guilty.

PARDON OFFERED

The Prophet, Isaiah said, "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". (Isa. 55:7) God is ready to pardon. Nehemiah said in his prayer to God, "But thou art a God, ready to pardon, gracious and merciful, slow to anger, and of great kindness." (Neh. 9:17.) Micah, the Prophet, raises the question, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the

(Continued on Page 4)

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, JUNE 25, 1971

Greetings from East Africa.

SUPPORT MONEY

As you can see from this month's contribution report we have reached a low point in support for the East African work. We have not quite reached the half way point in this term of duty and are quite concerned that we be able to remain in this good work that we have begun here. Our whole effort here on behalf of the Lord depends and has depended from the beginning on the support and interest of our friends back home. Without all of your support and continued interest we can not carry on, and indeed could not have even begun the work in East Africa. We left for the mission field with enough promised support from various congregations and individuals that we could carry on our planned program in Kenya for three and a half years. Since that time a number of individuals and some congregations have found it necessary to terminate their support of this work. In a number of cases this was due to emergencies and unforeseen circumstances that encumbered individuals. In other cases the support was only pledged for a specified length of time some what shorter than the full term of three and one half years. Conversely, we have been blessed with some individuals that have time and again given to the work here. We need more CONGREGATIONS to take an interest in the East African work and actively support it. For our part we shall do all within our power to keep you informed by way of the newsletter and do our best to answer all personal correspondence as time permits. New support for the East African Mission should be sent to the East African Mission Fund, 6th Avenue Church of Christ, P.O. Drawer 1488, Jasper, Alabama 35501. Checks should be made out to the 6th Avenue Church of Christ. Continue to support this work and pray for us and for all those who make this work possible.



BERKELEY HACKETT

GOING TO CHURCH IN KENYA

This month I would like to tell all the readers of the Newsletter just what it is like to go to church here in Kenya on the Lord's Day. In order to get what will be a typical Sunday I'll recount what happened last Sunday.

The day began with those last minute looks at Swahili lessons. I am able to use some English, but Charlotte has to use Swahili exclusively in her children's classes. Our first service doesn't start until 10:30, so this gives us time for last minute preparations. At about 9:30 we leave for the day's first service. We have to allow ourselves plenty of time because we must go out of our way to pick up several individuals who live in areas of the city where we do not have a congregation meeting. We hope after a time to have enough congregations, so that no member will have to travel a disproportionate distance to attend worship. But, so far this can only be viewed as a long term goal.

The first place we meet is either Ofafa Jericho or Makangani. Lately we have been going more to Makangani, as we did on this day, since they are not as mature as Ofafa and need more guidance. At Makangani we meet in a large room in a local school. At Ofafa we also utilize a school building. Both these churches long for their own building as some times we have difficulties with the school officials. These difficulties are mostly centered around getting the buildings opened for us in the mornings, and getting the rooms in order. There have been a few times at Ofafa when we were forced to meet in the open. This has proved very uncomfortable in the rainy seasons.

Service begins at 10:30 or thereabouts. The Africans have very little concept of 'being on time' and many have no clocks. This seems to be typical of all people in the tropics. They just don't have the 'hurry up' attitude of we Americans. Sunday mornings we generally have people straggling in all through the service. On the other hand the service

may last for an hour past the appointed closing time. Before the main service starts we have children's class. This class compares very little to the Sunday schools back home; since we lack facilities to separate the different age groups, we must have all the children in one room. Charlotte's class at Makangani on this morning had about 60 children in it ranging in age from about three to about twelve. We attempt to seat the older ones toward the front since we realize these are the ones who will get the most out of the lesson. The children's class begins with the traditional children's songs such as 'Jesus Loves Me' (Anipenda Ni Kweli). These songs are led by an African member since neither Charlotte nor I are very musically inclined and the Africans seem to be born with a natural ability in music. The children in the class are very good for such a large group. The African children on the whole are usually much better behaved than American children. Teaching a class of sixty children in the States would be a nightmare, but here it's not too difficult. We could easily have hundreds in our children's classes, but we don't really feel that it is advisable to begin such a ministry among juveniles while the church in Kenya is still in its infancy.

After the children's class we enter into the morning's service. This follows the same mode as that back home. This is probably due more to we missionaries' influence than to anything else. We sing the same songs which we sing in America only set to Swahili words. The Africans apparently have no desire to transplant their own native singing into church singing. We don't quite understand the reason for this since some of their traditional tunes are very pleasant. Perhaps it is that they equate their native songs with paganism. I have never gotten a satisfactory answer from any of the Africans on this matter.

This was one of the Sundays in which I gave the morning sermon. I generally speak about once a month in church meetings as the African brethren do most of the pulpit work. I get most of my public preaching in when we have street preaching. Here we often come under pressure from unbelievers and my greater experience stands me in good stead. This morning service lasted until nearly 1:00 after which we sometimes go visiting with some of the brethren. Any baptisms are performed after the services. We have to travel 5 miles to the nearest suitable place for immersion.

We generally arrive home in time for a quick dinner and then we leave again at 2:45 for afternoon services in a different place. For this service I again pick up a number of people. At times I carry 15 or more people. The landrover is invaluable in this respect because it can seat 10 easily and more if you 'stack them'. The afternoon service is at 4:00 and is in the Eastleigh section of the city. Here we meet in a community social hall. We rent this hall every Sunday and can count on meeting there most Sundays. When there is an official government meeting we have to give it up; this happens about once every 2 months. Generally we street preach before the service begins. We view this meeting primarily as a worship service for Christians. We try to reach non-Christians by personal work, home classes and street preaching. We leave Eastleigh about 5:30 and this gives me time to take Charlotte and Frances home and get back to our next service at 7:00. This night service is for the benefit of Christians whose jobs keep them away from the morning worship. This service is followed by a men's class. Here we discuss what it takes to become a leader and try to further their knowledge of the Bible.

This Sunday after the men's class some of the leaders and I meet to discuss a request from a Christian widow for school fees for her children. (There are no 'free schools' as in the States.) In a few instances the church has paid school fees, but in this instance they decided that they should not encourage the church to use its funds to pay school fees, but should reserve such funds to meet needs that are more important such as food, clothes and medicine for the needy.

I arrived back home that Sunday at 11:00, which is a couple of hours later than I usually do. Charlotte and Frances do not come with me to the night services as the African women and children stay home at nighttime. Also, the late hours would

be very hard on a young child. I hope that you all enjoyed this vicarious Sunday visit to Kenya. I wish that I could really do justice to the sights and sounds that make the day what it is. For instance in the Landrover on the way to baptize someone everyone sings heartily. Favorite songs are "Oh Happy Day" and "Life's Evening Sun."

Well, this is the end of another Newsletter. Remember us and the work here in East Africa.

The Hacketts

Expenses

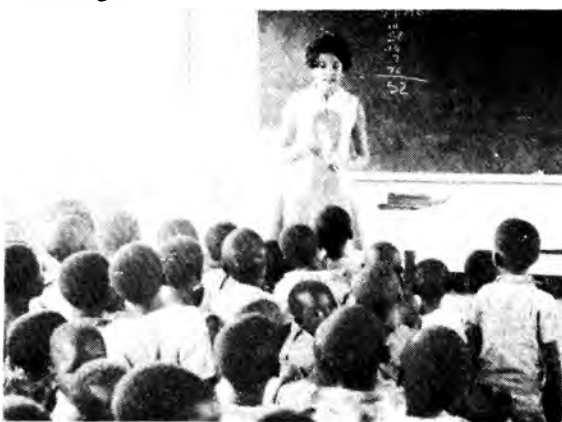
Salary	\$600.00
House & Utilities	187.00
Postage	28.50
Auto	42.00
Teaching Material	111.00
TOTAL	\$968.50
Received via Sixth Avenue, Jasper, Alabama	\$1000.00

Contributions

H. L. Holley	10.00
Herman King	10.00
Roscoe Kirkpatrick	10.00
S. C. Barker	10.00
Farley E. Geddie	5.00
Lee H. Holder	2.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Arlon Sprouse	12.00
Myrlee Terry	5.00
Mrs. Corda Webb	5.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	40.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
Total	\$844.00



The school building we met in at Makangani.



Children's Class at Makangani. This Sunday morning we had over sixty in this one class.

Sweet-Spirited-ness

One does not follow the apostolic way who engages in bigotry, arrogance, meanness, evil speaking, etc. Love for lost men will soften the heart of the teacher of righteousness, as the love of Christ softens the heart of the one receiving the teaching. It is far from Christ-like to heap sarcasm upon those who have embraced error or upon those who promote the same. Souls are not won by being beaten over the head with a "holier than thou art" mallet. Patience must be exercised if we would save men from the fire. (Jude 22, 23).

But speaking the truth in love does not demand a mushy tolerance toward sin and error. It was a sad day for our world when religious leaders convinced the man on the street, as well as the man in the pew that Christianity and sweet-spiritedness are one and the same. The ability to "communicate," to "get-along," to "pacify the whims of all," has become the standards by which preachers and preaching are often measured.

It would be un-fair to allege that all who demand the softness characteristic of much of the preaching we hear today are liberals or modernists, but we doubt not that the liberalism abroad has had its effect upon the thinking of such brethren. Some now advocate such sweet-spiritedness as would embrace premillennialism, "instrumental music" brethren, and tongue talkers while they castigate the stalwart men of faith who through the power of love have exposed effectively the destroying influences these would bring into the church.

We should say to those in error "we love you but cannot tolerate your sin!" We are told by some that we should say to brethren who have wrought havoc among the churches with their errors, "we love you--period!" The only people we should love but little (according to this sweet-spiritedness), are those who stand four-square against every form of evil and are not afraid to say so. History has already vindicated those who stopped premillennialism in its tracks. We need not apologize to those who went out from us because their error was not ignored by those who knew and loved the truth.

An evaluation of the spirit of Christ places "sweet-spiritedness" in the anti-Christian column. Our Lord was tolerant and patient, of course, but not toward sin and error. He manifested a spirit of tender sympathy toward those diseased by sin, but dispensers of error and peddlers of sin received from His lips some of the most scathing rebukes ever uttered in human language. His love for tolerance did not prevent His driving the money changers from the temple, rebuking the hypocrisy of the Pharisees, nor threatening the impenitent with an eternal hell of fire. (Mt. 23.)

In March, 1965 the Atlanta Times featured an editorial by Wm. Loeb who exposed a scandalous escapade by a dozen California ministers. The sweet-spirited-reverse-collar-wearers held a ball for sex perverts in San Francisco. Their purpose, according to the editorial, was the promotion of dialogue between the church and the perverts. They were reported to have been incensed at police who ended the banquetting before it became a disgrace to their city.

The antics of these "raging waves of the sea, foaming out their own shame," underscores the result of the sweet spirited concept. Working ostensibly for the overall good of society these so-called ministers came to embrace not only the sinner, but his sin as well.

The process begins with a white-washing of sin, fellowshipping everybody and everything, and ends with the glamorization of the vilest of sins and the castigation of any who cry against such. Brethren, sin is ugly in the sight of Almighty God and the



R.W. GRAY

sinner is guilty before Him. Love for sinners demands that we lift up our voices and cry aloud against sin. No amount of soft-soaping and compromise will erase the fact of sin. Yes, the truth must be spoken in love, but it must be spoken plainly and unhesitatingly. Preach the word! It is sorely needed in our time! Mistakes in judgment will be made. Many of us are far too impatient with those overtaken in a fault, but mushy tolerance of sin and error is not the answer to our blunders; we should not seek to correct mistakes by substituting greater mistakes. We should love all men--period! And we should rebuke all sin--period!

Southeastern College of The Bible

A UNIQUE COLLEGE

Southeastern College of the Bible is the only school of its kind operated by members of the Lord's church. It is neither simply a "preacher training school" nor a liberal arts college. It is rather a Bible college which exists for the purpose of teaching God's word and training men and women to excel as workers for the Lord. While academic standards are high, Southeastern will not seek accreditation by the various accreditation societies. The faithfulness of the college to its purpose is assured by a board of directors comprised of eight godly Christian men.

LOCATION AND FACILITIES

The Florence, Alabama area is a stronghold for New Testament Christianity. Students find many opportunities for employment and service in more than one hundred churches of Christ in the area. Florence State University and two vocational schools offer opportunities for supplemental secular and vocational studies.

Modern facilities provide a favorable atmosphere for learning. Plans call for expansion to keep pace with the growth of the college.

ADMINISTRATION AND FACULTY

Administrators are Charles Coil, president; Alan Bryan, vice-president, and Barry Anderson, dean. These men are outstanding leaders in the church and extremely well qualified for these responsibilities.

Each faculty member is a faithful Christian known to be sound in the faith. All have had many years of successful experience in the Lord's work in addition to their academic training. Their instruction is practical as well as scholarly and geared to meet the needs of Christian workers.

CURRICULUM

The Bible and all needed Biblically related subjects are taught. Specialized instruction is offered in the areas of preaching, world missions, personal evangelism, educational work of the church, church leadership, Christian communications and church music.

A three-year Bible program leading to the degree of Bachelor of Sacred Literature is offered. Other degrees will be offered in the future.

OUR MOTTO: "That All Might Hear The Gospel"

Southeastern offers intensive training for missionaries which is available nowhere else. The objective is to thoroughly prepare a worker for a given field.

A World Missions Research Center is being developed. Here vital information of all parts of the world will be available.

The evangelistic spirit at Southeastern inspires and motivates one to be a soul winner for Jesus.

COST OF ATTENDING

Tuition costs at Southeastern are only a fraction of that at other colleges. No worthy student is turned away because of a lack of financial resources. Low cost housing is arranged for both married and single students.

WHO MAY ATTEND?

Recent high school graduates as well as older men and women may enroll. Only those of good character will be accepted. All students must apply themselves seriously to their work and abide by the strict moral standards of the College.

Why Doesn't The Church of Christ Use Instrumental Music?

CALVIN WARPULA

This question is often asked by friends who visit our services and note that we have vocal music only. Instrumental music has been so widely accepted in "Christendom" that we who do not use it appear quite strange to those who do.

We do not have a piano, organ, guitar, harp, band, or orchestra or any other type of instruments, NOT because (1) we cannot afford it (you can get anything now for a dollar down, and a dollar a week), (2) we do not like instrumental music (most of us have pianos, drums, or guitars in our homes), or (3) we like to be peculiar and "odd-ballish" to others (we like to get along with people as well as anybody else).

The ONLY reason we do not use instrumental music in worship is that the law of God in the New Testament does not in any way authorize its use in worship to God. This is the very same reason we do not offer incense, burn sacrifices, forbid the eating of meats, observe holy days, keep the Sabbath, pray to the virgin Mary, believe in purgatory, the papacy, transubstantiation, infant baptism, sprinkling or pouring for baptism, teach church hierarchies, denominationalism, wearing human names, monthly or quarterly communion, and the Book of Mormon. And shall I go on to name the multitudes of other man-made doctrines that have deformed and marred authentic N.T. Christianity?

Jesus implied that every religious practice in the world is "from heaven or from men" (Matt. 21:23-25). There is no middle ground or other alternative. Everything we do is either authorized by God or it is authorized by man! The Holy Spirit through the apostles and prophets guides us into "all the truth" (John 16:13). The word of God is "perfect" and "furnishes man completely unto every good work" (II Tim. 3:16-17). We must "contend earnestly for the faith once and for all delivered unto the saints" (Jude 3).

Where, IN THE N.T., is there any authority for instrumental music in worship to God? Any person calling for the practice of any religious act has the burden of proof to demonstrate that the act is sanctioned by the N.T. Scriptures! This is true in everything. Vocal music or singing IS AUTHORIZED by God (Eph. 5:19, Col. 3:16, Heb. 2:12, Jas. 5:13). God wants the worship that is the "fruit of our lips" (Heb. 13:15) and that is devotional and spiritual in nature (John 4:24). Instrumental music is MECHANICAL, not devotional, and INANIMATE, NOT spiritual. This is the very reason it is completely omitted from the New Testament, as opposed to the Old Testament (Rom. 6:14; Gal. 4:21).

If the N.T. is not our guide and authority and we cut ourselves away from Biblical proof then we are adrift on a sea of relativity without guide, without chart, and without compass. Each man becomes his own god and a religion unto himself.

Faithful Christians believe Christ is the living Word of God that authenticates the written word of God. Without this Word we are lost, and without light, without truth, and without God (II Jn. 9-11). We must follow the N.T. Scriptures to be pleasing to God. We stand united on the undivided ground of historic Christianity when we call for the singing and praise to God that is edifying, devotional, and spiritual. Instrumental music is none of the three. Again I ask: Where does the word of God authorize instrumental music in Christian worship? The burden of proof lies on those who practice it.

The man who aims at nothing is sure to hit his mark. . .

If you are interested in the unique opportunities at Southeastern, write at once for additional information.

Southeastern College of the Bible
P. O. Drawer BE
Florence, Alabama 35630

Use of Obstacles

(Continued from Page 1)

could never have braced and anchored and fortified ourselves, as the oak is braced and anchored for its thousand battles with the tempests. Our trials, our sorrows, and our griefs develop us in a similar way. The man who has triumphed over difficulties bears the signs of victory in his face.

The great men who have lifted the world to a higher level were not developed in easy circumstances, but were rocked in the cradle of difficulties and pillowed on hardships.

Strong characters, like the palm-tree, seem to thrive best when most abused. Men who have stood up bravely under great misfortune for years are often unable to bear prosperity. Their good fortune takes the spring out of their energy. Some people never come to themselves until baffled, rebuffed, thwarted, defeated, crushed, in the opinion of those around them. Trials unlock their virtues; defeat is the threshold of their victory.

It is defeat that turns bone to flint; it is defeat that turns gristle to muscle; it is defeat that makes men invincible; it is defeat that has made those heroic natures that are now in the ascendancy. Difficulties call out great qualities, and make greatness possible.

The spark in the flint would sleep forever but for friction; the fire in man would never blaze but for antagonism. When God wants to educate a man, he does not send him to school to the Graces, but to the Necessities. Through the pit and the dungeon Joseph came to a throne. We are not conscious of the mighty cravings of our half Divine humanity; we are not aware of the God within us until some chasm yawns which must be filled, or till the rending asunder of our affections forces us to become conscious of a need.

"Success grows out of struggles to overcome difficulties," says Smiles. "If there were no difficulties there would be no success. In this necessity for exertion we find the chief source of human advancement,—the advancement of individuals as of nations".

Peabody said, "Young men need to be taught not to expect a perfectly smooth and easy way to the objectives of their endeavor or ambition. Seldom does one reach a position with which he has reason to be satisfied without encountering difficulties and what might seem discouragements. But if they are properly met, they are not what they seem, and may prove to be helps, not hindrances. There is no more helpful and profiting exercise than surmounting obstacles."

It was Waters who suggested that the struggle to obtain knowledge and to advance one's self in the world strengthens the mind, disciplines the faculties, matures the judgment, promotes self-reliance, and gives one independence of thought and force of character.

"It was not the victories but the defeats of my life which have strengthened me", said the aged Sidenham Poyntz. Almost from the beginning of Jewish history, oppression has been the lot of the Hebrews, yet they have given the world some of its noblest songs, its wisest proverbs, its sweetest music. With them persecution seems to bring prosperity. They thrive where others would starve. To them hardship has been "like spring mornings, frosty but kindly, the cold of which will kill the vermin, but will let the plant live."

God knows where the richest melodies of our lives are, and what drill and what discipline are necessary to bring them out. The most beautiful as well as the strongest woods are found not in tropical climates, but in severe climates, where they have to fight the frosts and the winter's cold.

Many a man has never found himself until he has lost his all. Adversity stripped him only to discover him. Obstacles, hardships, are the chisel and mallet which shape the strong life into beauty.

The statue would have slept in the marble forever but for the blasting, the chiseling, and the polishing. Our higher and nobler selves would remain forever unknown in the rough quarries of our lives but for the blasting of affliction, the chiseling of obstacles, and the sand-papery of a thousand annoyances.

Men who have the right kind of material in them will assert their personality and rise in spite

of a thousand adverse circumstances. You can not keep them down. Every obstacle seems only to add to their ability to get on.

The greatest men will ever be those who have risen from the ranks. It is said that there are ten thousand chances to one that genius, talent, and virtue shall issue from a farmhouse rather than from a palace.

This is the crutch age. "Helps" and "aids" are advertised everywhere. We have institutes, colleges, universities, teachers, books, libraries, newspapers, magazines. Our thinking is done for us. Our problems are all worked out in "explanations" and "keys". Our boys are too often tutored through college with very little study. "Short roads" and "abridged methods" are characteristic of the century. Ingenious methods are used everywhere to get the drudgery out of the college course. Self-help and self-reliance are getting old-fashioned. Nature, as if conscious of delayed blessings, has rushed to man's relief with her wondrous forces, and undertakes to do the world's drudgery and emancipate him from Eden's curse.

She emancipates from the lower only to call to the higher. She does not bid the world go play while she does the work. She emancipates the muscles only to employ the brain and heart.

The most beautiful as well as the strongest characters are not developed in warm climates, where man finds his bread ready made on trees, and where exertion is a great effort, but rather in a trying climate and on a stubborn soil. It is rugged necessity, it is the struggle to obtain; it is poverty, the priceless spur, that develops the stamina of manhood, and calls the race out of barbarism. Intelligent labor found the world a wilderness and has made it a garden.

Nature will chip and pound us remorselessly to bring out our possibilities. She will strip us of wealth, humble our pride, humiliate our ambition, let us down from the ladder of fame, will discipline us in a thousand ways, if she can develop a little character.

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Ye have not resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto Children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrews 12:3-11)

A Gracious Pardon Refused

(Continued from Page 2)

transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy". (Mic. 7:18.) Were it not for this glorious truth, the whole world would be ruined forever! But God hath provided and graciously offered to pardon and forgive all men.

PARDON MUST BE ACCEPTED

The sinner must accept the pardon which is offered upon simple conditions which are intended for man's good. "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." (Isa. 55:7.) For the wicked to "forsake his way," simply means that the sinner must repent. He must make the decision to turn from his sins and obey the Lord. He must forsake his "thoughts," (his purposes to sin) and return unto the Lord whom he has forsaken and left. He will

so completely and fully forgive and restore the sinner unto his favor and grace that he will never remember his sins any more. (Heb. 10:15-17.) What a glorious and comforting truth!

NEW TESTAMENT CONDITIONS

In the New Testament and in the Great Commission, Jesus offered pardon unto all men on the following conditions: "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.) It is obvious from such quotations of scripture that those who reject the pardon offered must suffer the consequences of their foolish decision. Yet many reject the offer of pardon today as did the foolish man Wilson back in 1829. God says, "All day long I have stretched forth my hands unto a disobedient and gainsaying people." (Rom. 10:21.) If the man Wilson was foolish for rejecting a pardon when he was sentenced to be hanged for crime committed, how much more foolish is one who would reject the pardon offered by God Almighty at the awful cost of the death of his Son? Those who obey not the gospel must suffer the consequences of their wicked rejection of the sweetest story every told or heard. (2 Thess. 1:6-10.)

BACKSLIDERS NEED PARDON

God was talking to backsliding Israel when he offered pardon in the beautiful passage which we have considered. (Isa. 55:7.) Backsliders today are also condemned of God and need pardon. Peter said unto a man who had lapsed back into sin, "Repent of this thy wickedness and pray God if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) When members of the church turn back into the willful practice of sin, they will not be pardoned until they repent and confess their sins. (Prov. 28:13; I Jn. 1:9.) Those who have left their first love and become lukewarm need to repent and return unto the Lord in order to be pardoned. (Rev. 2:4,5; 3:14-19.) When members of the church willfully and impitently neglect the worship and the work of the church, they are sinners. (Jas. 4:17.) For such people to refuse to repent and confess their wrongs is to be guilty of a far more foolish thing than to reject a literal pardon as Wilson did in 1829. Oh that men everywhere in the church and out of it would turn to God with all their hearts!

Will My Lodge Save Me?

JOHN WADDEY

Many have turned to fraternal lodges to seek a proper relationship with God and man. The most prominent lodge of all professes to be "a religion" and even offers an eternal reward in heaven to all who faithfully fulfill their vows. Since this will be questioned by many, I offer the PROOF:

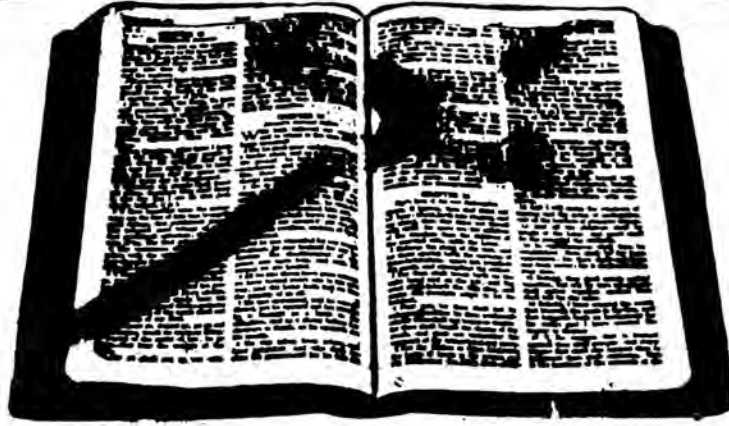
"It (Masonry) is the universal, eternal, immutable religion such as God planted it in the heart of universal humanity", MORALS AND DOGMAS OF FREEMASONRY, Albert Pike, page 219.

Upon receiving the Masonic apron the recipient is told, "If you wear it without soil or blemish, you will be received at the pearly gates of heaven and there be presented with the pure white robe of righteousness", TENNESSEE CRAFTMAN, p. 62.

To the honest God-fearing soul who has become involved in such an institution, I offer the following truths from God:

1. "For neither is there any other name under heaven given among men, wherein we must be saved", Acts 4:12. Salvation is only in Christ . . . this excludes all lodges.
2. "Speaking of religious institutions which God had not planted, Jesus said, "Every plant which my heavenly Father planted not, shall be rooted up", Matt. 15:15. This means all "religious" lodges, too.
3. "Christ also is the head of the church, being Himself the SAVIOR OF THE BODY", Eph. 5:23. The body is Christ's Church, Eph. 1:22. Christ saves THE body; but there is ONE body, Eph. 4:5; that body is the church. If He saves only the ONE body/church then He will not save the lodge.

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 7

FRIDAY, JULY 9, 1971

NUMBER 76

Must I Be In The Church To Be Saved?

Not every question can be satisfactorily answered with a yes or no. Try asking a friend, "Have you stopped beating your wife? Yes or no?" I have had experience with some who have asked, "Do you have to be a member of the church of Christ to be saved?" No doubt many of you have had such questions at some time. How should you answer such a question? If you answer "NO", you have the teaching of God's word to reckon with. If you answer "YES", you close the mind of the inquirer. To him you are saying, "You must be a member of the 'CHURCH OF CHRIST DENOMINATION' to be saved." But you know, and he knows, if he knows anything, that no one has to be a member of any denomination to be saved. All denominationalism is contrary to the teaching of the Scriptures.



VIRGIL BRADFORD

What now follows is a method of teaching that I have used successfully and I pass along to you. Respond to your prospect by telling him that what you think or believe about the matter will not determine what the truth is. Rather, it is a matter of what the BIBLE TEACHES. Does your prospect believe the Bible? Assuming that he does, we propose to open our Bibles and see what it says about the church. Whatever it says we will believe, — whatever importance God's word attaches to the New Testament church we will accept. So with opened Bibles we begin reading in Matthew 16.

CHRIST THE BUILDER OF THE CHURCH

"And I also say unto thee, That thou art Peter, and upon this rock I WILL BUILD MY CHURCH; and the gates of hell (Hades) shall not prevail against it" (Matt. 16:18). Isaiah the prophet wrote that the "mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills; and all nations shall flow unto it" (Isa. 2:2). And Zechariah also told of the building of God's house, the church, saying, "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem" (Zech. 1:16).

The "Lord's house" was built upon the truth, the "rock", that Jesus Christ is the Son of the living God (Matt. 16:16). Now the question is, Did Christ come into the world to build an unimportant, non-essential institution called the church? Did the prophets of old spend time and

valuable space foretelling the building of an institution that could be rejected with impunity? The answer must be negative. Christ had too much to do to waste his time on non-essentials.

The word church means an assembly called out and called together for some special purpose. The church is composed of those called out of darkness and translated into the kingdom of God's dear Son (Col. 1:13-14). We would conclude therefore that the church is as essential as being called out of the darkness of Satan's kingdom into the kingdom of Christ.

THE LORD ADDS TO THE CHURCH

We next turn to Acts 2 in which we find the coming of the Holy Spirit upon the apostles, the gathering of the multitudes, the preaching of the inspired apostles, the effects upon the multitude and their question, What shall we do? They were commanded to repent and be baptized in the name of Jesus Christ for the remission of sins (Ac. 2:38). About three thousand were added that day (vs. 41). And then, "The Lord added TO THE CHURCH daily such as should be saved" (vs. 47). This establishes the fact that all saved people are added to the church in being saved. The church is composed of those who HAVE BEEN SAVED. Hence, the church and membership therein is as important as being saved. Is it necessary to be saved? Then to the same degree the church is necessary, being composed of those who obey the gospel and are saved by the grace of God and of Jesus Christ.

THE CHURCH PURCHASED WITH BLOOD

When we go out to buy a car, a house or a bill of groceries we expect to receive our money's worth. Christ bought the church. He purchased it with his own blood. If we can determine the worth of the life and blood of the Son of God we discover therein the worth of the church. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD" (Ac. 20:28). This is the "blood of the covenant which is poured out for many for the remission of sins" (Matt. 26:28). This is the blood through which men are redeemed, or bought, and which purifies the soul (Rom. 3:25; Heb. 9:11-12; I Pet. 1:18-19). The church, then, is in the sight of God equal to the price paid, which price was the "PRECIOUS BLOOD OF THE LAMB." We should begin to see from these things the importance of the church in the sight of God, for he gave his only begotten Son for the church which he "purchased with his blood."

THE CHURCH IS THE BODY OF CHRIST

"For as we have many members in one body, and all members have not the same office: So we,

being many, are ONE BODY IN CHRIST, and every one members one of another" (Rom. 12:4-5). The first body in this reference is the human body. There is a likeness between a human body and the church, the body of Christ. The fact is that a body is ONE, yet composed of many members such as fingers, eyes, feet, etc. So also the BODY OF CHRIST IS ONE. Furthermore, those who are in the church (the body) are IN CHRIST. Now if we can be saved out of the church we can be saved without Christ! But we can't be saved out of Christ, for "in none other is there salvation; for there is none other name under heaven given among men whereby we must be saved" (Ac. 4:12). "IN HIM (CHRIST) WAS LIFE AND THE LIFE WAS THE LIGHT OF MEN" (Jn. 1:4; I Jn. 5:11-13).

BAPTIZED INTO ONE BODY

All who are baptized scripturally are baptized into Christ and into the body of Christ, the church. You cannot be in Christ and out of the church. Neither can you be a member of the body of Christ and not be in Christ. Are we baptized into the church? Yes. "For by one Spirit are we all baptized into ONE BODY, whether we be Jews or Gentiles, etc." (I Cor. 12:13). But the same baptism is INTO CHRIST. "For as many of you as have been baptized INTO CHRIST have put on Christ" (Gal. 3:27).

Now the question again, Is it necessary to be IN CHRIST to be saved? Thus when we prove from the Scriptures that being in Christ is essential to salvation we have also let our prospect see for himself that he must be in the church of the Lord to be in Christ, or in a saved state.

CHRIST THE HEAD OF THE CHURCH

As the body of Christ, the church is one, so also there is one Head, Jesus Christ. Turn to Ephesians 1:22 and read concerning Christ. God "hath put all things under his feet, and gave him to be HEAD OVER ALL THINGS TO THE CHURCH, WHICH IS HIS BODY, the fullness of him that filleth all in all." The head and the members of the body are all vitally connected. Without the head the body would die. Without the body the head would be useless, having nothing to direct. So it is with Christ, for he directs the body. The body is the church. Unless we are in the body we are not subject to the head who is Christ. So it is just as essential for you and me to be in the church as it is for our body to be connected to the head.

Are you a member of the church, the body of Christ? If not you are not in the building of God, not cleansed by the blood of Christ, not following the teaching of the Spirit and have no connection with Christ who is the Head of the church. How say some, then, that it is not necessary to be in the

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The Editor

More About The Church

It seems that there is nothing in the New Testament which is more misunderstood than the church which is therein mentioned more than one hundred times. Perhaps this is because a world of people are looking at it through the colored glasses of denominational environment. Nothing can be more deceptive than to look at the church mentioned in the New



GUS NICHOLS

Testament with a denomination in mind. Such a thing is as misleading as for a heathen, a worshipper of idols, to think of his idol every time one might read to him about God in the Bible. Almighty God is not an idol, and is in no way related to idols, nor to idolatry. Neither is the church of the New Testament a MODERN denominational church, nor has it any relation to such a religious body.

THE CHURCH VERSUS A DENOMINATION

1. The church mentioned in the New Testament more than 100 times was built by Christ, the Son of God (Mat. 16:16-18). While modern denominations were built by mere human beings, such as John Smith, John Wesley, and more than 200 other modern founders of churches.

2. Congregations of the New Testament church were simply called "Churches of Christ" (Rom. 16:16), "Churches of God" (I Cor. 11:16), etc. But modern churches are called by human names and names given by human beings—called by denominational names, such as Baptists, Methodists, Presbyterian, Episcopal, Adventists, Mormon, Jehovah's Witnesses, etc. In the Bible all believers are to speak the same thing and have no divisions among them (John 17:20-23; I Cor. 1:10; Eph. 4:3-6; Rom. 16:17-18.)

3. New Testament churches were all taught the same things, and not different doctrines, by the inspired apostles (I Cor. 4:17). They had only the Doctrine of Christ (II John 9:11, or what was the same, the "Apostles' doctrine" (Acts 2:42). All other doctrines were condemned, along with those who taught them (Rom. 16:17-18). The doctrines and commandments of men were condemned (Mt. 15:9; Mk. 7:3-13; I Tim. 1:3).

4. Preachers of the New Testament churches were charged to "Preach the word", or what was the same, "Preach the gospel" (Mk. 16:15-16). The gospel is not a contradictory system of

teaching. It is more harmonious than the best of music ever heard. There are more than 250 different kinds of churches in our nation, with their various and contradictory human and man-made creeds. There is not a single doctrine taught by a single one of these human and man-built churches but that there is another church somewhere denying that very doctrine. While some are teaching that there is a God, a Divine Being with mind and thought, a God who has purposed concerning us and has graciously provided for our salvation, there are Deists who deny that God has any interest in us, or that he has done anything for us since he made the world and created man. And while some are teaching that Christ is the Son of the living God others are denying this and claiming that he is and was only a good man, better than the rest of us, but only like the rest of us in that he is a mere man, and that he evolved from the lower animals. But it is not fault of the Bible that there are human churches, and that they are teaching their false doctrines and following their human creeds instead of the Bible. It is not any fault of God that they are not united as Jesus prayed that they might be united and one (Jn. 17:20-23.) It is not the Lord's fault that they would not abide in, and follow the doctrine of Christ (II John 9-11.)

3. But sinners are the same that they have ever been since the creation of the world. They have always been perverters of the word and ways of God, and counterfeiters of true religion. It is natural that some of them would not let Divine religion alone, but would corrupt it and water it down to suit their own human prejudices and preferences. Then in order to justify their human churches and doctrines, they teach the infidel and soul-destroying heresy that the Bible is to blame for it, that the Bible teaches all the religious doctrines among men, and that we should not, therefore, oppose any body's doctrine, for God is back of all these 250 or more denominations and that one of them is as good as another, and any one of them as good as the New Testament doctrine and the church therein described unto all men who, without prejudice, will read it. It is a slander against the divine Author of the Bible to claim that it teaches all the doctrines of the religious world.

4. God does not want the 250 or more denominational churches in the United States of America, or he would have authorized them in the New Testament, and then told us that he was a respecter of persons, and a God of confusion. Furthermore, Jesus never would have prayed for the oneness and unity of all believers (Jn. 17.) But God says he is not the author of confusion (I Cor. 14:33.) And confusion is what causes and promotes denominational churches. Each one, being ignorant of the Bible in general, takes a grain of truth here and a lot of error there and elsewhere and scrambles it together and the result is a new denomination and further division among religious people, most all of whom are literally prejudiced against the New Testament church, concerning which they know little, or nothing.

5. Our environment in the nation being saturated with error and false doctrines and false churches, our task and work is thereby increased, so that it is difficult to get one here, and one there, to stop and let one teach him the way of God more perfectly (Acts 18:24-27; 19:1-7). Each one is choosing the church of his choice, just as is true of the different fraternal orders or lodges. The church which Christ built has come to be looked upon as just another denomination, built by men, and not by Christ (Mt. 16:18; Rom. 16:16.)

6. Another contention used to salve the smarting consciences of denominational people is the explanation of some that more people will be reached and saved by having 250 or more kinds of churches than if we had the unity for which Jesus prayed (Jn. 17:20-22.) Why did Paul condemn divisions if they are better than the unity of the church in the New Testament, which was hundreds and hundreds of years before these denominations were ever thought of? (I Cor. 1:10-13; Rom. 16:17-18.) And why did God command that there be no divisions, but that all speak the same thing, if divisions are better than unity in the one church which we read about in the New Testament? (I

Cor. 1:10-13.) And why did the inspired prophet, David, say, "Behold, how good and how pleasant it is for brethren to dwell together in unity"? (Psa. 133:1-3). The doctrine that man's way of hundreds of man-made churches is better than the Lord's way and his church in the New Testament, is itself a slander against the wisdom of God and the inspiration of the Bible.

7. Therefore, we of the "Churches of Christ", (Rom. 16:16-18), are calling upon our generation and upon all men whom we can reach to come away from human and false doctrines, and from human and man-made churches, and meet us on the Bible, not on some human creed, to shake hands over an open Bible with the determination that we will strictly follow the will of God, as revealed in the Bible, and, thus restore First Century Christianity to the 20th Century. We need faith—the faith once delivered to the saints in the days of the inspired apostles (Jude 3; II Cor. 13:5; Phil. 1:27.) We need to tremble at the word of God and seek to bring our generation back to the Bible in deed and in truth. We need the church of the New Testament, instead of some modern church, sect, or denomination.

8. The word of God, or true gospel of Christ, is a rule of faith and practice in all matters of religion—the New Testament itself as our only creed and our only rule of faith and practice under Christianity. Whatever the New Testament say do, we must resolve to do, and not add thereto, nor diminish therefrom. We need to preach what the apostles preached, and continue in their doctrine (Acts 2:36-42; II Jn. 9-11). We can only go forward by going back to the New Testament and the church as it was 1900 years ago in the days of the inspired apostles.

9. The word of God is the seed of the kingdom of God, or that which produced "churches of Christ" back then, and this same doctrine, or "seed" will reproduce the same sort of churches and the same doctrine, faith, obedience and hope now. Modern faiths, hopes and doctrines have produced the modern churches, or denominations.

10. If we, as a generation on earth, were to forsake all the 250 denominations and their creeds, human doctrines and practices which are not authorized in the New Testament we would still have the church as in the New Testament 1900 years ago. To go back to this church would be the greatest move ever made in Christianity by the whole race of man. But if all will not do this, and return to Christianity, as it was in the N. T. and drink fresh from fountain of divine truth, then we shall continue in that very church, and in that very religion, the religion of the New Testament scriptures, regardless of what others may do. Here we stand to love and labor, live and die. It is in FIRST CENTURY CHRISTIANITY that we build our hopes and our all, both for time and for all eternity.

11. It is encouraging to know that there are hundreds of thousands, here and there, and everywhere, who are honest of heart, and without religious prejudice, whose hearts are hungering for the old time Jerusalem gospel and the church established on Pentecost of Acts 2.

12. All who have obeyed the gospel are added by the Lord Jesus Christ unto his Christ in their obedience to the gospel (Acts 2:36-47.) The same process of Faith, repentance, confession, and baptism in water, for, or unto the remission of alien sins, which brings them unto salvation in Christ, at the same time and in the same way makes them members of the one body, or church of the New Testament. Then they are to abide in Christ, and in his doctrine, and be members of congregations which are nothing but churches of Christ, and be faithful unto Christ until death. All who do this, without addition or subtraction, or without any corruption of truth are nothing but Christians and on the way to heaven.

Faith does not come as a direct gift from God, but "by hearing and hearing by the Word of God" (Rom. 10:17; Jn. 20:30-31.)

Faith grows and increases by the Word, and is not full grown at first (II Thess. 1:3.)

Christian are not full grown at the new birth, but are to feed upon the milk of the word in order to grow (I Pet. 2:2; II Pet. 3:18.)

The Bible Can Be Seen Alike

There is a great deal of difference in saying that the Bible is not seen alike by religious people today and in saying that God's Book cannot be seen alike. The latter statement poses the thought of an impossibility and makes God liable. This we unequivocally reject. The Bible can be seen alike. Jehovah had it penned with this noble resolution in mind. Concerning any verse of scripture you may have one view and the writer may hold one absolutely opposite. One of three things has to be true. (1) You are wrong in your view of the scripture. (2) The writer is wrong in his view of the passage. (3) We both may be wrong. It is a foregone conclusion that we both cannot be right while holding views that are hostile and antagonistic to each other. We shall note some scriptures in this message in order to prove that we can see the Bible alike. We shall also demonstrate why people do not see the Bible alike.



ROBERT R. TAYLOR JR.

Where was Jesus born? For the sake of our illustration let us imagine that Mr. A and Mr. B give two conflicting answers. Mr. A answers that Jesus was born in Bethlehem of Judea. Mr. B contends that Jerusalem was the place of his birth. We ask both of these men for scriptural proof. Mr. A quotes Matthew 2:1, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem." Mr. A also quotes Micah 5:2 which says, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." He also reads from Luke 2, "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto BETHLEHEM, and see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:4-7, 11, 15.) Then we ask Mr. B for his proof. He confesses he has no proof in the Bible but that another book of religious authority (the Book of Mormon) has Jesus born in Jerusalem. Mr. A. and Mr. B differ about the place of Christ's birth. Is the Bible at fault? No! The one in error has accepted something other than the Bible as the basis of his contention. They COULD both see the Bible alike but do not. One of them is accepting a standard of authority other than the Bible.

How old was Jesus when he was baptized? We ask Mr. C and Mr. D for answers. Mr. C says he was about 30. Mr. D says he was baptized while still an infant in Mother Mary's arms. We ask them to submit proof. Mr. C refers to Luke 3:21-23 which says, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased, and Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." We ask Mr. D to submit proof for his contention. He searches and searches but cannot find proof. Still he is not

willing to give in. He says, "I THINK he was just an infant when he was baptized and nothing you can find in the Bible will change my mind." Do you not see the basis upon which their difference lies? One of them is not willing to accept the Bible. He trusts what HE THINKS over what GOD SAYS.

How many churches did Christ build? Mr. E and Mr. F answer. Mr. E says one and one only. Mr. F says he built all churches no matter how many and how far apart they may be in origin, teaching and practice. Proof is demanded. Mr. E points to Matthew 16:18 where Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock I will build MY CHURCH; and the gates of hell shall not prevail against IT." He then goes to John 10:16 and reads, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ONE FOLD, and one shepherd." From there he proceeds to Ephesians 4:4 which says, "There is ONE BODY, and one Spirit, even as ye are called in one hope of your calling; . . ." According to Ephesians 1:22-23 the one body is the one church. "And hath put all things under his feet, and gave him to be the head over all things to THE CHURCH, Which is HIS BODY, the fulness of him that filleth all in all." He then quotes I Corinthians 12:20 which says, "But now are they many members, YET BUT ONE BODY." We then inquire of Mr. F for his proof. He searches but can find no proof for a multiplicity of churches with Christ the head of them all. But he still clings to his position even though Bible proof is totally lacking.

Is baptism by a burial or may it be performed in some other manner? Mr. G and Mr. H both answer. Mr. G says it has to be a burial and nothing else will suffice. Mr. H disagrees and says sprinkling and pouring are just as good. Proof for both contentions is invited. Mr. G goes to Romans 6:4 and Colossians 2:12 for his proof. These passages say respectively, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." He rests his case. We ask Mr. H to submit his proof. He is unable to find a shred of Biblical evidence to support his sprinkling or pouring but still clings to his position that the action of baptism is not important, that one is just as good as another.

We then look at the design or purpose of baptism. Is it essential for obtaining the remission of sins or can one be saved without submitting to it? Mr. I and Mr. J. will answer. Mr. I says it is essential. Mr. J says it is not. We then invite both of them to submit Biblical evidence to support their contradictory claims. It should be obvious to all concerned that both of these men cannot be right. Mr. I turns to Mark 16:16 and reads these words, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Then he turns to Acts 2:38 and notes these words, "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." His next scripture is Acts 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Next he turns and reads I Corinthians 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." In Galatians 3:27 he notes, "For as many of you as have been baptized into Christ have put on Christ." His final passage is I Peter 3:21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: . . ." With this he rests his case. Mr. J seeks passages which support his contention. He is totally unable to find one passage which says "baptism doth not save." Still he clings to his proposition that baptism has nothing to do with salvation.

In all of these the Bible could be understood if IT and IT ALONE were allowed to speak for itself.

Narrow Or Broadmindedness

JOHN WADDEY

There is an avid desire to be broadminded in religion. How broadminded does God want us to be?

Jesus said, "Enter ye in by the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and straitened is the way that leadeth unto life and few are they that find it", Matt. 7:13-14.

God's way is narrow and strait. The way to destruction is broad. "Ye shall know the truth and the truth shall make you free", John 8:32. Since only truth can make us free, we must be as narrow as the truth. But God's word is truth, John 17:17. Therefore, we must be as narrow as God's Word.

EXAMPLES of religious broadmindedness that are wrong and hurtful to the holder thereof. They say:

1. "IT MATTERS NOT WHAT YOU BELIEVE IF YOU ARE SINCERE." Jesus said the Truth will make you free, John 8:32. Believe error and you will be lost! Sincerity alone will not save!
2. "ONE CHURCH IS AS GOOD AS ANOTHER." The Bible says there is one body or church, Eph. 4:4, 1:22. It was founded by Christ, Matt. 16:16. He will save it, Eph. 5:23. He nowhere promises to save the sectarian churches started by men.
3. "BAPTISM ISN'T IMPORTANT IF YOU BELIEVE." The Bible says, "Baptism doth save", I Pet. 3:21. Who will you believe, man or God? (Mk. 16:15-16; Acts 2:38)
4. "THERE IS NOTHING IN A NAME." Peter says, "glorify God" in the name Christian, I Pet. 4:16. Why not call your child Beelzebub or Jezebel?
5. "IT ISN'T WHAT YOU DO, IT'S HOW YOU FEEL." Feelings are no proof of salvation. Forgiveness occurs in God's mind, not in the "feelings" of man. Paul had lived in good conscience, yet he had persecuted Christians, Acts 23:1. He felt he was right but was wrong. Jesus saves those that OBEY HIM, Heb. 5:8-9.
6. "ALL DENOMINATIONS ARE GOING TO THE SAME PLACE, JUST TRAVELING DIFFERENT ROADS." Jesus said, "I am THE WAY . . . no one cometh unto the Father but by me." There is but ONE WAY to the Father in heaven. Travel His way and be saved. Travel any other and be lost (Prov. 14:12; 21:2; 28:36).

To please God, we can only be as broad as His word allows. We must be as narrow as truth. To those who would place their broadminded thinking above the truth, Paul said, "Let God be found true, but every man a liar", Rom. 3:4. — Beaver Ridge Road, Rt. 20, Knoxville, Tenn. 37921.

**I Love You
TO BE READ AT
WEDDINGS BY A
GOOD READER**

I LOVE YOU! I LOVE YOU BECAUSE YOUR VERY HEART IS SO MUCH LIKE MY OWN, THAT MY GREATEST NEED AND JOY IN LIFE IS TO EVER HAVE YOU BY MY SIDE.

I LOVE YOU BECAUSE YOUR VERY PRESENCE MAKES ME HAPPY, AND YOUR VOICE, TO MY EAR, IS SWEETER THAN THE MELODY OF SONG OR THE MUSIC OF THE VIOLIN.

I LOVE YOU BECAUSE YOUR HIGH IDEALS MATCH AND EVEN SURPASS MY OWN, AND YOU HAVE BEEN ABLE TO REACH DOWN DEEP INTO MY HEART AND DISCOVER LOVELY VIRTUES, WHICH NO OTHER LOOKED QUITE DEEP ENOUGH TO FIND.

I LOVE YOU BECAUSE YOU ARE THE INSPIRATION WHICH I NEED, AND BECAUSE YOUR COUNTENANCE DRIVES AWAY DARKNESS, AS THE GLOWING LIGHT OF THE MORNING SUN.

I LOVE YOU BECAUSE YOU HAVE A SYMPATHETIC UNDERSTANDING OF ALL MY WEAKNESSES, AND YET, YOU LOVE ME IN SPITE OF THEM ALL. YOUR LOVE FOR ME IS CHERISHED FAR ABOVE ALL EARTH'S SILVER AND GOLD.

I LOVE YOU BECAUSE YOU HAVE ALREADY MADE ME VERY HAPPY AND ENRICHED MY SOUL WITH A JOY WHICH ONLY YOU COULD IMPART; AND YOU HAVE DONE IT WITHOUT AN EFFORT, BY SIMPLY BEING YOURSELF. YOUR NATURAL GOODNESS AND LOVELY SPIRIT HAVE BEEN MORE THAN ENOUGH FOR THE LONGINGS OF MY HEART, FOR SOMEONE WHO COULD FILL IT WITH THE FRAGRANCE OF LOVE DIVINE.

I LOVE YOU NOW MORE THAN EVER BEFORE, BECAUSE I AM NOW TO TAKE YOU TO BE WITH ME AND TO BE MINE, TO LIVE IN MY HEART AND IN MY LIFE, TO BE A PART OF ME AND ALL THAT I AM OR EVER SHALL BECOME AS LONG AS WE BOTH SHALL LIVE IN THIS BEAUTIFUL, WONDERFUL WORLD.

IN A WORD, I LOVE YOU BECAUSE YOU ARE YOU AND BECAUSE GOD DREW US TO EACH OTHER, AND BROUGHT US TO THIS HOUR AND TO THIS ALTAR, WHERE WE, LIKE TWO RIPPLING RIVERS, ARE TO BECOME UNITED AND SUBMERGED, EACH LOSING ITSELF IN THE OTHER, TO EVER AFTERWARD FLOW ON TOGETHER, TOWARD A SILVERY SEA OF A GLORIOUS ETERNITY. WE ARE NOW TO BECOME ONE FLESH, ONE HEART, AND ONE SOUL; THE STREAM OF OUR LIFE EVER DEEPENING AND WIDENING TO THE ENRICHMENT OF THAT NOBLER

LIFE WHICH WE, TOGETHER, ARE TO MAKE MORE ABUNDANT AND SWEET FOR OURSELVES.

ONLY GOD CAN KNOW ALL THE REASONS WHY I LOVE YOU, BUT SINCE YOU ARE GIVING ME THE REST OF YOUR LIFE, MAY I JUST SAY NOW, WITH ALL MY HEART, I LOVE YOU, AND THEN SPEND THE REST OF MY LIFE PROVING I DO.

Written By
Gus Nichols
Feb. 28, 1959

**Must I Be In The
Church To Be Saved?**

(Continued from Page 1)

church to be saved?

RECONCILED IN ONE BODY

We have already found the church referred to as the body of Christ. Now we read and add to our information some other vital points concerning the church of Christ. "But now IN CHRIST JESUS ye who sometimes were far off are made nigh by the blood of Christ — And that he might reconcile both unto God IN ONE BODY by the cross, having slain the enmity thereby: And came and preached peace to you that were afar off, and to them that were nigh" (Eph. 2:13, 16, 17). Those afar off were the Gentiles; those who were nigh were Jews. The two, both Jew and Gentile, became one IN Christ Jesus. But both had to be reconciled. What does that mean? All men become enemies of God through their sins (Col. 1:21). Hence, to be reconciled to God is to become a friend of God. But WHERE do we become God's friends? We have already read it: "That he might reconcile both unto God IN ONE BODY by the cross." Since the body is the church both Jew and Gentile must be reconciled, or become God's friends, IN THE CHURCH.

In view of the above we must ask the question, What if I am not in the body, the church? And the answer is clear: I am yet an enemy of God, not at peace with God, and have not in my state in the world been cleansed by the precious blood of Jesus. I am lost, undone, "without hope and without God" in the world. My friends, there is no salvation promised sinful men apart from Christ and the church. But someone will ask, What church are you talking about? Well, we are talking about the one Jesus built, the one for which he died and the one which he purchased with his blood, and the one about which we read in the word of God; the one God adds the saved to.

AGENCY FOR PREACHING THE GOSPEL

Paul preached the gospel among the Gentiles "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places MIGHT BE KNOWN BY THE CHURCH the manifold wisdom of God, according to the ETERNAL PURPOSE WHICH HE PURPOSED in Christ Jesus our Lord —" (Eph. 3:8-11). It was the church that made known the message of Christ in the first century. It is the charge of the Lord to the church in this and every generation to "preach the word." If the church does not do it it will not be done. The church is as important as the preaching of the gospel, and the gospel is the "power of God unto salvation" (Rom. 1:16).

THERE IS ONE BODY (Eph. 4:4).

As we have already seen the church is the body of Christ. That is the church is composed of those who have been saved from sin through their obedience to the gospel of Christ, of those who have put him on in baptism as penitent believers (Gal. 3:26-27; Rom. 6:16-18). We understand what a man means if he says he has one car, one farm, one wife. Is there any reason why we cannot understand that Christ has ONE BODY which is the church? In every place where the church is

spoken of in the aggregate or universal sense it is always singular, never plural. The references to "churches" always refer to local congregations, not to a multiplicity of denominations. In references to the whole church we read of kingdom, not kingdoms; body, not bodies; family, not families; house of God, not houses of God; bride, not brides. Now what religious "body" are you in?

CHRIST DIED FOR IT

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. — Husbands, love your wives, even as Christ also loved the church, and gave himself for it; (note the singular use, "IT") that he might sanctify and cleanse IT with the washing of water by the word, that he might present IT to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:22-27).

Note: — Christ is the SAVIOUR OF THE BODY which is the church. What, my friend, if you are not in that which Jesus saves? He is not the Saviour of the home, the school or the Lodge, but OF THE BODY, the church. Then Christ "gave himself for it." What if you are no part of "IT"? He sanctified and cleansed it with the washing of the water by the word. Does it not follow that if you are no part of "it" that you are yet unsanctified and uncleansed? Does that not leave you in the world of sin?

This figure of husband and wife demonstrates the oneness and intimacy of the church and Christ as nothing else can. The husband-wife relationship is the closest of all human relationships and this is what the divine record is telling us about Christ and his church. Are you in it?

NAMES WRITTEN IN HEAVEN

Apart from the redeemed of other dispensations we know of no one having his name written in heaven except those who are disciples of Christ and members of his church. You have come "to the general assembly and church of the firstborn, WHICH ARE WRITTEN IN HEAVEN, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:23-24).

IS YOUR NAME UP THERE, IN THE BOOK OF LIFE? Not unless you are in the church of the firstborn ones; not unless you have come to the "fountain filled with blood, drawn from Immanuel's veins." In plain, simple language, not unless you have believed in Christ as God's own Son, repented of your sins and put him on in baptism. Those who have so done are reconciled IN ONE BODY by the cross, and have indeed Christ as their personal Saviour. Their names are enrolled in heaven and God recognizes them as his very own children. We believe that all honest and sincere men and women will see these truths when they are led to read them, searching for the truth of God that makes us free (Jn. 8:32).

What is the unpardonable sin? It is accusing Christ of doing his miracles and casting out demons by the power of the devil, rather than by the power of the Holy Spirit (Mt. 12:31, 32; Mk. 3:22-30).

Is the Bible the Holy Spirit? No, but it is the very words and message of the spirit to man (Rev. 2:7; Neh. 9:30.)

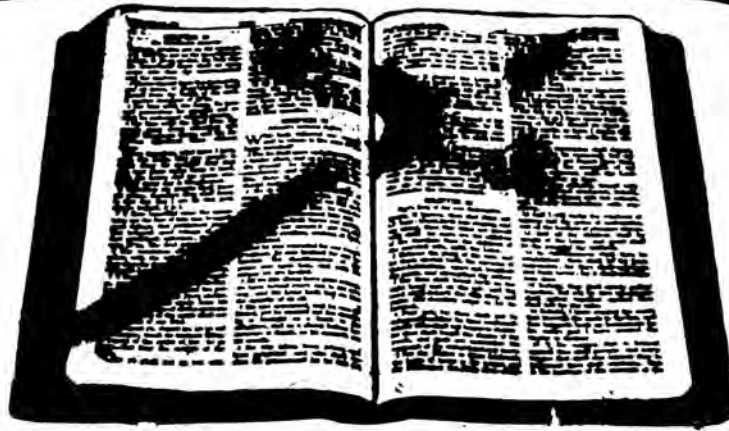
One cannot live the Christian life without feeding upon the word of God (Matt. 4:4.)

The Bible is the inspired word of God (II Tim. 3:16-17.)

Did God speak directly unto all men in Bible times? No, but he spoke unto the people by inspired men (Neh. 9:30; II Sam. 23:2; II Pet. 1:21; I Cor. 2:13).

WORDS of TRUTH

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



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

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Religion Of Excitement Or Excitement Of Religion?

There is a vital difference between the religion of excitement and the excitement of religion. The religion of excitement is religion that is based on ignorance of the scripture, supersitition, emotional stimulation by death-bed tales that stir the feelings to a degree that reasoned understanding is lost. Have you ever said, "I am so mad I cannot see straight"? This is a truthful statement. One cannot think straight when his emotions are aroused to this degree. But the same thing is true even though one may be stirred up to a high pitch in other ways and when this happens, he cannot "think straight." This is what happens when religion is turned into emotional excitement while the Bible is forgotten and ignored. The religion that is born out of excitement pays no attention to the teaching of the scripture and runs in any direction the emotions may lead.



FRANKLIN CAMP

The excitement of religion is based on truth that appeals to man's mind through which faith is produced. This is the reason that Christ gave the commission and said, "Go preach." "Go teach" (Matt. 28:19; Mk. 16:15.) God's method is "go preach"; and he that believeth and is baptized shall be saved." Faith rests on testimony of the scriptures (Romans 10:17.) An emotional experience is no acceptable substitute for Bible faith. Faith that is produced by teaching the truth appeals to man's emotions through the promises of the Bible. When the mind has been instructed in truth, the emotions appealed to by the love of God and the promises in his word, man's will is led to walk in obedience the truth. This excitement is not a wild frenzy or some emotional fanaticism that becomes the evidence of pardon nor some mysterious experience with God.

Many things may affect our feelings or emotions. Emotions can be stirred by falsehood as well as truth. Faith in a falsehood can produce an emotional effect that will be the same as the emotional effect of truth if the falsehood is believed to be the truth. Jacob was just as emotionally upset over the lie that Joseph was dead as if it had actually been true. Suppose you had asked Jacob, "How do you know that Joseph is dead?" And he had replied, "I know it by the way that I feel." Was this evidence that Joseph was dead? No. Would Jacob have been any more emotionally upset about it if Joseph had actually

been dead? The answer is no. Jacob's feelings were based on false testimony that he had accepted as truth. Joseph's brothers had been careful to dress up their lie and evidence to make it look real, but it was not. Falsehood can be dressed up to look like the truth to the unsuspecting and then it will have an emotional impact like truth when believed. The power of false teaching is not in its being false but in making it appear as the truth. When it appears as truth, it will effect one as truth. The effect is not evidence that it is truth. Truth is determined by what the Bible teaches. Denominations have been using this approach to religion through the years. When I first started preaching, it was difficult to get a denominational preacher to weigh the truth, instead of appealing to his feelings in determining whether one was a Christian. The evidence of pardon for them was not measured by the scriptures, but by their feelings. The restoration plea was "back to the Bible." Pioneer preachers plead with men to lay aside their feelings as proof of a proposition in religion and find out what the Bible taught. I have baptized hundreds of misguided souls who formerly thought they were saved because they felt good, and because they had thought they had been saved. When they listened to the scriptures, they realized they had been mistaught and their feeling did not prove they were Christians. Now we have this same old worn out denominational practice taking place in the church. Feelings and experiences are the proof of pardon or even worship. The lights are turned down so low that feelings can be turned up. This is supposed to be religion. Where did brethren learn that darkness produces faith? Since when did holding hands produce faith? It is time we turned up the lights so that we can see the Bible to read and study it. It is time that some turn loose of one another's hands and use their hands to open the word which gives light to the understanding.

Emotional religion that is based on all kinds of clap-trap methods is the soil in which the error of the direct operation of the Holy Spirit grows. You name the religion that ignores the Bible approach of teaching the truth to convert sinners or edify the saint, and I will show you a religion that believes in the direct operation of the Holy Spirit. They are hand maids. It is the very thing that has brought the claim of the direct operation of the Spirit into the church. Some otherwise well-meaning brethren have contributed to this. They may not have been conscious of it but they have made their contribution just the same. High pressure methods to obtain responses, death-bed tales to stir people up to get them to respond, help to create the atmosphere in the church for the religion of excitement that is trying to take over the church. This in turn has contributed to

claiming the direct operation of the Holy Spirit. Feelings that are not guided by the truth run riot and this becomes the hot bed of thinking it is the Spirit working. It is not by accident that the Bible never mentions "feeling the Holy Spirit." No doubt God knew that men would confuse the operation of the Holy Spirit with their feelings and thus, He NEVER PUT THE TWO TOGETHER. Pentecostalism was born in ignorance of the Scripture and was bred in emotion. These are the basis of the Pentecostalism that has now invaded the church. The ignorance of the scriptures that prevails in the church today is indeed frightening to anyone that knows the Bible. Combine this ignorance of the Bible with the attempts to create all kinds of emotional appeals and situations, and it spells APOSTASY in big letters unless it is checked.

Now consider the Bible approach. Christ appealed to men by teaching. Read Matthew, Mark, Luke and John and note the number of times it mentions Christ teaching. "From that time Jesus began to preach" (Matt. 4:17.) "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he TAUGHT THEM as one having authority, and not as the scribes" (Matt. 7:28, 29.) The apostles followed the same pattern. "Now when they heard this (Peter's sermon) they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" When Peter and John were delivered from prison by the angel, the angel said, "Go stand and speak in the temple to the people all the words of this life. . . they entered into the temple early in the morning and taught" (Acts 5:19, 21.) "And Paul, as his manner was, went in unto them, and three days REASONED WITH THEM OUT OF THE SCRIPTURES, OPENING AND ALLEGING, that Christ must needs have suffered, risen again from the dead; and that this Jesus, whom I preach unto you, is Christ (Acts 17:2, 3.) Note several things. He used the scriptures. He reasoned with them. The next verse gives his method. "Opening and alleging." This is the same word used by Luke in reference to Christ. Luke 24:27 says that he expounded unto them the scriptures beginning at Moses. Verse 32 says that they said after Christ left them, "Did not our hearts burn within us, while he TALKED with us by the way, and while he OPENED to us the scriptures." This was also Paul's method. The word means making plain, expounding, giving an exposition. Next Luke tells us that Paul was alleging. This word means setting out in order. Thus Paul took up the scriptures, explained them and he did this by an orderly arrangement. Acts 17:4 tells the results. This is the

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WORDS of TRUTH

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Yesterday, Today And Tomorrow

Yesterday is gone forever. Today is here, but not to stay. We have the present, but yesterday with all its opportunities is gone forever. We cannot turn back the clock of time and live in the past. I cannot live yesterday. I cannot do anything YESTERDAY! It is for this reason that we are exhorted to redeem the time, for the days are evil (Eph. 5:16). We are also told that "Now is the day of salvation"



GUS NICHOLS

(II Cor. 6:2). We should be saved now – TODAY! We should read and study the Bible, love and obey the Lord NOW – THIS VERY DAY! "Today if ye will hear his voice, harden not your hearts" (Heb. 3:7-8). "But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). Any failure to do our duty and our very best today hardens us in our present state of bad habits and sin. Today never leaves us like it finds us – it always leaves its imprint upon us. Today is always full of challenges to a better and nobler life. Those who cannot hear these eloquent voices calling us upward and onward usually heed the vain calls of the past to return to the dead yesterdays, where lie buried the lost opportunities and noblest impulses of millions of disappointed and unhappy people. We cannot go back to yesterday. To try to do so is folly and sin. The past may have been filled with "good old days", but today is just as good, or better, when viewed in the light of eternity. God wants us to love life and see good days now (I Peter 3:8-11). Whatever has been good in the past should have been gathered up and preserved in experience and wisdom to help us to live a fuller and nobler life now. However, if you failed to harvest the rich treasures of the past and preserve them, it is too late now. To miss the present golden opportunities and waste time trying to live over your past life is unwise (Phil. 3:12-16).

Don't look back to a dead past in which you cannot live. Grasp as many of the wonderful opportunities meeting you like a train of cars as you can. Do something now – this very day!! You can believe in Christ WITH ALL YOUR HEART NOW!! If you have not obeyed the gospel, you can do so NOW! You may add the Christian graces now! You can get busy now and work hard at the job of getting rid of some of the rubbish of bad habits of yesterday. You can likely attend all the

services of the church now, regardless of what you did in days gone by. You can be a real, earnest Christian now! Why not do it? Correct the mistakes of the past and stop looking back at them (Luke 9:62). STOP WORRYING AND SINNING AND START LIVING!! "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whether thou goest" (Eccl. 9:10). Dead people cannot do the things which are now crying out for workers to do. "The work is great... who then is willing to consecrate his service this day unto the Lord?" (I Chron. 29:1, 5) So, get right with God! Help others to do the same! DO IT NOW – YES, THIS VERY DAY!

Yes, take a good look at tomorrow, for it may never come. There is a tomorrow which you are not going to see, except in purpose and plan. But even all our good resolutions for the future should be made today! This is the day of decision! I must take the right road today if I wish to arrive at the proper place tomorrow – if I have a tomorrow. I should never allow tomorrow to find me going down the broad road, the wrong road. Therefore, decide now where you wish to spend eternity – where you want to go – get on the right road and travel that road today. Don't let night find you where you were at sunrise (Heb. 6:1). You can't finish the race unless you forge your way ahead (II Tim. 4:1-8). It is not enough to be out on the race track – many a man has been run over sitting on the tracks. Enter the race and run now! There may not be any race tomorrow. Why fail now when you could be winning? You say you are going to some day – tomorrow. How foolish!

"Tomorrow" has ruined its millions of otherwise intelligent beings! "Tomorrow" is the great enemy of advancement. "Boasting of tomorrow is the lazy man's way of evading the duties and responsibilities of today." "Tomorrow" is often nothing more than salve with which to soothe the smarting consciences over neglected duties today. "Tomorrow" leaves today's tasks undone, leaves more books unread, more kind words unsaid, more church work undone, more souls untouched, more talents buried than any other factor in life! Those who put off serving the Lord until tomorrow are making "tomorrow" the great enemy of the church. "Tomorrow" can become our greatest liability, a dead weight about our necks to crush down every noble impulse to do good. Many are willing and greatly concerned about good works – if you let them alone now – just let them do it some "tomorrow"! More absentees have been neglected, more good prospects gone unlisted, more lessons unprepared, and more good works killed by tomorrow than by any other one thing. "Tomorrow" has sent more souls to hell than any other cause! "Procrastination is the thief of time." Where one man has gone to perdition because he was an Athiest, or a criminal, multiplied thousands have gone because they counted on a day that never came – "tomorrow". Tomorrow is the best scheme Satan has for keeping lost men lost, for hindering the work of the church, and making colossal failures out of church members! Satan knows that he will not likely ever destroy your faith in the Bible, or your belief that Jesus Christ is God's son. He does not even get much worried when you realize that you are lost in sin and need salvation. It does not even insult his Satanic Majesty for sinners to obey the gospel and become Christians – at some future time! When lukewarm members read Revelation 3:13-19, and decide to cease to be "lukewarm" lest they be spewed out of the mouth of God, Satan is not much aroused – if they plan to do these things some wonderful "tomorrow"! Satan knows nothing avails so long as one keeps waiting until "tomorrow". "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth" (Proverbs 27:1).

You Cannot Run From Satan

By C. MYRON KEITH
James 4:7; Luke 17:1

There are certain things in life from which a man cannot run. Satan is one of them. Satan has persued, tempted, ensnared every human being

save the Son of God. But even Christ was unable to escape the tempter. Christ was in the wilderness forty days and forty nights and then Matthew says "and when the tempter came to him". Sooner or later he comes into the lives of all men.

Regarding temptation, Jesus said "Temptations to sin are sure to come but woe to him by whom they come." R.S.V. Luke 17:1. You have heard of over protecting your children. One cannot absolutely protect his children to prevent the occasion of stumbling. However, we must be as careful as we can with our own lives and with the lives of our children to prevent temptation as often as we can and to protect the environment against temptation when this is possible. Bear in mind it is impossible to set up the Utopia situation whereby we will not be tempted.

What can man do with temptation? If Satan is to invade one's life with the horrible prospects of sin, what can the Christian do? James instructions "resist the devil and he will flee from you" James 4:7. No, you cannot run from Satan but you can resist him. You can resist firmly and absolutely each and every temptation that he presents to you. This will include some fleeing such as "flee youthful lust." But there is no way that you can run from Satan. He will persue you, find you, and tempt you.

During the course of your life remember these two facts. (1) It is impossible for you to live under any circumstances whereby you are free from temptation. (2) Whenever Satan presents himself to you in the form of temptation remember that it is your God-given instruction to resist him. Resist him all of the days of your life. The Bible promises us that when we have resisted Satan he will flee from us.

There are millions of surface miles on the face of this earth. There were only two human beings living. There home was in the garden of Eden. It did not take Satan long to find them, tempt them and overpower them with sin. Man usually thinks of the serpent as a horrible creature, one that by his very appearance would cause one to flee from it. Sin is horrible in it's nature but there is something about when it is truly tempting man does not repulse it. So it was with Eve.

The apostle Paul made this surprising statement "for all have sinned and come short of the glory of God" Rom. 3:23. Christ is the only one who has lived in the flesh and been exempt of this accusation.

Satan has been victorious in that "all have sinned." What is sin? Sin is the transgression of the law. Satan has been successful in getting man to transgress (to break) the law of God. Satan cares not whether man does his will openly or does it through the deception. His ultimate goal is to separate man from gracious heavenly Being that created him.

Satan has been able to lead man into sin and to assist him in a comfortable life. Man is most fortunate to have a conscience. A conscience that will guard him from sin. Once the conscience has been seared with a hot iron, Satan has him just where he wants him.

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The horror caused to Job should frighten us with the aspect of being involved with him. Job was a righteous man but because of the temptations and trials of Satan he became one of the poorest man who would walk the face of the earth. He lost his health and family and wealth but he did not lose his God. Satan through temptation robbed Adam and Eve of their Garden, their home their life and their happiness.

Christ accused Satan of being a murderer from the beginning. He also accused him of being a liar and there being no truth in him. What great danger is there in such an evil force as this One who makes his own rules and goes by his own standards which are no standards at all.

Satan's destruction should cause us to run. He has never been found building, only destroying. He

(Continued on page 4)

Purity Is Power

HOYT BAILEY

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart, . . ." (Psa. 24:3-4). Our Lord said, "Blessed are the pure in heart: for they shall see God" (Mt. 5:8). Paul's advice to Timothy must be heeded by every useful and influential person, "KEEP THYSELF PURE" (I Tim. 5:22).

Purity is defined as "free from contact with that which weakens, impairs or pollutes." Impurity weakens, impairs, and pollutes. It weakens both mind and body. It impairs the health. It pollutes not only the thoughts but the conduct which has its beginning and its end in thought.

Innocence is the state of natural purity. It was the state of Adam and Eve in the Garden of Eden. When they sinned "they knew that they were naked." They lost innocence never to regain it. But purity may be attained. As an unclean garment may be washed, so the heart may be purified and made clean.

Peter wrote, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, . . ." (I Pet. 1:22). Paul speaks of many sins, including impurity, saying, "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" (I Cor. 6:9-11).

The man who is striving for purity whole-heartedly is like one who sits safely in a guarded house. Old memories of evil things like specters may peer in at the windows, but they cannot touch him unless he gives them power, unless he unlocks the door of his heart and bids them enter.

As the lotus flower grows out of the mud, so may purity and beauty spring up from even the vilest past if we but will it so.

As purity is power so impurity is impotence, weakness, degeneracy. Many a man goes on in an impure career thinking himself secure, thinking his secret hidden. But impurity, like murder, will out. A noted pugilist was defeated in a great ring battle. May people were surprised, but those who knew said "impurity". The defeated pugilist had for years violated the law of pure living. Purity is power; impurity is weakness.

Scripture says, "Be sure your sin will find you out." Note this; it is not that your sin will be found out, but your sin will find you out. Sin recoils on the sinner, and of all sins that surely find us out, the sins against purity are certain to bring retribution.

To know life properly is to know the best in it, not the worst. No one ever yet was made stronger by his knowledge of impurity or experience in sin.

It is said that the mind's phonograph will faithfully reproduce a bad story even up to the point of death. Do not listen once. You can never get the stain entirely out of your life. Your character will absorb the poison. Impurity is especially fatal in its grip upon the young, because of the vividness of the youthful imagination and the facility with which insinuating suggestions enter the youthful thought.

Character is a record of our thoughts and acts. That which we think about most, the ideals and motives uppermost in our mind, are constantly solidifying into character. What we are constantly thinking about, and aiming toward and trying to obtain becomes a permanent part of life.

The man whose thoughts are low and impure very quickly gives his bent and tendency to his character. The character levels itself with the thought, whether high or low. No man can have a pure, clean character who does not habitually have pure clean thoughts. The immoral man is invariably an impure thinker — whatever we harbor in the mind out-pictures itself in the body.

The leper used to cry, "Unclean, unclean," upon the approach of anyone not so cursed. What a blessing to humanity if our modern moral lepers were compelled to cry, "Unclean, unclean," before they approach innocent victims with their deadly contamination!

About the vilest thing on earth is a human being whose character is so tainted with impurity that he leaves the slimy trail of the serpent wherever he goes. Consider the beautiful and pathetic prayer of the poor, soiled, broken-hearted Psalmist in his hour of shame, "Create in me a clean heart."

There can be no lasting greatness without purity. Vice honeycombs the physical strength as well as destroys the moral fiber. Now and again some man of note topples with a crash to sudden ruin. However, the cause of the moral collapse is not sudden. There has probably been a slow undermining of virtue going on for years, then, in an hour when honor, truth, or honesty is brought to a crucial test, the weakened character gives way.

No one is quite the same in his own estimation when he has been once guilty of contact with impurity. His self-respect has suffered a loss. His own good opinion of himself has suffered deterioration, and he can never face his life-task with quite the same confidence again. Somehow he feels that the world will know of his soul's debauch and judge him accordingly.

There is nothing which will mar a life more quickly than the consciousness of a soul-stain. The loss of self-respect, the loss of character, is irreparable.

It has been found that there is an intimate connection between absolute purity of one's thought and life and his good health, good thinking, and good work, a very close connection between the moral faculties and the physical health; that nothing so exhausts vitality and vitiates the quality of work and ideals, so takes the edge off of one's ambition, dulls the brain and aspiration, as impurity of thought and life.

Impurity seems to blight all the faculties and to demoralize the whole man, so that his efficiency is very much lessened. He does not speak with the same authority. The air of the conqueror disappears from his manner. He does not think so clearly; he does not act with so great certainty, and his self-faith is lost, because confidence is based upon self-respect, and he can no longer respect himself when he does things which he would not respect in another.

It is not enough to be thought pure and clean and sound. One must actually be pure and clean and sound morally, or his self-respect is undermined.

Purity is power because it means integrity of thought, integrity of conduct. It means wholeness. The impure man cannot be a great power, because he cannot thoroughly believe in himself when conscious that he is rotten in any part of his nature. Impurity works like leaven, which affects everything in a man. The very consciousness that the impurity is working within him robs him of power.

There is nothing that will sap the life-forces so quickly as dissipation and impure living. Is there anything truer than that "to be carnally minded is death"? If the thought is carnal, the body must correspond, must express it in some physical discord. Nothing else will destroy the very foundations of vitality quicker than impurity of thought and animal self-indulgence.

Purity of thought means that the mental processes are not clouded, muddy, or clogged by brain ash from a dissipated life, from violation of the laws of health. Pure thought comes from pure blood, and pure blood from a clean, sane life. Purity signifies a great deal besides freedom from sensual taint. It means saneness, purity, and quality.

It has been characteristic of great leaders, men whose greatness has stood the acid test of time, that they have been virtuous in conduct, pure in thought.

George W. Childs said of General Grant's character, "I never heard him express an impure thought, or make an indelicate allusion in any way or shape. There is nothing I ever heard him say that could not be repeated in the presence of women. If a man was brought up for an appointment, and it was shown that he was an immoral man, Grant would not appoint him, no matter how great the pressure brought to bear."

It is the glory of a man to have clean lips and a clean mind. It is the glory of a woman not to

know evil, even in her thoughts. The peril of impurity lies in the insidiousness of the poison. Just one taint of impurity, one glance at a lewd picture, one hearing of an unclean story may begin the fatal corruption of mind and heart. Let the young man who values himself, who sets store upon health and has ambition to succeed in his chosen career be deaf to unclean speech and flee the companionship of those who think and speak uncleanness.

A boy once showed to another a book of impure words and pictures. He to whom the book was shown had it in his hands only a few minutes. In after-life he was a leader in the church, and years and years afterward told a friend that he would give half he possessed had he never seen it, because its impure images, at most unexpected times, would arise unbidden to his mind.

Do not listen to men who tell you that "vice is a necessity." Nothing is a necessity that is wrong — that debauches self-respect. "All wickedness is weakness." Vice and vigor have nothing in common. Purity is strength, health, power.

Chemists tell us that scarlet is the only color which cannot be bleached. So, formerly, scarlet rages were made into blotting paper. Isaiah emphasized the power of Divine forgiveness, of Divine love, when he said, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Impurity is one sin which only Divine power can bleach out of the character, and this only by complete submission of the will of the one to be cleansed.

No man can think much of himself when he is conscious of impurity anywhere in his life. The very knowledge that one is absolutely pure in his thought and clean in his life increases his self-respect and his self-faith wonderfully. It is a terrible handicap to be conscious that, however much others may think of us, we are foul inside, that our thoughts are vile. It does not matter that our vicious acts are secret, we cannot cover them.

Whatever we have thought or done will outpicture itself in the expression, in the bearing. It will be hung out upon the bulletin board of the face and manner for the world to read. We radiate our reality, which often contradicts our words.

There is only one panacea for purity. Constant occupation and pure high thinking are absolutely necessary to a clean life.

O, young man, young woman, guard your heart-purity! Keep innocence! The first purity of imagination, of thought, and of feeling, if soiled, can be cleansed by no fuller's soap.

William Acton said, "I have noticed that all patients who have confessed to me that they have practiced vile, lamented that they were not, when children, made aware of its consequences; and I have been pressed over and over again to urge on parents, guardians, schoolmasters, and others interested in the education of youth, the necessity of giving to their charges some warning, some intimation, of their danger. To parents and guardians I offer earnest advice that they should, by hearty sympathy and frank explanation, aid their charges in maintaining pure lives."

There is one idea concerning purity which should never have been conceived, and, having been conceived, should be, once and forever, eternally exploded. It is that purity is different in the different sexes.

It would be loosening the foundations of virtue to countenance the notion that, because of a difference in sex, men are at liberty to set morality at defiance, and to do with impunity what which, if done by woman, would stain her character for life. To maintain a pure and virtuous condition of society, therefore, man as well as woman must be virtuous and pure, both alike shunning all acts infringing on the heart, character, and conscience — shunning them as poison, which, once imbibed, can never be entirely thrown out again.

Is there any reason why a man should have any license to drag his thoughts through the mud and filth any more than a woman? Is there any sex in principle? Isn't a stain a blot upon a boy's

Religion Of Excitement Or Excitement Of Religion

(Continued from page 1)

Bible way. This chapter further shows the nature of the excitement that goes with being a Christian. "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the whole city given to idolatry" (Acts 17:16.) Here is a man whose excitement is born out of real Christianity. Now watch this excitement as it works. "Therefore he disputed (and that's a bad word now) he in the synagogue with the Jews, and with devout persons, and in the market place daily with them that met him."

Read the rest of the chapter and see the excitement of Christianity at work. Paul's sermon is a master piece of calm reasoned exposition of sin and salvation flowing from a heart filled with love for God and man produced by real Christian excitement. All the emotional stimulation by human wisdom will never touch the heart throbs and thrills of souls described by Luke in this chapter. Modern day testimonial meetings, mourners bench religion, and hand-holding midnight conversions are as far from this as darkness is from light.

Religion that is born in a frenzy will die as soon as the frenzy passes. New methods may be arranged to keep it going but when they run out, the religion runs out with it. Religion that is "gotten in a minute" will be gone in a day. Religion that is based on a faith built on the Bible will last a lifetime if that faith is continually nourished in the word of truth and practiced in daily living. It will stand the fires of trial, persecution, youth, old age, and light the valley of death as though it were high noon. This is the crying need in the church and the world. Let us not forsake it for human wisdom and man-made plans. Won't you reach for your Bible now, and walk by its light? Find the religion in it; accept the religion in it; and let it excite you about a lost world, and go forth stirred in soul to confront a world of sin with the truth.

You Cannot Run From Satan

(Continued from page 2)

has never brought happiness. Yes, maybe pleasure for a moment but not happiness.

Satan's ultimate end should make us run.

Hell was prepared for the devil and his angels (Matt. 25:41.) Satan and all of his ministering servants will finally be bound and cast into this horrible place prepared for Satan.

Satan will find you no matter who are are Luke 17:1.

He found David, the man after God's own heart.

He found Job and there was none like him in all of the earth, one that feared God and turned away from evil continually.

He found Christ Satan used his influence to try to destroy all male children that were born in the area in which Christ was to be born. He was not successful in having him killed, neither was he successful in causing him to sin. Either one would have fulfilled his purpose.

Neither will you escape the temptations of Satan. If he doesn't tempt you in one point, he will in another. Satan used all of his tricks against the Lord. Every temptation that he had yet he was unsuccessful Heb. 4:15.

Satan will find you no matter where you are.

You can attend a Christian school, he will find you there.

You can attend all of the services of the church with great regularity, he will find you there.

You can attain the highest offices in the Lord's church, yes, he will find you there also.

No matter who you are or where you are Satan can find you. You cannot successfully run from him.

Put on the whole armor of God Eph. 6:11.

The Lord was successful in withstanding Satan. He used the armor of God. This armor is the only protection that one has against Satan. I know of no other. There is none other.

Every piece of the armor of God is mentioned

in Eph. 6. One must equip himself early for the battle against Satan. He cannot be negligent in leaving part of the equipment behind. Paul was very specific when he said "Put on the WHOLE armor of God" Eph. 6:11-18.

I believe the Christian man today can be just as successful against Satan as Christ was in the wilderness. However, he must be as equipped as Christ. There are no supernatural powers protecting him. He did not call his legions of angels down. He withstood him face to face. He resisted and was victorious over him. With the WHOLE armor of God—so can you.

Satan can be resisted. James commands it James 4:7. God has never commanded anything that is impossible.

A door of escape is provided for the Christian man. The door knob is there, we need only to reach for it and open it and walk out. This can only be done through strong resistance. Yet, with each temptation Christ found his way of escape. If we follow in his footsteps, we too, will follow through the same of escape. I Cor. 10:13.

Your only hope of redemption and salvation is in Christ. There are two roads for any man to travel. The road that leadeth to life and the road that leadeth to destruction. All men are on one or the other.

Ever be aware of the present danger of Satan. Be constantly prepared with the armor of God. This requires continuous faithfulness to your Lord and Master Jesus Christ. Grow in grace and in the knowledge of Jesus Christ, this is imperative. Maturity in Christian ethics is necessary. With the proper equipment and resistance you will be victorious over your arch enemy, Satan. Faith is the victory that overcometh the world.

Purity Is Power

(Continued from page 3)

character just as bad as upon a girl's? If purity is so refining and elevating for one sex, why should it not be for the other?

It may very easily happen — it very often actually does happen — that one single step from the path of purity clouds a man's whole life with misery and unspeakable suffering; and not only that, but even brings lifelong disease on children yet unborn.

To return to its Maker at the close of life the body which He gave us, scarred by a heedless life, with the heart rotten with impurity, the imagination filled with vicious images, the character honeycombed with vice, is a most ungrateful return for the priceless life of opportunity.

A mind retaining all the dew and freshness of innocence shrinks from the very idea of impurity, the very suggestion of it, as if it were sin to have even thought or heard of it ("For it is a shame even to speak of those things which are done of them in secret", Eph. 5:12.), as if even the shadow of the evil would leave some soil on the unsullied whiteness of the virgin mind. "When modesty is once extinguished, it knows not a return."

Tongue Speaking: The Heart And Core Of The Matter

WENDELL WINKLER

Who would have thought a decade ago that the time would ever come among the children of God that it would be necessary to refute the claims of tongue-speaking among us! However, it is becoming increasingly necessary that we do so! Much could be written and studied with immeasurable profit in showing that speaking in tongues is no longer possible (I Cor. 13:8-10). However, the purpose and design of this article is to put the matter in perspective; and to see the ultimate conclusion and issue of the matter. Let us note:

(1) If the gift of speaking in tongues is still possible, then all nine of the spiritual gifts are accessible and possible.

If not, why not? Thus, we would still have the gifts of prophecy, discerning of spirits, the working of miracles, gifts of healing, etc. (I Cor. 12:8-10).

(2) And if the spiritual gifts are still in effect, then the New Testament is not God's complete, full, and final revelation of His will to man.

For example, prophecy is one of the nine spiritual gifts. And, prophecy entails the revelation of truth (I Cor. 14:29, 30; Eph. 3:5).

(3) However, the New Testament claims to be the full, final, and complete revelation of God's will.

The Lord told the apostles that they would be guided into ALL truth (Jn. 16:3). The Holy Spirit was to teach them ALL things (Jn. 14:26). Hence, by the close of the apostolic age — if Jesus told the truth, and He did! — then all the truth that God ever intended to reveal unto man is in the New Testament. From that time on there was to be no subsequent revelation of truth, Joseph Smith, Mary Baker Eddy, and now some of our own brethren, to the contrary, notwithstanding! Because of the finality, completeness, and fullness of divine truth as revealed in the New Testament, Jude exhorts us to earnestly contend for the faith which was ONCE FOR ALL delivered unto the saints (Jude 3).

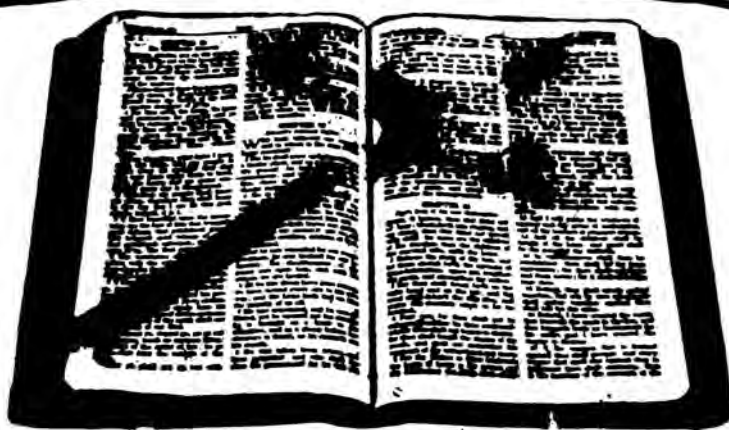
(4) Some deductions and conclusions:

(a) Brethren, this tongue speaking mania we've got going among us is a most serious matter, since it is a definite and outright denial of the finality, completeness and fullness of God's divine revelation to man as contained in the New Testament! (b) Anyone who advocates tongue speaking today is the rankest of false teachers and needs to be dealt with on the basis of Romans 16:17, 18; Titus 3:10, 11. (c) No support, credence, or backing of any kind can afford to be given to those who advocate tongue speaking and/or similar other miraculous manifestations of the Holy Spirit (II Jn. 9-11). (d) Elders, shepherds of the fold, guarding the sheep from grievous wolves, should be on guard for any and all such false teachers, keeping such teachers out of the pulpits and classrooms, and being so scripturally armed that they will be able by sound doctrine both to exhort and to convince said gainsayer (Acts 20:28-31; Titus 1:9). (e) Our Christian schools (and we are sincerely grateful for them!) should see to it that Bible courses are so taught in the curriculum that the young people are given ample convincing, scriptural instructions so as to irrefutably and conclusively refute such errors as tongue speaking, miraculous operations, and such like. And, the same type instruction and emphasis needs to be given in the home and in the local church.

Brethren, the point is this! We must come again to where we clearly state and irrefutably refute any and all false denominational doctrines! It is not enough to "just teach the truth positively" and "error will take care of itself". John refuted the errors of the gnostics throughout his first epistle. Paul refuted errors of Antinomianism in the Colossian epistle.

The heart and core of the tongue speaking question resolves itself around this question, "Is the New Testament the complete, final, full and authoritative revelation of God's will to man?" John 16:13, John 14:26 and Jude 3 say it is.

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 Can Be Understood

It is quite fashionable in our current age to hear supposedly educated people say, "I cannot understand the Bible." Then with an indifferent shrug of the shoulders they dismiss any further effort in coming to a knowledge of saving truth. Is it really so that the Bible cannot be understood? This writer is of the very strong persuasion that it can be understood.



ROBERT R. TAYLOR JR.

Those who contend the Bible cannot be understood perhaps have not logically thought through their contention. Since God is the giver of the Bible (and no other alternative for its origin is even tenable), then one of two things has to be true. (1) God could have given us a revelation of his will we could understand but chose not to do so. (2) God desired to give us a clear and understandable revelation but was unable to do so. The first reflects on God's goodness. The second is a serious reflection on his power and wisdom. Therefore those who contend that the Bible cannot be understood cast serious reflections either upon God's goodness or the combination of his power and wisdom. The truth of the matter is that God desired to give us a clear revelation, he was able to produce such and he performed this needed action for lost humanity. The Bible can be understood.

Those who contend the Book of God cannot be understood actually make its giver significantly the inferior of man. Man can reveal himself to others in a clear and understandable manner. This is amply evidenced everytime a parent commands a child, an employer issues a directive to an employee, a teacher directs an assignment to a student or lawmakers enact into law a decree for a nation or a state. If man who is greatly the inferior of God can communicate effectively with other people, then the Almighty can certainly do so. That he has done so is superbly demonstrated by multiplied millions who have believed and understood the Bible.

Let us now note some scriptures the import of which bears upon this very point. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." (Nehemiah 8:9.) Paul and Silas preached in Berea on the second missionary journey. Luke affirms that the noble Bereans "searched the scriptures daily, whether those things were so." (Acts 17:11.) The Bereans not only could

understand the apostolic message when delivered orally by Paul but could also search the Old Testament scriptures and understand that they were in full support of Paul's message. If they could understand the scriptures, so can we. In Luke 10:25 a lawyer asked Jesus what to do "to inherit eternal life?" Jesus asked in response, "What is written in the law? how readest thou?" (Luke 10:26) Evidently Jesus did not know about this modern idea that the Bible cannot be understood for he directed the man to find his own answer in the scriptures. Could the lawyer understand the scriptures? Most assuredly or else Jesus would have directed him to a source for an answer he could understand. The inquirer then lifted from the scriptures the answer to his own question. (Luke 10:27.) Jesus told him he had "answered right: this do and thou shalt live." (Luke 10:28) Following this Jesus related to him the story of the Good Samaritan which would ultimately become part of New Testament scripture. (Luke 10:30-37.) Luke 10:36-37 informs us that he understood Jesus' message. Jesus commanded him to "Go, and do thou likewise." This implies that he understood what Jesus told him. Paul said in 2 Corinthians 3:12 that "we use great plainness of speech." In 1 Timothy 4:1 he said, "Now the Spirit speaketh

expressly. . ." This means the Spirit speaks his message openly and plainly. This he does in the Scriptures for the Bible is the only way he speaks to men today. Paul again wrote, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. . ." (Eph. 3:4) The Ephesians could read what he wrote and understand it. So can we today.

Did you know that about 85 percent of all Jesus said in Matthew, Mark, Luke and John is couched in one syllable words. About 14 per cent is composed of two syllable terms. Jesus did not use big words. He spoke plainly and simply. Today's man may not believe what he said nor obey it but he cannot justifiably declare its impossibility of comprehension. Except for names and places most of the words of the Bible are in one and two syllables. The Bible can be understood.

East Tennessee School Of Preaching And Missions

Foreign students are requesting enrollment at East Tennessee School of Preaching and Missions and one Nigerian has been accepted subject to promise that he will return to Africa to preach. He is a secondary school teacher who has taught in the Nigerian School of Preaching for five years. Others will probably be accepted by the time the new school year opens August 30. The elders of the Karns Church of Christ, midway between Knoxville and Oak Ridge are highly pleased with the results from the first school year. The students are mature men with experience in local church work. Most of them are family men. Concerned congregations and individuals are supporting them in their two years course of training. Only Bible and related subjects are taught in thirty classroom hours each week in terms of ten months each. Classes are small enough to give individual attention. The faculty is composed of experienced and seasoned preachers who have worked in Africa and done residential work in New Zealand, Pakistan, Scotland, England and Wales. No tuition is charged and students have access to a library of about 8,000 volumes.

The school meets in the Karns building about midway between Knoxville and Oak Ridge. Ample opportunity for preaching appointments are available in the mountain churches of the Great Smokies-Cumberland area. Working wives will also find employment in the area. Clyde P. Findlay, with over forty years preaching experience, holding a lifetime teacher's certificate and two degrees, is director. He formerly was president of Houston Christian Schools. Potential students may write East Tennessee School of Preaching and Missions, Rt. 20, Beaver Ridge Road, Knoxville, Tenn. 37921.

The Triumphs Of Enthusiasm

HOYT BAILEY

Emerson said, "Every great and commanding moment in the annals of the world is the triumph of some enthusiasm." Horace Greely said that the best product of labor is the high-minded workman with an enthusiasm for his work.

Indifference never leads armies that conquer, never models statues that live, nor breathes sublime music, nor harnesses the forces of nature, nor rears impressive architecture, nor moves the soul with poetry, nor the world with heroic philanthropies.

It was Salvini who declared, "The best method is obtained by earnestness. If you can impress people with the conviction that you feel what you say, they will pardon many shortcomings. And above all, study, study, study! All the genius in the world will not help you along with any art, unless you become a hard student. It had taken me years to master a single part."

Enthusiasm is the being awake; it is the tingling of every fiber of one's being to do the work that one's heart desires. The actor Garrick illustrated it when asked by an unsuccessful preacher the secret of his power over audiences: "You speak of eternal verities and what you know to be true as if

(Continued on Page 4)

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The Editor

Identity Of The Church

We learn from the last census report that there are about 252 religious bodies in our country, all differing from each other in name, doctrine and practice. Are all of these churches right? Did Christ build all of them? If not, what church did Christ build? And how may one identify the right church, or be able to recognize it in the midst of so many churches.



GUS NICHOLS

A SIMPLE MATTER

Before one can identify the New Testament church he must learn the marks of the church revealed in the New Testament. One who does not know the description given in the New Testament of the church, could not identify that church now. Yes, the matter is as simple as that. The New Testament as plainly describes the church which existed in the first century as any modern denomination is described in its creed. Hence, it would be impossible for one who knows nothing of the church discussed so much in the New Testament, to know what church now is like the one back there.

CLEARING THE POINT AT ISSUE

I suppose no one would deny that Christ built a church, and only one church. He said "I will build my church" (Mt. 16:18). "Christ also loved the church, and gave himself for it" (Eph. 5:23-25). "He is the head of the body, the church (Col. 1:18; Eph. 1:22-23). He also says "There is one body" (Eph. 4:4). "But one body" (I Cor. 12:20). Hence, there is but one church or religious body in the New Testament. Now does that body exist today? Does it not have the same marks of identity that it had in the days of the apostles? Would not a congregation, or local church, established now, according to the New Testament pattern, be the Church of Christ in a given place? Was not EACH CONGREGATION in the days of the apostles as much the Church of Christ, as the one established in Jerusalem, on Pentecost, Acts 2? Yes, for Paul says, "The churches of Christ salute you" (Rom. 16:16). The inspired apostles preached the same faith, doctrine and practice, wherever they went and planted the church at all. Being inspired, they all preached the same thing, everywhere, and the result was: all congregations following their teaching were exactly alike in faith, doctrine and practice (I Cor. 4:17). Each local church was identified with all others. When there

was a difference discovered (or a departure from the divine pattern), the inspired apostles set about to correct that difference. Those teaching things contrary to apostolic doctrine were charged with the division thus brought about (Rom. 16:17-18).

TWO THOUSAND YEARS BETWEEN

Though there is a period of nearly two thousand years between us and the church in New Testament times, we can be as certain that we have the same church as if we were only a few years removed from the apostolic age. Those who took the gospel, the seed of the kingdom, and carried it from Jerusalem (the first congregation), to other places and planted congregations, were only reproducing the church as it was first established in Jerusalem. **THEY WERE NOT FOUNDING DENOMINATIONS.** So now, those who start congregations exactly like the congregations which we read about in the New Testament are only reproducing the Church of Christ, as it was under the inspired apostles. Hence, the only question concerning a congregation claiming to be the Church of Christ is: **DOES IT HAVE THE SAME MARKS OF THE CHURCH DESCRIBED IN THE NEW TESTAMENT?** If not, only false doctrine and sin could account for the difference, for no one is permitted to change the church from what it was when fresh from the hand of its Builder, the Lord Jesus Christ (Mt. 16:18). Therefore, for a church now to be the Church of Christ - the church which Christ built - it must be identified with the New Testament church. **CHRIST IS NOT THE FOUNDER OF ANY CHURCH WHICH DIFFERS FROM THE ONE MENTIONED IN THE NEW TESTAMENT.** Of course, no church can be identified with the church of the New Testament and yet differ from that church. Everything which is true about the gospel and the church of Christ is as old as the New Testament. All that is new about Christianity is not true, and whatever is true is not new. Hence to be a product of the New Testament, every mark of the church must be one which characterized the church in the days of its purity, before the death of the inspired apostles, and before the apostasy came.

WRONG METHOD OF TESTING THE MATTER

Instead of following the scriptural method of comparing all churches and their doctrines, and practices, with the New Testament church, the masses of the people ignore this fundamental principle, and choose their church relationship wholly upon other grounds. Usually, they join the church of their parents, and that without knowing anything of the kind of a church revealed in the New Testament. Others base their church membership upon the fact that a certain church is popular, has a very large membership, or has the best house in town. Still others join a certain church because their friends go there, or because it is located nearer than other churches. Such shows a lack of conviction with reference to the church, and Bible teaching. The only scriptural thing to do is to first of all examine the New Testament to learn the truth therein taught and practiced, by the church in the days of inspiration, and obey the same truth today, be added by the Lord to the same church, and practice now only what was taught and practiced in New Testament times (Acts 2:36-47).

NOT A MATTER OF SUCCESSION

It is wholly a waste of time to try a succession of local congregations all the way back to the apostles. Church history confirms the fact foretold by the apostles that the time would come when they would not endure sound doctrine, and that there would come a falling away from the New Testament order of things (See I Tim. 4:1-2; II Thess. 2:1-3; Acts 20:29-30; II Tim. 5:1-5). We have the word of God, and it is called the seed sown by the sower (Li. 8:11). A local church produced now by hearing and following the **WORD OF GOD** would be the true church even though there were not another like it in history for a thousand years.

UNITY AND UNIFORMITY

In matters of revelation, and **SPECIFIC AUTHORITY**, there is to be unity and uniformity - unity upon the basis of New Testament truth. Churches today should believe the same facts, and obey the same commands of the gospel, and trust

the same general promises of the gospel as in New Testament times. We must also abide in the doctrine of Christ, as they were taught to abide in it (II Jn. 9:11; Rom. 16:17-18).

UNITY ALSO IN BIBLE DIVERSITY

Under generic authority, where the New Testament teaches us to do a specific thing without telling us how to do the thing commanded, we are left the liberty to do the specified thing, in some optional way not specified, even in some modern way, not known unto the New Testament Christians.

SOME EXAMPLES OF ILLUSTRATION

God through Christ told the apostles to "GO" into all the world and preach the gospel to every creature (Mk. 16:15-16). He did not tell them how to go - did not say walk, ride or fly into all the world and preach the gospel. This would have been specific as to the thing to be done and also of how to do it. But instead he used the generic command to "GO", which, as related to method, gives us a choice or option as to manner of travel, etc.

There should be uniformity and unity in the fact of our going and preaching the gospel, but there may be much diversity **AS TO HOW TO GO**, and **STILL HAVE UNITY**, in such diversity, as in one walking, another riding in an automobile, while another may go by plane.

The same is true of baptizing. (1) The Lord commanded baptism - which is from the Greek baptizo meaning immerse, etc., and does not mean to sprinkle or pour. Hence baptism includes a burial and resurrection in water and for the remission of sins (Rom. 6:3-5; Col. 2:12; Acts 8:35-39; Acts 2:38; Mk. 1:4; Acts 22:16). (2) But we were not commanded to baptize in any certain and exclusive sort of place, nor in any certain kind of water, such as running water, muddy water, or clear water, or hot or cold water. Christ simply said, "Except a man **BE BORN OF WATER**" and of the Spirit he cannot enter into the kingdom of God" (Jn. 3:5). Since God did not regulate as to the place of baptizing, we may use a baptistry, if we prefer. But we must still do the very thing commanded, and for the same purpose commanded, in the New Testament.

ALL APPLIED

UNTO THE CHURCH

This all means that we are to reproduce the church of the New Testament in all matters of revelation - in all things found to be in the realm of revealed truth, or to be matters of faith and duty. In such matters as thus made to be specific divine law, we must restore the church as it was in the days of the inspired apostles.

But in matters of generics, matters left to human wisdom and expediency, under generic law which has left some way or method to our choice, by revelation which told us what to do, but did not tell us how to do the thing commanded - in all such details we may do things in ways and with means not used even by the inspired apostles. For instance, they did not preach the word by means of radio or TV, as we may do today.

Do It To A Finish

HOYT BAILEY

Everywhere over this broad earth we see the tragic results of botched work. Wooden legs, armless sleeves, numberless graves, fatherless and motherless homes everywhere speak of somebody's carelessness, somebody's blunders, somebody's habit of inaccuracy. Some crimes are not punishable by law. Carelessness, slipshodness, lack of thoroughness, are crimes against self, against humanity, that often do more harm than the crimes that make the perpetrator an outcast from society. Where a tiny flaw or the slightest defect may cost a precious life, wilful carelessness is as much a crime as deliberate criminality.

If everybody put his conscience into his work, did it to a complete finish, it would not only reduce the loss of human life, the mangling and maiming of men and women, to a fraction of what it is at present, but it would also give us a higher quality of manhood and womanhood.

Most young people think too much of quantity,

(Continued on page 4)

Paying The High Cost Of Ignorance

John 4 portrays the Christ traveling from Judaea into Galilee. He chose to travel through Samaria which province lay between the two previously named countries. This weary Master stopped for needed rest at Jacob's well while his disciples went into nearby Sychar to purchase food. While they were gone the unnamed woman of Samaria came to draw water.



ROBERT R. TAYLOR JR.

Jesus entered into a conversation by requesting of her a drink of water. He rapidly and skillfully guided their conversation from physical water to the water of life of which he was the ever flowing fountain. She remained dense to her need for this spiritual water. Jesus employed a sterner measure to jolt her into the recognition of her deep spiritual needs by referring to her loosely formed marital ties of the past and the immoral framework in which she currently resided. She immediately perceived he was a prophet. Then came her request as to where men should worship. She said, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." (John 4:20.) Strong controversy had long raged between the Jews and Samaritans as to where Jehovah should be worshipped. God's ordained center of central worship had been placed in the holy city of Jerusalem. In his answer Jesus said, "Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews." (John 4:22.) Worshipping God on Mt. Gerizim was performed in ignorance. The Jews worshipped in a knowledgeable framework. The Jews have been right in this controversy of long standing. That she might not be ignorant of worship during the coming Christian Age the Master told her, "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 4:23-24.)

Was there sufficient reason for the Samaritans to have been ignorant of the approved place of worship under the Mosaic Covenant? We think not. Bible scholars tell us they only accepted the first five books of the Old Testament. The remainder they denied. The very scriptures they denied provided the answer to their question as to where God should be worshipped. It is in the books from Joshua to Malachi that instructions for worship at Jerusalem are given. Such passages as Deuteronomy 16:16 provide information that God would have a central place of worship but the specific place is not spelled out in the Pentateuch. Jerusalem did not belong to the Hebrews at the close of Deuteronomy but was still retained by heathens and would be under their control for the most part until David's time. These Samaritans paid the high cost of ignorance because they rejected the very scriptures which would have answered their age-old question.

These Samaritans have many counterparts today. Some religious people have only accepted that which is in "red letters" or the very words of Jesus. They feel that only what Jesus uttered is of importance and the rest can be ignored. In so doing they ignore the Lord's own instructions in Luke 10:16 and Matthew 10:19-20. All God's will was not uttered by the Christ while here. That is why he inspired them with the Spirit who led them into all truth. Any statement made by an apostle has just as much heavenly authority surrounding it as that which appears in red letters. Others have decided they will accept the religion of Matthew 7:12 or John 3:16 and feel no need to accept anything else. Multitudes reject that which

they dislike in the Bible. They feel the Bible serves a cafeteria-type-of-religion and that every offering is completely optional in its nature. That one can take what he likes and discard what he dislikes and all will be ultimately well with his eternal interests. Such a religious view of the Bible enables them to by-pass the difficult sayings of the Lord Jesus and just accept that which is convenient ignoring the remainder. Many are ignorant of the plan of salvation, the oneness of Christ's church, the how of Christian worship and the mission of God's church because they have rejected the very scriptures which speak clearly and completely as touching these great themes. Many sail the seas of speculative ignorance concerning the origins of the universe and its complex forms of plant, animal and human life because they have rejected the only authentic account we have in the majestic chapters of Genesis 1 and 2. Truly ignorance extracts a high price.

The first sermon this scribe ever attempted to preach was entitled, "Sins That Crucified Jesus." One of those sins was ignorance. On Solomon's porch of the temple area Peter said, "And now, brethren I wot (know-ASV) that through ignorance ye did it, as did also your rulers." (Acts 3:17.) The context shows that the crucifixion of the Prince of Life was the topic of Peter's discourse. (Acts 3:13-15.) Years later Paul wrote, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." (I Cor. 2:8.) Ignorance nailed God's Son to the old rugged cross on that gloomy Friday. Israel chose a murderer in preference to their own Messiah because they did not know. Truly the capital of all crimes (the crucifixion of Christ) was executed in the framework of glaring ignorance. For it Israel has paid dearly.

From a number of standpoints Saul of Tarsus was a brilliant young Pharisee. The finest of teaching had molded him in youth and the most zealous of ardent interest for the perpetuation of cherished Judaism spurred him on in his daily persecution of the early church. He led the forces of Pharisaical persecution which was aimed at the quick and total extermination of the infant cause of Jesus of Nazareth. Yet Saul was ignorant of the most important fact in the world--the deity of Jesus whom he bitterly hated and zealously persecuted. He did not even know the simple plan of salvation at the time Christ appeared to him on the Syrian road near Damascus yet apostolic preachers had filled Jerusalem with the doctrine of Christ. (Acts 5:28.) Blinded by Pharisaical prejudice and a persistent determination to kill the budding plant of the Nazarene's Cause he did not even know the simple terms of how to enter the newly begun kingdom of God--the church. He sought answer from Jesus as to what he should do. (Acts 9:6.) Ananias came and instructed him concerning the completion of his primary obedience (Acts 22:16). Saul was ignorant about the church feeling that he was performing Jehovah a service by his bitter persecutions. He was ignorant as touching the fulfillment of hundreds of Old Testament scriptures as they met, merged and enjoyed minute fulfillment in Jesus and his church. He was ignorant of what constituted his own best interests. Like the proverbial ox he was kicking against the very goad that produced pain with each persecution assignment carried out. (Acts 9:5.) In one of his last epistles he alludes to this ignorant period of his past life. "Who was before a blasphemer, and a persecutor and injurious: but I obtained mercy, because I did it IGNORANTLY in unbelief." (I Tim. 1:13.) Though the guilt of this painful period of his past was removed by gospel obedience, he never forgot his days as a persecutor. Frequent mentions of these are made by him in numerous passages. (Acts 22:4-5; 22:20; 26:9-11; Phil. 3:6; I Cor. 15:9; I Tim. 1:13-15.) Even when ignorance has been replaced by knowledge there yet remains regret of foul deeds and distasteful actions performed while under the dominion of ignorance even as in Paul's case. Truly, ignorance extracts a high price.

Paul's longest chapter is I Corinthians 15. His

monumental defense of the "Bible Doctrine of the Resurrection" was prompted by certain Corinthians who denied this fundamental facet of the holy gospel. Their unbelief toward the bodily resurrection was directly linked to their ignorance. Paul said, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." (I Cor. 15:34.) Shameful ignorance darkened their minds and kept them from reaping the sunlit joys of a firm belief in a future resurrection of the body and the glorious events which will be subsequent to this. What a high price ignorance demands.

Ignorance was a glaring sin among the recipients of the Hebrew epistle. They should have been teachers of the word; instead they needed a refresher course on the plan of salvation. The inspired scribe said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even though who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:12-14.) It was difficult for the sacred penman to proceed to the meaty themes on his inspired agenda because they were "dull of hearing." (Heb. 5:11.) Is there likewise not a rather significant connection between the glaring nature of their wilful ignorance and the brink of Christian apostasy toward which they were rapidly approaching? We think definitely there was. No Christian is safe from apostasy when he deliberately chooses ignorance in preference to knowledge. Ignorance has ever been a breeding ground for apostasy from truth.

In his fine editorial for WORDS OF TRUTH in the June 20th issue of 1969 Brother Gus Nichols wrote: "Ignorance is the greatest curse of humanity." We fully concur with this noble veteran of the Lord's army. A constantly increasing knowledge of God's word is the only answer to the spiritual blight of sinful ignorance. This can only come by perspiration. (Psalm 1:1-3.)

A Little Logic Goes A Long Way

The subject of BAPTISM FOR THE REMISSION OF SINS is a very old and controversial subject. Many seem to have become tired of discussing it. But here in Georgia, it is a very live issue. The Lord's church is very weak in Georgia. The denominations have just about "taken over"



BOBBY J. NORRIS

—especially the Baptists. Here are some thoughts on the subject that seem logical to me. If you think this is illogical and unreasonable, I would appreciate hearing from you.

1. John came for a purpose — to prepare, or make ready the way of the Lord (Mat. 3:3).
2. John fulfilled his purpose. No one will deny it.
3. Therefore, John made ready, or prepared the way for the Lord. (He prepared the minds of men to accept the Lord's teaching.)

1. John prepared the way for the Lord (proven above).
2. But, in preparing the way for the Lord, John did only THIS and nothing more: HE

(Continued on page 4)

The Triumphs Of Enthusiasm

(Continued from page 1)

you hardly believed what you were saying yourself, whereas I utter what I know to be unreal and untrue as if I did believe it in my very soul."

Thousands of human beings lose out in the battle of life from the lack of projectile power. They do not throw themselves with sufficient force or enthusiasm into their careers to make their lives effective.

No man ever accomplishes anything great until he goes to his undertaking with a determination which knows no retreat, until he carries to it that enthusiasm which melts obstacles and fuses obstructions.

No learning, no natural ability can take the place of a burning soul, a heart on fire with enthusiasm, stirred to its very depths by zeal. Enthusiasm has taken innumerable inventors through years of drudgery, through numberless hardships, when friends had forsaken and enemies did their best to discourage and dishearten.

Though Jeremiah was much discouraged and said, "I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. **BUT HIS WORD WAS IN MINE HEART AS A BURNING FIRE SHUT UP IN MY BONES, AND I WAS WEARY WITH FORBEARING, AND I COULD NOT STAY.**" (Jer. 20:7-9).

It was Jeremiah who went on to say, "But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten. . . Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of evil-doers." (Jer. 20:11-13)

Many of us do not realize the tremendous force that radiates from a dead-in-earnest soul, from one who is fired with his life purpose. Enthusiasm has always been back of every great human achievement, and no man can be enthusiastic in anything until he lives for it, until he can fling the weight of his whole being into it.

Some of us often wonder why others who started out with us make such tremendous strides and get so far ahead in a short time. We will find very quickly that they are more enthusiastic than we are, that they have a burning zeal, a great passion for what they undertake.

The enthusiastic man is a perpetual prod to everybody about him. He is an ambition-arouser, he makes others ashamed of their inaction, their lethargy, and draws them into the current of action with him. His enthusiasm is contagious. If we were all working enthusiastically at the task for which we are best fitted the face of the world would be changed.

Only thoughts that breathe in words that burn can kindle the spark slumbering in the heart of another. After Lincoln had walked six miles to borrow a grammar, he returned home and burned one shaving after another while he studied the precious prize. The most irresistible charm of youth is its bubbling enthusiasm. But if enthusiasm is irresistible in youth, how much more so is it when carried into old age? Gladstone at eighty had ten times the weight and power that any man of twenty-five would have with the same ideals. The glory of age is only the glory of its enthusiasm, and the respect paid to white hairs is reverence to a heart fervent, in spite of the torpid influence of an enfeeble body. The "Odyssey" was the creation of a blind man, but that old man was Homer. Some of Longfellow's, Whittier's, and Tennyson's best work was done after they were seventy.

What man ever exercised more enthusiasm than Paul? Hear him, "For though, I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law. (being not

without law to God, but under the law to Christ,) that I might gain them that are without law; To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." (I Cor. 9:19-23.)

Paul could enthusiastically say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:6-8)

Do It To A Finish

(Continued from page 2)

and too little of quality in their work. They try to do too much, and do not do it well. They do not realize that the education, the comfort, the satisfaction, the general improvement, and bracing up of the whole man that comes from doing one thing absolutely right. Putting the trade-mark of one's character on it, far outweighs the value that is attached to doing hundreds of botched or slipshod jobs.

The mental and moral effect of half doing, or carelessly doing things; its power to drag down, to demoralize, can hardly be estimated because the processes are so gradual, so subtle. No one can respect himself who habitually botches his work, and when self-respect drops, confidence goes with it; and when confidence and self-respect have gone, excellence is impossible.

The human mechanism is so constituted that whatever goes wrong in one part affects the whole structure. There is a very intimate relation between the quality of the work and the quality of the character. Did you ever notice the rapid decline in a young man's character when he began to slight his work, to shirk, to slip in rotten hours, rotten service?

"What a fool you are," said one workman to another, "to take so much pains with that job, when you don't get much pay for it. 'Get the most money for the least work,' is my rule, and I get twice as much money as you do."

"That may be," replied the other, "but I shall like myself better, I shall think more of myself, and that is more important to me than money."

Some young men are kept down by what may seem small things to them — negligence, lack of accuracy. . . e never quite finishes anything he undertakes; he cannot be depended upon to do anything quite right; his work always needs looking over by someone else.

The man who botches his work, who lies or cheats in the goods he sells or manufactures, is dishonest with himself as well as with his fellow men, and must pay the price in loss of self-respect, loss of character, or standing in his community.

When you finish a thing you ought to be able to say to yourself, "There I am willing to stand for that piece of work. It is not pretty well done: it is done as well as I can do it; done to a complete finish. I will stand for that. I am willing to be judged by it."

Never be satisfied with "fairly good," "pretty good," "good enough". Accept nothing short of your best. Put such a quality into your work that anyone can see character in it, individuality in it, your trade-mark of superiority upon it.

People who have accomplished work worthwhile have had a very high sense of the way to do things. They have not been content with mediocrity. They have not confined themselves to the beaten tracks; they have never been satisfied to do things just as others do them, but always a little better. They always pushed things that came to their hands a little higher up, a little farther on. It is the constant effort to be first-class in everything one attempts that conquers the heights of excellence.

Second-class things are wanted only when first-class can't be had. You wear first-class clothes if you can pay for them, you eat first-class meat and first-class bread, or, if you don't, you wish you could. Second-class men are no more wanted

than any other second-class commodity. For work that really amounts to anything, first-class men are wanted.

The world does not demand that you be a physician, a lawyer, a farmer, or a merchant; but it does demand that whatever you do undertake, you will do it right, will do it will all your might and with all the ability you possess. It demands that you be a master in your line.

Our Lord teaches Christians that: the life pleasing unto Him is one which daily bears His cross. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

Paul shows us that the Christian life involves thorough dedication to Christ. He said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). "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. 2:20).

Christ demands that we have the strength of character and Christian dedication to follow him when others are turning back (Luke 9:59-61). Hear him, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). "But he that shall endure unto the end, the same shall be saved" (Matt. 24:13). ". . . be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

A Little Logic Goes

A Long Way

(Continued from page 3)

PREACHED THAT MEN SHOULD REPENT OF THEIR SINS, AND WHEN THEY REPENTED, HE BAPTIZED THEM FOR THE REMISSION OF THEIR SINS (Luke 3:3).

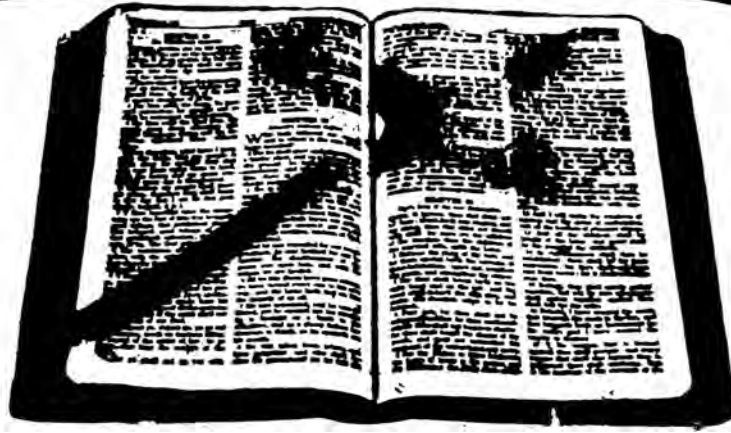
3. Therefore, the way of the Lord must necessarily include these things John preached: (1) Repentance, and (2) Baptism for the remission of sins.
1. The way of the Lord includes baptism for the remission of sins (proven above).
2. But many today teach that baptism is not essential for salvation. (This needs no proof. All agree.)
3. Therefore, those who teach that baptism is not essential for salvation are not teaching the way of the Lord.

Dear friend, **BEWARE** of that man who speaks lightly of baptism for the remission of sins. **BEWARE** of that man who says, "Why, you don't have to be baptized to be saved." **BEWARE** of that man who says, "If you are baptized, you are trying to be saved by works, and not by the grace of God."

Don't you see that the Lord wants you to be baptized for the remission of your sins? If the Lord had not wanted you to be baptized, he would never have sent His servant, John, into the world to introduce baptism to the world. Don't let someone tell you that baptism is a work of the law. Baptism is no part of the law. That's why John had to introduce baptism. It was unknown in the law of Moses. But it is not unknown now. Now you know what to do, don't you? — P. O. Box 505, Gordon, Ga. 31031.

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

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 7

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Don't Eliminate The Negative

A popular song of a decade past and gone presented an idealistic but impractical proposition which stated we should "accentuate the positive, eliminate the negative," and refuse to have anything to do with things "in between." This "all positive" concept appeals to all, and God does expect that His people should be optimistic, but the idea that there is no negative aspect to religion is a false notion. We are to promote the good, to be sure, but we are to negate the evil, turning the clear searchlight of truth toward everything that exalteth itself against the knowledge of God (II Cor. 10:4-5; Eph. 6:10-17).

Some seem to have a religion that is wholly negative. They seem to feel they will be saved by the things from which they abstain, and the things they are "against" would fill volumes. "They profess that they know God; but in works they deny Him, . . . and unto every good work reprobate" (Tit. 1:16).

A country music artist made legend a "wooden Indian" erected by Lake Martin in Tallapoosa County, Alabama. The song depicted the passive red face who entered not into life's purposes any longer as his "living" was all in the past. One may place every conceivable temptation before the old wooden Indian and he will not succumb. But neither is it in him to do any good. He will never qualify as a Christian for he can never obey the positive commands of the Lord. Too many in the church have a wooden Indian religion.

New Testament Christianity vibrates with life. We are turned from "dead works to serve the living God" (Heb. 9:14). The early church was so filled with life and living that scholars named the Book that describes the life of that people "The Acts of the Apostles." The captain of our salvation filled His life with "DOING and TEACHING" until the day He was taken up (Acts 1:1-2). In the great sermon on the mount Jesus emphasized that "doing the will of the Father," a positive religion, is essential to salvation at last (Matt. 7:21).

While the positive aspects of our holy religion must be accentuated we cannot, with heaven's approval, eliminate the negative. David wrote of the positive side of spiritual life that necessitates the negative when he said, ". . . I esteem all thy precepts CONCERNING ALL THINGS TO BE RIGHT; AND I HATE EVERY FALSE WAY"



R. W. GRAY

(Psa. 119:128).

A sentiment is growing in our brotherhood that we should be against nothing except to oppose those who are against false standards. A great many seem to be saying, "I am against being against." Tolerance is practiced out of proportion toward the weak and erring while all rebukes are reserved for those who warn that we must give the more earnest to the things which we have heard, lest at any time we should let them slip (Heb. 2:1). The hurtful hypercriticisms that characterized our battles in the past is giving away to an equally harmful permissiveness toward error. This new face is far more appealing to men of the world, and for this reason it is more dangerous than the old super-sensitive and super-critical posture of former days.

It sounds paradoxical that we are to be "longsuffering" toward those we are to "reprove, rebuke and exhort," but it is the attitude of mind and course of action God requires (II Tim. 4:1-4). None would doubt the genuineness of Paul's love for his former religious associates, but love for them demanded he show wherein their error would cost them their souls (Rom. 10:1-2). Love for brethren is not manifested when we tend to think the worse and not the better (I Cor. 13:5). Neither is love manifested by a passive attitude toward sin that would destroy a brother's soul. A convert to truth is not made until the erring is made aware of sin in his life.

There will always be a place in our relationships

with one another for corrective measures. Who among us is not indebted to some brother or sister who loved us enough to point out a sin or weakness they saw in us? We need to hear James again: "Brethren, IF ANY OF YOU DO ERR FROM THE TRUTH, and one concert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19-20). Yes, we need to "accentuate the positive," but in doing so must not "eliminate the negative." Christianity is BOTH POSITIVE AND NEGATIVE. "Pure religion and undefiled before God and the father is this, TO VISIT the fatherless and widows in their afflictions (positive), and TO KEEP HIMSELF unspotted from the world" (negative) (James 1:27).

The Hope Of Eternal Life

By MRS. DONA KARRH

Life's Greatest Achievement is--To win a Soul from Self to God and Eternal Life. "For the Son of man came to seek and to save that which was lost." (Luke 19:10). "He that winneth souls is wise." (Proverbs 11:30). "And they that be wise shall shine as the brightness of the firmament; and that turn to righteousness as the stars forever and ever." (Daniel 12:3).

POWER OF FAITH

To gain Eternal Life one must believe or have faith in God. "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrew 11:1). Faith gives reality or foundation in the mind for things hoped for, even though its existence is not seen. Faith is the bridge over which we may walk from the known to the unknown. For all through life this bridge will hold. If we but step out on it, we shall find the way across. Our hope will inspire us on because we have a goal to work for, a plan, and purpose in view. (II Corinthians 5:7). "For we walk by faith and not by sight." "For in thee O Jehovah, do I hope, Thou wilt answer, O Lord my God." (Ps. 38:15.) Our portion in life will be measured to us according to our faith. (Matthew 9:29). John gave these words, "He who believeth on the Son has eternal life." (John 3:36). Christ came that we might have light, forgiveness, direction and hope. With the eye of faith we can see God's love and care and help. To hope for anything is to work or seek with expectation of receiving it. So to search for the good way is to

Stand For Something

HOYT BAILEY

Paul advised, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:58) "Watch ye, stand fast in the faith, quit you like men, be strong." (I Cor. 16:13).

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand." (Eph. 6:10-13.)

A man assumes importance and becomes a power in the world just as soon as it is found that he stands for something; that he is not for sale; that he will not lease his manhood for salary, for any amount of money or for any influence or position; that he will not lend his name to anything which he can not endorse.

The trouble with so many men today is that

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Wants Article On Modesty

A Christian mother requests that I write an article on immodest clothing worn by many women and girls, some of them members of the church. She is justly disturbed. When anyone's conduct, or clothing, becomes so lewd and vulgar that it cannot be described in a public assembly of saints, Christian discipline is needed in the church. When women and girls display all of their bodies that a



GUS NICHOLS

depraved society and nation will permit, it is a clear demonstration of the fact that they do not respect any scriptural restraint, and that they are reveling in lust and would join the nudest colonies if they were more popular.

The real problem is located in their minds and consciences, and they are out to fulfill the "desires of the flesh and of the mind" and "are by nature children of wrath" (Eph. 2:3). They are walking "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" (Eph. 2:2). They have watched pornography on television until their "mind and conscience is defiled" (Tit. 1:15). Men and women, boys and girls, who are so depraved as to wish to display 99% of their secrets before the public gaze, are so perverted in mind and heart as to display the rest, if it were permissible, and popular enough. The ability to blush and be shocked at immodesty is not only the mark of Christian distinction, dignity and culture, but our most powerful restraint against the "scarlet sin of adultery". Genuine modesty is a sort of coat of steel for our protection, and for the admiration of all right-thinking human beings. The most lovely woman is the one so beautifully clothed, and adorned with good manners, that she could appear before an audience of ladies and gentlemen without anyone thinking an evil thought, much less of reveling in lust. No one would wish to put his hands upon such a lady, nor to touch her out of wedlock.

Every Christian must "lift up his voice against skirts which have been lifted too high". We must admit that the fashion of this wicked age is designed to appeal to the sensual and vulgar, and caters to that which is devilish and wicked, and it boldly admits it. God intended for sex to be a holy and sacred thing, kept in the confines of holy matrimony. But it is being flouted and paraded in our generation and put on display as though it

were something for public enjoyment and consumption. A woman who will display her body to the gaze of wicked and lustful men, is thereby making manifest her secret thoughts and denying herself the love, respect and admiration of all good men. She is making her appeal to the lowest and basest of men, and not unto Christian gentlemen. Any man who could be won into wedlock by the flouting of sex, may be taken away from his wife by some other such woman, or women. When that which is low and lustful draws a man unto a woman, some other may exercise more of such devilish magnetism, and take him away from her, and his children.

The human body was not created and made by God Almighty for the purpose of being displayed, but to be covered. God clothed the lower animals with beautiful hair and fur, and perfectly streamlined them so they would be beautiful to behold. What is more beautiful than a prize horse or colt? Or a mother sheep, and her frolicking lambs? But the human body is not thus streamlined, and was designed to be dressed in beautiful clothing and modest apparel. The human body needs protection from cold and heat, and from the burning rays of the sun, which are now known to be one of the causes of skin cancer. The more visible the human body, the more ugly and unsightly it becomes. The most beautiful thing in the world is a lovely baby dressed in its most beautiful attire, even with socks upon its feet, and ribbons on its hair. Clothing is more beautiful than naked skin.

Just last week, a preacher of Walker County announced in a sermon that he saw a woman on the streets of one of our nation's greatest cities whose only clothing was a man's shirt. This reminds me that in my youth Teddy Roosevelt said he feared "that our great cities would become the great gates of hell." He did not have in mind the modern TV, but foresaw the day when the great cities, through immigration of foreigners, and the acceptance of foreign ideas and ideals, would become rotten to the core with sin and lust, and then by means of the great daily newspapers open up the great gates of hell to our whole nation. If he could have foreseen the modern theatre and programs on TV, with all the pornography pouring out to our people through the mails, he would have been in danger of a complete nervous breakdown.

After God made Adam and then made Eve from one of the man's ribs, and after they ate the forbidden fruit, the Bible says "And the eyes of them both were opened, and they knew that they were naked; and they sewed figs leaves together and made themselves aprons" (Gen. 3:7). But God did not want them to be "naked", nor to be only partially clothed with "aprons" of fig-leaves, even though they were husband and wife, and there were no other people in the world at the time. And God has not changed, even until now (Mal. 3:6). He hates evil now as he did then. And so, God made them "coats of skins" (Gen. 3:21). God's order for decency and modest behaviour has always been the same. He has never been pleased with any sort of clothing which might expose the sacred precincts of the body to the gazing eyes of others. Concerning the altar, he said, "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not uncovered thereon" (Ex. 20:26). And this was a time when they wore long robes, or skirts.

People are called exhibitionists when they intentionally, or even carelessly, expose the private and secret areas of the body. After the flood, Noah got drunk, and "was uncovered within his tent" (Gen. 9:21). "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not the nakedness of their father" (Gen. 9:22-24). Then the curse was pronounced upon "Canaan" who looked upon the "nakedness of his father." These were all men, and yet they were to keep their eyes from beholding the forbidden areas of the sacred body of a human being, even of their own sex. Later God destroyed the cities of Sodom and Gomorrah, because of sex

perversion (Gen. 19). Any promiscuous display of sex is sinful and wrong, and condemned throughout all the Bible, both Old Testament and the New.

Because of a woman improperly clothed and taking advantage of the opportunity to appeal unto the lustful eyes of the king, David was led into an adulterous affair, out of which crime and sin, an illegitimate child was born, and an innocent man was killed. If it is wrong to lust it is wrong to cause one to do so. This made Bathsheba equally guilty with David in the sin committed, as a result of her exposing her body in a public place (See II Sam. 11th and 12th chapters).

Any woman is exposing herself to great and continual temptations who improperly dresses, and who will shamelessly expose sexual areas of her sacred body to the gaze of men. She is practically saying to the world, by her immodest attire, "You men, look this way, and look me over, consider me, for ought you know I may be the kind of a woman you would like to have out of wedlock. You don't know but that I am undressed in part for the very purpose of causing you to lust after me, and to tempt me, and to seek to have me to yourself in some secret place."

One of our great preachers, Brother Waymon Miller, pointed up this danger in the following paragraphs: "At the peril of being labeled a well-rounded square, let me here lift up my voice against skirts that have been lifted too high! The fashion of our time largely appeals to that which is vulgar and sensual, and boldly says so. Sex is being flaunted now as though it were invented with this generation, and would perish with it.

"Fashion designer Mary Quant (mother of the miniskirt) tells us in brazen terms why she designed this modern garment. In fact, the reason she gave is so vulgar that modesty prevents our quoting her statement. But along the less obscene things she said about it was that the miniskirt was deliberately designed 'in order to seduce men'" (Newsweek, Nov. 13, 1967, p. 76).

"If this is the avowed design of the miniskirt, how can sensitive, pure and decent women yield to such a deliberately designed worldly craze? Women of piety and spirituality have no desire to elicit lustful stares and wolfish whistles from men they pass. But they desire to be CHASTE, and not to be CHASED. They do not wish by their manner of dress to convey any idea except that they are women of virtue, not of vanity.

"We are living in a time of long hair, high skirts and low morals. The Christian must strive to exhibit high ideals, deep convictions, and sincere virtue. Because the Christian has been transformed by Christ, he, or she, is no longer conformed to this world (Rom. 12:1-2). Christians are not those surrendered to sin, but are dead to sin and dedicated to decency and purity.

"Paul commanded us all saying, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. IN LIKE MANNER ALSO, THAT WOMEN ADORN THEMSELVES IN MODEST APPAREL WITH SHAMEFACEDNESS AND SOBRIETY; not with braided hair, or gold, or pearls, or costly array: but (WHICH BECOMETH WOMEN PROFESSING GODLINESS) with good works" (I Tim. 2:8-10). "MODEST" in the New Testament is a word that means orderly, well-arranged and decent. To be immodest in dress, therefore, is to be indecent. True Christians, therefore, will not dress in any manner which will suggest indecency. It is the sober responsibility of every Christian to keep himself unspotted from the world" (Jas. 1:27).

When old king Ahasuerus, king of Persia, held a great conference, with men present from 127 provinces, and continued for about six months in revelry and drunkenness, there was a lustful desire to see the queen, Vashti, parade and display her body before their adulterous eyes. Though she was not a woman of Israel, or a Jewess, and was not supposed to be highly refined and cultured in manners, she was under the influence of the best of God's people. Therefore, she deliberately, and positively refused to come before this assembly as requested. She did this knowing that it might cost her the highest honor of the nation, her queenship

(Continued On Page 4)

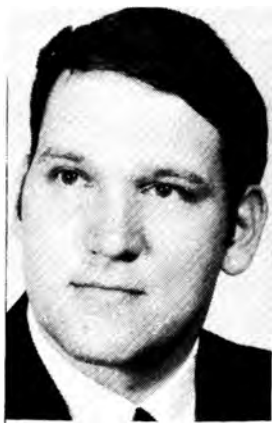
East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY JULY 30, 1971

Greeting from East Africa,

This month has been an exciting one. You will remember some few months ago we reported a successful coup in Uganda, the country that borders us to the West. At that time we feared for the safety of the Christians who lived there. Later we were happy to report that all of the Christians were safe and that conditions in the country were returned



BERKELEY HACKETT

to normal. Lately though there have been difficulties between the new government of Uganda and the government of Tanzania who support the old Uganda regime. The borders of these countries have been closed and there has been talk of war. Uganda claims that 500 of her soldiers have been killed.

We also had an attempted coup this last month here in Kenya. The effort was unsuccessful and all the known conspirators are in jail. This coup seemed particularly foolish since the current president has the backing of most the population and is well known for his fairness and wise role. We have come to accept that we are living in a very unsure and changing condition. For one growing up in America it is sometimes difficult to understand the reasoning behind coups and army takeovers, etc., but we can only accept that they are a way of life in most of the world.

Things continue to go well as far as the work is concerned. A few of the brethren continue to make strides toward becoming really competent leaders. Historically most of the missionaries in the various denominational groups adopt a paternal attitude toward the African brethren wherein they don't allow Africans to move into leadership positions unless it is subordinate to the missionary's. We are approaching the brethren as spiritual equals and offering our guidance as teachers and fellow workers. Our work is not pulpit oriented, but is more aimed at personal work both among unbelievers and among the brethren. **THIS WOULD SEEM TO BE THE NATURAL AND USUAL THING FOR MISSIONARIES TO DO, BUT IN FACT WE HAVE FOUND IT THE RARE EXCEPTION.**

A week ago we had a visit from Mr. and Mrs. Joe F. Watson on their way to mission work in Uganda. They are our first missionaries in that country and a real answer to prayers. We in Kenya have been doing our best to help the few members of the church in that country, but the distance involved and the lack of time have prevented us from aiding them as we would have liked. Now that the Watsons are going there we will be looking for great strides among the Christians in that country. The Watsons will be living in Kampala, the capitol city, and are supported by the Clarksville Church of Christ in Clarksville, Arkansas. The Watsons are a mature couple with mission experience in South Africa.

Today it is very cold and cloudy with our coldest month, August, still ahead. During this time of year we have the 'gray days'; days on end with overcast skies and cold temperatures. The School children here follow the English tradition of school uniforms, usually short pants and a white shirt. Their legs look so cold.

On Tuesday we will say a sad farewell to the Ted Ogle family (Texas), who will be returning to the States. Ted was one of the first missionaries in Kenya and worked for some time in Nyeri, the heart of Kikuyu country. (Kikuyus are the most powerful tribe in Kenya). The Ogle children are teenagers now or approaching that age and the Ogles feel they need the fellowship of Christian

young people to a degree that Kenya can't offer.

THIS AND THAT: Our cat was blinded for several days after an encounter with a spitting cobra. We had her treated almost immediately and saved her eye. While in Nairobi on a doctor's appointment we saw Vice President Agnew in person.

Remember us in your prayers. We believe in the power of prayers and ask you to help us in the work here in that way.

The Hacketts

Expenses for June

Salary	\$600.00
House and Utilities	181.00
Autos	42.00
GPT Tax (special tax for working in the country	86.00
TOTAL	\$909.00
Received Via Sixth Avenue June	\$1000.00

CONTRIBUTIONS

Brookside Church of Christ	\$20.00
Central Church of Christ	50.00
Cottdonale Church of Christ	50.00
Dilworth Church of Christ	25.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
New Hope Church of Christ	600.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
Herman King	10.00
Roscoe Kirkpatrick	10.00
S.G. Barkerr	10.00
Max Barker	80.00
F.D. Dover	10.00
Farley E. Geddie	5.00
Richard K. Mauldin	10.00
Alma May	5.00
Mary Frances Myers	50.00
Bruce Odom	5.00
Mrs. Sterling Pate	5.00
Nolia Shipp	5.00
Corda Webb	5.00
Mr. and Mrs. Clyde Welch	18.00
Mrs. Jewell M. Hartley	10.00
Mr. & Mrs. Hermon Moon	20.00
Mrs. Wilma Summers	5.00
TOTAL	\$1,628.00



Pictured in Thompson's Falls, one of the lovely falls in the highlands of Kenya, not far from our house.



Shown is Jacob AnDete, a young man who is making great progress. Only 22 years of age, his greatest drawback is that he is young and not married. Here in Kenya only the older married men have any real voice or are taken seriously.



Shown is a portion of the service at Eastleish.



This is the first Kisii tribesman that we have baptized.



This is a street preaching scene.

Why Did My Saviour Come To Earth?

In J.G. Dailey's well-known song, "He Loved Me So," the question is asked, "Why did my Saviour come to earth?" No better answer can be given to that eternal question than the heavenly sentiments which came from the lips of Jesus himself. Christ frequently expressed the truth regarding this from both a negative and positive standpoint. Notice a few of these references.



WAYNE JACKSON

Christ affirmed that he came not to destroy the law, but to fulfill it. (Mt. 5:17) The words "destroy" and "fulfill" are in contrast here. "Destroy" means to "throw down" or "overthrow". (Compare Mt. 24:2; Acts 5:39 where the same term is used.) Hence, Jesus came not to oppose, ignore, repudiate or to overthrow the law. He kept the law, every facet of it. (I Pet. 2:22) He did, however, come to fulfill it. When something is fulfilled, it no longer is applicable. For example, Isaiah foretold of a virgin who would conceive and bear a son to be named Immanuel. (7:14) The virgin, Mary, fulfilled Isaiah's prophecy, hence, that prediction will never be applicable to another woman. Now Christ fulfilled the law; he nailed it to his cross (Col. 2:14), thus, the law of Moses is not now binding, nor will it ever be again. If the Lord did what he came to do, the law was fulfilled and is thus not binding upon Christians.

Secondly, the Saviour declared that he came not to judge (condemn) the world, but to save it. (Jn. 12:47) It was not the Lord's primary mission to this planet to condemn it, rather, in his love he wished to save it. Notwithstanding this, however, because he is a JUST Christ as well as a merciful one, he will judge those who refuse to turn to the light of the gospel. (Jn. 9:39; II Cor. 5:10) We may be sure of this!

Thirdly, the Master humbly announced that he came not to do his own will, but rather, he came to do his Father's will. (Jn. 6:38) Christ's entire life was a commentary on the word "obedience." He learned obedience by the things which he suffered and thus became the author of eternal salvation to all who obey him. (Heb. 5:8-9) Amazingly, he once declared, "I do always the things that are pleasing to him (God)." (Jn. 8:29).

When he was criticized by the self-righteous Pharisees for associating with sinners, Jesus said, "I am not come to call the righteous but sinners to repentance." (Lk. 5:31) The three beautiful parables of Lk. 15 are invoked from the Lord because he is charged with "receiving sinners," (Lk. 15:2), indeed, he is called "the friend of sinners." (Lk. 7:34) His mission was to "seek and save that which was lost." (Lk. 19:10).

As his hour of death approached, the Son of God exclaimed, "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mt. 20:28) How pitiable is the unregenerate man who is in slavery to sin and its horrible ways. Thank God, however, that a price has been paid for his release. He can be redeemed by the blood of Christ (I Pet. 1:18, 19), and that blood is applied when he, in penitent faith, unites with Christ in baptism. (Rom. 6:3ff).

We are urged to count the cost of discipleship when we hear our Redeemer say, "Think not that I came to send peace on the earth: I came not to send peace, but a sword." (Mt. 10:34) This is a sober reminder that following Christ may sometimes strain or even sever the warmest of relationships. But we must be eternally impressed with the fact that Jesus Christ will take SECOND PLACE in no man's life. We had better take this seriously!

In addition to the foregoing passages wherein

contrasts are drawn between what our Saviour "came not" to do, and what he "came" to do, Jesus further said that he came to bear witness of the truth (Jn. 18:37); he came to bring light into a sin-darkened world (Jn. 12:46). Finally, he came that we might have life, and have it abundantly (Jn. 10:10). Oh, how grateful we should be that he came!

Inconsistent Prayers

In conversation it is quite common to utter with the lips statements which the heart and hand are unwilling to practice. Perhaps all too frequently we sing a conviction of holy purpose which the life is very reluctant to translate into actual performance. "I Surrender All" is an apt illustration. How often do we pray for that toward which we are most unwilling to work in its accomplishment?

When such is done, prayer and practice are traveling opposite directions. They have ceased to be the spiritual twin companions which God intended them to be.

In the Sermon on the Mount Jesus taught us to pray for our daily bread. Inspiration also urges upon us the sober realization that labor with our own hands is included. To pray daily for food only to cross the hands in constant idleness is an inconsistent prayer. A daily petition for food when coupled with honest labor makes for consistent prayer.

Jesus taught us to pray for additional laborers in the Lord's harvest. (Lk. 10:1-2.) Can a father consistently utter this petition when he desires most any kind of work for his young son rather than his becoming a gospel preacher? Can a mother consistently pray this prayer in privacy when she would become deeply distressed if her daughter were to marry a preacher and help further the great work of harvesting souls into the Master's heavenly garner? The critical preacher shortage can be partially traced to the fact that both congregations and individuals have sadly neglected the prayerful instructions of Matthew 9:37-38 and even when the prayer for additional laborers have been made, there was little or no consistency in backing it up with concrete action. More Hannahs today with their prayerful vows will give us more men of God like Samuel tomorrow. (I Sam. 1). This ancient woman of Israel prayed for a son, promised him to the Lord before conception and gave him to God when the time came. This is real consistency between prayer and practice.

It is proper and right that we pray in behalf of the lost. Paul informed Roman saints that his "heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1.) Paul left no stone unturned in making that prayer the very direction of his life. In season and out of season he had preached first to the Jew and then to the Greek. Our own earnest petitions in behalf of the lost become truly consistent when we become soul winners for Jesus. Pray for the lost and then fervently seek their salvation by teaching them the message of life. Prayer and practice complement each other.

"Bring us back together at the next appointed hour of worship" is an oft repeated expression of closing prayers. We once heard a man utter this expression and he missed the next eight public worship assemblies though not sick a day. This is asking the Lord to do something for us which we have every intention of ignoring completely. How consistent is the man who waxes eloquently in thanking the Lord for the wonderful privilege of worshipping and within the very hour will quibble during the Bible Study hour about the necessity of attending Sunday evening worship and the Wednesday night Bible Classes? Consistency is still



ROBERT R. TAYLOR JR.

a rare jewel.

Every petition sent to heaven's throne of grace should be backed up with consistent action. Our lives should show we really mean to help Jehovah accomplish in us that for which we plead and pray. God's part is far greater than is our part but the little part we play cannot be excluded. Are our daily actions traveling the same direction as are our prayers? Consistency says they should be, and wilful inconsistency is wittul sin.

The Hope Of Eternal Life

(Continued From Page 1)

keep our eyes on the eternal.

We must have a sense of direction guided by faith or we will drift with the tide. "For what is the hope of the godless, though he get him gain, when God taketh away his soul?" (Job. 27:8.)

ASSURANCE OF HOPE

Our hope is for eternal life. (Titus 3:7). Our hope is obtained through the Scriptures--"that we through patience and comfort of the Scriptures might have hope." (Romans 15:4). The Life Beyond is eternal. Man may choose to follow Christ or Satan; he has power of choice, a freedom of will. He can violate divine laws and suffer the consequences. We must anchor to the eternal and adjust to the temporal. Temporal things will be taken from us, or we from the, but the eternal lives on and on.

HOPE AN ANCHOR

When a ship sails beyond our view we should not think it lost. Every sea must have another shore, and it's natural that people live there as well as here. When the ship passes the line where water and sky blend in one embrace, it has only voyaged farther from us and closer to those who wait its coming on the faraway strand. In sorrow we say, "It is gone." In joy we shout, "It is here." So is the home eternal in the heavens. What a Glorious meeting! We expect to meet those gone on, in the after while. The toils here will seem nothing when we reach the eternal city. Where, "God shall wipe away all tears and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Revelation 21:4). Hope is an anchor; "which hope we have as an anchor of the soul, both sure and steadfast." (Hebrew 6:19).

MEMORY: ITS JOYS AND SORROWS

Memory is a gift of God. It can be both painful and joyous. The precious memories of happy days brings comfort to the soul. It helps us to press on when even sorrow almost overwhelms us. The righteous and wicked both have memory, both the Rich man and Lazarus. (Luke 16:20). One was comforted and the other pained. Yes, we shall know our loved ones on the other shore. "We have a building from God, a house not made with hands, eternal in the heavens." (2 Cor. 5:1-3.) We must consider that the sufferings of this present time are not worth comparing with the Glory that is to be revealed to us." (Romans 8:18).

RESULT OF DEATH

All does not end for us with this mortal life; what succeeds shall make concord of what went before. Nothing should be based upon belief which is not based upon truth. Jesus says, that he who forsaketh all here and follows him shall receive a hundredfold now and, "in the world to come eternal life." (Mark 10:30). One who aims at heaven enjoys the best of earth, but one who aims at earth loses both. Let's help each other to heaven. "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10).

Stand For Something

(Continued From Page 1)

they do not stand for anything outside their vocation. They may be well educated, well up in their specialties, may have a lot of expert knowledge, but they cannot be depended upon. There is some flaw in them which takes the edge off their virtue. They may be fairly honest, but you cannot bank on them.

It is not difficult to find a lawyer or physician who knows a good deal, who is eminent in his profession; but it is not so easy to find one who is a man before he is a lawyer or a physician; whose name is a synonym for all that is clean, reliable, solid, substantial.

What the world needs is men who have principles underlying their expertness—principle under their law, their religion, their medicine, their business; men who stand for something outside of their offices and stores; who stand for something in their community; whose very presence carries weight.

What a terrible thing to live in the limelight of popular favors, to be envied as rich and powerful, to be esteemed as honorable and straightforward, and yet to be conscious all the time of not being what the world thinks we are; to live in constant terror of discovery, in fear that something may happen to unmask us and show us up in our true light! But nothing can happen to injure seriously the man who lives four-square to the world; who has nothing to cover up, nothing to hide from his fellows; who lives a transparent, clean life, with never a fear of disclosure. Nothing can happen to harm his real self because he has kept his record clean.

Every man ought to feel that there is something in him that bribery can not touch, that influence cannot buy; something that is not for sale; something he would not sacrifice or tamper with for any price; something he would give his life for if necessary.

If a man stands for something worth while, he is not dependent upon recommendations; upon fine clothes, a fine house, or a pull. He is his own best recommendation.

When Lincoln was asked to take the wrong side of a case he said, "I could not do it. All the time while talking to that jury I should be thinking, 'Lincoln, you're a liar, you're a liar', and I believe I should forget myself and say it out loud."

Resolve that you will not paid for being something less than a man; that you will not lease your ability, your education, your self-respect, for salary, to do a man's lying for him; either in writing advertisements, selling goods, or in any other capacity. Resolve that, whatever your vocation, you are going to stand for something, that you are going to be a man first, last and all the time.

"Recompense to no man evil for evil. Provide things honest in the sight of all men." (Rom. 12:17.) "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." (2 Cor. 8:21.) "Be not overcome of evil, but overcome evil with good." (Rom. 12:21.)

Wants Article On Modesty

(Continued From Page 2)

itself. She was therefore dismissed and another chosen to take her place as queen, because she had convictions as strong as steel against that which is low and vulgar and mean. She thus proved herself, to all future generations, to be dignified and refined, and not coarse and vulgar in thought and heart. Pressure of the outside world could not move her from her high standard of conduct which was contrary to the low morals of the nation. What would some of our women and girls have done if they had been in her place? (See the book of Esther.)

There never has been more sex display than in our wicked age. Neither has there ever been a time when there was more sex out of wedlock. Adultery and fornication are damning sins (1 Cor. 6:9-11; Gal. 5:19-21; Rev. 21:8). The homes of the nation are on the rocks! More than one fourth

of all marriages result in divorce. Millions of children under twelve are without normal homes of love and purity. They are the potential criminals of tomorrow. Neither has there ever been so much of sexual disease, as there is today, notwithstanding the efforts to use preventives. It is being affirmed that more than half of men and woman have lost their virtue before they reach the marriage altar. And one out of every five marriages takes place as a result of sex out of wedlock, and not because of love and a holy desire to have a happy home with each other. They did not want each other for keeps, but they got involved, and either married to give the child a name, and to prevent public shame of pregnancy out of wedlock, being more and more displayed, or they thought this was the case. A child was involved, or they thought there was.

May God have mercy upon us, and help us to turn away from lust and our present shame, and return unto soberness and sanity before our bitter harvest destroys our nation and our souls. There is already a terribly bitter harvest growing and maturing which must be reaped in tears and suffering. All of this starts in sinful lust, planted and cultivated by immodesty, pornography, TV, the movies and media of communication in general.

Safety First

"Safety First" has long been a posted motto to remind Railroad employees and trespassers of danger in certain areas. The word of God is filled, as it were, with "safety first" signs along the treacherous highway of life. Fornication in all its varied forms has been a danger point in the lives of many, many, physically normal men and women, boys and girls. Moses' law was specific and stringent in its prohibitions over Israel in this matter (Cf. Exodus 20:14; 1 Cor. 10:8).

The church in Corinth was plagued by this sin, and their condition, plus certain questions they asked of Paul prompted the instructions given them on the subject of fornication, sometimes called the "scarlet sin."

In First Corinthians 5 the apostle deals with a case in which one had taken his father's wife, in which the enormity of the crime is said even to be frowned upon by the unconverted heathen. In chapter 6:12-19 he warns against the sin of fornication on the basis of (1) the body is not for fornication, but for the Lord (2) God will raise up our bodies as he did the Lord's. (3) Our bodies are members of Christ and must not, therefore, be joined to a harlot. (4) The fornicator sins against his own body which is intended to be, and is if a Christian, a temple of the Holy Spirit. (5) We belong to the Lord, having been bought with his blood, and should therefore glorify God in our bodies, that is, by keeping them pure.

QUESTIONS SENT TO PAUL

(1 Cor. 7:1ff)

The church had written Paul about certain matters of importance which he begins to answer in this chapter. In reply he begins, saying, "It is good for a man not to touch a woman." The key word here is "touch." This word is from the Greek "hapto" and is defined by W. E. Vine: "To have carnal intercourse with a woman." Thayer's Greek Lexicon says, "of carnal intercourse with a woman, or cohabitation." J. B. Phillips translates, "It is a good principle for man to have no physical contact with women."

In a general way, then, the Scripture is saying that all carnal sexual relations are forbidden. He certainly does not in this passage forbid a husband to "touch" his own wife. As a matter of fact, what

follows beginning with verse 2 shows that statement to be a "Safety First" signal "because of fornications," and is in no wise directed to a legitimate relationship between husband and wife.

TO HUSBANDS AND WIVES

"But because of fornications, let each man have his own wife, and let each woman have her own husband" (1 Cor. 7:2). Very literally rendered this would read, "let each man have the wife of himself, etc." Paul is not teaching in this verse that each man and woman must get married to avoid fornication. The language, as well as the context, is telling each husband to **HAVE HIS OWN WIFE**, not someone else's; and each wife is to **HAVE HER OWN HUSBAND**, not the husband of another. No husband or wife has any right to go outside his own personal and immediate, God-approved marriage relationship in matters pertaining to sex.

MUTUAL OBLIGATIONS OBLIGATORY

"Let the husband render unto the wife her due: and likewise also the wife unto her husband" (Vs. 3). Just here I quote from J. B. Phillips on verses 4 and 5: "The wife no longer has full rights over her own person, but shares them with her husband. In the same way the husband shares his personal rights with his wife. **DO NOT CHEAT EACH OTHER OF NORMAL SEXUAL INTERCOURSE**, unless of course you both decide to abstain temporarily to make special opportunity for fasting and prayer. **BUT AFTERWARDS YOU SHOULD RESUME RELATIONS AS BEFORE, OR YOU WILL EXPOSE YOURSELVES TO THE OBVIOUS TEMPTATION OF THE DEVIL.**"

Further, in verses 6 and 7 Paul expresses wishes that all were continent as he was, able to sublimate their sexual desires and thus lessen or avoid completely all temptations to immorality of the kind under discussion.

INSTRUCTIONS TO THE UNMARRIED

"Yet to those who are unmarried or widowed I say definitely that it is a good thing to remain unattached as I am." (Verse 26 should be considered at this point) "But if they find they have not the gift of self-control in such matters, by all means let them get married. I think it is far better for them to be married than to be tortured by unsatisfied desire" (Phillips, vs. 8-9).

Thus far the "Safety First" signal has been clearly manifested to all mature people. To avoid fornication let the married refrain from all carnality with those outside their own marriage bond, and let those who are single and those who have been married but are now widowed get married if their sexual desires so require. No one has been left out.

DANGER IN SEPARATION

The God of heaven says that "he hateth putting away" (Mal. 2:16). There is no such thing as divorce, or even forced separation, without preceding sin on the part of one or both parties involved. Hence, the solemn word of God, "But unto the married I give charge, ye not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife."

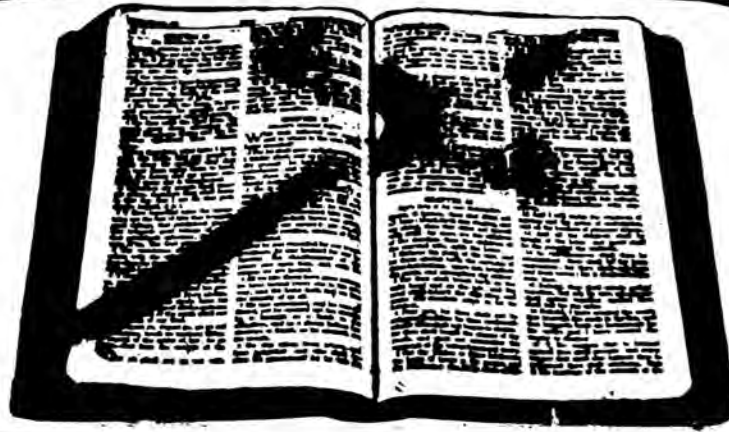
God knew that there would be intolerable cases where separation seemed necessary, but where fornication was not involved. Therefore he says, Do not put one another away, but in case you do you must remain unmarried or be reconciled to each other. (See Matthew 5:31-32; 19:9). Fornication is the only cause of divorce upon which one may married to another. If fornication is not involved and a second marriage takes place the result is adultery. Why? Because in God's sight such is living with the companion, husband or wife, of another.

The divorce rate in our nation has increased 400 per cent within about sixty years. Our foundations are crumbling! But these warnings from God's eternal word are to keep us from the sin of fornication. And why is this so important? The simple answer is that, "they that do such things shall not inherit the kingdom of God" (Gal. 5:19-20). Is this not enough?



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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FRIDAY, AUGUST 13, 1971

NUMBER 80

The Bible Is Complete And Final

The Bible is either complete and final or else it is incomplete and possesses no ring of finality in its message to mortal man. These are the two alternatives. No other alternative is open to any student of Holy Writ. There is absolutely no middle ground. The writer and reader hold one of these positions toward the Bible. The writer's attitude toward the Grand Old Book is affirmed in the title of this article. When we talk about the Bible being complete and final we do not inject a question mark at the end, but a period. Toward the full support of this bold preposition we now make our appeal to the sacred scriptures. Being a book of truth what the scriptures say on the subject will be both complete and final.



ROBERT R. TAYLOR JR.

The authoritative author of Christianity promised his disciples a full revelation of truth. He promised them just shortly before his arrest in the quietness of Gethsemane, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:13-15). As the one sent from above the Comforter or the Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Did the Holy Spirit do what Jesus said he would do? If not, Jesus is proved untrue in a solemn promise he made to his apostles, and the Holy Spirit likewise failed to accomplish what Jesus said he would perform; and in the third place the Father failed to do what the Son declared he most assuredly would do. To say that the full revelation of truth did not come is to seriously reflect on every member of the Godhead. If Jesus did keep that promise, if the Father did send the Spirit and if the Spirit did reveal all truth to the apostles, then the New Testament, the message the Spirit gave the apostles, contains all truth and stands majestically with the full touch of finality and completeness (Jn. 1:17).

The Bible is composed of all scripture. Paul tells us how much of the Bible is inspired and purposes for which it is profitable. "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). The inspired apostle lists four very important realms in which the scriptures are important. The Bible is profitable in the realm of doctrine. Doctrine is teaching. All that we need to know in order to become Christians, love God, live the Christian life and ultimately go home to heaven, will be found in God's Word. The Bible is pre-eminently a book of doctrine. That doctrine is important, is clearly established on nearly every page of God's Word. To say that doctrine is not important, as some in our day do, is equivalent to saying that the Bible is given for a purpose that is not even important. Do people realize what they are saying when they declare that doctrine is not important? One might as well say that the Bible is not important as to say that God's doctrine is not important. In the second place the Bible is profitable for reproof. This means for reproofing us of the sins that we commit. Nothing can reprove us with the power that the scriptures do. When we look into the gospel mirror we see just how ugly and unbecoming our sins really are. Isaac Walton, an English author, once said about the Bible, "Every hour I read you it kills a sin or lets a virtue in to fight it." In the third place the scriptures are profitable for correction. The Bible will show us the error of our ways and demonstrate how we can straighten out our lives and make them pleasing in the sight of our Heavenly Father. The Bible condemns every error and supports only truth. As Jehovah's rule of faith for frail humanity it has always convicted error and extolled truth. In the fourth place it supplies instruction in righteousness. The Bible contains the sure formula for doing right. The person who is being guided by the Bible is thinking right thoughts, speaking right words and performing right deeds. What else is needed to make a person what he ought to be religiously speaking? Not one thing! The Bible completely "furnishes the man of God unto all good works." This is as complete and final in its declaration as language is capable of making such. If not, why not?

The apostle Peter said God has "given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Pet. 1:3). Life and godliness in this passage are comprehensive terms, including all the human soul needs in winging its way from earth to the heavenly paradise on high. If one can find one thing that is essential to life and godliness that is not included in the Bible, then Peter's statement is proved to be a false affirmation.

Jude informs us that the faith (the gospel

system) has been "once for all delivered unto the saints" (Jude 3). This is the rendering given by the American Standard Version of this important passage. Jude affirmed that the gospel system has been made known once for all. He penned this statement more than nineteen centuries ago. This means that all modern claims for present day revelations are false. They are either false or else Jude misrepresented the matter in his short epistle. We are confident that Jude correctly presented the truth on this theme.

The Bible teaches man how to be saved and how to keep saved. What else is needed? God's teaching grace instructs man toward sobriety, righteousness and godliness (Tit. 2:11-12). Living soberly is living right with oneself. Living righteously is living right with our fellowmen. Living godly is living right with our Maker. Is there another area in either human or divine relationships that man needs instruction except in these three? If so, what would it be? The Bible is truly complete and final. From the sacred scriptures we have deduced sufficient support for the proposition stated in our title and developed in this article.

Home Crest Children's Home

P. O. Box 282
Kennett, Missouri 63857

Here in this town of 10,000 in the rich farming country of Southeast Missouri, the Kennett church is carrying on a very rewarding work of benevolence, Homecrest Children's Home. The work is six years old and we are about to begin a program including private foster home care for needy children.

One of our house parents, Ray and Shirley Davis, who have been with us nearly five of those years have resigned reluctantly because of health problems. They have been most wonderful and dedicated. We must replace them soon.

I most humbly urge you to give consideration to helping us find people of like commitment and dedication whose desire it is to serve the Lord in a special way. The spiritual rewards of this work are unequalled in benevolence. Most of our young people become Christians. What a joy it is to redirect their lives and help make them responsible Christian citizens. At least two have taken advantage of our provision for college expenses at a good Christian school. Others are now planning on college.

We offer completely expense free living, except for telephone, with time off by means of a very sample allowance. The husband may continue at his own work. We have found it to work best if the couple have no more than two children of their

(Continued On Page 4)

WORDS of TRUTH

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GUS NICHOLS

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The New Testament Church

All trends point up the fact that great dangers face the church of the future. The religious world has largely gone into liberalism, and we cannot escape all of its wicked influence. Modernism and unbelief now operate through sectarian bodies and all media of communication throughout the world.

We who stand for the church of the New Testament must be clad in the whole armour of God. We must fight with the "sword of the Spirit which is the word of God", and not with carnal weapons (Eph. 6:10-20; II Cor. 10:4-5).

Learning and education are essential to the progress of all worthy endeavors. But education and science apart from the word of God can never save our world from sin and crime, nor from a devil's hell (Mt. 25). As secular education has rapidly increased in my lifetime, there has been a more rapidly increasing crime rate, even percentage-wise. This does not mean that the education caused the sin and crime, but it does prove that secular education is no remedy for sin and crime. I hope that our world will not be entirely ruined before it learns that only "The gospel of Christ... is the power of God unto salvation" (Rom. 1:16.) The seed-thoughts of secular education cannot produce Christians.

Christianity is a revealed religion. The church came from the mind and heart of God, and was in his purpose before the world was (Eph. 3:8-11.) Christ built, or founded his church upon the divine foundation of his death and resurrection (Mat. 16:16-19; I Cor. 3:9-11; Rom. 1:4).

Schools like Alabama Christian College stand for the church of the Lord as it is identified in the New Testament (Mt. 16:18; Rom. 16:16).

As far as matters of faith and revelation are concerned, it must be admitted that Christ built the church exactly as he wanted it, to forever remain unchanged. Whatever he specified and put into the church by his authority must characterize it until he comes again to present it to himself (Eph. 5:23-27.)

The apostles taught the same things in all the churches, or congregations of the saints (I Cor. 4:17). No one was permitted to preach any different gospel (Gal. 1:6-10). They simply sowed the seed of the kingdom, and the result, in the first century, was the unity for which Christ prayed so



GUS NICHOLS

earnestly in the shadow of the cross (Jn. 17:20-23; Lk. 8:11; Mk. 4:14). The product was nothing but Christians, members of the church of Christ (Mt. 16:18; Acts 11:26).

The churches of Christ in the first century were autonomous in government (Acts 20:28; I Pet. 5:2). Each congregation exercised discipline in its own membership. If a member had taught in a school, as did the apostle Paul, (Acts 19:9-10), he would have been under the oversight of the elders of the church where he was a member. Therefore, if a member of any congregation now preaches or teaches liberalism, or any other false doctrine in a school, he should not only be immediately disciplined by the school, but by the elders of the church which are over him (Acts 20:28-32).

So called, Academic Freedom, gives no man on earth any right to teach liberalism, or any other false doctrine in a school, or any where else.

The church has the same divine right to discipline one of its members for teaching error, or false doctrine, in a school that it has to discipline another for immorality or crime while away engaged in some way in the business world.

The schools are only individual members of the church of Christ cooperating with each other to give our young people the best in SECULAR EDUCATION, along with the WORD OF GOD, so they may be well rounded and balanced in an education of the whole man, mentally, morally and spiritually (Lk. 2:46-52).

However, these schools do affect the churches of the Lord, which in turn have a right to cry out against the schools when they go wrong, just as the schools may call the churches back to the Bible, if they depart from it. As long as this liberty is permitted and exercised, and seasoned with wisdom and brotherly love, both are safe and richly blessed.

Unofficially, the schools are largely responsible for the higher training of our preachers, elders and deacons, as well as many other influential members of the churches. This could hardly be otherwise, if the schools are patronized.

Any Bible college among us, which teaches the Bible as it is, is 100 fold better for the training of preachers and other Christians than are the best of the state, or denominational schools without Bible truth.

What the church wants, or should demand, is trained teachers who will "preach the word" and be "set for the defense of the gospel" (II Tim. 4:2; Phil. 1:17.) Jesus did not send his apostles out to preach the sciences and arts, nor the popular standards of morals. But they were sent to preach the gospel (Mk. 16:15). And the best educated among them said he sought to know nothing among the Corinthians save Jesus Christ and him Crucified (I Cor. 2:1-8.)

With such preaching and teaching now, well supported by the church and the schools, the church can face the future with confidence and courage and the church of today will remain identified with the church of the New Testament in faith, worship, doctrine and practice. And there will be scriptural uniformity among the churches in all matters of revelation, because of our respect for the Specific Authority of the Bible.

While in matters of generic authority, there would still be Christian unity, IN MATTERS OF EXPEDIENCY even in points of diversity, and in all matters of opinion.

Why Do Some People Today Testify That They Have Been Healed?

JAMES D. BALES

Why do some sincere people testify today that they have been miraculously healed?

(a) They may have been so emotionally and psychologically stimulated that they temporarily ignore the sickness.

(b) Their illness may be internal. They feel better at the moment, so they think that they are healed.

(c) They ignore the distinction between a slow natural recovery and a miraculous recovery. Thus

because they are gradually feeling better, and actually gradually getting better, they think that a "healer" has miraculously healed them. But how could this be a miracle, a manifestation of supernatural power, if it is just like the natural recovery? How can it be a sign, when it does not differ from other cases where the people have gradually gotten well without the "healer's" help.

(d) Mental attitude does have an important relationship to getting well in many cases of illness. We do not fully understand the power of the mind.

(e) Some are deceived by healers into believing the following: Claim the healing in faith and you are healed. If you claim it in faith, you have it! Since you have it, in gratitude-as well as to help others-to God you should testify and thus glorify God, giving Him the credit. You still have the symptoms? The devil put them there to shake your faith in your healing. Are you going to believe God or the devil? If you believe God, testify. If you believe the devil, and conclude that you have not been healed, you will lose your healings! (See Mrs. Fitch, THE HEALING DELUSION.)

(f) There are, of course, conscious deceivers.

(g) We do not understand many things about bodily processes. There are cases where for some reason the body has stopped cancer and other diseases.

The Indestructible Kingdom

The instability of governments, the unpredictable future, the certainty of sudden and revolutionary changes that remove old and trusted institutions are underlying causes of the unrest prevailing our world. Deeply ingrained within our nature is a need to dig deep and lay a foundation that will not crumble and fail. When we dig in the uncertainty of shifting sand our spiritual equilibrium is disturbed and we conduct ourselves in an irrational manner. Genuine security escapes modern man who is glued to the dilution that lasting peace can be realized by those who cast off the "true riches." Hence, men fight stubbornly yet futilely on for that which does not exist.

Only the church over which Christ reigns as head offers the security demanded by searching, famishing souls. Beautiful feet carry the message of hope concerning the good things enjoyed in His kingdom, while the god of this world seeks to blind the eyes of an unbelieving world to its glory and indestructibility. (Matt. 16:18-19; 2 Cor. 4:3-4.)

In the coasts of Casarea Philippi our Lord uttered a promise understood by far too few and truly fathomed by none. Concerning His church, and not simply the forces that would prevent its erection, He promised, "And the gates of hell (hades) shall not prevail against IT!" (Matt. 16:18). "It" (a pronoun) demands a noun antecedent. Jesus said, "I will build my church (noun) and the gates of hades shall not prevail against 'it'" (pronoun). The very phrase, "will build," found within the same sentence, is an unnatural antecedent of "it." This to emphasize that Jesus intended only that the gates of hades would not prevent His building the church is to seriously dilute the force of His wonderful promise.

All mundane societies continue in a state of flux. No institution ordained or ruled by finite men can or will long remain. Only those translated from the power of darkness into the eternal kingdom of Christ have a steadfast hope. (Col. 2:12-13; Heb. 12:28-29.) Christ is that Rock in the desert to which men may flee for shelter. He is



R. W. GRAY

Questions Answered

July 3, 1971

Brother Gus Nichols
Church of Christ
Jasper, Alabama 35501

Dear Brother Nichols:

A brother has suggested that I write you concerning a problem that we have here over women teaching boys as young as eight who have obeyed the gospel. Because of a lack of men teachers for Vacation Bible School, one of the elders wants to move these on up to the High School age young people. If you have any information on this, please send it to me within the next week; I would greatly appreciate it.

Would you tell me if my reasoning is sound on this matter. Paul wrote in I Cor. 13:11 that he behaved as a child when he was a child but that he put away childish things when he became a man. If obeying the gospel makes a boy a man, then he must put away the things of his childhood and take on the responsibility of a man. This includes leading in worship and in the same role of any other man in the operation of the congregation. If the congregation does not have elders, then his vote would count just as much in the business meetings.

I am thanking you in advance for any assistance that you might be able to give me. May God richly bless you in your work.

In Christian love,
A Brother in Christ

July 6, 1971

Dear Brother:

In reply to your question about the scripturalness and advisability of an eight-year-old boy suddenly becoming a man by being baptized so that a lady teacher could no longer teach him in a class, I wish to reply briefly as follows:

(1) There is no scripture which even hints at the idea that baptism would make a man out of a mere boy or child in some immediate manner which would have to be miraculous.

(2) If baptism were to make a man out of an eight-year-old boy, then he, like other men, should not be immediately refused a marriage license, nor should he be turned down by young ladies who are eligible for marriage on the grounds that he is a mere child.

(3) You are correct in saying what Paul did in I Cor. 13, that when "I became a man, I put away childish things". Paul means that when he became a man, both literally and physically a full-grown man, he then ceased to think and speak as a child. No eight-year-old boy would or could immediately cease to be a child and act like a man upon his baptism.

(4) In fact, an older child when really converted, if reared as he should be in a Christian home, would experience less of a change in his conversion than the very best of adults. For such a child is not as far from the Kingdom as older people and does not have to give up as many sins and bad habits to be a Christian.

(5) And I must say that there is grave doubt about many eight-year-old children being capable of preparing for scriptural baptism. I doubt that they are accountable until much above that age. Ordinarily, an eight-year-old child does not know, and cannot comprehend what believing in Jesus Christ as "the Son of God" really means. It means He was begotten without his mother having sex relations with a man. Even if a child could use the right form of words in confessing faith in Christ before baptism, would he mean any more by it than that Christ was a mere good man and was a son or child of God as was Paul, Peter, Abraham, Isaac, and Jacob? But Jesus was the only begotten of the Father and God's only begotten Son. (Jn. 1:13-15; Jn. 3:16.)

(6) This question has been coming up ever since I have been preaching, now in my fifty-fifth year. It seems that at first our congregations, at least many of them, if not most of them, were saturated with the anti-Sunday School theory: Women were not allowed to teach at all in the meeting house. I

often saw some old brother trying to teach little children the Bible over in one corner of the auditorium, and sometimes the anti-Sunday School-hobby-riders would stop that. Later, the sisters began to teach children. It was not from the Bible, but from some source they obtained the idea that a woman could not teach a boy after he obeyed the gospel. Their proposition seemed to be that a woman could not teach a Christian male for she would be teaching a man instead of a child and therefore, be violating I Tim. 2:11-12. I could not understand then, and do not now, why they did not think of baptism making a woman out of a girl the same as a boy into a man. But they seemed to think it wrought no miracle in the case of girls. They did not at baptism suddenly become adult ladies. The whole idea is without any base or foundation in the scriptures.

Yours truly,
Gus Nichols

"Dear Brother Nichols:

I am here in the UNITED STATES AIR FORCE, and have just been stationed here. The congregation where I attend asked me, if I would, to place my membership with them. Would you please give a scripture where this was practiced in the New Testament? If there is no reference made to it in the New Testament why is it practiced? Is it right to practice it?"

Dear Brother:

Paul sought to "join" the local congregation in Jerusalem, where he was a stranger and unknown unto them, as a Christian. The scripture says, "And when Saul 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 going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Breecians; but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:26-31). Please note the following facts here presented.

1. It was scriptural and right for the Jerusalem church and the apostles to accept proper characters seeking to "join" their number, as a local church, and to reject others thought to be deceivers.

2. Paul was a Christian (having obeyed the gospel before this at Damascus). He was not thereby a member of all the local churches in the world, not even of the one at Jerusalem. Neither was he in the fellowship of any church which did not know him.

3. But Barnabas endorsed Paul, and recommended him to the disciples at Jerusalem, and they accepted him into their fellowship, and to encourage and aid him in his work of preaching the gospel.

4. The Jerusalem church must have advertised the fact of Paul's conversion everywhere possible, for all the churches had peace following Paul's effort to "join" the disciples at Jerusalem, and were multiplied.

5. This does not mean that the church in Jerusalem ignored its leaders and voted on Paul's case. But a decision was made, based on the testimony of Barnabas, and Paul was accepted into the fellowship of the Jerusalem church.

6. If a church has no right to accept any into its fellowship, it would not have any right to reject anyone therefrom.

SOME OTHER RELATED FACTS

1. We know that a Christian is not a member of all the local "Churches of Christ" in the world, for this would destroy the local autonomy, or self governing feature of the individual congregations. The churches are not thus tied together into an ecclesiasticism. Paul said the elders at Ephesus

were only over the "flock" or one congregation which they were to feed and oversee (Acts 20:17, 28-32). Peter says the elders were over the flock which was among them, not over all congregations everywhere (I Pet. 5:1-2). Hence, a member cannot be a member of two or more congregations at the same time. Upon moving into a new community and becoming a member of the local church there one ceases to be a member of the church which he left. Of course, he should be considered a member of the first congregation until he has placed membership with the one to which he is now going.

2. There is no certain and exclusive way to place membership with a congregation near which one has become located. It is not a matter of formality, but it is a matter of fact that he either is, or is not, a member of some given congregation. Some are so well known locally that an announcement from the pulpit, made by request, is all that is necessary to becoming a member of the local body or church. Others may be known to be either outsiders, or hypocrites in the church. Any doubt should be removed before Christian fellowship is extended to strangers.

CHURCH LETTERS

In some cases letters of commendation may be written unto a church to which one is expecting to offer himself in service and to work under the elders in seeking to accomplish the work of the church. To the Corinthians, Paul wrote, "Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men" (II Cor. 3:1-2). Here the apostle denies that he needed any letter of commendation to the church at Corinth, for Paul planted that very church. But he admits "some others" did need such letters. Of course, this principle applies today, and we should not ignore it. It is advantageous for any newcomer who is a stranger to ask his elders for such a letter upon going away to worship elsewhere. If he has been faithful back home, this information will immediately help him to come into the confidence of the church to which he is going.

And, of course, no church should receive one into its fellowship when he has been excluded from the fellowship of another church back home, unless he has been restored (II Thes. 3:6; Jas. 5:19-20; Gal. 6:1). However, if he is now wishing to be restored, he may either go back to his home congregation and make matters right, and then place membership at the new place, or he may be immediately restored unto the Lord and write back home confessing his sins, and be restored unto their fellowship and confidence, by a letter of confession, in connection with placing membership, and being restored at the latter congregation.

Just as one would not have to wait till Lord's day to confess his sins to the church to be forgiven of God, but could at any hour of any day, get right with God upon the purpose to make things right everywhere, so it is in another community, or part of the country. A sinner in the church would not have to stay lost until Lord's day, but could pray and be forgiven then and later make his confession to men. The confession before men in a case of restoration is for the sake of one's influence, and that his light might shine, and does not have to precede pardon from God. One would not have to remain unsaved in a foreign country until he could come home and confess before the church. However, if one is truly converted from the error of his way, and prays for forgiveness, God knows whether or not he is intending to confess before the church, and whether or not his heart is right in the sight of God. God would not forgive one who is refusing to confess his sins. All sins known by the church, and offensive in the eyes of men must be publicly confessed before human confidence is restored. Of course, if the sin is known only unto God, then it should not be advertised before men.

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

Home Crest Children's Home

(Continued From Page 1)

own.

This has a very definite appeal also to those who are retired or who will be retiring. What better way can a dedicated Christian couple spend many of their years of retirement?

Will you please do three or four things for us?

1. Consider helping us personally yourself by living in our home if it is possible for you to do so.

2. Send us names of those in your knowledge who may be to ANY extent interested in this good work.

3. Put us in contact with a qualified social worker who may be interested in helping us place children in Foster Homes.

4. Ask your Elders to permit this announcement to be made not only from the pulpit but also in your bulletin if possible.

May we expect your help in our very urgent need?

The Lord bless you.

Faithfully,
Russ Burcham, for the Elders

The Indestructable Kingdom

(Continued From Page 2)

"that Rock that is higher than I." (Psa. 61:2).

We are far too timid in our affirmations of this glorious thought. We fail miserably to believe or proclaim it as we ought. Our light is flickering in the valley of indecisiveness when it should be shining from the mountain top in all its potential brilliance. (Matt. 5:14-16.)

History reveals that the kingdoms of earth pass away one by one. The laws that govern them are subject to change or abrogation. They, by their very nature, are un-fixed and uncertain. Rulers are subject to error, to change and death. When commitments are made circumstances may alter or render impossible their fulfillment. The mind is not kept in perfect peace that depends upon the promises of men. They are likely to fail us. For here we have no continuing city. (Heb. 11.)

But the toil-weary soul may rest in the kingdom of Christ. It is indestructable. This is true because: (1) Its laws are unchangable, fixed, certain and unalterable. Heaven and earth may pass away, but the word of God, the law of Christ's kingdom, will never pass away. (Matt. 23:35; John 12:48.) (2) The King of kings is alive forevermore. He is not subject to change or death. His promises cannot fail. They will not be altered or forgotten by another administration or administrator. (3) The subjects of His everlasting kingdom are to live and reign with Christ. They cannot be destroyed. The gates of hell will not prevail against those faithful to Him. The tomb cannot hold them. Their king will command the grave to deliver up their incarcerated bodies. He will clothe His triumphant saints with power and give to them everlasting life. For a living King enforces an unchangable law which guarantees the ultimate victory of the subject of His indestructable kingdom. The mind is kept in perfect peace when it trusts in Him. (Isa. 26:3.) Preach these great truths, brother, with all the power of your being! They are true and faithful! (Rev. 22:6-21.)

If I Were To Appear With Oral Roberts On His Program

BASIL OVERTON

If I were to appear with Oral Roberts on his widely viewed television program, I would have to be governed by certain principles which are taught in the Bible.

1. I could not endorse Oral Roberts or ask God's blessings on the kind of teaching he generally does on his program. Since I feel that he does not abide in the doctrine of Christ, I could not bid him God speed. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive

him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 9-11).

2. On Mr. Roberts' program I would want to try to help him see that he is misleading people with some of his doctrines and claims. Of one of his books, Mr. Roberts said:

"I think of all the books God has inspired me to write, this one is the most practical in helping you right where you live every day and with every need you face, for finances, for deep spiritual needs, or for help in getting along with other people."

Apparently, Mr. Roberts means that God has inspired him to write a number of books in the sense that God inspired men to write the Bible, because in several recent issues of his magazine, ABUNDANT LIFE, Mr. Roberts claims that God performs many miracles of healing through him. Mr. Roberts says God has been doing this for twenty-two years. He also claims that the Holy Spirit brings forth knowledge and wisdom through his ministry. Therefore, if I should appear with Mr. Roberts on his program I would kindly point out that the Bible is the only book written by those inspired of God. Jesus promised that the Holy Spirit would guide the apostles into all truth (John 16:13). Paul said let the angel or man be accused who would preach a gospel other than what he preached (Gal. 1:6-8). God revealed in the Bible all things that pertain to life and godliness (II Pet. 1:3). The Bible furnishes a man of God completely unto every good work (II Tim. 3:16, 17). Since all truth that has to do with man's spiritual needs and salvation is revealed in the Bible, there would be no need for God to inspire Oral Roberts or anyone else.

In relatively recent years many others who either started or supported other religious movements have all claimed they received special revelation from God, and they all contradict each other in the very things each claims that God revealed to him. Therefore, even if God has inspired some other than the ones who wrote the Bible, how could we know which of them God inspired since they contradict each other?

3. On Mr. Roberts' program I would want to point out the Bible teaches that the purpose of miracles was to confirm the word spoken by inspired men (Mark 16:20). The word was confirmed (Heb. 2:3, 4). Anyone who now says he has received revelation of truth from God in addition to what he reads in the Bible is actually reflecting unfavorably upon the Bible and actually impeaches the infinite wisdom of God who revealed his whole, complete will once for all (Jude 3). Benjamin B. Warfield, professor of Polemic Theology at Princeton Seminary from 1887 to 1921, was a great defender of the Bible as the word of God. One of his great books is entitled: MIRACLES, YESTERDAY AND TODAY, REAL AND COUNTERFEIT. In this classical work, Dr. Warfield supports well the claim that miracles ceased after all the apostles and other inspired men died; and that for a long time after the apostolic age there were no claims that miracles were performed. He says: "The writings of the so called Apostolic Fathers contain no clear and certain allusions to miracle working or to the exercise of the Charismatic gifts, contemporaneously with themselves" (page 10). He also said: "There is little or no evidence at all for miracle working during the first fifty years of the post-Apostolic church" (page 10). Dr. Warfield presents abundant proof that men began to claim to perform miracles when there was an increase in ignorance of the Bible. Superstition and fanaticism thrive and grow when there is ignorance of the word of God. The religious movement known as the Reformation was initiated by Erasmus and Luther. Some men during this movement became better informed in Bible teaching. It is significant that Dr. Warfield says: "The theologians of the post-Reformation era, a very clear-headed body of men, taught with great distinctness that the charismata (working of miracles) ceased with the Apostolic age" (page 6).

The apostle Paul taught that when the revelation of the new covenant was completed, miracles would cease (I Cor. 13). The apostle John knew that miracles would not always be performed. He said: "And many other signs truly

did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). IF JOHN HAD BELIEVED THAT THERE WOULD ALWAYS BE MIRACLES HE WOULD HAVE CONCLUDED, AND HE SHOULD HAVE CONCLUDED, THAT THE RECORD OF MIRACLES HE MADE WOULD NOT REALLY BE NEEDED IF THERE WOULD BE MIRACLES PERFORMED THROUGH ALL AGES TO THE END OF TIME LIKE THOSE ABOUT WHICH HE WROTE!

4. Mr. Roberts and other so-called modern miracle workers attempt to rely on Hebrews 13:8 as a proof text for their claims. This passage says: "Jesus Christ the same yesterday and today, and forever." On Mr. Roberts' program I would want to point out that the context of this statement makes it obvious that the writer was emphasizing the unchanging holiness and perfect character of Jesus. The passage is interpreted by so-called modern miracle workers to mean that Jesus and God are doing the same things now as they did in times about which we read in the Bible. If this were the correct exegesis of the passage it would follow that God and Christ continue to create human beings as well as other creatures as they did "yesterday," or in the beginning (Gen. 1). The first two verses of the Hebrew Epistle affirm that God spoke in times past in a way that was vastly different to the way in which he speaks "in the last days," or the Christian dispensation.

If Jesus being "the same yesterday, and today, and forever" means that he is DOING the same things now as he did when he was on earth, it would follow that it also means he will do FOREVER what he did when on earth. He healed sick people when he was on earth, and according to the so-called modern healers' explanation of Hebrews 13:8, Jesus will have to heal sick people in heaven to be the same forever! But there will be no sick people in heaven (Rev. 21:1-4)!

When Jesus was on earth, he performed miracles of healing, but he also performed many other kinds of miracles. He made bread and fish miraculously; he walked on the water; he withered trees; he raised some from the dead. One never sees an announcement that there will be a bread and fish making service, or that there will be a tree withering service! Why do not the so-called modern healers invite the public to a dead raising service? Jesus healed the maimed (Matt. 15:30). Maimed refers to missing parts of the body; a missing limb, or limbs, etc. Why do not the "modern healers" invite the public to a service where glass eyes will be replaced with miraculously made real eyes, or where those missing legs and/or arms will have these limbs put on miraculously? I do not believe they can even make hair grow miraculously on one bald head!

The apostles who were miraculously endowed caused some to die (Acts 5) and others to be raised from the dead (Acts 9). By the same power by which they restored sight, they also took away sight (Acts 13). Some insist that we must have a "healing church." Why not insist we must have a "blinding church," or a "killing church"?

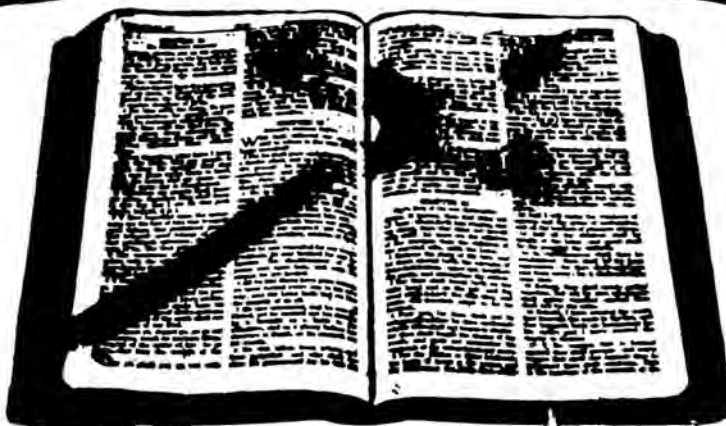
5. If I were to appear on Mr. Roberts' program, I would want to encourage him to stress that God does have a plan by which the souls of people can be healed and made free of the awful disease of sin (Rom. 6:18). I would want to tell his audience that God saves people by his wonderful grace when they submit to his will (Matt. 7:21), and that Jesus said that whoever believes the gospel and is baptized shall be saved (Mark 16:15, 16). I would stress the fact that a man who was indeed baptized with the Holy Ghost told believers who were convicted of their sinfulness to repent and be baptized in the name of Jesus for the remission of their sins (Acts 2:38). Yes, I would like to appear with Mr. Oral Roberts on his program!

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

"Thy word is truth" Jn. 17:17.

WORDS of TRUTH

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



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

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Barbiturates – The Down Drugs

ROBERT R. TAYLOR, JR.

Dr. Marvin Wilson, Assistant Professor of Pharmacology at the University of Mississippi in Oxford recently expressed the belief that the statewide drug problem in Mississippi "is much greater than many people would like to admit." He further stated that "few communities in Mississippi are without drug abuse". It is his belief that "our youth know more about drugs



ROBERT R. TAYLOR

than their parents, and this is the problem. We need to reach parents, too." He and a team of students under his supervision are seeking to alert as many people as possible in Mississippi about the dangers of drugs. These statements appeared in an article in THE COMMERCIAL APPEAL on March 23, 1971. They point up the great need of both parents and youth to become educationally (not experimentally) acquainted with the seriousness of the drug culture that hangs as an ominous threat over the future of our land. We feel justified in writing several articles on various facets of the drug problem. We deeply appreciate Brother Nichols' willingness to allow them a place in WORDS OF TRUTH. Writing on these themes is very tedious and requires much research for one not trained in the field of medicine. For that reason we are depending so much on what authorities in the field of drugs say relative to the problem.

A short time ago we wrote on Amphetamines which have been called the "up drugs". They are stimulants and produce a chemical "up". In this article we call attention to the general field of sedatives and specifically barbiturates. Sedatives produce a chemical "down" reaction. Hence, the two, stimulants and sedatives, are commonly called the "up and down drugs".

Sedatives are manufactured to aid medical science in helping to relax the central nervous system in humans. The most familiar of the sedatives are "barbiturates, made from barbituric acid, which was first produced in 1846. Barbiturates range from the short-acting, fast starting pentobarbital (Nembutal) and secobarbital (Seconal) to the long-acting, slow-starting phenobarbital (Luminal), amobarbital (amytol) and butobarbital (Butisol). The short-acting preparations are the ones most commonly abused. The slang terms for these include 'barbs' and 'goof balls'. The HEW Department of our government believes there is a wide illegal use made of barbiturates.

As in the case of stimulants their use should be totally restricted to prescriptions of competent physicians. Medical doctors "prescribe sedatives widely to treat high blood pressure, epilepsy, insomnia; to diagnose and treat mental illness; and to relax patients before and during surgery. Alone or together with other drugs, they are prescribed for many types of illnesses and medical conditions." Taken in normal quantities and under expert medical care they can "mildly depress the action of the nerves, skeletal muscles and the heart muscle. They slow down the heart rate and breathing, and lower the blood pressure." Heavy doses can produce the effects which "resemble alcoholic drunkenness: confusion, slurred speech, and staggering. The ability to think, to concentrate and to work is impaired and emotional control is weakened. Users may become irritable, angry, and want to fight or assault someone. Finally, they may fall into deep sleep."

ARE BARBITURATES DANGEROUS?

Authorities say they are definitely dangerous when taken without prescription and medical advice. Because they are commonly prescribed by doctors many people consider them safe for use as they freely and voluntarily choose to use them. They are not! An overdose of barbiturates can cause death. In fact the use of barbiturates is "one of the main methods" chosen to commit suicide. The HEW says that "users may react to the drug more strongly at one time than at another. They may become confused about how many pills they have taken, and die of an accidental overdose. Barbiturates are a leading cause of accidental poison deaths in the United States." Use of "barbiturates distorts how people see things and slows down their reactions and responses. They are an important cause of automobile accidents, especially when taken with alcohol. Barbiturates tend to heighten the effects of alcohol." One of the chief dangers lies in the fact that barbiturates are addicting. Continued use will require higher doses to feel the effects. Some authorities consider barbiturate addiction more difficult to cure than narcotic dependency. An abrupt withdrawal can result in the user experiencing "cramps, nausea, delirium, and convulsions, and in some cases, sudden death." Withdrawals should be administered in a hospital under medical guidance and over a period of several weeks. Several weeks are required for the body to return to normal. Young people, the cost of drug addiction is a great deal higher than you might think upon your first entrance into it. Paul told first century Christians to "Flee fornication". (1 Cor. 6:18) We say to all young people today to "flee drugs". It is not cowardly to run from such evil. In reality it is the only wise thing to do.

Both stimulants and barbiturates are regulated by the Bureau of Narcotics and Dangerous Drugs, Department of Justice. Laws are strict about their

distribution and possession of both stimulants and sedatives such as barbiturates are very stiff consisting of both heavy fines and long prison sentences upon conviction. Specifically consider the following: "Illicit manufacturing and dispensing of barbiturates can bring fines up to \$10,000 and prison sentences up to five years. Those convicted of selling the drugs to persons under 21 can be fined \$15,000 to \$20,000 and receive 10 to 15 years in jail. Merely possessing these drugs illegally can bring a fine of from \$1,000 to \$10,000 and or imprisonment of one to three years. State laws also control the illicit use of these drugs."

Much research is currently being carried on relative to these "up and down" drugs. It is hoped that this research and the factual evidence resulting therefrom will aid in preventing all prospective patrons of these dangerous drugs from becoming personally involved.

Wise is every youth who says a flat and courageous "NO" to all illegal use of the "up and down" drugs. "Abstain from all appearance of evil." (1 Thess. 5:22.) "And have no fellowship with the unfruitful works of darkness, but rather prove them." (Eph. 5:11.) "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul. . ." (1 Pet. 2:11.)

(All quotations relative to the drugs are taken from the material produced by the HEW department.

Anderson Named Dean At Southeastern College Of The Bible

Barry Anderson, minister of the Annapolis Avenue Church of Christ in Sheffield, Alabama, has been named as dean of Southeastern College of the Bible according to an announcement by Charles Coil, president of the Florence school.

Concerning the appointment Coil said: "Barry Anderson has established a fine reputation as a conservative Bible scholar and the school is delighted to have him as dean. In addition to his graduate study at Abilene Christian College, Anderson made a study tour of the Holy Land in 1970. His classes in the Old Testament and Biblical



BARRY ANDERSON

(CONTINUED ON PAGE 4)

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"Sound Doctrine"

GUS NICHOLS

Webster says doctrine is, "Teaching" and "Instruction", and "That which is taught", or a "principle, or body of principles, . . . tenet, dogma; principle of faith". Are not these things important? If so, doctrine is important. To say we do not need any doctrinal sermons, is to say we do not need any religious "teaching" or "instruction", or principles of faith."



GUS NICHOLS

DOCTRINE AND DESTINY

God has chosen no other way to convert and save man, than through teaching and doctrine. "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21.) While this divine plan may not suit modern sophisticated man, and may appear to him "foolishness", it has pleased God to save by this means. The same passage says "The world by wisdom knew not God." Man has always vainly thought he knew more than God. Satan argued this to Adam and Eve, and converted them away from God and his word. (Gen. 2:16-17; 3:1-19). To pervert the gospel of Christ is to be accursed. (Gal. 1:6-10).

The parting message of Jesus was, "TEACHING them to observe all things whatsoever I have commanded you". (Mt. 28:18-20). To teach people to observe the commandments of Jesus is doctrine, and it is important. Paul said, "Speak thou the things which become, (or befit) SOUND DOCTRINE". (Tit. 2:1).

Jesus preached doctrine in his first sermon, and the record says the people "were astonished at his doctrine". (Mt. 7:28). And to kindly and plainly preach the same "doctrine" now will astonish many! It is new and as fresh as a morning rose. It fits into man's needs, as the air fits his lungs, water his thirst, and food his hunger. There is a little room in our hearts that can never be fully satisfied with anything less than God, and Christ, true religion and the doctrine which is according to godliness. Just as the bird longs for its mate, and man and woman long for each other, so man needs God.

CONTINUED IN DOCTRINE

The Jerusalem Christians "continued steadfastly in the apostles' doctrine". (Acts 2:42). How shocking would it be if one of the apostles had tried to get rid of doctrine from their services--if one had said, "Don't teach us first principles, but study all the week to make entertaining speeches".

Instead of spurning doctrine, the Jerusalem church emphasized doctrine. The rulers said, "Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with YOUR DOCTRINE". (Acts 5:28). These priests did not like doctrinal preaching.

ABIDE IN DOCTRINE

The religious world in the main has departed from the doctrine of Christ. The doctrine, or gospel of Christ, produced the "Churches of Christ" that you read about in the New Testament. (Rom. 16:16). Perverted doctrine produces denominations. Not one of them could survive one week if they were to return unto the doctrine of Christ in all matters of faith and revelation. Christ said people should know his doctrine. (Jn. 7:17). He wants all men to abide in his doctrine, and never grow weary in hearing, teaching, and practicing it.

John says "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deed". (2 Jn. 9:11). No man on earth can honestly read these verses and then say doctrine is not important. Paul told Timothy to charge some to "Teach no other doctrine". (I Tim. 1:3).

DOCTRINE AND UNITY

The doctrine of Christ promotes unity and peace, whereas, false doctrine causes divisions and sin. Paul said, "Now I beseech you, brethren, Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple". (Rom. 16:17-19). Please note that the doctrine delivered unto these people by the apostles could be clearly understood. One could be positively certain that he knew this doctrine. Otherwise, if it could not be learned and understood, how would the church know to "Mark" and "Avoid" these false teachers? If the doctrine had been so mysterious and indefinite, so uncertain and complex, that ordinary men could not understand it, how would these Christians know but that they themselves should BE MARKED AND AVOIDED?

One man said, we should not be certain and positive about what we believe and teach, for after all we do not know we are right. He reproved us for being so "Cocksure" and "conceited" as to think we are right and everybody else wrong. He argued that we should fellowship the denominational people and join them in their worship and teaching services. He said we are the most sectarian sect in the nation, and all because I argued that the Bible can be understood, and that we can know the truth, and know that we know it! Please read Rom. 16:17-18 again, and see if we can, (or cannot), understand "The doctrine" which they had "learned" and if we can so understand it as to be sure of its truth, that we can "Mark them which cause divisions and offenses contrary to the doctrine learned, and avoid them". Could they know who "Cause divisions and offences among them"? Could they be sure they were right, that they could safely "Mark" and "Avoid" the false teachers? Could they know who was "Contrary to the doctrine" which they had learned?

And, if the doctrine is so foggy that it is "Neither white nor black", and that we can't know we "are saved" until the judgment, how can we examine ourselves and prove our own selves as to whether or not we "Are in the faith"? (2 Cor. 13:5).

Luke wrote that we might "Know the certainty" of those things, wherein they were instructed. (Lk. 1:3-4). How could the elders be on guard against false teachers, if they can't know who they are, and that they themselves are not the false teachers? (Acts 20:17, 28:32). And if we can't know whether or not we are right, why did John write, "That ye may know that ye have eternal life". (I Jn. 5:13). And how can we know that we have God and Christ unless we can know the doctrine and that we are abiding in it? (2 Jn. 9:11).

After a first and second admonition, how can we reject a man who is an heretic, if we can't understand the doctrine. (Tit. 3:10-11).

But these compromisers tell us that we are not to judge. Well, we are to judge in the light of truth.

"JUDGE NOT ACCORDING TO THE APPEARANCE, BUT JUDGE RIGHTEOUS JUDGMENT". (Jn. 7:24). We are commanded to judge those within, and put away the wicked from our fellowship. (I Cor. 5:9-13) We are commanded to withdraw from every brother that walketh disorderly, and not after the word of God. (2 Thess. 3:6). According to the compromisers, we might turn out to be the ones to be withdrawn from. What good is the Bible if we cannot know until the judgment what it really teaches? (Psa. 119:105); (Eph. 6:10-20). Yes, doctrine is so important that we must believe and follow the right doctrine. Jesus said, "But in vain they do worship me, teaching for doctrine the commandments of men." (Mt. 15:9; Mk. 7:7-13). Brethren, let us not slow up, let down, lag, nor fag in the preaching and practice of the full and complete doctrine of Christ. (2 Jn. 9:11). This will purify the church, convert the honest of heart, and promote that oneness for which Jesus prayed, and to be had upon the basis of the doctrine of Christ. I am glad to know that we have thousands who will preach the truth regardless of the consequences, and we need thousands more.

The Bible is just as interesting as life and death, happiness and success, character and destiny. The scriptures are as fresh as an early morning, or a new horn baby. True, it is an old Book, but the most important things in life are old things. We do not need a new Sun, moon and stars. The Sun of Adams's day is good enough for intelligent people. We do not need some kind of new air to breathe. The kind Adam breathed is good enough for me! The same earth Adam lived upon is a great challenge to me! Plain food, sleep and hard work are nothing new, but thousands of years ahead of date. We do not need a new kind of rain and water for our streams and to slake our thirst! Neither do we need the Bible and its doctrine replaced with pretty little speeches and lectures of human wisdom. "Preach the Word." (2 Tim. 4:1-3).

Why Was He Lost?

WENDELL WINKLER

The account of the rich man and Lazarus is recorded in Luke 16:19-31. This is one of the most amazing passages of the Bible; and, one who cannot be startled and awakened out of lethargy by a reading of it is indeed "fast asleep." This is an amazing passage for several reasons: (1) In this passage we have information that refutes almost every fundamental tenet of denominationalism. (2) This passage gives a glimpse into those things which no mortal eye has ever seen. Much could be written on the subject of the rich man and Lazarus, but because of limited space we must confine our study to one phase of it. The Bible says "the rich man also died, and was buried; and in hell he lift up his eyes, being in torments" (Luke 16:22-23.) This is the first time we read of the rich man's looking up. He, like many today, never thought to look upward till he got in trouble. According to the preceding statement, the rich man was in "TORMENTS." This word is in the plural, indicating that the abode of the wicked after death is full of torments! So often we conceive of hell as a place of fire only, but this passage speaks of a plurality of torments. In this one passage alone the following things characterize the abode of the wicked: (1) A PLACE THAT IS AFAR OFF, (2) A PLACE OF FIRE, (3) A PLACE THAT IS INESCAPABLE AND (4) A PLACE WHERE MEMORY STILL LIVES.

The rich man was lost. The place to which he went has been described. The question we now ask is, WHY WAS HE LOST? There is no indication that he had added field to field by oppression, or that he had feathered his nest by devouring widows' houses. He was not cruel in the world's accepted sense of the word. It is not hinted that he was an adulterer, thief, or murderer. Yet he was lost! WHY?

1. HE DID NOTHING. For one to be lost he need not commit murder, etc. All that is necessary is to do nothing. No doubt many so-called Christians will be lost for what they have NOT done, rather than for what they have done! We are too short on what we should do, and too long on what we should not do. In Matthew 25 we read of

(CONTINUED ON PAGE 3)

three judgment scenes, and in each case someone was lost. The foolish virgins, the one talent man, and the goats were lost for not doing, rather than for doing! This is why the rich man was lost. It is high time that we awake and work--for the night is coming! (Jn. 9:4-5).

2. HE WAS SELFISH AND SELF-CENTERED. The rich man was concerned only with self. He had no concern for Lazarus. The principle on this point in Christianity is, "Let each esteem other better than themselves, and look not every man on his own things, but every man also on the things of others" (Phil. 2:3-4).

3. HE HAD NO COMPASSION. The rich man could behold Lazarus' ulcerated body, his running sores, his hungry mouth, his thin frame and scanty clothing, yet remain unmoved. Our hearts must be tender and sympathetic toward the less fortunate. Jesus had compassion on the multitude (Matt. 9:36; 14:14). If we have this world's goods and see our brother in need and shut up our bowels of compassion, the love of God does not dwell in us (Jn. 3:17).

4. HE PASSED UP AN OPPORTUNITY TO DO GOOD. The road to Jericho is sometimes called the road of opportunity. It was on this road that the Lord met Zacchaeus (Lk. 19:1-10); that he healed the blind men (Matt. 29:29-34); it was on this road that the good Samaritan did his good turn. The road to Jericho (the road of opportunity) passes our house every day. Every day we have the opportunity to speak a kind word, teach the lost, encourage the wayward, visit the sick, and strengthen the downhearted. Will we pass up these opportunities? Remember, this is why the rich man was lost!

5. HE LAID UP TREASURES ON EARTH AND NOT IN HEAVEN. Jesus exhorted to do otherwise. Up in heaven no moths can destroy, no rust can mar, and no thief can steal. Treasures in the bank of heaven are secure. We are interested in that in which we invest our money. If we are interested in the church and in saving the lost, we will invest our money in the work of the church, and by such lay up treasures in heaven. (Phil. 4:17.) The rich man was lost because he did not do so. Many Christians who give only a part of what they should to the Lord need to prayerfully consider this.

If we miss heaven, we have missed all. May we ever implore the aid of God and be humble enough to accept the assistance of our brethren in avoiding the sins that caused the rich man to be lost, and do things commanded, making our calling and election sure.

Tact or Common Sense

BY HOYT BAILEY

When Abraham Lincoln was running for the legislature the first time, on the platform of the improvement of the Sangamon River, he went to secure the votes of thirty men who were cradling a wheatfield. They asked no questions about internal improvements, but only seemed curious to know whether he had muscle enough to represent them in the legislature. Lincoln took up a cradle and led the gang around the field. The whole tribe voted for him.

Paul became all things to all men, that he might by all means save some. (I Cor. 9:22). According to an old custom a Cape Cod minister was called upon in April to make a prayer over a piece of land. "No", said he, when shown the land. "This does not need a prayer; it needs manure."

The world is full of theoretical, one-sided, impractical men, who have turned all the energies of their lives into one faculty until they have developed, not full-orbed, symmetrical men, but a monstrosity, while all their other faculties have shriveled and died. We often called these one-sided men geniuses, and the world excuses their impractical and almost idiotic conduct in most matters, because they can perform one kind of work that no one else can do so well. Adam Smith could teach the world economy in his "Wealth of Nations," but he could not manage the finances of his own household.

A professor in mathematics in a New England college, a "book-worm", was asked by his wife to bring home some coffee. "How much will you have?" asked the merchant. "Well, I declare, my

wife did not say, but I guess a bushel will do."

Many a great man has been so absent-minded at times as to deem devoid of common-sense. "The professor is not at home," said the servant who looked out a window in the dark and failed to recognize Lessing when the latter knocked at his own door in a fit of absent-mindedness. "Oh, very well," replied Lessing. "No matter, I'll call at another time."

Talent in this age is no match for tact. We see its failure everywhere. Tact will manipulate one talent so as to get more out of it in a lifetime than ten talents will accomplish without it. "Talent lies abed till noon; tact is up at six." Talent is power, tact is skill. Talent knows what to do, tact knows how to do it.

"Talent is something, but tact is everything. It is not a sixth sense, but it is like the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, and remover of all obstacles."

Do not expect too much from books. Bacon said that studies "teach not their own use, but that there is a practical wisdom without them, won by observation." The use of books must be found outside their own lids. It was said of a great French scholar, "He was drowned in his talents." Over-culture, without practical experience, weakens a man, and unfits him for real life. Book education alone tends to make a man too critical, too self-conscious, timid, distrustful of his abilities, too fine for the mechanical drudgery of practical life, too highly polished, and too finely cultured for everyday use.

The triumphs of tact, or common sense, over talent and genius, are seen everywhere. Walpole was an ignorant man, and Charlemagne could hardly write his name so that it could be deciphered; but these giants knew men and things, and possessed that practical wisdom and tact which have ever moved the world.

To see a man as he is you must turn him round and round until you get him at the right angle. Place him in a good light, as you would a picture. The excellences and defects will appear if you get the right angle.

How our old schoolmates have changed places in the ranking of actual life! The boy who led his class and was the envy of all has been distanced by the poor dunce who was called slow and stupid, but who had a sort of dull energy in him which enabled him to get on in the world. The class leader had only a theoretical knowledge, and could not cope with the stern realities of the age. Even genius, however rapid its flight, must not omit a single essential detail, and must be willing to work like a horse.

"My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." (Prov. 2:1-9)

One of the most tragic hindrances to the growth of the Lord's church is due largely to the fact that too few members of the church of Christ learn the importance and use of tact or common sense. Often when a soul is almost won to Christ, an ill-spoken, tactless, without-common-sense phrase or sentence drives that soul forever away from the Lord.

It is not a compromise of truth or right principle for a Christian to exercise tact or common sense. Truth and sound doctrine includes tact and common-sense. Hear these words, "A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear" (Prov. 25:11-12).

It is shocking to find church members who assume they have accomplished God's will by

creating offense through mis-chosen words. Some may wish to insist that the foregoing proverbs are not in the New Testament, then listen to our Lord Jesus Christ, "But I say unto you, That every idle word that men 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" (Mt. 12:36-37).

There is much teaching in the New Testament on Christians using the right words. This involves tact or common-sense. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). Surely no humble Christian will boast of his words which created bitterness or ill-will. Is this a way of church members grieving the Holy Spirit? Hear these further words of exhortation, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:30-32).

If the following verse does not further suggest tact or common-sense, then, please tell what it does teach, Hear it, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

How are we going to be able to teach a person the truth without using tact or common-sense? If our approach closes the heart or mind of the would-be prospect, then, we have a lost soul for which to account in judgment. The apostle Paul instructed evangelist Timothy in tact or common-sense. Hear him, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, WHO SHALL BE ABLE TO TEACH OTHERS ALSO" (II Tim. 2:1-2).

The apostle Peter advised Christians in the use of tact or common-sense, "But sanctify the Lord God in your hearts: and 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: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse YOUR GOOD CONVERSATION IN CHRIST" (I Pet. 3:15-16).

It is well for the child of God to see the importance of obtaining wisdom from God, "when wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee" (Prov. 2:10-11).

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens" (Prov. 3:13-19; Prov. 8:1-29).

The Bible shows that it is the person filled with wisdom, the one who acts wisely, who wins souls to righteousness. "The fruit of the righteous is a tree of life: and he that winneth souls is wise" (Prov. 11:30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Jesus taught his apostles to be wise, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16).

Christians who desire more wisdom have the assurance of receiving more wisdom simply for the asking. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbradeth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the

Wisdom From Above

R. W. GRAY

If we would ascend to the highest plateau of Christian excellence patience must be added to temperance. (2 Pet. 1:6) With these elements missing the ladder is incomplete and inadequate in bringing the priceless quality of brotherly kindness and love into our lives. (2 Pet. 1:5-7.) Full maturity, then, is reached if the Christian graces are deliberately added, being diligently sought by Christ-loving, God-fearing, men and women.



R. W. GRAY

Is it not a lack of forbearance, understanding and patience among the people of God that prohibits the proper cultivation of genuine brotherly love and respect? Have we not tried unsuccessfully to reach the top of the ladder, ignoring, as we attempt to move up, these essential ingredients?

Peter further shows us that the ornament of a meek and quiet spirit is in God's sight extremely valuable. (1 Pet. 3:4.) It is characteristic of us in most of life's pursuits to desire and obtain rare items, especially when rarity has enhanced value. We are, in this sense, out of character in our failure to seek after and obtain the moderation that would identify us as the children of God.

Paul wrote, "Let your moderation be known unto all men." (Phil. 4:5.) Phillips translates the verse, "Have a reputation for gentleness." "Moderation," translated "forebearance" in the R. S. V., is from "epieikes" which is frequently translated "gentleness"--denoting a "sweet reasonableness." Paul is saying, then, that we are to be known as a people with a sweet disposition, reasonable in our outlook, easy to be entreated. Our reputation is to be such that John Doe public is not afraid to approach us in quest of information, advice, or spiritual need.

Temperance must come to mean more to us than strict teetotalism from alcohol, coffee, nicotine, drugs, etc. While some of David Redding's views appear to compliment the unscriptural "New Morality" he gives, in his book on this theme, a good description of a temperate man: "A temperate man is not lukewarm, but he is above being reactionary or fanatic. . . He is concerned but not consumed, dedicated but not transfixed, sure of his ground but never too sure. Through all the alternating blasts of hot or cold, he refrains from jumping to conclusions or being pressured into taking sides. . . He then concludes, "A temperate life is a high art of avoiding extremes, of developing one's capacity to change while 'holding fast to that which is good.'" (The New Immorality p. 109, 110.) Our definition of the term ought to include these traits.

Concerning the moderation characteristic of the people of the Lord Vine observes: "It expresses that considerateness that looks humanely and reasonably at the facts of the case." It is placed in contrast with contentiousness in 1 Tim. 3:3; in Titus 3:2 it is used in association with meekness; in James 3:17; as a quality of wisdom from above. It is this quality of wisdom that is so desperately needed in the church today.

The word from which we have moderation, gentleness, meekness, and forbearance was frequently used by the Greek writers as characterizing a nurse with trying children or a teacher with refractory scholars, or parents toward their children. (See Vine's Expository Dic. of N. T. Words - p. 144-145.) Paul used it as a quality found in the true servant of the Lord who "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: 24b-27.) If we would avoid destructive conflicts we must cultivate moderation. We must seek that wisdom that is from above. (James 3:17.) Neither compromise nor contentiousness has solved our problems in attempting to deal with one another. But the turning away of wrath by soft answers, a characteristic of moderation, will work.

Sermon Outline

GUS NICHOLS

"PROCRASTINATION IS THE THIEF OF TIME"

I. INTRODUCTION

1. "Thou shalt not DELAY to offer the first of thy ripe fruits, and of thy liquors: the first born of thy sons shalt thou give unto me", Ex. 22:29.
2. "Boast not thyself of tomorrow: for thou knowest not what a day may bring forth", Prov. 27:1.
3. They put off warnings of the prophets, Ezek. 12:22, 27, 28.
4. Jesus did not suffer man to bury his father then follow him, Mt. 8:21; Lk. 9:51, 61.
5. Lord may come soon - or die soon - Mt. 24:48-51.

II. FOOLISH VIRGINS DELAY PREPARATION - TOO LATE.

1. Matt. 25:1-13.
2. Governor Felix waited for a convenient season, Acts. 24:25.
3. Procrastination does harden the heart, Heb. 3:7-19.
4. Delayed punishment hardens the heart, Eccl. 8:11.
5. Sinners put off all consequences of sin till the judgment, Prov. 13:15.
EXAMPLES: Cain, Gen. 4; King Saul, David, etc.
6. Many put off obeying the gospel, II Cor. 6:2.
7. Don't Know the future, Jas. 4:14-17.
8. God's providence is geared to prompt obedience on our part, Acts 8:26-39.
9. It gets too late to make a harvest, Jer. 8:20.
10. Putting off family worship, Josh. 24:15; Mt. 18:19-20; Acts 10:1-3.
11. "Some day I shall exhort brethren to worship," etc., Heb. 3:13.
12. "When things get just right I shall regularly attend church services", Heb. 10:24-27.
13. God wants us in youth as well as in old age, Eccl. 12:1; II Jn. 2:14.

III. SOME WAIT TO GIVE TILL THINGS GET RIGHT.

1. Till all debts are paid, I Cor. 16:1-3; Acts 11:27-30.
2. Till have more than I am spending, II Cor. 9:6-15; etc.
3. Will give liberally some day when wife gets ready, Gen. 18:19; Eph. 5:22-23.
4. Will give when get where do not miss it, II Sam. 24:24; David.
5. When time comes it is suddenly needed, II Cor. 9:7, "Not of n."
6. Till men praise me, Mt. 6:1-8. WIDOW. Mk. 12.
7. Churches did not wait, II Cor. 8:1-4. Jn. 12:42-43. Waited.

"MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT"

I. INTRODUCTION

1. Lk. 18:1-8. The unjust judge would answer a request to keep from being troubled.
2. But God "Speedily will hear and answer us." v. 8. Not like this human judge.
3. If God delays an answer, it is for the

reason it is best. If my child asks for gun, razor, poison, matches. NOT DO IT. MIGHT WHEN OLD ENOUGH.

4. GOD HAS ALWAYS HEARD THE PRAYERS OF HIS FAITHFUL CHILDREN. I Chron. 4:9-10.
5. HAS PROMISED TO HEAR OUR PRAYERS. Mat. 7:11; Jas. 4:1-2.
6. ANSWERS THRU HIS LAWS OF NATURE & PROVIDENCE. I KINGS 18: 41-45v. 1.

II. WHAT IS PRAYER?

1. A sincere desire of the heart expressed in words. Rom. 10: 1; I Tim. 2:1-2.

III. WHO SHOULD PRAY?

1. NOT INFIDELS Mt. 21:22; Mk. 11:24; Jas. 1:6.
2. NOT THE WICKED IN SIN. Isa. 1:15-20; 59:2;
3. NOT THOSE WHO LOVE SIN. Psal. 66:18.
4. NOT HEAR SINNERS. Jn. 9:31; Prov. 15:8, 29.
5. NOT HEAR THE PROUD. Lk. 18:9-14; Isa. 66:2.
6. MUST BE HUMBLE. Mt. 18:1-4; Mt. 5:3.
7. WHO WILL HEAR GOD--HIS WORD. Prov. 28:9.
8. BE PENITENT-- CHANGE. Psal. 51:1-4; Acts 8:18, 22, 24.
9. MUST NOT DO EVIL. I Pet. 3:12; Jas. 5:16.
10. WILLING TO DO GODS WILL--Mat. 6:9-12; Lk. 22:42.
11. KEEP HIS COMMANDMENTS. I Jn. 3:22; Lk. 6:46; Mt. 7:21.
12. PRAY ACCORDING TO GOD'S WORD OR WILL. Prov. 28:9; I Jn. 5:14.
13. FORGIVE TO BE FORGIVEN--Mat. 6:9-15; Lk. 11:1-4; Mk. 11: 25; Mt. 18:23-35. (Forgive not only for his sake, but for my own soul's sake.)--SO I CAN BE FORGIVEN.

IV. WHAT TO PRAY FOR

1. FOR WHATEVER NEEDED. Jas. 4:1-3; Phil. 4:6; I Chron. 4:9-10.
2. FOR SALVATION OF THE LOST. Rom. 10:1. (On God's terms)
3. NOT BY PRAYER ONLY. Mt. 7:21; Lk. 6:46; Mk. 16:16; Acts 2:38; Acts 9:6; 22:16.
4. PRAY FOR UNITY. Jn. 17:20-23.
5. FOR PARDON OF THOSE PENITENT. I Jn. 5:16-17; Jas. 5:16.
6. FOR PREACHERS AND SUCCESS OF WORD--Col. 4:2-4; Eph. 6:18.
7. FOR THE SICK. Jas. 5:13.

Anderson Named Dean

(CONTINUED FROM PAGE 1)

Archeology should be very attractive to all serious Bible students."

Anderson, who has been preaching since 1941, has done mission work in Africa, Bermuda, and Canada. In addition he has preached, debated and held meetings throughout mid-America and the south. He is the editor of the GOSPEL DEFENDER, and has taught part time at Mars Hill Bible School for fifteen years. Anderson, a native to Gallatin, Tennessee, is married to the former Novella Hatter and they have four children, David, Patricia, Robert, and George Scott. The Andersons make their home at 1100 North Nashville Avenue, Sheffield, Alabama.

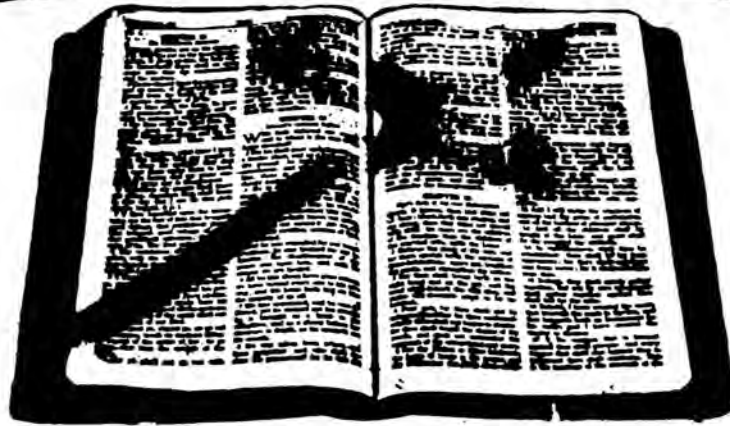
Tact or Common Sense

(CONTINUED FROM PAGE 3)

wind and tossed. For let not that man think that he shall receive any thing of the Lord" (Jas. 1:5-7).

Since God promises to give us wisdom for the faithful asking, then. He will hold us accountable for our failure to do His work in the very best possible manner with tact, common-sense, or good judgment. Let each child of God in faith ask God for more wisdom so that he or she can more acceptably serve God.

WORDS of TRUTH



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

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

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Why I Am A Christian

GUS NICHOLS



GUS NICHOLS

(1) I am a Christian because I believe in Christ as the Son of God, and my faith moves me to be a Christian just as Noah's faith moved him to build the ark (Genesis 6; Hebrews 11:7). My faith makes it impossible for me to be a reasonable and honest man and not to be a Christian. It was my faith which led me to be baptized into Christ in whom I am a child of God because of my obedient faith (Gal. 3:26-28; Mark 16:15, 16). My being a Christian is simply a product of my faith. I could not have lived with myself without becoming and being a Christian. My faith would have to be shipwrecked before I could be anything less or more than a Christian (I Timothy 1:17; Acts 11:26; James 2:7).

(2) I am a Christian because I love God and His Son, Jesus Christ. Since God so loved me that he gave His Son to die for me, and since Christ so loved me as to shed His blood for the remission of my sins, I feel impelled by all my mind, heart, and by all the power that is in me to follow Jesus and be a Christian. I love Him because He first loved me (I John 4:19; Jn. 3:16). My love for Jesus Christ would not let me be anything less than a Christian. If I had a thousand years to live, I could not show my love for Him who died for me to the extent that I want to demonstrate it. I can't do as much for Him as I want to do. Hence, I could not be anything but a Christian.

(3) I am a Christian because I was a sinner and lost and wanted the salvation which can only be accepted by becoming a Christian. The Bible tells us that "all have sinned and come short of the glory of God" (Romans 3:23; I John 1:10). I did not want to remain lost in sin. Since Christ so graciously came to seek and save the lost, I could never have been able to live at peace with my conscience and feel within my heart that I was an honorable man if I had not accepted His gracious offer of pardon (Luke 19:10; Jn. 3:17; Mk. 16:15; Acts 2:38). I know there would have been no escape for me if I had neglected this great salvation (Hebrews 2:3).

(4) I am a Christian because the promises of a crucified, risen, ascended Lord satisfy the need of my soul for something upon which to rest my everlasting all, in time and in all eternity (II Peter 1:4; Heb. 5:8, 9; Rev. 22:16). These promises give me what the inspired writer called the "full assurance of faith" (Heb. 10:22; Rom. 10:17). I

can now, like the Ethiopian Eunuch, go on my way "rejoicing" (Acts 8:35-39; Mark 16:15, 16). I have a feeling of certainty and security which can never be shaken for a moment unless my faith were first destroyed. All of this is something I could not find anywhere else in the world, except in pure primitive Christianity.

(5) I am a Christian because it makes me a better person. I am not all I want to be, but Christianity is in some way or other the seed which has produced whatever of good there is in my life (James 5:16). It furnishes me the incentives, motives, and inducements which I need to draw me like a powerful magnet ever upward and onward toward higher ground of Christian living. The good news of Christ is God's wonder-working power to draw us away from self and sin and from the world, without and within, and to make us Christians (Romans 1:11; James 1:21; Jn. 6:44-45). This is not to say that a man could not reject the gospel and, as it were, commit spiritual suicide, but NO REASONABLE and accountable person having been fully taught the truth can reject the good news of Christ and the salvation which is in Him.

(6) Another reason why I am a Christian is that God wants me to be one. The apostle Paul who was inspired by the Holy Spirit from heaven always endeavored to persuade people to be Christians (Acts 26:28). In view of an awful burning hell, Paul said, "Knowing therefore the terror of the Lord, we persuade men (II Cor. 5:11). Jesus sought to persuade men (Matt. 11:28-30). The Holy Spirit through the gospel calls men unto Christ (II Thess. 2:14). The bride or the church also passes the echo along saying "Come" (Rev. 22:17).

(7) I am a Christian because I can find in Christ and in his church the finest that there is to be had in fellowship and friendship (Acts 2:42; I Jn. 1:7). This fellowship and partnership satisfies one of the longings of my soul. In the church of our Lord, we all are one big family, inseparably joined together by the common tie of Christian love. This is a love which sticks closer than a brother.

(8) I am a Christian because it is more economical to be one than to be a sinner. Men of the world spend and waste billions of dollars every year to satisfy the flesh and to keep the sin-business going. "The way of transgressors is hard" (Prov. 13:15). After liberally giving of my means for the cause of Christ, I still have rich dividends left over and above what I would have had from a dollar and cent viewpoint. Christianity gets for one better job, with more pay, saves more, reaps greater and richer rewards, even in this life, than sin has to offer (Num. 32:23; Gal. 6:7-10; Matt. 13:23; Mark 10:29, 30).

(9) I am a Christian for ten thousand reasons, but most of all because I believe in the Lord Jesus

Christ and love Him with all my heart, and because I want to go to heaven through Him. Are you a Christian?? If not, why not?

Social Drinking

BASIL OVERTON

About forty-three thousand American military men have been killed in ten years of war in Vietnam. Nearly three-fourths that many people were killed just last year in America by motor vehicle drivers who were driving under the influence of alcohol. This awful fact should serve to emphasize the awful truth regarding the terrible consequences of drinking alcoholic beverages.

Mr. John Volpe is Secretary of Transportation in President Nixon's Cabinet. This writer recently heard Secretary Volpe say that about 60,000 people died as the result of accident involving motor vehicles on roads in the United States in 1969. The reports that had been given before Mr. Volpe made this announcement had stated that about 56,000 died as a result of motor vehicle accidents that occurred on our nation's roads in 1969. However, Secretary Volpe pointed out that insurance companies have shown that about 4,000 people who were injured in 1969 motor vehicle accidents died in 1970 as a result of these accidents. Secretary Volpe emphasized that half the deaths caused by motor vehicle accidents are caused by those who drive while under the influence of alcohol. This means that those who drove under the influence of alcohol IN 1969 killed about 30,000 people on our nation's highways which is nearly three-fourths as many as the number of Americans that have died in about TEN YEARS of war in Southeast Asia.

BETTER HOMES AND GARDENS of February 1970, contains an article that deals with drinking and driving. The writer of that article says that the villain is not the moderate, social drinker who drives after a couple of cocktails but the villain is the abnormal, pathological drinker who regularly drinks to excess and who drives when drunk.

Surely the excessive drinker who drives is worse than the moderate drinker who drives, but authorities tell us that real impairment to the ability to properly drive a motor vehicle begins after a driver has drunk two DRINKS which means he has drunk one ounce of alcohol.

SOCIAL DRINKING is not enhanced just because the heavy drinkers who drive constitute the greater dangers on our highways. Some moderate DRINKERS do occasionally get drunk and then try to drive an automobile. Furthermore, so-called social drinking produces what are called problem drinkers and alcoholics.

The BETTER HOMES AND GARDENS report points out that heavy drinkers repeatedly attempt

(CONTINUED ON PAGE 4)

WORDS of TRUTH

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What About Incorporations, Etc.?

GUS NICHOLS

One of the objections offered by our anti-brethren against our orphan homes is that they are "INCORPORATED". But does it make a scriptural thing unscriptural just to make it legal? What is an incorporation? Webster's International Unabridged Dictionary says, "A corporation is an artificial being, invisible, intangible, and existing only in contemplation of law".



GUS NICHOLS

An "ARTIFICIAL" being or thing is not a real thing. An artificial flower is not a real flower. A corporation does not really exist except when one thinks about law. A corporation exists "ONLY IN CONTEMPLATION OF LAW". It is only a legal matter. Christians must obey the laws of the land unless such laws conflict with God's higher law (Romans 13:1-8; 1 Peter 2:13-15; Acts 5:29.)

God's law authorizes marriage (Matt. 19:3-9.) The law of the land steps in and says marriage must be made legal, that those who would get married must first obtain a marriage license, and then they must have someone to perform the ceremony who is authorized to do so by the law of the land. These requirements in civil law in no way set aside God's law regulating marriage. It does not make a scriptural thing like marriage unscriptural to make it legal in the eyes of civil law. Every home which is lawful is a "licensed home"—is the result of a marriage license. To say that the church could not give unto a "licensed home" is to say that it could not give unto an aged couple who are needy saints. Hence, the same argument which would exclude the church from giving to a licensed orphan home would exclude a contribution from the church to the aforementioned married couple. If not, why not? The same is true of a charter. The state and welfare departments regulate "child care". The matter of law is involved. No individual or group can simply go out somewhere, build a house, put up a sign saying "bring on the orphans". Civil law regulates the matter. The law will not permit people to deal with orphan children as though they were dealing with puppies. Before the state will allow a home to offer child-care for orphans, it must set forth in a written document for the state's consideration just what it proposes to do in giving such care and how it is intending to do it. If the state is satisfied, it may grant a charter and license the home to operate. But this does not make the home unscriptural any more than the marriage license with legal ceremony would make marriage

unscriptural.

Remember that Webster's International Unabridged Dictionary says, "A corporation is an artificial being, invisible, intangible, and existing only in contemplation of law". Even in states where the law does not REQUIRE that an orphan home be incorporated such IS PERMITTED and ADVANTAGEOUS. In Alabama, the law does not compel CHURCHES to be "INCORPORATED", but it provides such advantages for the benefit of churches needing legal protection. Some one has said that a potato in a sack is a potato still and only a potato. This is true of the church when it is incorporated. It is a church still, and only a church. The incorporation is only a legal thing, the same as a marriage license. The incorporation exists "ONLY IN CONTEMPLATION OF LAW". An orphan home incorporated is an orphan home still, and only an orphan home. Incorporation does not in any wise change the nature of the thing incorporated. A church does not become unscriptural if and when it is incorporated any more than when it obtained a city permit to build a meeting house. So of an orphan home.

Inconsistency is one of the characteristics of the anti-orphan home brethren who also oppose our cooperative radio and TV network programs. An "anti" preacher conducted a radio broadcast called "Walking By Faith" from one of our local stations. This preacher harped on the fact that Childhaven, the orphan home in Cullman, Alabama, is INCORPORATED. He could hardly say anything about the home without saying, "Childhaven INCORPORATED", but the Fourth Street Church, an "anti" church in Cullman is "AN INCORPORATED CHURCH". According to "anti" preachers, it is all right to have a congregation incorporated in order to borrow money to build, but it is an awful sin to have a home for orphans "incorporated". Then it came to pass that this same "anti" preacher preached for a radio program, "Walking By Faith", put on and supported by the Washington Avenue Congregation in Russellville, which was also an "INCORPORATED CHURCH". So we had the spectacle of an "INCORPORATED CHURCH" putting on a radio program in Jasper called "Walking By Faith" to fight the incorporated orphan home at Cullman, in the same town where the "anti's" have an "INCORPORATED" CHURCH, the Fourth Street Church.

The "anti" brethren argue that the church cannot give unto an incorporation like Childhaven. What if the Washington Avenue Church in Russellville, Alabama, or the Fourth Street Church in Cullman, both "anti" churches, and both "INCORPORATED", were to get in need of contributions from other churches as some New Testament churches, could some other Churches of Christ contribute to these "incorporated" churches? Churches contributed to other churches in New Testament times (Acts 11:29-30; 1 Cor. 16:1-3; Rom:25-32.) Could the McArthur "anti" church contribute to the Washington Avenue Church in Russellville (which is an incorporated church) in case of a cyclone or some other misfortune were to destroy their building, and put the congregation into the depths of poverty? It would be a church giving to an "incorporated" institution.

Such inconsistencies are a sort of assurance that good brethren in general will never go off after anti-ism.

(NOTE: The preceding article of some years passed will answer some present questions on the same subject. -- Editor.)

Self-Confidence

HOYT BAILEY

Paul said, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) Count that man an enemy who shakes your faith in yourself, in your ability to do the thing you have set your heart upon doing, for when your confidence is gone, your power is gone.

There is no law by which you can achieve success in anything without expecting it, demanding it, assuming it. There must be a strong, firm self-faith first, or the thing will never come. There is no room for chance in God's world of

system and supreme order.

A good success must have a great source in expectation, in self-confidence, and in persistent endeavor to attain it. Regardless of the great ability or splendid education, the achievement will never rise higher than the confidence. He can who thinks he can, and he can't who thinks he can't.

Set the mind toward the thing you would accomplish so resolutely, so definitely, and with such vigorous determination, and put so much grit into your resolution, that nothing on earth can turn you from your purpose until you attain it.

If there is no out-reach to your mind, no spirit of daring, no firm self-faith, you will never accomplish much. A man's confidence measures the height of his possibilities.

The DEED must first live in the THOUGHT or it will never be a reality; and a strong, vigorous concept of the thing we want to do is a tremendous initial step. A thought that is timidly born will be timidly executed. There must be a vigor of conception or an indifferent execution.

"According to your faith be it unto you." Our faith is a very good measure of what we get out of life. The man of weak faith gets little; the man of mighty faith gets much.

We must not only believe we can succeed, but we must believe it with all our hearts. We must have a positive conviction that we can attain success. No lukewarm energy or indifferent ambition ever accomplished anything. There MUST BE VIGOR IN OUR EXPECTATION, IN OUR FAITH, IN OUR DETERMINATION, IN OUR ENDEAVOR. WE MUST RESOLVE WITH THE ENERGY THAT DOES THINGS!

Many people make a very poor showing in life, because there is no vim, no vigor in their efforts. Their resolutions are spineless; there is no backbone in their endeavor. One must have that determination which never looks back and which knows no defeat; that resolution which burns all bridges behind it.

Whatever we long for, yearn for, struggle for, and hold persistently in the mind, we tend to become just in exact proportion to the intensity and persistence of the thought. We think ourselves into smallness, into inferiority by thinking downward. We ought to think upward, then we would reach the heights where superiority dwells.

Self-confidence is not egotism. It is knowledge, and it comes from the consciousness of possessing the ability required for what one undertakes. A firm self-faith helps a man to project himself with a force that is almost irresistible.

There is a great difference between a man who thinks that "perhaps" he can do, or who "will try" to do a thing, and a man who "knows" he can do it, who is "bound" to do it; who has an urge within himself, a pulsating power, an irresistible force, equal to any emergency.

Inasmuch as the church of our Lord is composed of saved individuals, and each saved person has the assurance that God will bless his efforts, surely every congregation of Christians should exercise self-confidence.

This difference between uncertainty and certainty, between hesitation and decision, between the church which wavers and the church which decides things, between "We hope to" and "We can", between "We'll try" and "We will"—this little difference measures the distance between weakness and power, between mediocrity and excellence, between commonness and superiority.

The church which does things must be able to project herself with a mighty force, to fling the whole weight of her membership into her work, ever gathering momentum against the obstacles which confront her; every issue must be met wholly, unhesitatingly. The church could never do this with a wavering, doubting, unstable mind.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." (Col. 2:6-7)

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth." (Col. 3:1-2)

Every Christian and every congregation of
(CONTINUED ON PAGE 3)

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, AUGUST 29, 1971

Greetings from East Africa

In this Newsletter you will notice that I have produced an outline of the training school that Van Tate and I propose to begin in September. I had hoped to begin such a program last year, but at that time I had no one to help me in the project. Since Van has returned we hope to get this much needed program under way. Pray that we will meet with success as we launch into this new phase of the work here in Kenya. We will make this school open to students from the other East African countries, but will limit our students to less than ten for this first year. If all goes according to plan we will begin classes in September. I hope you will read the proposals for the school and familiarize yourselves with what we hope to accomplish in this first training school.



BERKELEY HACKETT

LOCATION OF SCHOOL

The training school is located in Kangemi six miles from Nairobi city center. Classes will be taught in the building where the church of Christ meets for worship. Students will be expected to live in Kangemi or a nearby area.

PURPOSE OF THE TRAINING SCHOOL

1. The school is designed to help those who are willing to help themselves. The policies of the school are designed to help those who are willing to work hard to learn the word of God and prepare themselves for Christian service.
2. To train Christian men in the word of God.
3. To train Christian men to become effective teachers of the word of God.
4. To help Christians become effective soul winners and church planters.

WHO WILL BE ACCEPTED?

1. Every applicant must be a faithful Christian and have the recommendation of his church and responsible people who know him.
2. No application will be considered until all forms and recommendations are in the hands of the acceptance committee of the school. Special forms are provided for both application and recommendation. If the applicant is accepted he will be notified in writing.
3. No student is assured of being accepted by the school until he receives his acceptance letter from the school.
4. Since instruction in the present course is in the English language the applicant must be able to understand and use this language without difficulty.

STUDENT SUPPORT AND ACCOMMODATION

1. Every student is responsible for his own support and accommodation. He will need at least enough money to pay for a place to stay, for food to eat, and for normal school expenses such as books, paper, etc.
2. The student will be expected to pay any medical expenses he may incur or any other such expenses for himself or his family.
3. No support of any kind is offered to a student who completes the course of study. The total purpose of this school is to give interested Christians a better knowledge of the word of God and training in how to lead others to Christ.
4. If a dedicated Christian has been accepted as a

student but is unable to secure enough support to meet all his expenses he may request a conference with the admissions committee who will review his case. Under such circumstances a scholarship may be available to assist a few students while they are in school.

FEES REQUIRED

1. No school fees are to be charged. The training purpose is set up as a work of the Church of Christ and the instruction is given freely to assist devoted Christians to be better prepared to serve their Lord. However, students are expected to meet certain expenses as outlined below and elsewhere in this paper.
2. A student who has been accepted will be required to pay Shs 5/ registration fee.
3. Every student will be expected to pay his own expenses, purchase his own paper, pen, books, etc.

STUDENT RULES

1. By making application to the school the student agrees to abide by all rules and regulations of the school, both those in force at the time of his application and subsequent rules and regulations which may be enacted during the time he is associated with the school.
2. Rules and regulations will be posted in the classrooms so that all students will be aware of them. A copy of the rules will also be sent to all students.
3. Students are expected to attend all classes.
4. Students are expected to follow and participate in all phases of activities set by the school.
5. Students are expected to always behave in a manner befitting the Christian life.

DISCIPLINE

1. Failure to abide by the rules of the school will make the student liable to dismissal or some other form of suitable discipline.
2. Any student who is absent from class without the approval of his teacher will be subject to discipline.
3. Students who do not measure up to the standard of work required shall be subject to dismissal.
4. Any student who behaves in a manner not consistent with the Christian life or that might bring discredit to the school will be expelled. The drinking of alcohol, use of unchristian language, dishonesty or any other kind of shameful behavior will not be tolerated.
5. Discipline will be at the discretion of the instructors unless the case is of a type so that dismissal is indicated. Such action will be reserved for the committee and the decision of the committee will be final.

CURRICULUM AND GRADING

1. The program of instruction is set up on a one year basis. Classes will be organized on a tri-semester basis of classroom instruction lasting 13 weeks. Practical work will be required during the months of April and August or at other such times as the staff may set.
2. Students will be expected to take all the courses offered and the practical work as well.
3. Under special circumstances a student may be permitted to carry less than a full load of courses. Such permission must come from the committee who reviews the circumstances.
4. Before being given a certificate all classes in the curriculum must be completed in a satisfactory manner. No credit will be given for failing a course and the student must maintain a "C" average over all the courses. Failure to maintain the required average for one term will place the student on probation. Failure to raise the average during the following term will subject

the student to dismissal.

5. Grades will be awarded on the following system:
A-90 - 100
B 80 - 90
C 70 - 80
D 60 - 70
F Below 60 is failure

6. Classes will be taught as follows:

Classes will meet four days a week, Monday through Thursday. Practical work of various types will be undertaken on Friday, Saturday and Sunday but students will be given enough free time to wash their clothes, etc.

7. Subjects which will be studied in the year:

How to study the Bible
Old Testament Survey
Jewish culture and history
Bible characters
Life of Christ
Practical problems
New Testament survey
Book of Acts
New Testament church
Personal Work
Church history
Bible Doctrines
New Testament textual studies

8. Every student who has satisfactorily completed all the requirements of the school will be awarded a certificate at the end of the school year.

Financial Statement For the Month of July

Salary	\$600.00
House and Utilities	\$187.00
Auto	\$76.00
Petrol	\$34.00
Study Books Swahili lessons)	\$21.00
Employment medical tax (Levied for hospital revenue on all employers	\$34.00
TOTAL	\$952.00
Received via Sixth Ave.	\$1500.00

(CONTRIBUTIORS)

Arley Myers, Los Angeles, Cal.	\$10.00
Mr. and Mrs. Hermon Moon	\$20.00
Mrs. Bruce Myers	\$90.00
Aldridge Church of Christ	60.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cordova Church of Christ	25.00
Cottdonale Church of Christ	50.00
Dilworth Church of Christ	25.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
S. G. Barker	10.00
Herman King	30.00
Roscoe Kirkpatrick	20.00
LaNell Barker	40.00
Paul R. Davis	5.00
F. D. Dover	5.00
Farley E. Beddie	5.00
Lee H. Holder	2.00

Richard K. Mauldin	10.00
Bruce Odum	5.00
Mrs. Sterling Pate	5.00
Clyde R. Roden	50.00
Nolia Shipp	10.00
J. L. Taliaferre	10.00
Myrlee Terry	10.00
Corda Webb	5.00
Robert L. Williams	120.00
TOTAL	\$1,237.00

Christians should be in position to say with the apostle Paul, "Whereunto I also labor, striving according to his working, which worketh in me mightily." (Col. 1:29)

Some Of This And That

By BOB MIZE
YOU CAN'T SPOIL GRACE

Two incidents from my personal memory will describe a characteristic of man that is not one of God. By contrast may we see the lesson.

As a child I remember fishing in one of those rare places where you caught fish as fast as you could throw the line out. Patience and waiting were not required. The lake was literally overfilled with fish. The farmer who owned the property was almost a miser and permitted only close friends to fish the lake. My uncle was such a friend and so he took us to the spot. I remember when we visited him the next time how disappointed I was when he told us that the graciousness of the farmer had been withdrawn when some others who were permitted to fish had torn down several rows of the farmers corn by driving through the field with their trucks. The good fishing had been spoiled by some who didn't care.

The other incident involved a family outing to a nearby farm to pick corn for our deep freeze. We found it to be such a good crop that we wanted more and so we returned the next week. We were disappointed when the farmer told us that some of the pickers had deliberately mutilated the plants and destroyed some good ears. He decided it wasn't worthwhile letting the public pick the corn, so he sold all the remaining crop to one individual who was a friend. The good pickings had been spoiled by the inconsiderate.

You can already understand the point of this contrast: YOU CAN'T SPOIL GOD'S GRACE. Isn't it wonderful that the infidel, the carnal, the unspiritual, and even the apostate can't spoil God's love and kindness for one who does care. Praise Him for that!!

The Bible teaches that the grace of God has appeared, bringing salvation to all men. Every man should have an equal opportunity to God's saving grace, and one's privilege is not spoiled by another's lack of interest. God is not willing that ANY should perish, but that all should come to repentance and a knowledge of the truth. But those that do not repent and desire to know God cannot spoil it for those who want to retain God in their knowledge. Again the Bible teaches that we are justified FREELY by His grace through the redemption that is in Christ Jesus. And that free gift is not withdrawn by the ingratitude of those who spurn it. Then those beautiful words of the Revelation hold out the invitation of our God: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." (Rev. 22:17) That invitation is not voided by any man, even if he refuses to hear or drink.

God is light, the Bible teaches, and this figure further supports the truth of our theme. You cannot contaminate light. You can keep it from shining upon a certain object by blocking the rays, but you do nothing to take away from light's inherent worth. The fact that I shade myself from the sun says nothing about the effect that the sun has on one who has exposed himself to it. The smog and pollution of our cities may exclude from the sun's pure light those who are in that polluted area but such pollution in no way affects the inherent beneficent power of the sun.

In a similar way one may avoid God by not letting His beneficent rays enter his heart, by not looking into the face of Jesus when that glory shines (2 Cor. 4:6), but that one does not make impotent the strength of God for another. When Jesus came to this world, "in him was life, and the life was the light of men. And the light shined in darkness, and the darkness comprehended it not. . . men loved darkness rather than light, for their deeds were evil. . . he came unto his own, and his own received him not." But thanks be to God that the account also says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." God's grace to us is not spoiled by some other

person's ingratitude.

BRINGING OUT THE BEST IN OTHERS

I dare you to put these suggestions into action and see how you put "interpersonal relations" improve:

1. CONSIDER EVERY MAN INNOCENT UNTIL HE IS PROVEN GUILTY. This applies to more than the legal system of the country. Try putting the best possible construction on everything someone says or does. Don't condemn him to the electric chair of your judgment chamber on mere first impressions.

2. "DON'T BELIEVE ANYTHING YOU READ AND ONLY HALF WHAT YOU SEE" May be extreme but good advice. Do you WANT to hear the negative about people? Are you HUNGRY for something that will do people in? Do you love rumors and gossip? If so, ask yourself one simple Question: "Why do I let OTHER people form MY concepts of others?" It's a good question.

3. THINK ABOUT YOUR OWN WEAKNESSES. Remember, "There, but for the grace of God, go I". There's another quote: "Don't criticize a man's limp until you've walked a mile in his shoes." Or, the Master Teacher would put it, "Pass no judgment, and you will not be judged. For as you judge others, so you will yourselves be judged, and whatever measure you deal out to others will be dealt back to you."—Bob Mize

FORGETTING

True forgetting really means finer memory; it is displacing one memory by another, by a stronger one, an antidotal one. It means concentrating on the second phase so that the first is weakened and neutralized, and fades out like a well-treated ink stain. It is removing a weed from the garden of thought and then planting a live, sturdy flower in its stead. It is cultivating new interests, new relations, new activities. Time helps wonderfully, but especially when we go into partnership with time.—author unknown

I may be reminded that to talk about forgetting what we cannot help remembering is a contradiction in terms. So it is, but, thank God, it is not a contradiction in experience. Others besides the Apostle Paul have come to realize that literal remembrance and moral forgetfulness can exist side by side in the same memory and heart. I have done things in the past that I remember with sorrow and contrition. But I have repented of them, and prayed for grace to bring forth fruits meet for repentance. And God has enabled me to realize His forgiveness so effectually that today the sins, while remembered, are morally forgotten.—Goethe, on Philippians 3:13

Fine forgetfulness is the condition of moral progress. We must be perpetually cutting ourselves free from the past, if we are to push on to a larger and better future. The artist forgets his early failures, the author his first grotesque experiments in literature, and the saint his first stumbling steps, for the same reason—a reason which is imperative—that no progress is possible to a mind clogged by the weight of past errors. And herein lies the final justification of Christ's doctrine: we are allowed to forget only on condition that we aspire.—author unknown

WHICH DO YOU WANT?

Recently I noticed this question in print: "Which do you want. . . 'Just a Vacation' or 'Justification'?" You know, that's a good thought. Some want to be justified by God (though we are not worthy of His grace in this process) but then they expect to sit back and enjoy a vacation from the baptism to the grave.

I really don't think Christian people today are hung up on the same problem that the Christians at Rome were (Romans 6:1ff)—that of continuing to sin so that the grace of God would continue to operate. I think it is rather the lack of true appreciation of the love of God through Christ. If we really understood that Jesus died for us on that cross, our love would motivate us to action for our Lord. And it wouldn't be that we thought we were working our way to heaven, either!

Also many seem to have the "vacation complex" concerning constancy in service to God. Are you an "on-off" or "hot-cold" brother or

sister working hard for awhile then coasting and sleeping? If so, be reminded that Jesus wants steadfastness. Through the inspired Paul, God says, "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain." (1 Cor. 15:58.)

SATAN IS SATURATING OUR SOCIETY

He did it to Rome. . . why should we be surprised that he is doing it to America? And why are we so thickheaded as to believe it is not Satan that is "doing his own thing" rather than the mod generation doing its own thing? It's not a new concept of freedom, a new set of moral standards, or anything NEW! It's the same old Satan doing the same old thing: saturating society.

He has a way of pulling back the limits. . . labeling it "adult" and "mature" not to be shocked by that which shocked the previous generation. . . of using the old tactic of "telling it like it is" as if it all amounts to one big headline news story and everybody being entitled to the facts. Satan, the old devil, has a way of hardening the heart of the most humble, of callousing the conscience of the most conscientious, and of dulling the sensitivity of the most perceptive. He doesn't ease off. His barrages become more brazen and his attacks more acute. Many fall under the onslaught. For those who don't appreciate his work, this word: "Resist the devil, and he will flee from you." (James 4:7)—Bob Mize

Concentrated Energy

HOYT BAILEY

Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Again, he said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

Those who serve God acceptably are to concentrate their energy upon Him. The first and great commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). The wise man advised, "Whatsoever thy hand findeth to do, do it with thy might" (Ecc. 9:10).

Carlyle said, "The weakest living creature by concentrating his powers on a single object, can accomplish something; whereas the strongest, by dispersing his over many, may fail to accomplish anything. The drop, by continually falling, bores its passage through the hardest rock. The hasty torrent rushes over it with hideous uproar and leaves no trace behind."

"When I was young I used to think it was thunder that killed men," said a shrewd preacher; "but as I grew older, I found it was lightning. So I resolved to thunder less, and lighten more."

The giants of the race have been men of concentration, who have struck sledgehammer blows in one place until they have accomplished their purpose. The successful men of today are men of one overmastering idea, one unwavering aim, men of single and intense purpose. "Scatteration" is the curse of American business life. Too many are like Douglas Jerrold's friend, who could converse in twenty-four languages, but had no ideas to express in any one of them.

S.T. Coleridge possessed marvelous powers of mind, but he had no definite purpose; he lived in an atmosphere of mental dissipation which consumed his energy; exhausted his stamina, and his life was in many respects a miserable failure. He was continually forming plans and resolutions, but to the day of his death they remained simply resolutions and plans.

He was always just going to do something, but never did it. "Coleridge is dead", wrote Charles Lamb to a friend, "and is said to have left behind him above forth thousand treatises on metaphysics and divinity—not one of them complete!"

Every great man has become great, every successful man has succeeded, in proportion as he has confined his powers to one particular channel.

If you can get a child learning to walk to fix his eyes on any object, he will generally navigate to

(CONTINUED ON PAGE 4)

Concentrated Energy

(CONTINUED FROM PAGE 3)

that point without capsizing, but distract his attention and down he goes.

Definiteness of aim is characteristic of all true art. He is not the greatest painter who crowds the greatest number of ideas upon a single canvas, giving all the figures equal prominence. He is the genuine artist who makes the greatest variety express the greatest unity, who develops the leading idea in the central figure, and makes all the subordinate figures, lights and shades point to that center and find expression there.

So in every well-balanced life, no matter how versatile in endowments or how broad in cultures, there is one grand central purpose, in which all the subordinate powers of the soul are brought to focus, and where they will find fit expression. In nature we see no waste of energy, nothing left to chance. Since the shuttle of creation shot for the first time through chaos, design has marked the course of every golden thread. Every leaf, every flower, every crystal, every atom, has a purpose stamped upon it which unmistakably points to the crowning summit of all creation-man.

Young men are often told to aim high, but we must aim at what we would hit. A general purpose is not enough. The arrow shot from the bow does not wander around to see what it can hit on its way, but flies straight to the mark.

If we would be the proper influence for Christ and His church, "... let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith. . ." (Heb. 12:1-2). "Brethren, I count not myself to have apprehended: BUT THIS ONE THING I DO, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14.)

This endows us with steadfastness and strength in the Lord. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (I Cor. 15:58). It is by our concentrating all our energy upon Christ and His work that we can become successful in our spiritual efforts. Paul said, "I can do all things through Christ which strengtheneth me." (Phil 4:13).

All Christians are admonished to "... be strong in the Lord, and in the power of his might." (Eph. 6:10) Note why the beloved John wrote to Christian young men, "... I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (I John 2:14.)

We need to concentrate our energy upon spiritual things, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." (Col. 3:1-2.)

Life Is Fragile

Handle With Prayer

GUS NICHOLS

Did you ever order some glassware to be shipped by mail? Was there a label on the outside of the package saying "FRAGILE HANDLE WITH CARE"? Life is like that! Life is so fragile that it may be broken in a moment of time. I preached the funeral of a young man who became discouraged, took a 22 rifle, and put a bullet through his temple. Not only was his body fragile, but his mind likewise. He acted very foolishly. We often say of such people that they "cracked up" in a moment of stress and strain. They have not learned how to take it on the chin. I preached the funeral of a young lady, a teacher who submitted her body and soul to the ravages of a pistol ball which she sent into her brain in reckless abandon. Sometimes, life crashes because of carelessness. Not only should we handle our bodies with care and see that they are well preserved, but we should handle our souls with tenderest care (I

Cor. 6:16-20; Matt. 16:26.)

Not only should the life and all that pertains to it be handled with tenderest care, but it should also be handled with PRAYER. People who really and truly pray to God in simple trusting faith are never crushed to the earth and ruined. Prayer never fails, but always avails, provided it is effectual and fervent (James 5:16). Life should be handled in the light of prayer. I am persuaded that no one can live the Christian life without prayer. The life of the prayerless and careless is so fragile that it is sure to break by and by. Prayer is the cushioned wrapping about the soul which is able to save it from wreck and ruin. Don't forget nor neglect prayer! Don't underestimate its importance (James 4:1-3; Matt. 7:1-11.)

I would be afraid to try to rear children without prayer. They are so fragile that they may be broken and ruined for life (Prov. 22:6.) They do not need rough, harsh treatment, but tenderest care and prayer. They need the inspiration of good examples in the home and daily life. They need a cheerful and happy home in which to grow up and live. **THEY ARE FRAGILE; HANDLE WITH PRAYER!!!!**

The marriage tie is also very fragile and easily broken. The relationship of a husband and wife should not only be handled with care, but with prayer. The following quotation may seem old-fashioned, but it is actually thousands of years ahead of date. "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (I Peter 3:5-7.)

While the church should be very strong, it is often very weak and fragile. The church could be divided and scattered to pieces upon the ground (Jn. 17:20-21; Eph. 4:3; I Cor. 1:10.) We should mark and avoid those smooth-tongued people who by good words and fair speeches cause division in the church (Romans 16:17-18). God hates those who sow discord among brethren (Prov. 6:19.) When churches outside of an area come into our midst with a radio program, the avowed purpose of which, as announced, is to endeavor to destroy in five years what the church has built up in fifteen, they are handling the cause of Christ with wreckless abandon. Surely they do not handle with care and much less with prayer. It is now evident that their campaign is a campaign of hate, envy, and strife.

In one sense the word of God is so fragile that its very commandments are easily broken. All men should handle the word of God with care and with prayer. Even the inspired apostles gave themselves "continually to prayer, and to the ministry of the word" (Acts 6:4). Prayer not only helps to condition our hearts for a proper reception of the word of God, but it brings God's aid and assistance unto our side. Prayer changes things. It also changes those who sincerely and earnestly pray. It gives us strength to preach the word (II Tim. 4:2.) It gives us courage to practice and defend the truth (Jude 3; Phil. 1:11.) Let us handle all things divine with care and prayer!

Social Drinkina

(CONTINUED FROM PAGE 1)

to drive automobiles, and that they are not deterred from driving by fines, arrests, or the suspension of their driver's licenses. Between one-third and two-thirds of all drivers who lose their licenses for drunken driving continue to drive!

The same report emphasizes that U. S. laws are so lax regarding drinking drivers that it is hard to LEGALLY PROVE a driver was drunk. The police cannot legally act against the drunken driver BEFORE he is so obviously drunk that he is almost sure to wreck his car.

According to current reports, drivers under the influence of alcohol have apparently killed about 30,000 people on American highways in the last twelve months. This is appalling news, but that is

not the whole picture, because drinking drivers cause nearly one million auto crashes each year. Scores of thousands of people, young and old, and many who never drank, are left crippled, many of them crippled for life, all because some try to drive while under the influence of alcohol. Surely, no sane person would try to justify social drinking if there were no case against it other than the part it plays in the terrible slaughter on our highways.

Another strong case against social drinking is presented in the June 1970 READERS DIGEST in an article entitled, "Alcohol and Your Brain", by Albert Q. Maisel. About eighty-five million American adults drink alcoholic beverages. This number includes seventy-nine percent of the men and sixty-three percent of the women. Statistics vary regarding the number of alcoholics and the number of problem drinkers because it is difficult to distinguish between these two classifications. It is generally conceded there are about five or six million people in each of these classifications. This means there are nearly seventy-five million so-called moderate drinkers also called social drinkers in America.

When one drinks beer, wine, whiskey, vodka, or any other alcoholic beverages, he swallows ethyl alcohol, and it is ethyl alcohol that causes the bad results. In the READERS DIGEST article, Mr. Maisel points out that ethyl alcohol causes red blood cells to stick together in clumps and that these clumps obstruct blood flow in the capillaries. Red blood cells carry vital oxygen to all areas of the body. Therefore, drinking alcoholic beverages causes the starving of body cells. Alcohol in one's body deprives his brain cells of oxygen. This has been proven by the study and research of Dr. Melvin H. Knisely and associates at the Medical University of South Carolina. Dr. Knisely is recognized throughout the scientific world as an expert on blood. The experts say that the one who drinks destroys brain cells every time he drinks. The human body DOES NOT MAKE NEW BRAIN CELLS to replace those that are destroyed! He who drinks year after year destroys millions of his brain cells which can never be replaced. Even the moderate or social drinker destroys irreplaceable brain cells over the years his loss will manifest itself by his slower thinking processes and his impaired mental activity in general.

Dr. Knisely's research has also produced evidence that drinking alcohol destroys other kinds of body cells. Liquor used to be prescribed as a medication for victims of heart disease, but according to the Readers Digest report, since it is known that alcohol causes clogging of the capillaries, cardiologists no longer prescribe drinking of liquor as a means of improving blood circulation, because they feel that alcohol actually destroys cells in heart tissue.

It is no wonder that the Lord said through his servant, Isaiah, "Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them." (Isa. 5:11.)

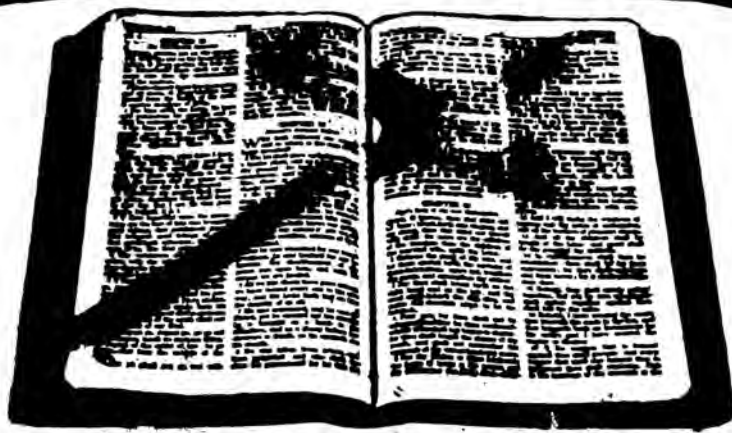
Southeastern Bible College

Jerry Humphries, an exciting young evangelist, has been named Promotional Director and Instructor of Bible at Southeastern College of the Bible, according to an announcement by Charles Coil, President. Humphries is well known among churches of Christ for his evangelistic work, having conducted nearly 200 meetings. Of that number, more than 100 have been held since 1966.

Said Coil, "We are very pleased to have a fine evangelist like Jerry Humphries added to our staff, both as an administrator and as a Bible teacher. Those who seek to become either pulpit evangelists or personal workers can study with a man who has won thousands of souls and has successfully trained scores of others to be soul winners."

In regard to educational background, Humphries has studied at Alabama Christian College in Montgomery and with Harding Graduate School in Memphis, Tennessee. Humphries, a native of Cullman, Alabama, is married to the former Margaret Wilson and they have three young sons, Alan, Steven, and Mark. The Humphries will make their home at 228 Lucas Street, Florence, Alabama.

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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Another Wrong Answer

"My Answer" is a syndicated religious column written by Billy Graham and appears in newspapers throughout the country. We are somewhat relieved in noting that he calls the column HIS answer for quite frequently it is just that. Through the years he has often given answers totally contradictory of Biblical teaching. The "My Answer" column for August 19, 1971, which appeared in THE ROBERT R. TAYLOR JR. NASHVILLE BANNER is an apt illustration of his utterly missing the mark of Biblical truth. We produce the question which prompted his remarks, his total response to the query and a few pointed and pertinent observations of our own.



He uses the future tense in describing when the world will get better. It will be when the kingdom of God is come in. This means that he does not believe the kingdom of God was established in the first century. He does not believe the kingdom of God is here now else we would be living in a much better world. He speaks of their being Christians now but they are not in the kingdom since it is yet future. He speaks of the church now but the kingdom is yet in the future. Mr. Graham is terribly confused about Biblical teaching on the kingdom. Let us view rather closely some conclusions which irresistably follow from his hastily drawn premises.

In talking of the kingdom in a future sense he displays unbelief toward many New Testament declarations. More than nineteen centuries ago John the Baptist preached that "the kingdom of heaven is near" (Matt. 3:2). The message of one far greater than either John or Graham was, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). Jesus sent out the twelve on the Limited Commission and told them to "preach, saying, The kingdom of heaven is at hand" (Matt. 10:7). God's Son sent out the seventy and directed them to say to people of the first century, "The kingdom of God is come nigh unto you" (Luke 10:9). Here are eighty-four gospel preachers who said the kingdom was near at hand in the first century. Graham says it has not come. Shall we believe the eighty-four gospel preachers of the first century? Or Graham of the twentieth century? The choice is not difficult for the writer. Is it for you? Jesus said that some who stood with him in Mark 9:1 "shall not taste of death, till they have seen the kingdom of God come with power." No one will doubt the prophetic accuracy of our Lord's declaration. Then for Graham to be right, we have people alive who were living contemporary with our Lord in the first century. Not only that but these people who are approaching 2,000 years of age will have to live until Graham's future kingdom comes in whatever that year may be. It is not Graham and the gospel as a matter of choice but Graham OR the gospel.

Did the kingdom come when these eighty-four said it would? The answer is a ringing YES, Billy Graham to the contrary notwithstanding. Paul said the Colossians had been translated into it (Col. 1:13). The Hebrew penman said people of this generation had received it (Heb. 12:28). John said he was in the kingdom (Rev. 1:9). If Graham is right, Paul was wrong about the Colossians having been translated into it. If Graham is correct, the Hebrew scribe affirmed they had received something which was still at least nineteen centuries in the future. If Graham is correct about the future coming of the kingdom, John was inexcusably mistaken about his being in the

kingdom. We do not feel the least bit of fear in saying that the Bible preachers are right in this matter and Graham is conclusively in error. This makes a great difference between these eighty-five (including Paul) and Graham. Of course there is another striking difference between Graham and these true gospel preachers. He is a premillennialist through and through and not a single one of these eighty-five gospel preachers embraced this deadly doctrine.

If Graham does not believe the kingdom is a present reality, why does he urge people to be born again? He urges people to be born again but denies there is a kingdom on the other side of the new birth for them to enter. When he is ready to extend the Graham (not the gospel) invitation to people he stipulates either faith only or a combination of faith and repentance. He never injects a drop of water into his new birth let alone having enough water for a person to be "born of water" (Jn. 3:5). Hence he never gets them born again for he does not understand the new birth himself. America's most widely listened to preacher does not understand the kingdom, the new birth or that faith only will not save! He would not have America's religious ear if people in our country were not so terribly deficient in Bible knowledge.

Graham talks of people being Christians now. He does not recognize that Christians and kingdom citizens are one and the same. There never has been a true Christian but what he became a citizen of God's kingdom at the same time he accepted Christianity. Graham does not equate Christianity with the kingdom of God. He talks also of the church being in existence now. Of course he does not have a correct concept of the Lord's church else he would not be so confused about the church and the kingdom. The kingdom of God is the church of the Lord. The church of the Lord is the kingdom of God. Jesus made this revealingly clear in Matthew 16:18-19.

Mr. Graham talks about people being salt and light. These are set forth in a context where the kingdom of heaven is described (Matt. 5:1-6). His disciples would be salt and light but they would be in the kingdom at the time. Graham has people salt and light out of the kingdom! The teaching of Jesus refers to the fact that they would be salt and light in his kingdom. Graham refers to Christians as being leaven. But Jesus said in Matthew 13:33 that the kingdom was like leaven. How could the disciples be leaven if the very likeness of leaven (the kingdom) is not even here?

Toward this querist Mr. Graham gave his answer — not God's answer. There is frequently a great difference in the two. Mr. Graham very often gives A WRONG ANSWER even as he did on this occasion.

The question and observation from the inquirer were: "Is there anything in the Bible that tells us about a better world? I think the world is getting worse instead of better. N. P."

Here is Mr. Graham's answer in full: "There is little evidence in the Scriptures that the world will get better until the kingdom of God is brought in. This is an idea held during the early part of the century but has now been largely discarded. There is no doubt that true Christians contribute to making a better moral and spiritual atmosphere wherever they are. Christ taught that we are 'salt' and 'light'. He taught that we Christians have a leavening influence in any community. Yet He also taught wheat and tares will grow together until the end of time (Matt. 13:24-30). Notice. He indicated that they would 'grow' — therefore we have today a strange paradox. There is more 'good' in the world than ever before, but there is also an intensification of evil. Both good and evil are 'growing' together. Alongside the growth of the church will be growing an increasingly noticeable kind of godly opposition. This condition is described in II Timothy 3:1 where it says that 'In the last days men are going to be lovers of themselves, of money, boastful, haughty, railers, disobedient, unthankful, unholy, without natural affection.' All of these characteristics seem to be coming to the forefront at the present time.

"For the Christian this should be a time of rededication, study of the Scriptures, faithfulness to the church and prayer!"

To say that Mr. Graham does not understand the Biblical nature of the kingdom of God is to put the matter mildly. If he did understand, he would not write and preach in the manner he does. He does not believe the kingdom of God is here.

WORDS of TRUTH

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Why We Believe In God?

The evidence promoting faith in God is so voluminous, and so overwhelming and strong; so convincing to an honest heart which is without prejudice, that one hardly knows where to begin, or which evidence to present. It is like trying to write an article on why you believe in and love your parents, and why you believe in and love your wife and children.



JUST TWO POSITIONS GUS NICHOLS

When boiled down to its essence, there are only two positions with reference to the existence of God. (1) God is--does really exist, or (2) There is no God.

Now, if God really does exist at all, he must exist as the God of the Bible. He cannot be half God, and half something else. He cannot be a little tiny God, for when we prove that God really does exist, we also prove that he is the **GREAT GOD OF THE BIBLE, A GOD ABLE TO CREATE THE UNIVERSE, SUSTAIN AND UPHOLD ALL THINGS BY THE WORD OF HIS POWER** (Heb. 1:1-3; Job. 26:7.)

"The fool hath said in his heart, There is no God." (Psa. 14:1; 53:1.) Such an affirmation is foolish for the reason that it implies the claim to possess universal knowledge, otherwise, such an one would not be qualified to testify as a witness in the case. Note, that this witness is not testifying to something within the realm of human knowledge. One must know and comprehend all things, both in the material and spiritual realms, in order to know "There is no God." For, if there is just one thing which the Athiest does not know, it might be that one thing one thing is "There is a God" and the Athiest had not learned that one truth. There are some things true, which are not even in the realm of human knowledge, facts which man will never learn and discover in the great ocean and infinity of truth. There is, admittedly, a limit to human knowledge. No man, or group of men on this earth knows, or ever will know, all things. To say Athiests know all things is to make them equal in that respect with the Allwise God of the Bible, which God they blaspheme. They are foolish for being insulted at the thought of an All-Wise God, and then affirm a negative proposition concerning which they could not testify unless they know all things.

There is a world of difference in the qualifications needed in testifying that "There is no God", and in saying "I believe there is a God." The Hebrew writer says, "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.)

One does not have to know a great many things in order to believe in the existence of God. God is revealed unto the human race in the Bible which is the inspired word of God (2 Tim. 3:16; 2 Pet. 1:20-21.)

Then we can also learn from the book of nature that God does really exist. "The heavens (Starry regions) declare the glory of God; and the firmament showeth his handiwork" (Psa. 19:1). The poet said, "The stars are forever singing as they shine, The hand that made us is Divine." They say and sing this in a still, small voice of reason, just as a great building says to every passer by, "Some man designed and built me, I am a product of great wisdom and intelligence, I did not come into existence by accident and chance; I was not produced by a tornado, nor by an earthquake. The blind forces of nature, operating by chance did not produce me." The Bible says, "For every **HOUSE** was built by some man; but he that built all things is God." (Heb. 3:4.) The voice of reason, therefore, declares that there is a God. The fact that we cannot fully comprehend God, and are unable to fathom the depths and heights of his greatness and Being, does not prove there is no God. Light is a thing which really does exist, and we cannot comprehend how it travels at the incomprehensible speed of 186,000 miles per second, fast enough to encircle the earth at the equator about seven times in one second. The same is true of the speed with which electricity travels. A strong enough current of electricity would wrap around our earth about seven times in one second. And we can not comprehend gravity, and how the sun as a great magnet, large enough to put a million worlds like ours into it by gravity, holds up our earth in space and makes it to orbit the sun once each year at a distance of nearly one hundred million miles away from the sun. While we can understand that such things are true, and are real facts, we cannot comprehend the facts. But we do not reject them because of the depth and height of their mysteries. Likewise we believe in things which no man has ever seen, such as gravity, atoms, electricity, and air, just to name a few. It would be foolish for man to reject the truth of the existence of these things just because they cannot be seen, nor comprehended by men. And man is not capable of fully comprehending God. There are great mysteries concerning God, who is a Spirit Being, and not visible and material as earthly things are. (Jn. 4:23-24.) Therefore, if the Athiest could go, not only to the moon, but unto all the stars, one at a time, and return saying, as the Russian Astronaut did upon returning from orbiting our earth, "there is no God up there, I did not see any." We reply he did **NOT SEE** any gravity, nor atoms, nor electricity up there, either. Actually he did not see any air, or oxygen up there, but he would have died without their being up there.

God has made known unto men in his book of divine revelation the existence of a Spirit world, and Spirit beings, such as angels, demons, the spirit of man, not to mention the Great God of the universe, Jesus Christ, His Son, and the Holy Spirit. It is foolish to affirm that nothing exists except what can be seen with physical eyes, and such as can be fully comprehended by physical minds. Hence, the Athiest does not, and cannot, know that "There is no God". His major premise being without proof, and beyond the possibility of his knowledge, his conclusion must be false--he does not know that there is no God. His major premise, as implied in his affirmation is that he is alwise, knows all things, all truth, etc. And this is false. His syllogism then stands as follows: (1) Man can know all things and comprehend all truth, both in the physical and Spiritual realms, and all of this apart from revelation. (2) Athiests can know all things. (3) Therefore, there is no God. Their major and minor premise are both false, and hence, their conclusion that there is no God is a false conclusion. It is impossible for them to know that there is no God.

Some prefer to be Athiests because of their sins. They know that the Bible and Christianity are

against the sinning business, and they don't want to give up sins, a thing which wrecks and ruins men, even in this world. The will not to believe is back of much of the unbelief in the existence of God. Jesus said "O' fools and slow of heart to believe". (Lk. 24:25.)

Who Is Head?

BASIL OVERTON

Someone reported that a woman agreed that her husband was the head of their house, but she said "I am the neck." Obviously she meant that she was willing to let her husband be the head as long as she could move, turn and manipulate him as she pleased.

A woman in the church once told this writer, "The scripture that says the husband is the head of the house is chimney corner scripture." She plainly demonstrated that she really believed this by the way she treated her husband.

Evidently there is widespread feeling among women that the husband has no right to claim he is head of the house. An Associated Press article reports that a group of women in Lexington, Kentucky known as The Lexington Women's Liberation Group advocated massive civil disobedience on the part of American women by protesting what these women call the Census Bureau's "discriminatory" census forms. They object to the new census forms providing a space for "head of the house," followed by a space for "wife of the house."

These Lexington women said that the government feels a man assumes the role of "head of the house" whenever a man and a woman live together. They are saying that to infer that the woman does not assume the role of head of the house is to infer that she is not capable or competent in such a role. One measure these Lexington women are urging women all over the country to take regarding the new census forms is as follows: "Mark wife as head and fill in husband's name as 'husband of head'." The report says that other liberation groups across the country are urging their members to take similar actions.

SOME OBSERVATIONS

What the women of these so-called **LIBERATION GROUPS** do not seem to realize is that they are enslaving themselves in a world of fear, frustration, and futility by their going against God's plan for wives. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Eph. 5:23, 24.)

The woman who fails to recognize the privilege of being a woman and who does not believe that God created woman for man is truly enslaved! A woman cannot have true fulness of life and true happiness without following God's plan for her. God planned and purposed the tender emotional and physical qualities of woman so that she could be truly happy as an "help meet for man." (Gen. 2:18.) God made woman to be the kind of help that was appropriate, suitable, or **MEET** for man's needs. When a woman becomes a wife and learns how to truly be this kind of **HELP** she finds true happiness and purpose in life. The reason some women are clamoring about **LIBERATION** is not because there is something wrong with God's arrangement and plan for women, but it is because such women have enslaved themselves by not living as God has told them to live. Such clamoring women are not liberating themselves, they are only enslaving themselves more!

The man who walks in God's order of things will say of his wife many good things if she walks according to God's law for wives. He will say that his wife is a source of great strength and stability for him. He will say he does not know how he could do without her. True men greatly respect the wife who truly respects her husband. "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Eph. 5:33.) There is enough instruction in this one verse, if heeded and

(Continued on page 4)

Perhaps We'll Never Know

G. N.

Listen — It was screeching brakes, a piercing scream, an awful crash or thud, a mangled body, and — death! Little Danny was only six, and it was his third day at school! For six years his mother and father had talked and planned for Danny to go to school. But now the lifeless and innocent body in which Danny had lived is being carried away in an ambulance, and all hopes for Danny's EARTHLY career are gone — gone forever!!

Yes, no one will ever know what the future held for Danny. He might have been a banker or lawyer or a great preacher! But he is gone — gone into eternity! He might have been a tire salesman, a bricklayer, or a fireman like his dad. He might have been a fine husband and father, and a good elder or deacon in the church. His offspring might have been Christians for a hundred years and might have numbered into the thousands. But — no one will ever know!

All of this suffering and sorrow, this great loss and tragic death was because a careless driver failed to heed the yellow and black WARNING SIGNS ALONG THE ROADWAY! The signs were clearly visible and readable! But the driver failed to heed them. He could read, but he gave no heed. He knew — and now he is charged with "negligent homicide"! By his reckless carelessness he is a killer!

Listen! It is the sound of the gavel! The judge is calling for order in the court. There is a deathly silence! Then, as though shouting the verdict, the judge passed sentence on Randy. His parents and family listened in breathless silence with heavy hearts and eyes blinded with tears!

No one will ever know what Randy might have been. His parents could have borne up better under the sorrow of a tragic and accidental death than this! But, their son is gone — gone to the penitentiary — his freedom is gone. He is gone to be with other bad people. He is gone from opportunity! He is gone from home; he is long gone — perhaps GONE FOREVER!

Randy's parents never showed any love for him. He was born into their home as an intruder. It was a burden to look after him and care for him. They never had much time for him. They did not teach him about God and about right and wrong. They did not teach him to obey God and the laws of the land. They both worked all the week. They left the impression on Randy that there is no life but this, and that money and material things are all important! Randy's parents did not regularly attend the services of the church. Once in a great while they would come in late after the sermon started on Sunday morning, and take a back seat. To them, Sunday was for rest and recreation, for fishing and pleasure-seeking, a day on which to relax their tired nerves in lazy indulgence. Randy was not taken to Sunday School, and he never attended the Vacation Bible School. The church rarely entered the minds of his parents, and Randy never gave religion a serious thought. The parents had been brought up in the church and in Bible school, but had long been backsliders. They were once faithful — but finally they ignored all the WARNING SIGNS ALONG THE WAY OF LIFE!! When the preacher and others incited them they always offered excuses, such as they were "too tired", or "had to go elsewhere", or "company came", or "the weather had been bad", and "they had been going on the river to their cabin for rest on the weekends", etc.

They saw the signs and warnings along the way. They were plainly written! The guideposts were marked in large letters of black and white, but — they would not heed! They ignored all warnings, such as "The way of transgressors is hard" (Prov. 13:15); "Be sure your sin will find you out" (Num. 32:23); "Whatsoever a man soweth that shall he also reap" (Gal. 6:7); "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6); "Seek ye first the kingdom of God and his righteousness" (Matt. 6:33); "Today if you will hear his voice, harden not your heart" (Heb. 3:7-8); "Be thou an example of the believers" (1 Tim. 4:12); "To him

that knoweth to do good and doeth it not, to him it is sin" (James 4:17). But these warnings were ignored. Randy's parents rushed on down the broad way. They were warned, but failed to heed! Now Randy is gone — gone to the penitentiary — gone into shame and ruin!

Randy might have been a school teacher, preacher, lawyer, doctor, carpenter, elder or deacon in the church, or a machinist like his dad — no one will ever know! But now he is led away between two guards of officers. He is gone — sadly gone!!

LISTEN!! The Judge of the Universe is calling for order! He is about to judge the world in righteousness (Matt. 25:31-46). The nations of the earth are being lined up on the right and on the left! Families are being divided! The line is being drawn! All are being judged according to their works! The word of God is the standard! (Jn. 12:48) Sentence will be passed upon all who may have neglected the great salvation (Heb. 2:3; Matt. 25:31-46). The righteous will go into eternal life, but the wicked will go into everlasting punishment. There will be lost boys and girls, and lost parents — all because they did not heed the signs along the way. They are gone — gone to eternity! They are gone forever! Hopeless and cheerless is their awful doom! Their cry will be "TOO LATE! TOO LATE!" It might have been otherwise! Christ died for them! Good people loved them and tried to win them to Christ and the truth! They might have gone to heaven instead. As the poet says:

"Of all sad words of tongue or pen;
The saddest are these: It might have been . . ."

Selection And Appointment Of Elders & Deacons

The following is a list of questions to be submitted to those thought eligible for the appointment to serve in the Lord's church as elders. Each man is called into the room and the study conducted in strict confidence, and only one at a time questioned by the present elders, or a committee selected for the purpose of nominating the men, or at least recommending certain men for the position.

1. Knowing the need for good men to serve the church and to do the work of elders, do you have a desire for that office and to do such a great and good work?

2. Do you believe that you have all the qualifications listed in 1 Timothy 3 and Titus 1 in a reasonable degree?

3. If your nomination to be considered for appointment to the eldership of this church were to made and approved would you be willing to serve us as an elder?

4. Confidentially, would your wife be willing and happy for you to serve the church as an elder, and would she try to help you to do a good work?

5. Is there one or more of our present members, or leaders in church work, with whom you could not cheerfully and peacefully work—if you were appointed?

6. Do you have any unbecoming habit which you would not be willing to give up in the best interest of the church? Such as social drinking, use of tobacco, etc.?

7. Would you, if appointed, strive to be a good example, as an elder, unto all the other members and leaders in the work of the church?

8. If you were ever to become disqualified, or make any grave mistake, which would bring shame and reproach upon yourself, and upon the eldership, or the church, would you gladly confess your fault, and if need be offer your resignation?

9. If appointed, would you take time to study the word of the Lord diligently, and give it a chance in your life to make you a great and good man, and to more perfectly qualify you for the eldership of this church?

10. Would you always strive to follow the Bible, as God's inspired word, rightly divided, and stand for the full and complete will of God being done in the church, and by all members of the church, with the Bible as the only rule of faith and doctrine?

11. Would you consistently oppose all worldliness, liberalism, radicalism and sin in every form, and seek to keep all such things out of the church?

12. Would you diligently strive with all the power in you to work and pray, labor and toil, for the unity in the church which is commanded, and for which Jesus prayed, upon the basis of specific and generic truth, always recognizing Christ as being in supreme authority in the Church?

13. In matters left to human judgment, or matters of generic authority and expediency, would you strive to always follow after those things, in keeping with the will of God, which would make for peace and unity in the local church?

With little change, the foregoing questions may be propounded unto those considered for nomination to be deacons in the church (1 Tim. 3:1-13; Phil. 1:1).

If at any time, two or more are found qualified for the eldership, or to become deacons, their names may be submitted unto the church for two weeks, with the request that any charge brought against any one of them must be in writing, addressed in confidence unto the present eldership, or committee for nominations, with name signed.

If in two weeks after the nomination of men in announced to the church, no charge in properly submitted, or sustained, the men should be publicly appointed in a proper and becoming manner.

Put Your Best Into Everything

HOYT BAILEY

The great work of life is to raise the value of whatever passes through our hands. The effect of always doing one's best, even in the smallest things, greatly raises the standard of the whole life. The constant effort to measure up to something higher is a perpetual tonic to the mind and gives an uplift to the ordinary routine of every day.

The entire man or woman grows, expands, rapidly when one is trying to do one's level best, to stamp quality on everything one does, to leave the trademark of excellence upon everything one touches.

There is a Divine force in longing and working for betterment, in hungering for excellence. No matter how apparently discouraging the outlook, there is always hope for the life that looks up, thinks up, works up.

"Strive, and do your best, always your best, never relax in your efforts or be satisfied with less than your best; that is the way to success," said a great sculptor, in speaking to a young artist of his work.

Make up your mind that everything you touch must bear the stamp of excellence before it goes out of your hands; that you will not take chances on allowing a poor job to bob up in future years as a witness against you, to trip you up, to mar your reputation.

Everything half-done, every botched or slipshod piece of work which goes through your hands dulls your ideals. You may feel no deterioration at the time, but there is a speck already and it will increase until; like a rotten speck in an apple, it affects the whole life.

Thoroughness in work is the foundation of character. The influence upon one's life of always expecting and demanding the best effort of one's self can not be measured.

There is, in the upward struggle involved in giving one's best to what one is doing, something that enlists and develops the highest faculties and calls out the truest and noblest qualities.

Charles M. Schwab once said, "No matter what business you enter, the essential feature to success is that you perform your tasks better than anybody else. This alone will command attention. Everybody is expected to do his duty, but the boy or man who does a little more is certain of promotion."

No man who has tasted the joys of a superbly

(Continued on page 4)

Who Is Head?

(Continued from page 2)

followed, to heal the whole world's marital wounds! The true man loves and appreciates the truly pure, faithful, and feminine wife!

"There is no jewel in the world as valuable as a chaste and pure woman." --Cervantes. We might add that perhaps there is no worse kind of corrupting influence than the woman who is impure and who refuses to recognize the wonderful place God has provided for her.

"If there be any whose power is in beauty, in purity, in goodness, it is a woman." --Beecher. "Honor women, they strew celestial roses on the pathway of our terrestrial life." --Boiste.

There's not a blessing or a woe,
There's not a whisper, yes, or no,
There's not a life, or death, or birth,
That has a feather's weight of worth,
Without a woman in it!

The women of the so-called liberation groups would do well if they would start a movement to get all wives to see the benefit of recognizing the husband as the head of the house just as the Bible teaches. The only way to PERFECT freedom is by being enslaved to Jesus Christ and the principles which he taught by which we can govern our lives.

Put Your Best Into Everything

(Continued from page 3)

done job can ever again content himself with second-rate results. He will never again stoop to drag himself through the mire of pretense and counterfeit or be satisfied with slipshod, slovenly work. Veblen speaks of the "instinct of workmanship" as the instinctive intolerance of anything less than the best. There is only one road that the "man who knows how", the artist, can afford to travel and that is the straight and narrow one toward perfection.

Just the little difference between fairly good work and a superbly done job, between pretty fair and excellent, has made all the difference to many men and women between mediocrity and a life of distinction.

Every man's work can and ought to be a masterpiece. He who stamps his trademark of superiority upon everything that passes through his hands, who does everything to a finish, no matter how lowly his calling, he is an artist. He needs no copyright or other protection for his work. Its excellence is stamped with his individuality.

"Do everything to a complete finish" has been the motto of many a successful man. Have you ever known a person who in youth formed the habit of excellence, the upward-looking, upward-striving habit, who failed? It is the people who disregard their ideals, who distort them by half-doing things, by indolent, slipshod habits, that never get anywhere in the world.

"Oh, that's good enough" has spoiled many a career because it was the first step toward deterioration. Work is a question of character, not of remuneration. One has no right to demoralize his character by doing slovenly or botched work simply because he is not paid much. The employee has something at stake besides his salary. Character, manhood and womanhood are at stake, compared with which salary is nothing.

People who never try to do a thing as well as they can, never make much of their lives. There is something within us which responds with an "Amen" to the things done just right. We are uplifted with a sense of fulfillment of duty, which is a great mental and moral tonic. We think more of ourselves after getting the approval of our conscience. It increases self-respect, it enlarges the capacity for doing things and encourages one to push ahead toward larger triumphs. A warmth and a glory surge through one's being and give a powerful stimulus to greater endeavor.

Your reward will be in proportion to your effort. All that is rotten and inferior in your work will be a perpetual witness against you. With a blabbing tongue it will tell the story of

half-hearted or shiftless endeavor. Every botched job, every half-finished task will always be bobbing up somewhere in your after life to mortify and defeat you.

There is no secret in doing good work. Every one can be a master in his own line if he is willing to take pains, and the results are certain. The reward of thoroughness and efficiency comes to all who persevere to the end. It comes not only in material success, but in the successful life, the realization of the victory scored, in the satisfaction of achievement, in the character formed.

A man who puts his soul into his work also puts his work into his soul. "Verily, so close is work to men that we are told in Scripture that 'their works do follow them'."

We are told that our Lord "went about doing good" (Acts 10:38) Surely, no one would accuse our Lord of half-doing his work. Christians are admonished, "As we have therefore opportunity, LET US DO GOOD UNTO ALL MEN, especially unto them who are of the household of faith." (Gal. 6:10) We are to do this good work as well as it is possible for us to do it. (Gal. 6:9) "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17).

Alan Bryan Joins Southeastern Bible College

Alan Bryan, of Fort Worth, Texas, has been named Vice-President for Development and Professor of Christian Education at Southeastern College of the Bible, Florence, Ala., according to an announcement by President Charles Coil.

Bryan's experience includes a period of teaching at David Lipscomb College in Nashville, founder and president of a religious publishing company, educational director of some of the largest Sunday schools among churches of Christ, authorship of several books on Bible school development and special speaker at more than 1,000 workshops on building evangelistic Sunday schools.

Said Coil, "Southeastern College of the Bible is excited at the prospect of making available the services of Bryan. Among the 20,000 congregations of the churches of Christ no man is more widely used than he. For those who aspire to leadership in developing evangelistic congregations, Alan Bryan's classes on religious education should be the very finest available."

Bryan holds an A. A. degree from Freed-Hardeman College, a B. A. degree from Pepperdine College, Los Angeles and M. Ed. degree from Texas Tech.

Bryan is a native of Birmingham but has spent the past fifteen years in Texas. Bryan is married to the former LaJuana Payne and they have three children, Brant, Brenda, and Blair. They have purchased a home from the Lawrence Alexanders on Mars Hill Road and arrived in Florence on August 3.

A Personal Faith

Everyone is "doing his own thing" these days. But this is not what I think of when I think of a personal faith. Really, it is just the opposite. I am thinking of "doing God's thing." I am thinking of total submission that means total freedom. I am thinking of an object of faith that is perfect, that will not disappoint, that will not change as a shadow, that will not fail in strength. That object of faith is God!

I have been disappointed in people, even in some that have had the most profound effect upon my life. Perhaps this is God's way of saying, "Don't trust in man, for man is frail. Don't even

trust in yourself, for you are frail; especially don't encourage others to trust in you. Don't encourage others to trust in any man. Man is frail!" In contrast, this must be God's way of saying, "I am perfect so trust in Me."

I have decided that I will not let people discourage me, for I will trust in God. I will not let littleness bother me, for my faith in God will be too big to be reduced by littleness. I will be impenetrable to the slights of men but open and completely pliable to the influences of God. I will "do God's thing" no matter what might come. I will continue with Him, for He will not desert me! -- Bob Mize.

Seventy-Six Years Of Marriage

ROBERT R. TAYLOR JR.

Readers of WORDS OF TRUTH may remember that approximately one year ago we paid tribute to the John Y. Childers of Ripley, Mississippi, who celebrated their seventy-fifth wedding anniversary, August 28, 1970. This tribute appeared in WORDS OF TRUTH, September 11, 1970. We thought you would be interested in knowing that these two lovely people have added another year to their marital longevity. On August 28, 1971, they celebrated their seventy-sixth wedding anniversary. It was the writer's privilege to visit with them during this day. This year they had no special celebration such as characterized their seventy-fifth one a year ago. Instead they spent a quiet day at home and received family and friends who came by to extend congratulations.

They are the same lovely couple about whom we wrote one year ago. In them one finds an excellent exhibition of what it really means to grow old gracefully. There is still sweetness in their souls, love in their hearts and radiance in their warm personalities. Both are now ninety-seven. For their age, their health is good. It is nothing short of remarkable how sharp their minds are for their age. Sister Childers still has every bit of her wholesome wit. Brother Childers still has his winning smile that would be immediately noticed in any group. As we did last year we again salute the John Y. Childers for adding another lovely link in their long fruitful marriage.

Does any reader know of another couple in the Lord's church who has been married longer than have Brother and Sister Childers? If so, the writer would appreciate receiving this information. The address is 206 New City Street, Ripley, Mississippi 38663.

Promotionalism & Propaganda

When the "unspiritual" can be reached only by the noise and commotion of promotionalism, their lack of understanding of the person of Jesus is evident. When the "spiritual" accommodate them and try to reach them solely by promotionalism, they partake of the same identity. I am not as concerned about having a "loyalty dinner" as I am about the loyalty to Jesus that each member manifests daily. In other words, we can miss the real challenge and have activity without results, motion without progress, and heat without power.

Brethren have learned (some have) the hard way that special contests, recognitions, banner-waving and outlandish advertisement eventually fade and fizzle. What they have often failed to observe is that many have placed their faith in these promotional schemes, and when the dust has settled and the last cheer has gone up, the "disciples" had flat quit!!

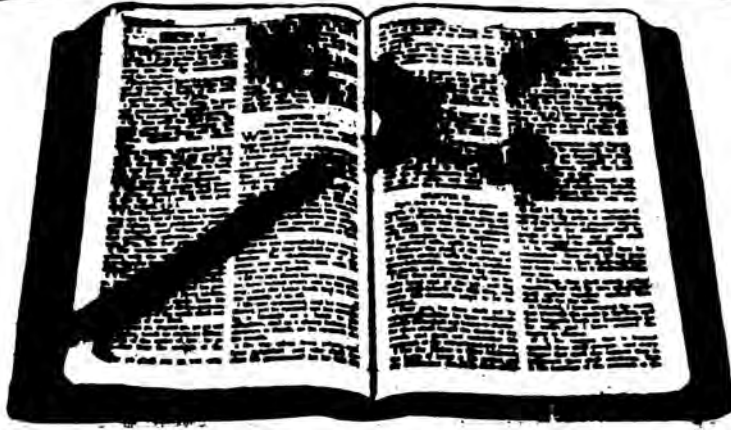
Brethren, there is one ingredient that is a prerequisite to advancing the cause of Christ, and anything WITHOUT it will fail; most any legitimate thing WITH it will succeed. That one thing is complete faith (trust) in Jesus Christ. Now that implies knowledge of who He is, commitment to Him, submission to Him, and all-encompassing love for Him.

May we learn, right now, that the strength of a congregation is not necessarily in the statistics on the board, the number on the roll, the name of the preacher, or the number of gospel meetings held each year. The strength of a congregation is the strength of each member resulting from God working mightily through his life.--Bob Mize.



ALAN BRYAN

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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Paul And The Regeneration

The Saviour used the word regeneration in Matthew 19:28. Paul uses the term once in his writings. These are the only two times the word occurs within Holy Writ. However, this does not detract from the importance of the subject treated in the word. Look how few times the words Messiah, Christian and religion occur in the inspired canon. Yet the Bible is full of information about the



ROBERT R. TAYLOR, JR. Messiah, the name Christian and the religion of Jesus Christ. The Bible likewise has much to say about the process which is twice called regeneration. Be it recalled that the word means a new birth, a new creation or a new order of things. By this it can be seen as to how much material the Bible gives us concerning the regeneration.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; . . ." (Tit. 3:5.) Though God's mercy saves us we can be sure that this salvation is not tendered to those who refuse this "washing of regeneration" and "renewing of the Holy Spirit". God's grace saves but it saves only those who are obedient to gospel demands. To what act would a washing refer, when considered by any unprejudiced mind acquainted with the scriptures? Is there anything that one does to be regenerated that has a connection with water? Remember that one of the definitions of regeneration is "the new birth". It is also a new order of things. Is water connected with this new birth? Is water connected with an entrance into the kingdom of God which is this new order of things? The "dry" advocates of denominationalism have never been able to see a drop of water in the new birth let alone a supply sufficient to immerse a person therein. Jesus talked of the new birth which would enable one to enter the kingdom of God in John 3:3-5. The Master said to his interested auditor, Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . 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." The American Standard Version translates the word "again" as "anew". Hence Jesus talked about the new birth in this passage of sacred scripture. He said it stands between every person and his entrance into the Messianic Kingdom. The Master said it was a birth of water and the Spirit. It is not two births--one of

water and a second of Spirit--but ONE birth and one only. "Water is in the plan" as the late beloved Keeble so frequently and uniquely stated. Jesus put water in the new birth and denominational preachers for centuries have been greatly dissatisfied with the Lord's choice relative to this matter. By hook and crook they have been seeking to eliminate it from this required birth. If our allegation about the "crook" seems pointed, remember they are the ones seeking to ROB the new birth of what the Lord placed there. When they were finished with their stealing, the new birth is robbed of all meaning and value. This writer studied Bible in David Lipscomb College under the late Batsell Baxter. He told us one day in class the following, "Every Baptist believed that 'born of water' was baptism until Alexander Campbell scared them off of it." Water in John 3:5 means baptism. Numerous denominational scholars concede this fact to be true. In this assertion they place their scholarship above their sectarian beliefs.

Did Saul of Tarsus experience the new birth when he was converted--a record of which we find in Acts 9, 22 and 26? If he did not, then he did not enter the kingdom. If he did, water was in the plan. To him Ananias said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) This is how he came into Jesus Christ and the cleansing benefits of his precious blood. (Rom 6:3.) Such meant he was now in Christ and was a new creature. (II Cor. 5:17.) Paul certainly would not preclude "the washing of regeneration" from the gospel plan of salvation that made of him a new creature as many modern preachers do today. However, we need to recognize that these preachers who deny that there is water in the plan do not preach the same gospel as did Paul.

Were the Corinthian people regenerated? They had become new creatures. The marginal reference in the American Standard Version for II Corinthians 5:17 says "there is a new creation". Now this is one of the very definitions we have given for the word regeneration. What had the Corinthians done to become this new creation? They had come into Jesus Christ. (II Cor. 5:17.) But no one comes into Jesus Christ except by being baptized into him. (Rom. 6:3-4; Gal. 3:27.) That the Corinthians had heard, believed and been baptized is specifically affirmed by Luke in Acts 18:8. There was water in the plan for the Corinthians. Since God has but one plan for the regeneration of all under the Christian Age, there is water in the plan for us too. If not, why not?

Paul said in Titus 3:5 that God saves by the washing of regeneration and the renewing of the Holy Spirit. Jesus said in Mark 16:16 that people would be saved by believing and being baptized.

Hence the washing of regeneration and renewing of the Holy Spirit mean the same as believing and being baptized. This has to follow else God has two ways of salvation and this Inspiration positively denies. Peter said that believers who repented and were baptized would receive remission of sins. (Acts 2:38.) Hence the washing of regeneration and renewing of the Holy Spirit mean the same as believing, repenting and being baptized. Again this has to follow else Jehovah has two ways of remitting alien sins. Peter said baptism saves. (I Pet. 3:21.) Paul said God saves by the washing of regeneration and renewing of the Holy Spirit. Hence Paul's washing of regeneration is the same as Peter's urgent affirmation that baptism saves.

One is saved from past sins by hearing truth, believing Christ to be the Son of God, repenting of his sins, confessing his faith in Jesus and being baptized for the remission of sins. Hence the process which Paul calls the "washing of regeneration, and renewing of the Holy Ghost" is exactly equal to the five acts of gospel obedience. If not, why not?

Doctrinal Purity

There seems to be a growing concern in all religious circles for unity. All of this is good, except for one haunting sign that accompanies it: lack of concern for doctrine. Is the price of unity the abandonment of the plain teachings of God's word?

I know . . . I've heard it and read it. "We need more love, less fighting . . . more emphasis on areas of agreement, less on differences." Well, that's fine, but if that means it doesn't matter any more what you believe, I'm not going along. The voices of men haven't drowned out the voice of the Bible: "Til I come, give attendance to reading, to exhortation, to DOCTRINE" (I Tim. 4:13); "all scripture is profitable for DOCTRINE . . ." (II Tim. 3:16); "preach the word . . . exhort . . . with DOCTRINE: for the time will come when they will not endure sound DOCTRINE" (II Tim. 4:2, 3); "but as for you, teach that which befits sound DOCTRINE" (Titus 2:1); "show yourself in all respects a model of good deeds, and in your TEACHING show integrity, gravity, and sound speech" (Titus 2:7, 8).

You see, I have this funny notion that the Bible is God's revelation . . . that HE is the author, not man. And I also have this crazy idea that a preacher finds his directions IN the Bible. SO, these are my directions. And thus I believe in indoctrination. It DOES matter what you believe. It DOES matter what you did to become a Christian, to be saved. The church IS identified by the way it teaches God's word. -- Bob Mize.

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Don't Lower Your Standard To Lift Yourself

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (Jn. 12:32). Jesus did not lower his standard in order to draw men unto him. Perhaps each of us could have no better motto than this: "Don't lower your standard in order to raise yourself."

When young boys lower their standard and begin to smoke, use profanity, to gamble, to drink, etc., in order to appear to be "big and grown up", they are lowering their standard in a vain effort to lift themselves in the eyes of others. When girls come down to smoking, profanity, drinking, dancing, petting, etc., they are likely doing it in the vain thought that in stooping to such things, they can raise themselves in the estimation of others. No one can raise himself by getting down in the mud and slime of worldliness and sin. Such practices are sure to separate you from the company and confidence of the best and the finest of the young people. The cream is always on top. Those who lower their standard in order to raise themselves in the eyes of some unworthy person are being converted back to the world, and will find themselves unable to lift any others up to the Christian standard of life. Those who compromise principles for pleasure of sins are sure to attract others of a low standard rather than the best of people. When the young ladies permit themselves to be handled, petted, and aroused by young men, they are actually relegating themselves to the junkyard, and selecting a companion for life from among the trash of the earth. Those young people who hold to a high standard are the ones who are sought for companions by the best people, and are happiest in wedlock. Young ladies who do not lower their standard to lift themselves, actually draw and attract unto themselves the finest young men round about from among which number they can choose one who may be trusted.

If a magnet be drawn across a table covered with steel balls, pebbles, and bits of stone, the magnet will attract unto itself the steel balls, but it will not draw the pebbles and bits of stone. The young people who refuse to lower their standard are those who have the greatest drawing power. They attract unto themselves the highest type of young men and young women for courtship and marriage, for friends and companions. Jesus did not lower himself and his high standard in order to be popular with the wrong kind of people. Let us not be guilty of going down into the pit of sin



GUS NICHOLS

with others in a vain effort to lift ourselves. Rather let us from our high vantage ground reach down to lift those who have lowered their standards. Many girls have found themselves married to some scoundrel for a husband because she permitted him to drag her down to his level in the mire of sin.

Any one looking for the best to be had in an automobile is sure to go to the clean floor of a show room in the midst of town. No one would go off to a junk-year outside of town when looking for a new automobile. However, the finest in a new car may suddenly land in the junkyard, if it is carried out and driven in the mud and wrecked. It is then at best no more than a second hand car. . . Young people, don't be secondhand. Don't allow someone with a low standard to take you out, but to bring you back muddy and bent and wrecked. Remain new and pure and clean. Don't be like a secondhand car. "Evil companions corrupt good morals" (I Cor. 15:33.) "Keep thyself pure" (I Tim. 5:22). The only way that you may be certain to arrive at the marriage altar in full possession of virtue is to be pure in thought and clean in speech and life and to abstain from experiences which arouse the baser nature and become prelude to adultery. And remember that petting is a scarlet sin. It is work of the flesh called "lasciviousness." Son, do not try to live the married life out of wedlock. The young lady must build a brick wall around her body and shield it from evil men as she would shut out beasts from her home. It is impossible to lower one's standards without lowering one's self. Not only are the overt acts of adultery and fornication wrong and sinful, but the influences of petting, etc., which lead to adultery are evil steps which in turn lead to other evils never to be desired by good people. Don't relegate yourself to the used junk heap, but stay beautiful, clean, and new.

Gulf Coast Bible Camp

The 2nd annual Preacher's Workshop will be at the Gulf Coast Bible Camp, September 27 - October 1, 1971.

DIRECTIONS TO THE CAMP

Anyone coming to the Gus Nichols' Preachers Workshop can easily find the camp facilities by following these simple directions. After arriving in Mobile, Alabama, take Highway 98 West going toward Lucedale, Mississippi. Stay on 98 West until you cross the Ala.-Miss. state line. As you cross a bridge at the first road to the left, which is well marked with a sign "Gulf Coast Bible Camp", you turn and follow it until you come to another sign directing you to turn right and follow this dirt road for approximately one mile. There will be another sign directing you to the right again and into the camp site itself. You cannot miss it. . .

FOR FURTHER INFORMATION

If you should have need for any further information concerning the Preacher's Workshop or have any questions that you should like to ask, then call either of the following men at the number listed and they will be only too glad to help you.

Billy Hilyer - Evergreen, Ala. - 578-1211 or 578-1961.

Billy Lambert - Mobile, Ala. - 456-5363 or 456-5914.

R. C. Bates - Bay Minette, Ala. - 937-7768 or 937-7179.

THINGS ABOUT THE WORKSHOP

Last year, Brother Nichols accepted the invitation to conduct this workshop, and it was such a tremendous success that it was decided at that time to make it an annual event the same time each year. Brother Nichols himself stated that he had never enjoyed anything in his life quite as much as he did our first sessions.

The idea for this workshop was conceived in the mind of Joe Nall, who at the time was located at Atmore, Alabama. He and Billy Hilyer, Billy Lambert and R. C. Bates got together the details which proved to be satisfactory to everyone.

There are eight to ten hours of Bible study and

instructions each day spaced, of course, intermittently with breaks and meals. There is each day a period of "Questions and Answers." Groups gather together for singing, which is some of the best to be heard this side of heaven itself. Come and see for yourself. This year, Brother Nichols will be discussing Religious Dogmas and Doctrines of the Religious in view of the Scriptures. Each person attending is requested to invite to come with him a preacher of some denominational faith to study with us and to enjoy the occasion with such a group.

The facilities of the Gulf Coast Bible Camp are second to none anywhere in the nation. There are some of the most delicious meals you'll ever have served right here in this workshop. The weather is ideal, not hot or cold, but just right. Food and lodging are furnished. You are to bring your personal needs along with sheets, pillow and coverings. The cost this year will be only \$35.00. It is necessary that we have your pre-registration fee of \$5.00 now if you desire to attend. This, of course, is also required for each guest you may bring. (The \$5.00 will be subtracted from the overall price of the \$35.00). Send this to:

Billy Hilyer, P. O. Box 473, Evergreen, Alabama 36401.

Forty-five preachers and elders from seven states attended last year and we are expecting to more than double that number this year. SEND YOUR REGISTRATION NOW to insure yourself a place in this great workshop.

A False Sense Of Justice

BASIL OVERTON

Isaiah was one of God's truly great preachers. He preached to God's people about forty-five years, from 756 B. C. to 711 B. C. His descriptions of the moral and spiritual conditions of his time could be used to portray the conditions of our own time. "We roar all like bears, and moan sore like doves: we look for justice, but there is none; for salvation, but it is far from us. For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them: transgressing and denying Jehovah, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness cannot enter, Yea, truth is lacking; and he that departeth from evil maketh himself a prey" (Isa. 59:11-16).

Three boys killed an innocent man. After they were put in prison, the warden said he was unable to convince the boys they had done any wrong. Even some non-criminals say that right and wrong are relative, and that there is no standard of right and wrong that is the same for all. This specious philosophy is rooted deeply in the philosophy of naturalism which says nature is supreme, and that nature produced man, and man produced God. Naturalism says that man is merely an animal; he has no spirit or inner man. The philosophy also teaches that the only way man can know what will work for him is through his experience. Those who hold this view of life scoff at the idea that the Bible contains God's instruction regarding what is right and what is wrong. When people do not live by God's standard of right and wrong, and instead try to discover what is the best way to live by experiment, they ruin their lives and often destroy themselves in the experiment. Every generation seems to have to learn the hard way that "Good understanding giveth favor: but the way of transgressors is hard" (Prov. 13:15).

WHY HAVE SO MANY FORSAKEN GOD'S STANDARD OF RIGHT AND WRONG?

Many do not want a God who is a God of justice. They have a very false sense of justice! They have a revised version of God! They want a God who lets man get away with his sins; a God who consoles but never condemns; a God who blesses but never punishes; a God who is love but not a "consuming fire" (Heb. 12:28, 29); a God

(Continued on page 4)

Looking At The Testimony

In a previous article, I looked at the claims for the baptism of the Holy Spirit and speaking in tongues in the introduction of the book of Acts of the Church of Christ today. There was no Bible evidence given to prove the baptism of the Holy Spirit today. There were statements made that were false and contradicted the Bible. This would not be so if the writer of the



FRANKLIN CAMP

introduction has been baptized in the Holy Spirit. I want to look at some of the testimony offered by the ones that claim they have been baptized in the Holy Spirit. Consider the testimony of Ben Franklin.

He states that his reaching the place where he received the baptism of the Holy Spirit and speaking in tongues started when eight churches in California issued a challenge to a prominent evangelist who claimed to heal. The challenge was inserted in a California paper stating that \$1,000.00 would be given the preacher for one **PROVEN MIRACLE OF HEALING**. The word of three local accredited medical doctors was all the proof required. The \$1,000.00 was placed in the bank waiting the **PROOF** of just one miracle. According to Ben Franklin's testimony, the prominent evangelist moved on following the meeting, without claiming the money. He then states that the congregations that had inserted the ad were sure that the miracles claimed during the meeting were false. He then concludes that while the men that inserted the ad were sincere, God had healed many during this meeting. Does he give any proof that many were healed? No. There is not one single bit of evidence that God healed many in the meeting. He does say that the prominent evangelist closed the meeting and left town without claiming the \$1,000. Now if many had been healed miraculously, why did the prominent evangelist not submit just one of them to the three doctors and take the \$1,000?

The apostles healed a man, and let the man healed stand as evidence that a miracle had been performed. Consider the healing in Acts 3. (1) The man healed was not expecting to be healed and did not even ask to be healed. (2) He was healed through the faith of the apostles and not his faith (Acts 3:16) (3) He had been lame all of his life (Acts 3:2.) (4) The healing was immediate (Acts 3:7.) The people were acquainted with the lame man's condition (Acts 3:10). (5) The lame man was offered as evidence that a miracle had been performed. Even the enemies of the apostles could not deny that a miracle had been performed. (Acts 4:16.) Remember that this is the very first recorded miracle of healing by the apostles after they had received the baptism of the Holy Spirit.

Does anyone think that it was an accident that Luke by inspiration gives this miracle? It is given because of the subject. He was born lame. He had been lame for forty years (Acts 4:22). He was healed immediately. He did not gradually get better, using crutches, then a walking stick, and finally throw away the stick. He was such a subject that none would question his infirmity. They had seen him daily at the temple. He was healed by the faith of the apostles and not his faith. Finally, the miracle was of such a nature that even prejudiced people would not deny a miracle had been performed. Keep in mind that Luke was a doctor. But this miracle did not need a doctor to establish that a miracle of healing had been performed. If I am accused of being prejudiced, I am certainly not as bad as the Sadducees, since I do believe in angels, the resurrection, and the Holy Spirit. Furthermore, I would do better than the Sadducees did for if I could not deny the miracle, I would accept the teaching of the one who

performed the miracle. I do not think that I would allow the externals to blind and hinder my objectivity if I could see just one miracle like this.

Ben Franklin states that we let externals blind us to being objective, and that we do not see what the scriptures say. May I inquire: have I stated this case like the scriptures gave it? Here is a scriptural miracle. This is a good test case. Will they match it? Neither the prominent evangelist nor Ben Franklin has, according to his own testimony. It is still not too late. I will find a similar subject; and if any of these men can do what Peter did, I will accept it without question. Is this unfair? Evidently, Luke did not think so since he gave us this miracle as a guide in measuring miracles of healing.

His second point is that he was brought up in a "Church of Christ" environment. I do not know much about the environment that he mentions, but it surely was not a good environment. This is indicated by his use of the term "Church of Christ." I know what he means, but his speech betrayed him. There is no such thing as a denominational "Church of Christ". The church that I read about in the New Testament was not a denomination. Neither was it a branch among branches. May I also suggest that Ben Franklin's problem of a denominational concept of the church is not an exception today. Due to a lack of plain Bible teaching on the church, this is becoming a common conception among too many people. I constantly hear people talking about the church in a denominational sense. Such language as "Church of Christ preachers" is plain denominational talk. There are no such thing. "Church of Christ doctrine" is another denominational phrase. If there is any such thing as "Church of Christ doctrine," it is utterly false, and I have never preached it. Correct doctrine is Bible doctrine. Any thing that is not Bible doctrine is false doctrine, whether it is called "Church of Christ doctrine," "Baptist doctrine", "Catholic doctrine," or "Protestant doctrine." I heard one person talking to another about religion, and she said, "I am a Church of Christ." It is time that we learn what the church is as revealed in the New Testament, and then "speak as the oracles of God." (1 Peter 4:11).

His third point that is offered for proof of his change in position is a diligent search of the scriptures. But according to his own testimony, the scriptures were not all that he studied. He says about the time he started his search of the scriptures, he received a copy of Trinity magazine. Did Trinity magazine contribute to his better understanding of the scriptures? Was there scriptural proof given in Trinity magazine for people receiving the baptism of the Holy Spirit and speaking in tongues? If there was any scriptural proof given in Trinity for receiving the baptism of the Holy Spirit and speaking in tongues, he failed to give us what these scriptures were. He says the magazine was filled with well-written testimonies and teachings relating to a baptismal filling with the Holy Spirit. I have no doubt that the magazine was filled with well-written testimonies, but what do these prove? Just about every religious group can provide all kinds of so-called testimonies, but these are not worth the paper they are written on as proof of the correctness of their teachings. If this magazine had some teachings that were scriptural, why did he not include these so that we could profit from them as he did? I cannot keep from being a little suspicious that these teachings were not Bible.

He says the subjects were well-educated, professional people and clergymen. I know some educated people who believe evolution; but I am not ready to accept evolution just because some educated people believe it. I also have always been a little shy about accepting what clergymen say, since I have never read anything in the Bible about these. He then concludes that these should not be just dismissed as being ignorant, so he decided he would search the scriptures, rather than depend upon some well-thought-of brother in the church. I have never advocated anyone depending upon some well-thought-of brother in the church. I have never even advocated brethren depending upon me, and I do not know whether I am a "well

thought of" brother or not! I recommend that brethren measure my teaching by the Bible.

It is not really difficult to see that his searching the scriptures was colored by what he had been reading of Pentecostal teaching. I am certain that most of the brethren I know as faithful brethren would not have helped much toward his Pentecostal drifts. The reason is now what he thinks, either! The ones that I know are too well-acquainted with the Bible to have been much help to him in seeking the baptism of the Holy Spirit. From his testimony given in this book, he did not do nearly as much searching of the scriptures as he says. If he did, then he left out all except three or four passages. His comments on the ones mentioned do not indicate much searching, if I know what **SEARCHING** really means.

The Wide Mouth

Prov. 13:3

A Sermon Delivered By
C. Myron Keith at the
Fourth Avenue Church of Christ,
Franklin, Tenn. on April 11, 1971
and heard over WIZO FM radio
at 6:00 p.m.

INTRODUCTION

- I. A man's tongue can get him into more trouble than an army of men can get him out of.
- II. A man that openeth his lips shall have destruction, vs. 3.
 - A. Too many words will bring forth sin. Prov. 10:19, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."
 - B. Destroys self and others.
- I. **THERE IS A TIME IN WHICH WE SHOULD OPEN WIDE OUR MOUTHS.**
 - A. Open wide your mouth in praise to God.
 1. "Let the words of thy mouth and the meditation of thy heart, be acceptable in thy sight, O Lord, my strength and my redeemer", Psalm 19:14.
 2. "So will I sing praise unto thy name forever, that I may daily perform my vows", Psalms 61:8.
 3. "Bless the Lord, O my soul: and all that is within me, bless his holy name", Psalm 103:1.
 - B. Open wide your mouth to your loved ones.
 1. "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones", Prov. 16:24.
 2. Express your love to family in word and deed.
- II. **TWO KINDS OF MOUTHS.**
 - A. The kind of mouth we do not want. This is the kind of mouth that our text warns us against.
 1. Forward, stubborn self willed mouth. Prov. 4:24, "Put away from thee a forward mouth."
 2. The hypocrite's mouth. Prov. 11:9, "An hypocrite with his mouth destroyeth his neighbor.
 3. The talebearer's tongue. Prov. 11:13, 18:8, "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." The words of a talebearer are as wounds.
 4. A mouth that brings destruction. Prov. 18:7, "A fool's mouth is his destruction."
 5. Empty flattery. Prov. 26:28, "A lying tongue hateth those that are afflicted by it and a flattering mouth worketh ruin.
 6. "A mouth that meddles in

(Continued on page 4)

A False Sense Of Justice

(Continued from page 2)

who does not insist that he had a moral law to which man is accountable. Even some preachers say such things as: "We should not hold a primitive conception of God. We should not hold to the kind of God pictured in the Old Testament or the kind of God in which Jesus and Paul believed. We have come a long way; we have a much better God." Such blasphemy has contributed to the great moral and spiritual decline of our time.

WHAT CONCEPTION DO MANY HAVE OF GOD?

The sense of justice that some have gives them their sense of God; their conception of God. To them, God is a sort of heavenly grandfather who ignores sin and may even think man's sins are cute! To these, God is the kind of God who spoils his children because he loves them so much, and he is so sentimental and spineless that he is not bothered by man's sins! To these people, God is so good and congenial that no matter how bad people act, he forgives their sins even if they do not bother to repent! They evidently think God constantly waits to comfort those in sorrow BUT HE IS NOT AT ALL CONCERNED ABOUT THE SINS, TRANSGRESSIONS, AND EVILS THAT BRING ON THOSE SORROWS! Their conception of God is that somehow God will find a way to get people to heaven even if they insist on walking in the road to hell!

THE NEED IS GREAT FOR THE GOD OF TRUE JUSTICE

Society cannot exist without the right sense of justice. A good society cannot exist without good laws and good obedience to these laws. The God of true justice, the God of the Bible demands that there be penalties and punishments for the breaking of the laws of a well ordered society. Evidently, some would have God to run his world without any restrictions or rules. But man cannot even conduct a ball game in this manner!

Evidently, some people want a very strict God in the realm of nature, but not in the moral and spiritual realm. However, the God who operates the realm of nature also operates the realm of the moral and spiritual. In either realm man reaps what he sows, therefore (Gal. 6:7-9), because both realms are governed by the great and orderly Almighty God! If farmers paid as little attention to the laws of sowing and reaping as many do to the laws of the Spirit we would all soon starve! Farmers know they cannot harvest corn by planting weeds; they know they cannot harvest peas by planting poison ivy! But, in the spiritual realm, some think they can travel the road to hell and enter into heaven. Many blame God when they suffer the consequences of breaking his laws. They think it is justice when they plant corn and reap corn, but that there is something wrong with God if they plant sin and then reap its consequences. They want a God who is so orderly that he gives apples from apple trees and tomatoes from tomato plants, but they do not want a God who says sin bears fruit, and bears it many fold! (Rom. 6:23)

What people believe about God really matters. Injustice in society, graft in politics, corruption in courts, negligence of officials, slothfulness in business, lawlessness in the streets, and sin and disobedience in the church, can all be directly related to what people believe about God! To wreck society and to plunge people into the eternal regions of woe, they need only be persuaded that they need not be concerned about a God of justice and the law of sowing and reaping in the moral and spiritual realm.

The Wide Mouth

(Continued from page 3)

- other men's matters," I Pet. 4:15.
- B. The kind of mouth we do want. In keeping our mouth we keep our life, Prov. 13:3.
1. Just mouth. Prov. 10:31, "The

mouth of the just bringeth forth wisdom."

2. A mouth with a faithful spirit, Prov. 11:13.
3. "A wholesome tongue. Prov. 15:4, "A wholesome tongue is a tree of life.
4. A mouth with the right answer. Prov. 15:23, Col. 4:5, "A word spoken in due season, how good it is. - A word fitly spoken is like apples of gold in pictures of silver, Prov. 25:11.
5. A mouth with a wise heart. Prov. 15:23, "The heart of the wise teacheth his mouth, and addeth learning to his lips.
6. A mouth that can be controlled. Prov. 21:23, James 1:19, "Slow to Speak". "Whoso keepeth his mouth and his tongue keepeth his soul from troubles."
7. One that brags on self. Prov. 27:2, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

III. THE KEEPING OF ONE'S MOUTH, Prov. 13:3.

- A. He keeps his faith.
- B. He keeps his friends.
- C. He keeps his temper.
- D. He keeps his life.

CONCLUSION

- I. "Set a watch, O Lord, before my mouth: keep the door of my lips", Ps. 141:3.
- II. Moses was a meek man. However he forfeited his right to enter the promised land by an unguarded tongue.

Why Do Mission Work?

RICHARD ROGERS

The marching orders of the church are found in Matthew 28:18-20 where Jesus said, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

While this passage plainly teaches that we who have become disciples have the responsibility of making disciples of others many among us see no reason for doing "mission work." We are content to "keep house" here at home while millions who have never heard of the Saviour, are dying each day. Gospel preachers who are interested in going to foreign countries to preach the unsearchable riches of Christ, must spend months begging for funds because of a lack of interest on the part of many who wear the name of Christ in the work they seek to do. Rather than having men seeking churches to sponsor them in mission fields, churches should be seeking men to go to these fields.

It is evident that many would go into foreign and difficult places but some brethren see no reason for supporting such endeavors. These brethren, by their actions, confess that they are uninformed concerning the marching orders of the people of God or that they are uninterested in carrying out those orders.

There are three good reasons for doing mission work, any one of which should prove that we, to be faithful to God, must be committed to preaching to those who have never heard. The first reason is that men are lost without the gospel. Acts 4:12 says, "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." When man commits sin he is lost. "The wages of sin is death. . ." (Romans

6:23). Man, lost in sin, must have a Saviour. He is lost in sin, separated from God (Isa. 59:2), until he has been redeemed by the blood of the Son of God. The gospel is God's power to save (Rom. 1:16), and in absence of that power the sinner is lost. Realizing that all who are in sin are lost whether they have heard the gospel or not, we realize that we must preach to them so that they might have the opportunity to obey and be saved.

The second reason for doing mission work is that we are commanded of God to teach those who have not heard. Matthew 28:18-20 and Mark 16:15, 16 binds upon disciples of Christ the responsibility of taking the saving message to all the world. If we are to be saved we must obey all of God's commands and one of those commands is to "teach all nations."

A third reason for doing mission work is that unless we are actively engaged in saving the lost we become weak and sickly as people of God and will soon die. Winning the lost is spiritual exercise. It keeps God's people strong. The congregation that is uninterested in winning the lost both in its community and in all the world will soon die. Those who are truly interested in souls in their community will be interested in souls anywhere. Congregations interested in personal work in their own community are also interested in souls all over the world. The church must be soul conscious to live.

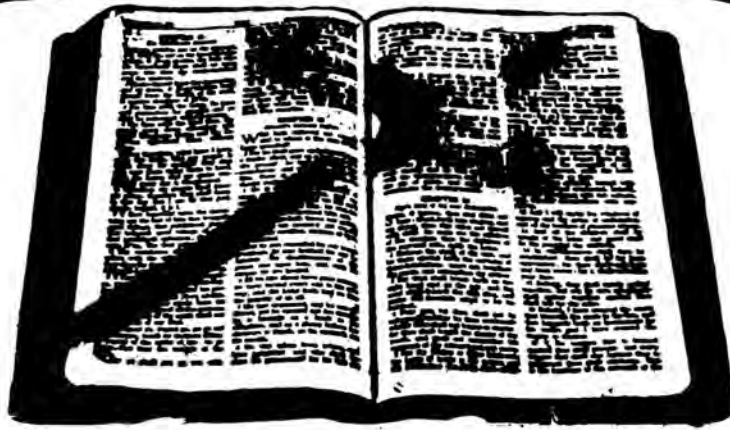
Preaching the gospel to the world involves preaching both at home and abroad. The same reasons for preaching to those in other countries apply to preaching to our lost neighbors as well. Let us be soul conscious and dedicated to the task of preaching the saving gospel to every person in all the world.

Some Strange News And Notes

Brother Absenter was buried last week. For the first time in years his family came into the meeting house. Maybe the funeral did good... The Neglect family visited friends last Sunday morning and had a TV party Sunday night... Brother Never Read has complained that he just can't understand the Bible... Sister U. R. Wrong doesn't come to Bible school anymore, for she does not always agree with the teachers... Brother C. U. Later owes everybody in town, but I see he has bought a new car... Sister Crit E. Sizer spoke before the Community Club last week on "What is Wrong With the Church of Christ"... Brother Smokey created a fog in front of the church building last Sunday... Sister N. Dignant is very mad at the preacher and elders for insisting that the members attend all of the services of the church... (Heb. 10:25)... The Cum Lately family is doing better. They attended services twice last week... Brother I. O. Bills has bought a new car and a new home, and therefore, reduced his contribution to a dollar a Sunday... Sister Cum C. Mee is angry because she has few visitors; however, she is not planning to make any calls upon others... Sister Big Wheel and Brother Toe The Mark are talking of starting a new congregation which will be scriptural... Brother I. Hurt and Brother N. Disposed have quit the church and are now talking about hypocrites... Miss Tee Hee Whisper and Johnny Don't Care disturbed the audience as usual last Sunday night on the back seat... Sister Ima Grump still contributes like she did years ago before she got her raise in salary... Brother I. M. Weak reports that fishing was good on the lake last Sunday... The Wee R. Peeved family say that they are going to move their membership to a congregation where they won't be called upon to do so much work... Sister Ima Grouch says she can't understand why more people are not baptized... Old Brother Straightup says the church is going to the dogs... WHAT DO YOU SAY?? REMEMBER YOUR ANSWER IS SURE TO GIVE THE CHURCH A PICTURE OF YOURSELF!!

- Quoted

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 7

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NUMBER 85

"Can't Face The Music?"

While traveling recently in another state the writer noted a large billboard advertisement before entering the heart of a downtown area. The entire statement read, "Can't face the music - Falstaff will change the tune." The brewery advertisement meant to leave the impression that its alcoholic product will greatly aid the prospective patron in facing life's problems. However, the



ROBERT R. TAYLOR, JR.

statement had a totally different impact upon this writer. Beer and its stronger cousins, hard liquor and wine, have been changing tunes for multiplied millions for a long time. Many of those in the past who decided they could not face life's music without alcoholic beverages no longer have to worry about confused music in this life. They are not here! Alcohol aided them in filling premature graves. Just how have beer, wine and liquor changed the tune for their slavish patrons? Indisputable answers follow.

Beer and its alcoholic allies can change the tune of good bodily health. Cirrhosis of the liver and nutritional diseases such as beriberi, pellegra and vitamin deficiency are known results traceable to heavy and prolonged alcoholic intake. Even social drinking, which was once thought harmless by its avid patrons, is now known to destroy brain cells, cells that cannot be replaced. Yes, alcoholic beverages do change indeed the tune but the tune is frequently a funeral dirge. A disabled body, a rotten brain and premature death constitute the three stanzas of this well known and highly documented alcoholic tune. Only the naive would desire a music major in this type of sad refrain.

Beer, wine and whiskey change the tune of life for tens of thousands of travelers every year. Some 25,000 people or more in our nation die annually upon our streets and highways as a result of drinking drivers. The crash of colliding cars, the smashing of glass, the final screams of mangled bodies soon to breathe their last breath, the sirens of coming police cars, the somber arrival of one or more ambulances and the funeral songs hymned a few days later all constitute a change of tune for thousands of unsuspecting people each year. But what a sad tune the finale presents.

Beer and its alcoholic allies change the financial tune for many year after year. For generations the breweries have reaped as profits nearly all the weekly checks of heavy drinkers. The local tavern has claimed many a man's Friday check before he arrived home filled with the devil's favorite liquid.

Many innocent wives and children know firsthand the cold stare of foreboding poverty because the breadwinner's salary went into the overflowing coffers of the liquor and beer industry. While the breweries sing the tune of affluence Mom and the children are singing the sad tune composed of the three stanzas of no food, ragged clothing and insufficient shelter. If there is a fourth stanza to their tune, it is built around the hopeless idea that things will only get worse for liquor is a merciless master. Yes, beer and its unholy companions can change tunes but the tunes for which they make the music are anything but bright and cheery for the drinker's unfortunate family. We know for we have tried to counsel with some of these families.

Beer and its alcoholic allies remove sane and reasonable judgment from men in high places of government. MID-SOUTH magazine reported on January 17, 1971, concerning the drinking habits of Nikita Khrushchev. The short answer to a question relative to his drinking habits while Soviet Premier said, "Vodka" should have been his middle name. Once, when drunk, he threatened to call the White House on the hotline 'and start World War III,' but passed out when he reached the phone and was pulled to bed by an aide." How very shocking and exceedingly frightening this revelation is. Vodka can also change tunes and it apparently once came near bringing the world to the fearful brink of an atomic holocaust. No doubt at the very time the drunken Russian leader was threatening this insane act the brewery industry in our nation was busy singing the praises of all alcoholic beverages. The naiveness of some people can scarcely be exaggerated.

The drinking of beer and alcoholic beverages often leads to the sad tune of alcoholism. Various types of study are currently being conducted in seeking to decide what causes alcoholism. Though the answer as to why people turn to the alcoholic tune may fall into several complex areas of consideration the CAUSE of alcoholism is really simple. Alcoholism is caused by alcohol. The more beer, wine and hard liquor which are consumed cannot help but mean additional alcoholics. On February 14, 1971, in MID-SOUTH magazine appeared this question: "While vacationing in France, I noticed that practically everyone drinks wine with every meal. Do the French have a high rate of alcoholism?" The significant answer which follows is quite revealing. "They're vino's greatest victims. Alcoholism is France's largest domestic problem, and its citizens drink more wine than the people of any other country - 65 gallons per adult annually. More than 22,000 Frenchmen died of cirrhosis of the liver in 1969, 10 times as many as in the United States, while one-third of France's auto accidents are blamed on alcohol." It is currently estimated that there are six to seven million alcoholics in our country. One million of these are women. One out of every thirty-one

people in our land is an alcoholic. One out of every ten families has an alcoholic under its roof. Someone recently remarked that one out of every ten people in our nation has been bitten by a mad dog. We kill the mad dog and license the liquor seller! It has been estimated that about one-half million in our nation each year cross the line into the sad ranks of alcoholism. That is an average of close to fifteen hundred people each day. Nearly everyone of these began to travel Liquor Lane and sing the songs written by the brewery industry as a social drinker. Anyone care to debate the point?

A whole avalanche of grievous problems descends upon humanity when those who cannot face the music decide to turn to beer and its wicked allies for musical aid. There is evidence from the Federal Bureau of Investigation that most crimes committed in our country are related in some way to liquor consumption. Paul connected revellings and drunkenness as being bosom bedfellows of infamy in his day and they still have not dissolved their unholy alliance two thousand years later (Rom. 13:13). At least two studies lie before the author while this article is being penned suggestive of what alcohol does in the break-up of homes. In both studies, one made in the midwest and the other on the west coast, strong drink played a part in the break-up of 50 to 75 per cent of the hundreds of divorces under examination. Recent studies into the drug addiction problems facing our people suggest a definite connection between drugs and strong drink. Some young people seek to combine the two which has proved fatal in numerous cases. Young people on marijuana or "pot" have countered by suggesting their invasion into this drug experience is no worse than their parents being strong consumers of alcoholic beverages. A beer drinking and liquor loving nation of adults in our land has no logical answer for such. They have been caught with the cocktails to their lips. Many of them prefer that marijuana be legalized rather than change their daily music of alcoholic consumption. Yes, beer and its unholy companions do change the tune in many fields but it is always for the worse. The undertaking business in our country is perhaps the only legitimate concern which receives a helping hand from alcoholic consumption. And, as they say, they can wait. Be safe. Do not drink.

King Alcohol is preparing millions of souls for a final tune of eternal duration. That tune is not the song of Moses and the Lamb in heaven for the drinking crowd is not going to be a part of the heavenly choral group singing this song (Rev. 15:3; Gal. 5:19-21; I Cor. 6:9-10). The final tune for the drinking crowd will be the sad refrain of "wailing and gnashing of teeth" (Matt. 13:42). This tune is written without musical rests and has no end to it. It is to be an eternal song of horror and heartache.

The writer strongly prefers to be confused about

(Continued on page 4)

WORDS of TRUTH

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Heaven

No doubt, every one of us has often thought about heaven and what is will be like to be there. While it is good to think about it, it is better to understand and believe all that God has told us about that wonderful place. However, we are so materialistic and so close to this world, that we should not expect to be made to fully comprehend a spiritual world. We are as full of understanding concerning the world to come as those born blind are of this world.



GUS NICHOLS

Now, it would be foolish for us to think that the God who designed and made this world could not make a heaven, or another world. And the Almighty God who made Adam of a dead and lifeless dust can raise us from the dead and give us spiritual and immortal bodies suited to the next world. We are told in the sacred record that God, through Christ, has made a plurality of worlds (Heb. 1:1-2.)

JESUS WAS UP IN HEAVEN FIRST

Jesus was once up in heaven with God, before this world ever existed. He prayed to God saying, "Glorify thou me with thine own self with the glory which I had with thee before the world was", (Jn. 17:5.) Again, he said, "For I came down from heaven, not to do mine own will, but the will of Him that sent me" (Jn. 6:38.)

GOD DWELLS IN HEAVEN

Heaven is called the Father's house. Jesus said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jn. 14:1-3.) Moses said, "Look down from thy holy habitation, from heaven, and bless thy people" (Deut. 26:15.) "There is a God in heaven" (Dan. 2:38.) "For God is in heaven, and thou upon earth" (Eccl. 5:2.) We often read of our Father which is in heaven (Mat. 5:45; 7:11; 7:21; 12:50; 16:17; 23:9.)

Hence, we can not more doubt the existence of heaven than we can deny the existence of God Himself. We cannot believe in Christ and not believe in heaven, for he came down from heaven and ascended back up to heaven.

HEAVEN IS REAL, AND NOT A MERE DREAM

Heaven is a real place, and not a mere state, or condition, in which to exist. Christ said, "I go to prepare a place for you; and if I go and prepare a place for you. . ." (Jn. 14:1-3.) Yes, it is a place.

Heaven will not be here. Jesus has gone away to the Father's house to prepare for us a place (Jn.

14:1-6.) Paul speaks of "The hope which is laid up for you in heaven" (Col. 1:5-6.) Peter tells us that when this old world is burned up, "we according to his promise look for a new heaven and a new earth" (II Peter 3:9-15.) Our "inheritance" is reserved for us in heaven (I Pet. 1:4-5.) Jesus said in his sermon on the mount, "Great is your reward in heaven" (Matt. 5:12.)

WHO WILL BE IN HEAVEN?

Infants, and all the little people who have died and gone on without reaching the age of accountability are there. Jesus taught that men must be converted and become as little children in order to enter into the kingdom (Mt. 18:1-4.) He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven" (Mt. 19:13-14.)

Abraham, Isaac, and Jacob, and other like them, from the Patriarchal age, which lasted from Adam to Moses, a period of about 2500 years, will be in heaven Jesus said, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Mt. 8:11.)

Then Moses and the prophets will be in heaven. God hath prepared for them a city (Heb. 11:13-16.)

Finally, all the righteous from the Christian age, this is, from Christ to the end of the world, will be there. This age has already continued for about 1900 years. Peter says, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:18.) Jesus will at the judgment send the "Righteous into eternal life." (Mt. 25:46.) "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.)

Faith alone will not suffice. Neither will mere good intentions, or even a good moral life. And, of course, excuses will not be acceptable. To say, "Lord, Lord" will not be sufficient, (Matt. 7:21; Lk. 6:46.) Heaven is a prepared place for a prepared people (Amos 4:12; Mt. 25:1-13.)

We shall be judged by the gospel, and not by laws of the preceding dispensations. God has spoken unto us by His Son Jesus, and we must be judged by his words (Jn. 12:47-48; Rom. 2:16). We must be measured by such scriptures as Mk. 16:15-16; Acts 2:38; 22:16; I Peter 3:21 and the like. Then as worshippers, we will be judged by the new covenant also (Jn. 4:23-24; Acts 2:42; 20:7; Heb. 10:25; Rev. 1:10; I Cor. 16:2; Eph. 5:19; Col. 3:16.)

Life's Better End

BOB MIZE

And the end of life is often bitter. During a long life, bitterness has a long time to build up a deposit. Many times none is withdrawn so there is quite a large account on hand late in life. But, middle-aged people, and young people too, can be bitter. There are many things in life that can cause bitterness. The blows can continue to come with increasing force and soon one can become "punch-drunk".

It's sad to see a man bitter, defensive, and reactionary, one that knows nothing but readiness to come out fighting — clenched fist and cocked arm, scowling face, the chip on the shoulder. You can spot him. He has that "I've had it" look. Patience has worn thin. Because kindness has not been shown to him sufficiently, kindness cannot be reciprocated. He is drained and shriveled, beat and sore. His expectations of life are low and his temperature is high. He has come to suspect people more and love them less.

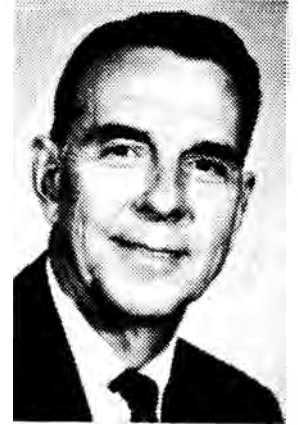
But contract life's BETTER end — the abundant life. Jesus came to give it (John 10:10); undoubtedly some HAVE it. Why doesn't EVERYONE? You've heard it said, "The best things in life are free" — well, that's it! The abundant life IS free for the taking but many won't take it. And, funny thing, some fight NOT to take it. They run from self and all who would help them find it! Jesus said, "I stand at the door and knock" but they bar the door and push feverishly against it. Jesus said, "Come . . . and I

will give you rest" yet they run madly away and exhaust themselves in the frantic flight.

Are you facing the bitter end of life . . . or the better end of life? Jesus awaits you . . . at your heart's door.

"I Was Afraid ----"

We all recognize this admission of neglect and guilt on the part of the "one talent man" as related in the parable in Matthew 25. When called to give account of his stewardship he proved himself a miserable failure because he was "afraid". He was condemned by his own words and cast into outer darkness. The Lord Jesus calls him a "wicked and slothful servant", and all because HE WAS AFRAID of failure.



VIRGIL BRADFORD

Much has been written on the first two chapters of Genesis. This has become a battleground to the extent that one brother recently said, "The devil is going to whip us with the first and second chapters of Genesis if we don't watch out." I am deeply concerned that a gospel preacher recently made the statement that he was AFRAID to say that the six days of creation were ordinary days as both reason and Scripture indicate that they were. This brother said that "he was afraid that some scientist might come along and prove that those days were long periods of time," as the evolutionists would have us believe. I have before me a Science book used in the public schools in which the author freely admits that dating methods are far from being conclusive concerning the age of the universe. This ought to help our brother "be not afraid" to "speak as the oracles of God" (I Pet. 4:11).

I firmly believe that "in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore, Jehovah blessed the seventh day and hallowed it" (Ex. 20:11). This was written by Moses in or near the fifteenth century before Christ came to earth. If those six days were millions of years long why does not inspiration or the context itself tell us so?

What reason could God have in leading us to think those "days" were not days at all? Wherever "day" is used figuratively the context will so indicate, and just here I would like to urge every preacher and teacher, yes, every Christian to get a copy of "There Is A God In Heaven," by Otis Gatewood, in which he deals with this subject in a most scholarly way. The same man who penned Exodus 20:11 also wrote the record of creation in Genesis, right through the SEVENTH DAY in which it is said that God "rested," or ceased from his labors. I wonder if Moses entertained the idea that God "rested" for about 500,000,000 years that "day"?

When we open modern "science" books we find that "science" in many instances has been left far behind. True science is knowledge; knowledge of truth. God's word is truth (Jn. 17:17), and though not intended to be a book of science, its accuracy has time and again proved "science" most unscientific, in which case science is not science at all but a conglomerate of guesses, hypotheses and assumptions accompanied by "perhaps", "possibly", "it could be", etc. Many of these things are what God's divine revelation calls "science falsely so called" (I Tim. 6:20). No such uncertainties as the above are found in the Bible and those who are "afraid" to say what the Bible says are treading on dangerous ground. None of us should be afraid of, or against, true science. We rather should encourage it. But it is the not-so-humble opinion of "this writer" that if the whole moon were brought to earth that we would not know any more about the "origin of the universe" than we know by reading the only reliable record of said origin, namely, the word of

(Continued on page 4)

Motivating Sinners To Become Christians

G. N.

- I. INTRODUCTION
 1. CHRISTIANS CAN LEAD OTHERS TO BE CHRISTIANS.
Acts 26:16-18.
 2. PAUL TRIED TO SAVE AS MANY AS POSSIBLE.
I Cor. 9:19-22.
 3. HUSBAND MAY SAVE HIS WIFE, OR THE WIFE HER HUSBAND.
I Cor. 7:14-16; I Pet. 3:1-4.
 4. HENCE WE MAY SAVE OURSELVES AND OTHERS.
I Tim. 4:16.
 5. CHRISTIANS ARE TO BE THE SALT OF THE EARTH.
Matt. 5:13.
 6. WE MUST FIRST OF ALL SAVE OURSELVES BEFORE WE CAN SAVE OTHERS.
Acts 2:37-40, 41, 47.
 7. WE CAN TRULY WIN SOULS.
Prov. 11:30; Dan. 12:3.
- II. THE GOSPEL OR WORD OF GOD IS THE CONVERTING POWER, OR INFLUENCE.
 1. THE GOSPEL IS THE POWER OF GOD UNTO SALVATION.
Rom. 1:14-16, 17, 18.
 2. CHRISTIANS HAVE BEEN SAVED BY THE GOSPEL.
I Cor. 15:1-2, 3-4.
 3. THEY WERE BEGOTTEN BY THE GOSPEL.
I Cor. 4:15.
 4. BY THE WORD MEN ARE BORN AGAIN.
I Pet. 1:23, 25; Jas. 1:18.
 5. THE WORD IS ABLE TO SAVE OUR SOULS - OR TO MOTIVATE US TO BE SAVED.
Jas. 1:21.
 6. IT PLEASED GOD TO SAVE THE LOST THRU PREACHING AND TEACHING.
I Cor. 1:21; Mt. 28:19-20.
 7. CHURCH IS THE PILLAR AND GROUND OF TRUTH.
I Tim. 3:14-15.
- III. THE GOSPEL PROPOSES TO MAKE SOMEBODY OUT OF NOBODY.
 1. IT MADE A PAUL OUT OF THE CHIEF OF SINNERS.
I Tim. 1:13, 15; Jas. 1:21.
 2. IT MADE GREAT SAINTS OUT OF THE MURDERERS OF JESUS.
Acts 2:36, 37, 38, 41, 42.
 3. OBEDIENCE TO IT MAKES NEW CREATURES IN CHRIST.
II Cor. 5:17; Rom. 6:3-5.
 4. THE WORD SHOWS YOU THAT YOU ARE A SINNER AND LOST.
Rom. 3:20, 9, 23; 7:7.
 5. IT MOTIVATES ONE UNTO OBEDIENCE, PRODUCING FAITH AND ITS FRUITS.
Rom. 1:5; 16:26; Heb. 5:9.
 6. INVITE OTHERS TO COME AND HEAR IT PRECHED.
Isa. 2:2-3; Rev. 22:17.
 7. TEACH FROM HOUSE TO HOUSE.
Acts 5:42.
- IV. WHAT TO OFFER THEM.
 1. A NEW WAY OF LIVING.
Rom. 6:3-4. New life.
 2. FORGIVENESS OF SIN.
Acts 26:16-18; Col. 1:13-14; Eph. 1:7; Gal. 3:27.
 3. SONSHIP IN CHRIST.
Gal. 3:26-27, 28; Jn. 3:5.
 4. EXCEEDING GREAT AND PRECIOUS PROMISES.
II Pet. 1:3-4; Mk. 16:15-16.
 5. MEMBERSHIP IN THE LORD'S CHURCH - SALVATION THEREIN.
Eph. 5:23; Acts 2:36-41, 47.

6. THE HOPE OF HEAVEN.
Col. 1:5, 23; Tit. 1:1-2.
7. NO SAVIOUR BUT CHRIST.
Mt. 1:21; I Tim. 1:15; Heb. 5:8-9; Mk. 16:15-16.
8. NO CREED BUT THE BIBLE.
II Tim. 3:15-17; 4:1-2.
9. HAPPINESS IN LIFE AND COMFORT IN DEATH.
I Pet. 1:7-8; Jn. 14:1-3.
10. 100 FOLD - ETERNAL LIFE.

It Has Been Used "Very Little"

ROBERT R. TAYLOR JR.

On September 1, 1963, THE COMMERCIAL APPEAL of Memphis, Tennessee, carried a picture of a Bible in a showcase of a downtown pawn shop. The ticket appearing in the Bible stated that it had been used "very little". We cut the picture from the paper and the preserved copy lies before the writer as this article is penned. If correctly analyzed, we are made to wonder just how many Bibles in American homes would truthfully bear this same caption-used but "very little." We fear the real answer would be indeed alarming.

Several serious implications are in evidence when our Bibles are read "very little." Infrequent perusal of the holy scriptures means people have very little interest in spiritual matters. Those who hunger and thirst after righteousness will study to show themselves approved unto God, workmen that have no occasion to be ashamed but who will rightly divide or handle aright the word of truth. (II Tim. 2:15). Sincere seekers after salvation will receive "the word with all readiness of mind" and will examine "the scriptures daily" to determine the accuracy of what they are taught in the name of religion (Acts 17:11). Bibles read "very little" will ultimately and quick'y pave the way for an entire nation becoming totally ignorant of Jehovah God. It happened in Hosea's day and we fear the seeds are presently being sown in our land for the same eventual harvest that eighth century Israel reaped (Hos. 4:6). Hosea's generation forgot Jehovah's law and the next generation was swallowed up in the great Assyrian captivity. Complete materialism hovers over every nation which is filled with Biblical ignorance. The deeper secularism becomes in our well favored nation the weaker spiritual concepts will be. Christianity cannot survive in a congregation, home, community or nation when Bibles are read but "very little." When Bibles are read "very little" we can logically conclude that God, Christ, the Spirit, the church and going home to heaven are far removed from modern thinking. How about your Bible? Has it been read and meditated upon frequently or but "very little" since you became a Christian? Are we satisfied with how much time we have spent with our Bibles thus far in the 1970's? The writer is not. How about you?

Why is the Bible read but "very little" by the multitudes of our day? Some claim they cannot understand the Book of God. If God wanted to give us a Book we could understand, but was incompetent to produce such, this strongly reflects on his power. If Jehovah were able to give us a Book we could understand but refused to do such, this casts reflection upon his goodness. Neither is true. God WANTED to give us a Book we could understand and he DID give us such a Book. Paul wrote to the Ephesians, "Whereby, WHEN YE READ, YE MAY UNDERSTAND my knowledge in the mystery of Christ). . ." (Eph. 3:4 Emphasis supplied). They could read the scriptures which would then produce clear understanding. So can we. Not for a moment do we concede our inferiority to people of other generations in understanding what they read in the holy scriptures. Some do not read their Bibles because they have been persuaded against such by their own religious leaders. We would fear and quake about the severity of standing before the great Judge of the quick and the dead had we spent our life as a religious leader advocating closed and unused Bibles. For nearly twenty-two years the writer has stressed the important plea that we need open Bibles received into open hearts. Until our

final breath of earthly air we expect to continue such emphasis. Others claim they are too busy to engage in Bible Study. What if the Almighty had been too busy to give us the Bible in the first place? But he was not. We should cease doing some of the secondary things in life in order to give preference to a primary requirement-Biblical meditation. The real reason for Bibles being read "very little", we are constrained to believe, is to be traced to insufficient love for God, Christ and Christianity. The world is too much a part of us and the reality of the hereafter is but a dim dot on the distant horizon.

In strong contrast the Bible should be a frequently read volume. Paul refers to the gospel as constituting God's power to save (Rom. 1:16-17). The Bible is a spiritual dynamo ready to unleash its dynamic power against everything that exalts itself against Christ and in the promotion of everything that is spiritually worthwhile. The Bible should be often read because it is God's will. Real love for the Godhead will never allow the Volume of Inspiration to lie neglected at our very finger tips. God's great Book alone reveals man's true origin, his real purpose here and the ultimate destination toward which he is going. It will solve our world, national and local problems if given the opportunity. It will be the Book by which we are to be judged in that great day of final reckoning. Sober reflection therefore suggests that we should be very familiar with our Bible. We need to read the Bible in order to keep under its power. We have frequently heard the beloved editor of WORDS OF TRUTH make this observation and we fully concur with him along this line.

Rest assured that the infinite mind of Jehovah God is taking a picture daily of our Bibles. At the end of life how will the caption read over your Bible-read but "very little" or meditated upon day and night? Let it be emphatically stated that one cannot have a wrong attitude toward the Bible and a right attitude toward its divine author.

W.C. Quillen- After 28 Years With Same Congregation

By TOMMY VERNON

After almost 28 years with the same congregation, the Haleyville Church of Christ in Haleyville, Ala., W. C. Quillen will become the preacher for the Pulaski Street Church of Christ in Lawrenceburg, Tenn. The Pulaski Street Church is, I believe, an outstanding congregation to which Brother Quillen is no stranger, having preached there in many gospel meetings.



W. C. QUILLEN

Twenty-seven years ago, this past February, Brother Quillen preached his first "trial" sermon to the Haleyville congregation in their old building which, incidentally, had been erected in the year of his own birth. On the first of the following April, Brother Quillen, his wife, and two daughters moved to Haleyville and since that time has laboured with this congregation. More than three-fourths of his preaching life has been taken up with this one congregation.

The citizens of Haleyville and its environs know Brother Quillen as "a man sent from God" in all his work for the Master. When he came to this city, the average attendance on Sunday morning for Bible classes was about 113; and the average contribution was \$87.00 per week. Wednesday night attendance was from 12 to 15. Great strides have taken place, and the church is now doing more than it has ever done before. The Haleyville congregation now supports two local preachers, a daily radio program, expenses for materials and repairs, benevolence, and the physical properties, and is spending about \$1,535.00 monthly in

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"Can't Face The Music?"

(Continued from page 1)

facing the music here and now than to sing the tune the notes of which the beer and liquor industries have been the principal writers.

"I Was Afraid---"

(Continued from page 2)

the living God.

AFRAID OF WHAT ELSE?

If we are "afraid" to teach what the Scriptures say about God's creation we could easily become "afraid" of other important matters. Isaiah 7:14 tells us that the virgin would conceive and bear a son whose name would be called Immanuel. In Matthew 1:18-24 we have the fulfillment of this prophecy. The Lord Jesus Christ had no human father, but was "born of a woman" (Gal. 4:4). God was his Father and the Holy Spirit brought about the conception of Jesus Christ so that he is indeed the GOD-MAN. "God was manifested in the flesh" (I Tim. 3:16; Phil. 2:5-8, etc.). Once upon a time a man told me that Jesus was "probably the son of a Roman soldier." It may appear that such blasphemy should not even be mentioned; but just what would it take for us to give up the truth of this matter because "we are afraid" that someone might turn up some evidence that Jesus was indeed begotten by a human father, and is no more the Son of God in a unique way than the rest of us? This is what the liberals would have us believe.

AGAIN, the burden of apostolic preaching was the death and RESURRECTION of Christ. The resurrection, more than any other one truth, makes Christianity unique (cf. Rom. 1:4). Of course, all who believe that Jesus lived believe he died. But millions do not believe that he arose from the dead. The evidence of his resurrection is overwhelming, but now JUST SUPPOSE that some scientist (?) should turn up the very body of Jesus? All sorts of foolish claims have been made about the remains of the ark, the cross on which Jesus died, etc. But if we are going to BE AFRAID to preach the truth of the creation, we might well expect some among "us" to be afraid to preach the universality of the flood, the divinity of Christ, or the resurrection of our Lord. What is to prevent it - IF WE ARE AFRAID?

We might again illustrate, and this comes awfully close to home, by saying that the Bible and all contemporary records, as well as the "church fathers" uphold the practice of the New Testament church in using vocal music only. We say that specific authority for singing is found in the Bible, but not one word to justify the additions of mechanical instruments (Eph. 5:18-19). We say the apostles taught and practiced what the Lord taught them and what the Holy Spirit guided them to teach and preach and practice. Now just "supposin'" some archaeologist should turn up a record (scientific proof, if you please) that a church of the first century under the guidance of some one or more of the apostles of Christ DID use instruments? How red-faced we would be! "Science" might "prove" the Bible to be incomplete, and so we FEAR to teach just exactly what the New Testament teaches on this matter! The same fears could affect our preaching on practically any matter taught in God's eternal word. What a predicament for a preacher of the gospel to be in!

Brethren, we may never in this life be able to explain every verse of Scripture, even to our own satisfaction. But if we are going to be "afraid" to "speak as the oracles of God" and "preach the word" just as "it is written," we ought to just take down our signs and join the ranks of modernists in denying the truthfulness and accuracy of the Bible. "I would be ashamed to be afraid, and

afraid to be ashamed" of what God has given us in his holy word. How about you?

- W. C. Quillen -

(Continued from page 3)

evangelistic efforts outside the loal work of the church itself. Knowing Bro. Quillen, as I have known him over the past 20 years, he gives all the praise and glory to God for the good accomplished while with the Haleyville church.

Brother Quillen will be missed by those who knew him best, those to whom he gave counsel and wisdom, and to whom he has imparted the courage and enthusiasm of his own courageous and far-seeing spirit. They have known his steadfastness of purpose, his purity of aim and of endeavor, his fidelity to the Lord, and have rejoiced in his character and his strength in the power of God. He has been to them a rock of strength in their own feebleness, a bulwark of defense against all assaults made on the Truth of Almighty God. Those of us who have known him most intimately and have heard him most frequently, have doubtless been most distinctly impressed by the peculiar combination of grace and of power which is in him. How steeped his mind in Scriptural idioms both in sermon and in prayer! His clear apprehension and vivid conception of Christ as Lord is the power of his preaching, as well as, his character. Bro. Quillen was and is a man with a message - not a theorist, not a doctrinaire, not just an instructor in things taught in the Word of God. He was here in Haleyville for the Master, whose glory was in ALL THE SCRIPTURE and whose life he followed in his own personal life and work. Bro. "Q" - as he is known to so many - had a message to deliver, and was forthright until it was delivered. So it has been, indeed, that he became the eloquent preacher whom we know. Every fiber of his being, physical and moral, came in to contribute to the intensity and power of his utterance and brought men and women in such vast numbers to hear his voice from the pulpit and radio as God's Word was delivered.

Tender as the soft and sunny meadow in summer was his spirit, while stern toward iniquity as the flintest rock. Here is a man full of vigor and power, with every faculty disciplined, with all the instruments of public speech at his command, with his settled, steadfast, and mighty convictions of God's Truth, and of the privilege in declaring this to men.

Brother Quillen was called upon to hold meeting after meeting each and every year. He held from 15 to 20 meetings each year from coast to coast . . . and could have held a meeting for each week in the year, the requests were so great. He has never "shunned to declare all the counsel of God;" he clearly expressed the truth on all issues, whether anti-ism, liberalism, modernism, factionalism, or worldliness. He has stood on principle, rather than policy, popularity, or pleasure. He was no "fireball" preacher, but did speak the truth in love. He loves the church of our Lord above all else earthly, and often sacrificed family relations for it. Not every step taken by Bro. "Q" was perfect, nor every sermon great, but the people of this area will accredit him with honesty in mistakes, and with sincere effort in all he did.

I was baptized into Christ by Bro. W. C. Quillen, May 14, 1953, and have since baptized and restored more than 3,000 souls. He moved with great power in my life and work. Think of it, my friends! You can see why our relations have been intimate and affectionate over these years, not always living side by side, but at some little distance, yet often and gladly meeting. He gave me counsel in times of discouragement and grave problems - there have been many.

Brother Quillen made this statement concerning his moving from our area: "This decision was not easy, but it had to be made. I know of but one just reason for making this move - I have been here almost 28 years. These have been profitable years for me, and for the most part, pleasant. I do hope the members of the Haleyville congregation can say the same. September 19 will be my last appearance in the pulpit of the Haleyville congregation as their preacher."

Brother Quillen has committed his body and soul, his present and future, into the hands of the Lord whom he loves and trusts, ready to accept His will, wheresoever that will might lead. It is our prayer that further service awaits Bro. "Q" with the Pulaski Street congregation in Lawrenceburg, Tenn., and that all will be well with him and his family and the Pulaski Street congregation.

All of us will miss that soft spoken voice, heard each morning over radio WJBB in Haleyville, as well as in meetings, marriages and a dozen other things (works) in which he was engaged. One thing I do not know; how far and wide the fame of this man will ring or what the world's estimate of him will be; but this I do know, Bro. "Q" is a great and good man in the sight of the Lord and the work he has done in this area, the words he has spoken, and the character he built, and the influences he set in motion, will outlive the stars. I have no way of knowing how many gospel meetings he has conducted, marriages performed, funerals' sermons delivered and etc.

Brother Quillen was married in December 1934 to the former Corine Vinson. Out of this relationship came three children: Mrs. Tillman Hill, Mrs. Harold Coan and Mrs. Janet Johnston.

Let it be said here - once and for all - Brother Quillen is a dignified and sensitive man. Nature has well equipped Wilbert Carrel Quillen for the Master's service, and he has developed and trained these talents to a high degree of usefulness in the Master's service.

Brother "Q" will be missed in this area by those of us who knew him best and for whom he gave the most. May God bless him in his new efforts to move and work with the Pulaski Street congregation.

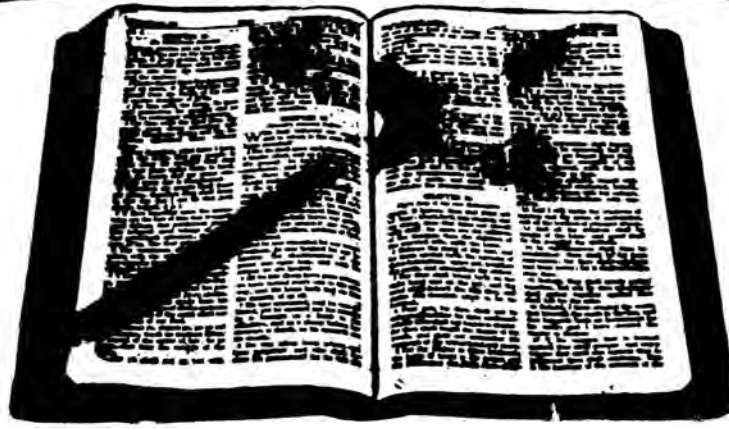
Prayer Before Action

Remember the "long face" of Nehemiah, cupbearer to King Artaxerxes? When the people of God were in captivity, Nehemiah let his face show the sadness of his heart. When the king asked why his cupbearer was sad, Nehemiah told of the Holy City, Jerusalem, which was in shambles. Then the king asked, "For what then do you make request?" And then Nehemiah tell us, "So I prayed to the God of heaven." (Neh. 2:4) The very next verse says, "And I said unto the king. . .". Nehemiah prayed before he spoke. What a lesson!

We are defeating ourselves when we make a decision and act independently of God who made us. Not only does God know what is best for us by design, but He even PROMISES to give us wisdom if we will but ask! The Bible says, "If any of you does not know how to meet any particular problem he has only to ask God-who gives generously to all men without making them feel foolish or guilty--and he many be quite sure that the necessary wisdom will be given him." Do you pray about decisions involving your job, rearing your children, reaching your friends and relatives with the gospel. . . about ANY DECISION?—Bob Mize

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 Look At LSD

During the year of 1971 this writer is noting some of the great dangers to young people which come from the drug problem. Attention has already been focused upon marijuana, and the "up and down" drugs of stimulants and sedatives. In the current article our attention is directed toward the drug-field of hallucinogens and especially LSD. This drug will require most



ROBERT R. TAYLOR JR.

of our attention because it is the most potent, best-studied and most familiar of the hallucinogens.

By way of definition "hallucinogens (also called psychedelics) are drugs capable of provoking changes of sensation, thinking, self-awareness and emotion. Alterations of time and space-perception, illusions, hallucinations and delusions may be either minimal or overwhelming, depending on the dose. The results are very variable: a 'high' or a 'bad trip' ('freak-out' or 'bummer') may occur in the same person on different occasions."

The technical name for LSD is lysergic acid diethylamide. Its users frequently call it "acid." (Drug users have a vocabulary all their own; and innocent-sounding names in song and conversation frequently occur which the uninitiated may by-pass without realizing the full significance.) This powerful man-made chemical was first developed in 1938. It comes "from ergot, the fungus that spoils rye grain." The Swiss chemist, Albert Hoffman, "accidentally discovered its mind-altering properties in 1943." The power of this chemical is almost unbelievable. HEW estimates that "one ounce is enough to provide 300,000 average doses." One pound of this deadly chemical would be nearly enough for about two average doses for every citizen in the author's state of Mississippi!

In view of its tremendous power, the question naturally arises: Why do people experiment with this drug? The overwhelming majority take it for the "high" they hope to achieve while under its explosive power. They seek for better feelings. "Unable to face life's frustrations," "a feeling of alienation from others," "curiosity," "because my friends are using it," "a hope for pleasant kicks," "to understand myself better," and "a desire to gain new religious or philosophical insights" have all been given by the deluded users as to why they participated in the use of this deadly drug.

Some have argued that LSD produces increased creativity. The evidence utterly fails to support this Satanic contention. In fact, certain studies offer conclusive proof that the LSD user does poorer work after its intake than before - that is, if he is still around for the comparison to be made!

What are the results of LSD? This drug "is noted mainly for producing strong and bizarre mental reactions in people, and striking distortions in their physical senses-what and how they see, touch, smell, and hear." An average dose of this colorless, tasteless, and odorless drug amounts to a very tiny speck, and may be in the form of a pill or capsule. Its effect lasts from 8 to 12 hours. "The physical effects consist of enlarged pupils, a flushed face, chilliness, perhaps a rise in temperature and heart beat, and a slight increase in blood pressure." Its psychological effects result in marked changes in sensation, an alteration of vision, a mix-up of the senses and their functions, such as smells which may be felt, and sounds which may be SEEN; and an alteration in the sense of time and of self. The entire scope of emotional reactions may be run, ranging from bliss to horror, on the same "trip." Strong and opposite feelings may be experienced at the same time. The user may feel happy and sad, elated and depressed, tense and relaxed, and bodily limbs may feel both heavy and light.

Users refer to "good" and "bad" trips. The "good" trip is productive of pleasant sensations while the "bad" trip may be filled with terrifying images and the "emotional state is one of dread and horror." There is no way to determine which direction the "trip" will take. One "trip" may be what the users call "good," and the next one may well become a living nightmare of dread horror and terrible reactions.

LSD affects the user's thinking. He loses his sense of time though he remains conscious. Many eminent authorities feel that "chronic or continued use of LSD changes values, and impairs the user's powers of concentration and ability to think rationally." His inability to function coherently may prompt him to become a "drop-out" of society.

How dangerous is this drug? The drug may prompt panic in the user. He may grow frightened because he cannot "turn off" the drug's action. The user may fear he is losing his mind. "Flashbacks" is another danger. This is a recurrence of some feature of the LSD trip days or months after the last dose. Such is frightening. Such may produce fear and promote depression leading to suicide. One of the most frightening dangers lies in the realm of accidental death. The LSD user may imagine he is a superman. He may imagine that he can fly, or that a speeding car down the road would be impotent against his

frame if he stepped into its fast-moving path. We all remember the heart-rending experience that came to Art Linkletter's young daughter as a result of her being under this drug. A story now lies before the writer of a nineteen-year-old boy who made a tape for his parents prior to his driving to Wyoming where he killed himself. In this taped message he recounts his experience with drugs all the way from marijuana (who said "grass" is harmless?) to LSD (or "acid"). LSD can also stand for Lust, Sin, and Death. These have been the three fatal steps taken by many of its users who are no longer around.

LSD can be frighteningly dangerous for young users HEW says, "The strange sensations and clash of moods can be frightening, even for a mature person. For young people who are still undergoing the process of emotional development, and who may lack the resilience to maintain their mental equilibrium under LSD, the effects can be even more frightening and confusing. The young growing brain is more vulnerable to all mind-altering drugs than the brain in which metabolic activity is stabilized."

A TURNING TO the world of illegal drugs is a TURNING FROM God. Young people, you cannot serve God acceptably in the framework of drug experimentation, exploitation, and addiction. This is a sure way to get hurt. The Bible says, "Abhor that which is evil, cleave to that which is good" (Rom. 12:9). "Thou shalt not follow a multitude to do evil; . . ." (Ex. 23:2.) "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God" (III John 11.) "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (I Thess. 5:21-22.)

(Much help for this article has again come from material put out by the Department of Health, Education and Welfare.)

"Obey Them That Have The Rule Over You"

By LEON BARNES

The New Testament contains a large number of passages which deal with the work of elders and their relationship with the congregation. But one that could very well serve as a text for all the Bible says on this theme is Heb. 13:17 which says: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Without doubt, it is the elders of whom the writer here speaks, for in I Tim. 5:17 Paul says, "Let the elders that rule well be counted worthy of double honor. . . ." They are the ones that have the oversight in a congregation.

(Continued on page 4)

WORDS of TRUTH

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Are You Drifting With The Tide?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). The American Standard Version says, "... lest haply we drift away from them." Sam Jones used to say, "A dead fish can drift down the stream, but it takes a live one to go up-stream." It is easy to drift with the tide.



GUS NICHOLS

A familiar old song says:

Throw out the Life-line across the dark wave,
There is a brother whom someone should save;
Somebody's brother! O who then will dare
To throw out the Life-line, his peril to share?
Throw out the Life-line! Throw out the Life-line!
Someone is drifting away;
Throw out the Life-line! Throw out the Life-line!
Someone is sinking today.

Christians, and congregations, can "drift" with the tide. It is easy to be carried along by the forces of evil around us. A rabbit on a floating log in the river may drift downstream, taking life easy; but no Christian, and assuredly no congregation, should nonchalantly "drift" along through life. To reach heaven at last, we must be faithful "unto death" (Rev. 2:4-5; Matt. 24:13; Gal. 5:7).

EVIDENCES OF DRIFTING

But what are evidences that one may be "drifting" with the tide? Let us consider some of these danger-signals.

1. One is drifting if he is beginning to neglect the assembly of the saints (Heb. 10:25). If you are becoming a 'Oncer' - worshipping God only 'once' a week - at 11 a.m. on Sundays - then Beware! (Jas. 4:17; Judges 5:23) Our text says "We ought to give the more earnest heed ... lest haply we drift ..." (Heb. 2:1).
2. You are drifting if you are losing interest in the study of the Word. I Pet. 2:2 says: "desire" the Word - cultivate an appetite for it. Someone who had "tasted the good word of God" (Heb. 6:4-6) lost their appetite for it! Are you losing yours? If so, you are drifting!
3. You may know you are drifting if you are doing less and less work in the church. Privately and publicly, there is work to be done! (I Cor. 15:58; Ti. 3:1; Eph. 2:10).

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

4. If you are giving less - a smaller percentage - of your income, you are drifting! (Rom. 12:1-8; Matt. 6:19-21; I Cor. 16:1-3; II Cor. 8:1-5; 11:8; Prov. 3:9-10). Like David of old (II Sam. 24:24), we should be willing to make personal sacrifices to the Lord, and should never be interested in 'short-cuts' to see if we can get by with fewer and fewer sacrifices!
5. If you are either ceasing to pray, or are losing interest in prayer, you are drifting! "Pray without ceasing" (I Thess. 5:17). Our prayers should be "fervent" (Jas. 5:16). We should pray earnestly, as Jesus did (Lk. 22:42; Heb. 5:7; Matt. 7:11).
6. When one is becoming more and more satisfied with his spiritual growth and progress, he may know that he is a drifter! (Matt. 5:6; Rev. 3:14-19; Heb. 6:1)
7. If one has a declining interest in saving souls, he is drifting! (Prov. 11:30; I Cor. 9:21-23; I Tim. 4:16; Matt. 13:33)
8. An increasing interest in money and worldly possessions should alert one to the fact that he is drifting with the tide (Matt. 6:19-21; I Tim. 6:5-9; Heb. 13:5-6; Col. 3:1-3; Lk. 8:14).
9. One is drifting who is falling more and more in love with worldly pleasures (Heb. 11:24-27; Lk. 8:14; II Tim. 3:4).
10. If one is losing the joy of his salvation - the rejoicing of true religion - he is drifting! (Ps 51:10-12; I Pet. 1:7-8; Phil. 4:4; Acts 8:39)
11. If you are losing (or have lost) confidence in God's providential care and protection, you are a drifter! (I Pet. 5:7; Prov. 3:25; Rom. 8:28; Phil. 4:4-9; Heb. 4:4-9; 13:5-6; Matt. 6:33)
12. If there is an increasing unrest and discontent - if you are becoming more and more critical of the brethren, and of the church - then you are drifting! (Matt. 7:1-3; Jas. 4:11) When a wife grows more and more unhappy with a good husband, becomes more and more bitter, and finds more and more faults with him, very likely she has found herself another man!
13. If one is beginning to offer foolish excuses for neglect of duty, he is drifting! (Lk. 14:16-24; Heb. 2:3; Jas. 4:17) Have you ever offered any of these foolish excuses: "It's too hot" or "too cold"? Or have you ever said, "There are too many hypocrites in the church"? Did you allow "company" to keep you from worship? Have you protested that your "clothes are not good enough"? Or did you say, "My wife (husband) is sick"? You may be drifting!
14. If you are beginning bad habits, you are drifting! Such bad habits as cursing, smoking, drinking, gambling, flirting, etc., do not ever draw one closer to God. If you choose the world, you drift from God! (Rom. 12:1-2; Jas. 1:27; 4:4; Tit. 2:11-12) If you are tempted by bad company to do wrong, or take up some bad habit, stop and ask yourself: Would Jesus do this?

To those who are drifting - and these guidelines will help you to know if YOU are - we are happy through these pages to "throw out the Life-line" and draw you back closer to Christ.

Jesus And The Regeneration

ROBERT R. TAYLOR JR.

The word regeneration is used twice in the Bible. The word is not found in the Old Testament. Jesus employs the word once during his personal ministry (Matt. 19:28), and Paul uses it the other time (Titus 3:5). This article will treat the use Jesus made of this term. A later article will give consideration to Paul's use of the word.

In the two paragraphs preceding Jesus' use of this term the rich young ruler is discussed and the difficulty with which the rich will enter the kingdom of heaven is set forth. The Lord's statements to this effect amazed the apostles, just as such language still shocks some today. Though impossible with man "all things" are possible with God (Matt. 19:26). The impetuous Simon then

responded, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27). In answer Jesus declared, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). What meaning is to be attached to the word "regeneration?" Harper's ANALYTICAL GREEK LEXICON says the words means "a new birth; regeneration, renovation" (p. 299). Thayer in his GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT says the word means "new birth, reproduction, renewal, recreation" (p. 474). Lipscomb and Sewell in their book, QUESTIONS ANSWERED, define the term to mean literally "a new creation or the new order of things" (P. 538.) In the book, GUS NICHOLS' SERMON OUTLINES, this noted student of the Bible says, "Regeneration is the new birth" (P. 84.) In the GOSPEL ADVOCATE editorial for December 4, 1969, Basil Overton says the term means "new birth; renewal; restoration; regeneration."

When was this "regeneration" period to have its beginning and what would be its duration? Jesus said it would be when he would "sit upon the throne of his glory." Contemporary with this would be the apostles' judgment of the twelve tribes of Israel from their "thrones" of teaching authority. According to Acts 2 Jesus began his glorious reign on David's throne as Lord (ruler) and Christ (the anointed) on Pentecost. That day the apostles began their reign from the twelve thrones. Through their authoritative word left us in the New Testament they still "judge" spiritual Israel. They will continue this until the period of regeneration (the Christian Age) ends with Christ's second advent.

This view is made more certain by noting these words in Luke 22:29-30, "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." They would observe the Lord's Supper in his kingdom. The period of their judging would also be while they were privileged to eat and drink in the Lord's kingdom. But the church is the realm in which the Lord's Supper is to be observed. (Acts 20:7; I Cor. 11:20ff.) Hence the CHURCH and the KINGDOM are the same. The apostles do their "judging" during the Christian Age. This is when Christ is ruling from his throne of heavenly authority. Hence this is the period of the regeneration.

The church is composed of the new creation. All those in Christ form the church of Jesus Christ. Each one in the church has become a "new creature", or a "new creation" as the margin gives it. (II Cor. 5:17). Only those born again (John 3:5) enter the kingdom of God, or the church of Jesus Christ. The church is the new order of things. It was never intended to be an annex to Judaism, as some of the Jews evidently thought. The church possesses a king who rules in glory at God's right hand in the heavenly world. Apostolic authority from the twelve thrones still guides and governs the church. We are in the regeneration period now. It has been here since Pentecost, and will end at the second coming of Jesus Christ.

Brother Nichols says, "The time of regeneration is the period of time for the new birth or the Christian dispensation" (Op. cit. p. 84). Brother Overton writes, "Obviously, Jesus meant 'in the dispensation or period when people are regenerated' when he said 'in the regeneration.'" This dispensation began on the day of Pentecost following the resurrection of Jesus Christ and will end when Christ comes again" (Op. cit. 774). Brethren Lipscomb and Sewell say, "As used in the passages named, we think it ('regeneration') means the new institution - the church, or kingdom, of God on earth" (Op. cit. p 538).

GENERATION puts us into the world of nature. REgeneration puts us into God's kingdom on earth. We must remain faithful that we may arise as a part of the resurrection of the just to be ushered into his everlasting kingdom of glory.

Dear Reader, are you a part of the regeneration? Be it recalled that it is a new order of things. It is a

(Continued on page 4)

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, OCTOBER 1, 1971

Greetings from East Africa,

This month marks the halfway point in this our initial tour of mission work in East Africa. As I reflect back I can see a number of accomplishments and a number of things that have been left undone because of lack of time, but at this time most of our thoughts are focused on the future. Our past 21 months in Africa have better



BERKELEY HACKETT

equipped us to face the next 21. We are more experienced in dealing with the people, we have added to our assets a knowledge of the Swahili language, and we have a greater insight into what our work here should consist of. We are convinced that the last half of our stay will be better and more productive than our first. Also at this halfway mark I wish to once again commend our supporters who have made our work here possible. These great congregations and individuals have sacrificed so that these people could have the opportunity to hear the gospel preached in its unadulterated form.

The school that I outlined in the last newsletter is now underway. It was decided that Van Tate would begin the first classes this month and that I join him later to expand the school as we had planned. For the next couple of months I must devote my time to a section of the city where we are having some difficulty getting underway as we ought. I will be teaching as much as possible and will devote a great deal more time to this at a little later date.

This last month was difficult in that we were not able to get any of our American dollars changed into the local currency. When President Nixon disclosed his new economic program it threw the whole money exchange system here out of order. All money exchanging at the banks closed down. It was just at the end of the month so that we were pretty low on funds. To add to that difficulty we had a house full of company. The Dewayne Davenport family working at the Church of Christ hospital in Mbaya, Tanzania were here with us at the time. They also were in the

same money mess we were in, since they had come up here to Nairobi on business only to find that on the day they arrived the money market closed and they were not able to cash any of the dollar checks they brought with them, so they were stranded. We were able to scrape together enough food to keep everyone fed and reasonably happy. After a while we were able to cash American money, but at a very reduced rate. This now means that we are getting fewer shillings per dollar.

A MORNING IN TOWN

A few days ago I had a rather exciting morning in Nairobi. The first event happened when I was standing alongside the main street of Nairobi talking to a missionary friend who works in the Congo. He had just driven his jeep to Nairobi to buy supplies. Just then a car went speeding down the road and hit an old man and kept on going. Later we found out that the car contained thieves who were trying to make their get-away. The old man had a broken leg with the bone protruding through the skin. In giving aid and comfort to the man we had to forcibly keep several individuals from pulling the injured man's leg in an effort to get the bone back into the skin. Somehow the Africans think that the best way to treat a broken leg is to give it a good hard pull. On two different occasions in the last month I have seen this method attempted on injured victims. In a short time we were able to find a car to carry the hurt man to a hospital and a doctor to treat him. He is now making a slow recovery. No sooner did I leave this scene than I rounded a corner and saw a huge mob coming down the street toward me. When I drew closer I realized that they were beating a thief. It is the custom here for the people to kill a thief on the spot by beating. This seems harsh by our Western standards, but to the Africans' eyes it is the just and right way. Of course the thief once attacked is given no opportunity to make a defense. At once I determined to try to save the boy. I joined with two other European men; we fought our way into the crowd and formed a ring around the young fellow. Some of the blows meant for the thief landed on us, but we were soon joined by some African Christians and were able to hold back the mob until the police arrived. The young man was taken to the hospital and we later heard he was charged with trying to steal an automobile tire.

On reading this perhaps some people are aghast at such barbarity, but really in some ways these people are more civilized than we at home. For example here in Kenya one never need worry about the safety of a child. The African would never think of molesting a child in any way. In our time here in Kenya there have been murders, but we have never heard of the 'thrill killings' and senseless, unmotivated killings that one hears about in America. Looking at the facts we can see that the whole world is sick with a sickness that only knows one cure. The cure is Christ.

Christ is needed everywhere, and there is nowhere where the teachings of Christ cannot serve for the betterment of mankind socially, culturally and religiously. We Christians must get on with our soul-saving mission. Today with a greater urgency than ever before, for if ever man needed Christ now is the time. Surely the time grows short, our days at best are few; it is only through our concerted effort and the strength that God supplies that we will be able to stem the tide in today's world.



John Mbuir is one of our young married men who does some preaching for us in Nairobi. He has a good job and is very fortunate. Most unmarried men are counted as very little in the eyes of the Africans. He is standing in the doorway of the school where we meet.

CONTRIBUTIONS

Mrs. Wilma Summers, Huntsville	.....\$ 5.00
Mrs. John R. Bruce, Huntsville	..... 20.00
Herman King	..... 25.00
Roscoe Kirkpatrick	..... 10.00
S. G. Barker	..... 10.00
Jimmy Brumley	..... 30.00
Mr. or Mrs. F. D. Dover	..... 5.00
Farley E. Geddie	..... 10.00
Richard K. Mauldin	..... 10.00
Bruce Odom	..... 5.00
Mrs. Sterling Pate 5.00
Myrlee Terry 5.00
Marie Welch 12.00
Donald C. Lackey 100.00
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Central Church of Christ 50.00
Cordova Church of Christ 25.00
Cottondale Church of Christ 50.00
Dilworth Church of Christ	..... 25.00
East Walker Church of Christ	..... 25.00
Eldridge Church of Christ	..... 15.00
Goodsprings Church of Christ	..... 25.00
Mt. Harmony Church of Christ	..... 10.00
Midway Church of Christ	..... 70.00
Millport Church of Christ	..... 50.00
Oakman Church of Christ	..... 20.00
Parrish Church of Christ	..... 20.00
Pea Ridge Church of Christ	..... 15.00
Pleasantfield Church of Christ	..... 10.00
6th Ave. Church of Christ	..... 200.00
Tarrant Church of Christ	..... 50.00
Townley Church of Christ	..... 40.00
Whitehouse Church of Christ	..... 25.00
Zion Church of Christ	..... 15.00
TOTAL	.....\$1,087.00



Our little Frances helping her mother prepare a traditional dish for our supper. She is mashing some roots in a hollowed rock with a heavy stick.

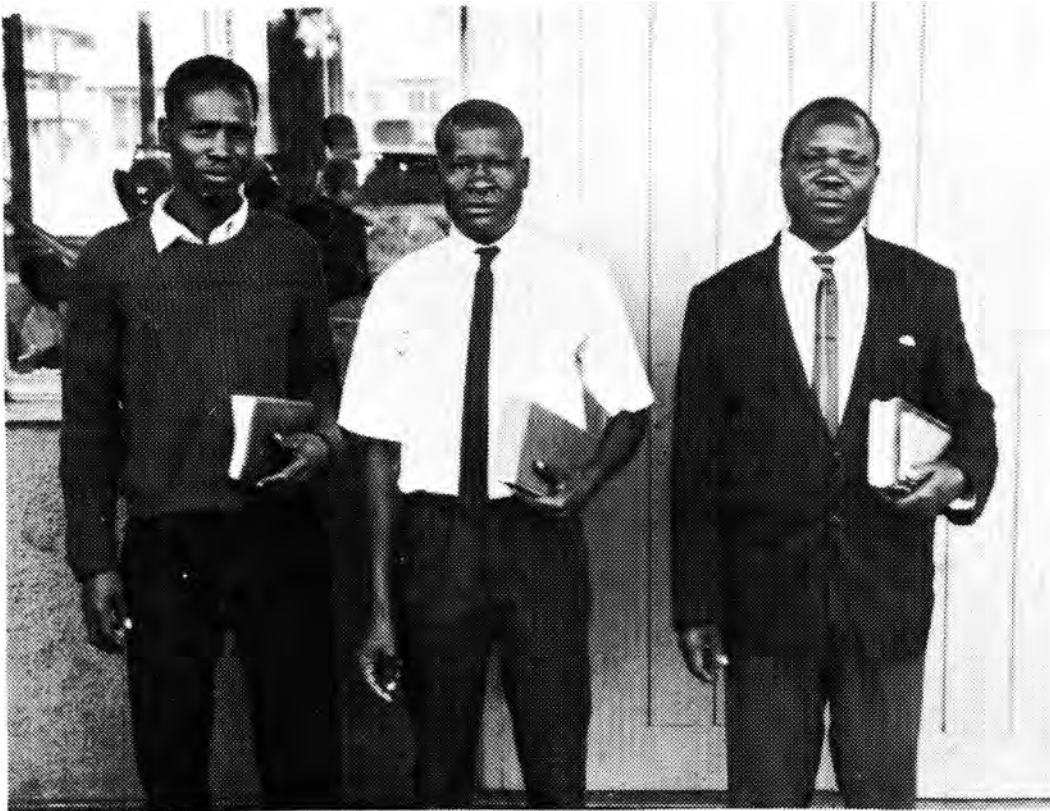
Remember us
in your prayers,
The Hacketts

FINANCIAL REPORT

Salary	\$ 600.00
House and Utilities	204.50
Auto repairs and gas	82.00
Postage	21.00
Bibles	11.00
Swahili Tracts	34.00
TOTAL	\$952.50
Received Via	
Sixth Avenue, Jasper	\$1,500.00



Brother and Sister Joe Watson at our house on their way to mission work in Kampala, Uganda. They are supported by the Clarksville Church of Christ in Clarksville, Arkansas.



New elders of Ore of the congregations I work with in Nairobi. These Christians insisted on holding their Bibles so that all could see.

The Book of Revelation

JAMES D. BALES

It is argued that there are harps in heaven, therefore it is right to use them on earth. This argument contradicts the argument that instrumental music is not based on a command, or a necessary inference, or an example but is simply an aid or expedient in carrying out the command to sing. This argument says that it is justified by the example of the use of instruments in heaven.

There is really no parallel between what is done in heaven and what is authorized for the church on earth with reference to instrumental music. If the harps in heaven are spiritual harps used by spiritual beings, they cannot be parallel to the use of literal harps by men in the body on earth. Furthermore, the authorization for the use of harps in heaven cannot be a parallel to their use on earth unless God authorized them for earth.

If these are literal harps, God put them in heaven; but He did NOT put them in the church on earth. So we have no authority to use them in worship. Leave them where God left them--out of the church and in heaven.

ABANDONING

NEW TESTAMENT AUTHORITY

The very people who appeal to God's word to show instrumental music is in the Old Testament, and who argue that the Bible teaches that it is in heaven, forsake the appeal to the authority of the Word when it comes to the New Testament church. In this case, they assume that it must be in the New Testament church although they cannot appeal to scriptures as they do with reference to the Old Testament and to heaven. Surely if it is necessary to prove by the Scriptures that it was in the Old Testament, and that it will be in heaven, it is necessary to prove by the Scriptures that it is in the New Testament church.¹ We would accept harps in the church if the Bible authorized them. But to prove something about Old Testament worship, and something about heaven, is not the same as proving something about New Testament worship.

MATTHEW 6:10

ARGUMENT: God's will is to be done on earth as it is in heaven. (Matt. 6:10) There are harps in heaven, therefore we should have them in the church.

ANSWER: FIRST, those who die before the age of accountability go to heaven, for they have not sinned. Shall we have infant membership in the church? One could argue that they had infant membership in the Old Testament, that infants go to heaven, and that the Bible does not say "thou shalt not baptize infants." A similar argument is made for instrumental music. However the fact is that the New Testament authorizes neither. Moreover, Angels are in heaven; Shall we baptize THEM into the church?

SECOND, one might as well argue that which is not practiced in heaven need not be practiced in the church on earth. People are not baptized in heaven, so why baptize on earth? There are no sins to be remitted in heaven, so why baptize anyone on earth unto the remission of sins? The Lord's supper is observed until Christ comes. (I Cor. 11:26) There is no proof that it is observed in heaven; so why observe it on earth? Marriage does not take place in heaven, therefore it should not take place on earth. (Matt. 22:30) We should be on earth as the angels!

THIRD, Matt. 6:10 means that we should strive to be obedient to God's will for us on earth, just as spirit beings are obedient to God's will for them in heaven.

EPHESIANS 1:3; 2:6; 3:10

ARGUMENT: The church and heaven are the same, for we sit with Christ in heavenly places. (Eph. 1:3; 2:6; 3:10; Heb. 12:18-24) Therefore, instruments used in heaven are instruments used in the church. (Rev. 14:1-3; 15:2)

ANSWER: FIRST, this places incense, infant membership, etc., in the church.

SECOND, although in some sense we are with Christ in the heavenly places, we are on earth and not in heaven. We are God's family on earth, not His family in heaven. (Eph. 3:14-15) Heaven AND

earth are referred to in one of the chapters which mentions harps. (Rev. 5:8-12, 13) They are not identical.

THIRD, Rev. 14:3 referred to a limited number who were redeemed from the earth.

FOURTH, heaven is God's throne, and earth His footstool. (Acts 7:49; Matt. 6:9; John 14:1-2) Christ reigns from heaven to which He ascended. (Acts 1:9-11; 2:32-34; 3:19-21; Eph. 1:20-23; Zech. 6:13; Heb. 8:4) Did Christ ascend TO EARTH FROM EARTH?

EPHESIANS 3:14-15

ARGUMENT: God's family includes those on earth and in heaven (Eph. 3:14-15); instrumental music is used in heaven, and it can be used on earth unless God's family is divided on the subject.

ANSWER: FIRST, infants are not lost, so they go to heaven. Shall we have infant membership on earth so as to be united with that part of God's family which is in heaven?

SECOND, shall we use incense?

THIRD, shall we confine the singing to 144,000. (Rev. 14:1-5)

FOURTH, the Lord's supper, as a memorial of the absent Lord, is observed only until He comes. (I Cor. 11:26) There is no proof it is observed in heaven. Shall we refuse to observe it on earth in order to be united in worship with those in heaven?

FIFTH, "if God wants his heavenly children to worship one way and his earthly children another, that does not divide the family. We are a unit as long as we obey the law governing us; we are a unit in trying to do His will, though our items of worship be not identical."²

REVELATION 5:8-9

ARGUMENT: The elders each had a harp, so we can have harps in the church.

ANSWER: FIRST, the same type of argument justifies our having "four living creatures," which are not men, in the church (Rev. 5:6, 8), horses (Rev. 6:2, 4, 5, 8), a temple like Israel's (Rev. 15:5-8; Acts 7:44, 47), and every living thing to praise God. (Rev. 5:13) Since every living thing cannot be in the church unless they are baptized into Christ, we must baptize them so they can praise God with us in the church.

SECOND, are we to have literal bowls of incense? (Rev. 5:8) It may be replied that Rev. 5:8 says that the golden bowls full of incense "are the prayers of the saints." We accept this, but what will those who argue for instrumental music do when it is pointed out that in Rev. 8:3 the golden censer and the incense are distinguished from the prayers? "And another angel came and stood over the ALTAR, having a GOLDEN CENSER; and there was given unto him MUCH INCENSE, that he should ADD IT UNTO THE PRAYERS of all the saints upon the GOLDEN ALTAR which was before the throne. And the SMOKE OF THE INCENSE, with the prayers of the saints, went up before God out of the angel's hand. And the angel taketh the CENSER; and he filled it with the FIRE OF THE ALTAR, and cast it upon the earth: and there followed thunder, and voices, and lightnings, and an earthquake." (Rev. 8:3-5.) Shall we introduce into the worship a golden censer, incense to be added to the prayers of the saints, a golden altar and fire on the altar? Are not these things in heaven as surely, and as literally--if the harps are literal--as the harps? This argument may not cause a literal earthquake on earth but it certainly shakes up New Testament worship and changes it!

THIRD, these things have no reference to worship on earth. We are bound by what Christ revealed for the church on earth. (Matt. 28:20; Acts 2:42; 2 Pet. 1:3)

REVELATION 14:1-4

ARGUMENT: In heaven there is the voice of harpers harping with their harps, so it is scriptural to do this on earth.

ANSWER: FIRST, after arguing for HARPS, it is rare that people use a HARP in a church service.

SECOND, their use of this passage would prove: (1) The church embraces literal Zion and a literal Lamb. (14:1) (2) The worshippers should have God's name "written on their foreheads." (14:1) (3) Literal harps should not be used, but the voice of worshippers should be "as the voice of harpers

harping with their harps." (14:2) (4) The singing must be limited to the 144,000 for the new song they sing is known only to them. (14:3) (5) The 144,000 must be made up of male virgins. (14:4) This would exclude married people. (6) The singers are the "first-fruits unto God and unto the Lamb." (14:4) (7) Shall we have many waters and a great thunder in our worship? (14:2)

THIRD, John does not have reference to their using literal harps, but "THE VOICE which I heard was AS the voice of harpers harping with their harps." (14:2 A.S.V.) "... in rhythm, it sounded like many waterfalls; in volume, it was like a great thunder; and in melody, it was like harpers harping on their harps."³

FOURTH, they were "singing", NOT PLAYING; for "they sing as it were a new song." (14:3)

REVELATION 15:2

ARGUMENT: Harps of God are used in heaven; why not on earth?

ANSWER: FIRST, we are not authorized to use the instruments that David made under the Old Covenant, (I Chron. 23:5) nor the harps of God used in heaven (Rev. 15:2); but we are authorized to use the heart and to offer the "fruit of lips" as a sacrifice of praise. (Eph. 5:19; Heb. 13:15)

SECOND, why not argue that we must use HARPS in church service? It is rare that "harps" are used in church services by those who seek to justify instrumental music in worship.

THIRD, why not argue that EACH OF US must use harps? Not only is the plural of harps used in Rev. 14:1-3; 15:2-3, but each one mentioned in Rev. 5:8 had a harp.

FOURTH, do spirit-beings pluck literal harps?

(Continued on page 4)

International Bible College

in Florence, Ala.,

(formerly Southeastern College
of the Bible)

ANNOUNCES NIGHT AND SATURDAY CLASSES FOR FALL SEMESTER 1971

1. THE BOOK OF HEBREWS — by Lawrence Williams. Class meets every Thursday from 7:00 to 8:40 p.m. Classes began September 23 at 7:00 p.m.
2. GENESIS OR GENERAL EPISTLES — by Jack Hazelbaker. The class will decide which course to study. The class meets every Tuesday from 7:00 to 8:40 p.m. Classes began September 28, 7:00 p.m.
3. SONG · LEADING AND SIGHT READING — by O'Neal Smelser. Class meets each Saturday from 10:20 a.m. to 12:00 Noon.
4. INTRODUCTION TO MISSIONS — by Elvis Huffard. Class meets each Saturday from 8:00 to 9:40 a.m. Vital for prospective missionaries, elders, and all those interested in world evangelism. Classes began September 25, 8:00 a.m.
5. HISTORY OF INTER TESTAMENTAL PERIOD — by Elvis Huffard. Class meets each Saturday from 10:20 to 12:00 noon. This course will deal with the apocrypha and a history of the Jews from Malachi to Jesus. Classes began September 25, 10:20 a.m.

FOR ADDITIONAL INFORMATION
PLEASE CALL:

INTERNATIONAL BIBLE COLLEGE
766-6610

or
MEET THE CLASS AND ASK
THE INSTRUCTOR FOR
ENROLLMENT INFORMATION.

"Obey Them That Have The Rule Over You"

(Continued from page 1)

who are to present themselves as examples of how every Christian should live (Acts 20:28; 1 Pet. 5:1-3).

But, let it be noted, that the Hebrew writer demands that the elders in any given congregation be "Obeyed" by the members of that congregation. This means that when men are ordained as elders of a congregation, they have a right to make decisions with reference to matters of judgment, expediency or matters authorized by generic commands of the Bible which does not give the particular way for the thing to be done. Elders, of course, do not have a right to make decisions which would go against something legislated in the Word of God. Also the lesson is here that when elders make decisions in the realm in which they have a right, they are to be obeyed; and to disobey them to disobey God Almighty. Thus if the elders decide to support a particular work, meet on a given night, or have a meeting at a certain time, such is to be followed by the congregation.

One obeys when he agrees with what has been decided; but what if one disagrees with a decision made by the elders? He is to "submit" or to yield, if it is a matter of judgment which the elders had a right to decide. The Hebrew writer, being guided by the Spirit of God, knew full well that situations would arise when individuals would not agree with the decisions made by those who have the oversight, so he demands that we "submit." The elders (after all) are men who must meet some strict qualifications as given by God to every be put into the office of an elder (1 Tim. 3; Tit. 1). If they are men who actually meet the qualifications, they will make wise and spiritual decisions that will build up the cause of Christ rather than tear it down. If they do not meet the qualifications God gave, they ought not to be elders. Unqualified elders overseeing the body of Christ is an unscriptural as the Pope of Rome.

The writer goes ahead now to explain why we are to obey and be in submission to the elders when he says, "for they watch for your souls, as they that must give account." Back in the Old Testament, the prophets were often referred to as "watchmen" and now this same word is taken and applied to the elders. They are "overscers" and "shepherds" over the spiritual flock which is the church. Their duty is not primarily that of watching the use of the money, nor of hiring and firing preachers, but of watching for the souls of the people. It is sad (but true) that many elders have never even begun to do that which is their primary purpose for existing. Too many elders do not even know the names of the members, much less know their spiritual welfare. And if they do not know their spiritual welfare, it is highly unlikely that they will do anything about it. One of the big reasons that there is so little church discipline practiced today is that many elderships are so out of contact with the members that they would not know whom to discipline if they started.

Notice, that these elders are not left alone to do as they please without any thought of future judgment, for they must "give account" unto God as to how they have served in the office of elders. Thus when an elder stands before the judgment bar on high, he will not be judged only for how he lived the Christian life, but also for how he served as an elder. It might very well be possible that a man would have lived the Christian life and have been saved if he had not been an elder, but then be cast into outer darkness, because when he was judged as an elder he was weighed in the balances and found woefully wanting. Of course this same principle is true of deacons, preachers, teachers etc. (See James 3:1).

The phrase "that they may do it with joy, and not with grief: for that is unprofitable for you" has reference to their giving account. The writer is saying to the congregation, You obey and submit to the elders, follow their leadership so that when they give account unto God it may bring them joy and not grief; for bringing them grief in the day of

judgment will be of no profit to you.' The implication is that bringing them joy in the day of judgment will be of profit to the members of the local church. The implication is also there that the faithfulness and dependability of elders is to a large degree dependent upon how the members of the congregation follow their leadership. So, if the elders where you worship are not what they ought to be as elders, the reason may be that you are not what you ought to be as a follower. Become a better follower and this will encourage them to become better leaders.

The Book Of Revelation

(Continued from page 3)

FIFTH, shall we have "the temple of the tabernacle of the testimony" on earth because they had it in the Old Testament (Acts 7:44), and because it is heaven? (Rev. 15:5-8)

SIXTH, is "a sea of glass mingled with fire" literal? Are we to stand by such a sea in the assembly worshipping God with harps? (Rev. 15:2)

SEVENTH, some of the imagery in the book of Revelation is drawn from the Old Testament--the temple, harps, golden censers, incense--but this does not bind these things on us; nor does it authorize us to use them in the church.

REVELATION 15:3

ARGUMENT: Paul said to "sing the ode" or song (Eph. 5:19), the victorious ones in Rev. 15:2-3 sang the "ode" accompanied by harps of God; therefore, we can do the same with God's approval.

ANSWER: First, this was done in heaven, and not in the church on earth. This argument would justify, as we have already seen, the temple, incense, the altar, and a fire on the altar.

SECOND, the song was sung, for it said: "They sing the song of Moses the servant of God, and the song of the Lamb, SAYING. . . (Rev. 15:3) Singing is not the same as playing. We are told to sing. (Eph. 5:19) A harp was named--whether literal or figurative--in Rev. 15:2. If it had not been named we would not have been able to say it was present. God has told us to sing, but He had not told us to use the harp in the church on earth. If God had intended that the harp be used in Eph. 5:19 He would have named it, just as He named it in Rev. 15:2.

REVELATION 22:16-19

ARGUMENT: Instrumental music is included in the testimony of an angel, and we are not to add to or take from this testimony. (Rev. 22:16, 18, 19.)

ANSWER: FIRST, the book of Revelation, if it authorizes instrumental music, authorizes the "harp." What right have they to take away the harp and add other instruments? What right have they to add other instruments even if they retain the harp? What right have they to take away the golden censer, the incense, the altar, and the fire on the altar?

SECOND, no angel, or apostle or prophet, has testified that instrumental music should be used in worship on earth in the New Covenant age.

SPIRITUALIZE WATER, ETC.?

ARGUMENT: If one says that the harps in heaven are not literal, how can one argue that the water, mentioned in connection with baptism, and the bread and fruit of the vine, are literal?

ANSWER: FIRST, if the harps are literal, it does not prove they are to be used in the church.

SECOND, if the harps are literal, why are not the temple (Rev. 15:5), and the censer, incense, altar, and fire literal? (Rev. 8:3-5)

THIRD, there are indications that the harps are symbolical. (Rev. 13:2) This may be also implied in the fact that it does not seem fitting that spirit-beings pluck literal, earthly harps.

FOURTH, literal water, and literal bread and fruit of the vine, are specified in the Bible. (John 3:23; Acts 8:36; 10:47; 1 Cor. 11:23-28.)

FOOTNOTES

1. John T. Hinds, "The Use of Instrumental Music in the Worship of God," p. 5.

2. E.W. McMillan, in the McMillan-Strong Debate, p. 96.

3. Maurice A. Meredith, "Instrumental Music

Vitiates Christ's Authority, No. 2," Truth in Love, May, 1949, p. 6.

Jesus And The Regeneration

(Continued from page 2)

new creation. You have never been regenerated unless you have been born of water and the Spirit (John 3:5). Expressed in commandment form the new birth demands that you hear God's Word (Rom. 10:17), that you believe Jesus Christ is the Son of God (John 8:24), that you repent of your sins (Acts 17:30), that you confess your faith in Jesus as God's Son (Rom. 10:9-10), and that you be immersed into the name of the Sacred Three (Matt. 28:19). Then - -and then only - -have you entered this new creation. Only then are you a part of this new order of things which the prophets of the Old Testament envisioned, which John, Jesus, the twelve and the seventy said was near ("at hand"), and which has existed in resplendent perfection from Pentecost onward.

Expressions of Love

We don't need a lesson on "Expressions of Hate" . . . just observe and you will learn those expressions. Riots and burnings, name-calling and character assassination, rape, murder, and on AD NAUSEAM. As a people, we know how to express hatred. Even the way most people drive shows a lack of love and consideration. We've developed into a vicious people, caged in our houses, suspicious of the outside world, not knowing our next-door neighbor, and loving only self. Then we wonder why lives are dwarfed, purpose is lacking, and people are going crazy. What we need is Christian love . . . expressed!! Here are some ways to do it.

1. SMILE. When I feel a heavy atmosphere around me, when others look gloomy and down on life, when they look unloving, I usually find I am not smiling. Amazing what a smile will do! "Life is too short to wear a long face."

2. SHAKE HANDS. There is something about a firm-"I mean it"-handshake that makes it more than traditional. It communicates love and appreciation. Some preachers may tire of hand-shaking, but to me it is an expression of love, and I love it! When you see someone who looks down and out, grab his hand and give it a firm shake. Put it with a smile and a cheerful, encouraging word and you will make his day.

3. PHONE SOMEONE. The telephone is a marvelous instrument. You can be in someone's living room in a minute. You can check on people!, tell them that you're praying for them, or you can just say, "Hello, I was just thinking about you and thought I would call." Try it.

4. WRITE A LETTER, OR NOTE. Did you ever receive a letter from a friend at a time when you needed some special word, thought or encouragement? I have, and it changes things. I've begun the habit too, and it's amazing how much cheer can be spread. And you don't have to be insincere. Usually we just don't EXPRESS what we already FEEL, and so we need to start expressing. When a friend is about to take a trip, move, go into the hospital, or is facing some difficult decision, send a "thinking of you" note.

There are many ways to express love. The main thing is, start now doing it. Let it be natural and spontaneous. Don't be afraid . . . you will find a receptive heart. -Bob Mize

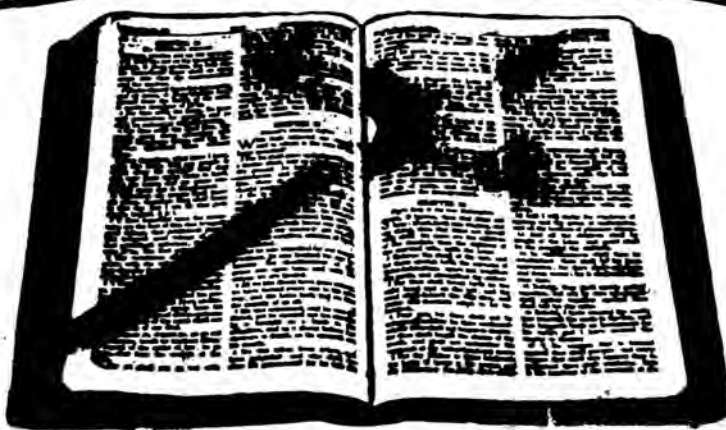
Friday Night Class At Jasper

The regular Friday Night Training Class at the Sixth Avenue Church of Christ, Jasper, will begin at 7 p.m. Friday night, Oct. 8. All in driving range are urged to attend and profit by the lessons presented by Gus Nichols.

Revival At Sixth Avenue

The Sixth Avenue Church will begin a revival Oct. 17 with Bro. George Bailey, of Abilene, Texas, preaching daily that week at 7:00 a.m. and 7:00 p.m.

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 7

FRIDAY, OCTOBER 8, 1971

NUMBER 87

A Gospel Meeting At Jasper

THE SIXTH AVENUE CHURCH OF CHRIST, JASPER, ALABAMA, HEREBY INVITES YOU TO ATTEND ITS GOSPEL MEETING OCTOBER 17TH THROUGH OCTOBER 22ND—SUNDAY THROUGH FRIDAY NIGHT. SERVICES AT 7:00 A.M. AND 7:00 IN THE EVENING SERVICES. BROTHER GEORGE BAILEY, OF ABILENE, TEXAS, WILL PREACH THE GLORIOUS GOSPEL OF CHRIST. ALL ARE EARNESTLY INVITED TO HEAR BROTHER BAILEY IN THIS SERIES OF SERMONS. HEAR THE VERY FIRST SERMONS, THEN YOU WILL WANT TO HEAR ALL THE REST. WE HAVE NEVER KNOWN ANY ONE TO HEAR HIM WHO EVER REGRETTED IT LATER. A WARM AND CORDIAL WELCOME AWAITS ALL WHO ATTEND.

Why Should I Attend A Gospel Meeting?

GUS NICHOLS

1. If an inspired apostle were still alive and were scheduled to do the preaching, all of us would be sure to attend. But the apostles of Christ of the New Testament scriptures were the "last" apostles (I Cor. 4:9). They carried out the great commission in their lifetime (Mk. 16:15-16, 20). The word, or gospel, which was first in the inspired men is now in the inspired Book, the New Testament. The apostles were made "able ministers of the New Testament" (II Cor. 3:6). Anyone now who preaches the same gospel which the apostles preached nineteen hundred years ago (which is now in the New Testament), should be heard — yes, every word.
2. The apostles preached the gospel with the Holy Spirit sent down from heaven (Acts 2:1-47; I Pet. 1:10-12). They spake as the Spirit gave them utterance, and in words which the Holy Spirit taught them (Acts 2:4; I Cor. 2:13). The Holy Spirit guided them into all truth (Jn. 16:13; 14:26; Matt. 10:19-20). One who preaches that same message today will be preaching an inspired message. We can't go wrong and preach, believe and obey the same gospel preached by the apostles of Christ (Gal. 1:6-10; Mk. 16:15-16, 20).
3. Every accountable human being on earth, who has even heard that there is such a gospel, should want to hear it preached by some great man of God who loves and believes the apostolic gospel. We cannot believe and obey the gospel unless we first hear it (Mk. 16:15-16; Rom. 10:17; Acts 15:7; I Cor. 3:5; Jn. 17:20-21). This gospel is "the power of God unto salvation" (Rom. 1:16; I Cor. 15:2; James 1:21). It is the very word and message of the Holy Spirit (I Cor. 2:13; Eph. 6:17).
4. The inspired apostles committed this gospel unto others like Timothy and Titus, and many other teachers, so that in the days of the apostles the glorious gospel was "preached unto every creature under heaven" (Col. 1:5-6; verse 23; Rom. 10:18).
5. "The churches of Christ" in the days of the apostles diligently tried to reach every creature in all the world with the gospel of Christ, the sweetest story ever told or heard! (Rom. 16:16; I Thess. 1:6-7) The inspired apostles taught others, and they still others, that the world of their day might hear the gospel (II Tim. 2:2). The church was the "pillar and ground of the truth" (I Tim. 3:14-15). It was through the church that the wisdom of God should be made known unto
6. all men by the gospel (Eph. 3:8-11).
6. Those who obeyed the gospel on Pentecost, Acts 2, continued "daily" in the temple in a series of gospel meetings, and the "Lord added to the church 'daily' such as should be saved" (Acts 2:36-47). At Antioch the church assembled for a "whole year" and taught much people, with Paul and Barnabas doing the preaching (Acts 11:22-26). Such members of the church loved to hear the gospel!
7. Under great persecution, when the Jerusalem church was scattered abroad, "They went everywhere preaching the word" (Acts 8:4). They loved the Lord and his blessed truth.
8. Prophets of the Old Testament foretold that real Christians under the New Testament would get out and do personal work, in inviting friends and neighbors to the meeting. Isaiah says, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:1-3). Good people not only wanted to hear the word of the Lord preached, but they wanted their

(Continued On Page 4)

WORDS of TRUTH

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Some Believers Are Lost

Substituted for Editorial

No doubt the statement that **SOME BELIEVERS ARE LOST** is both unreasonable and unscriptural to many. This is true because of the doctrine of "faith only" in which a number of passages are used in isolation from all the rest of God's word. For instance, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should



VIRGIL BRADFORD

not perish, but have everlasting life." (Jn. 3:16.) Or, "Believe on the Lord Jesus, as thou shalt be saved, thou and thy house." (Ac. 16:31.) Another is, "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." (I Cor. 1:21.) And yet another is, "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him." (I Jn. 5:1)

It would appear that no believers could be in a lost state by reading the above verses and many others like unto them. However, other considerations are determined by reading other references. James wrote, "Thou believest that God is one; thou doest well: the demons also believe, and shudder." (Jas. 2:19) The word translated demons is not the same as devils would be. In fact, "devil" is always singular in the original language of the New Testament and refers to Satan. Hence, "devils" in the Authorized Version is rendered "demons" in the American Revised Version and refers to evil spirits who are working with Satan and fighting against the Lord, the church and all that is good. The false teachings of men are called "doctrines of demons." (I Tim 4:1) The devil and all his demons are behind false religious teachings that only appear to originate with men.

Demons, or evil spirits, were allowed to dwell in human beings for a time. Perhaps one reason for such was to give the Lord an opportunity to show his authority and power over them. (Mk. 3:22-30.) Now the end of evil spirits, demons, or the angels of the devil is final and utter destruction. They will be cast into the lake of fire and brimstone which is the second death. (Matt. 25:41; Rev. 20:10, 21:8.) But James says that **DEMONS BELIEVE**, and shudder. It is doubtful that any one reading this article would affirm that God is going to save the demons of hell even though the word of God affirms that they believe in God. It is equally as certain that they know Christ. They do not have to be persuaded that he is the Son of the living God. (Matt. 8:28-32) So

there **ARE SOME BELIEVERS** in God and Christ who can never, never be saved. They are without hope for ever and ever.

SOME BELIEVING MEN ARE LOST

"Nevertheless even of the rulers **MANY BELIEVED ON HIM**; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (Jn. 12:42-43.) The problem these rulers suffered is that suffered by not a few in our day. Pride and desire for social acceptability kept them from openly and boldly confessing the Lord Jesus Christ. But we know that our confession of Christ leads to salvation. (Matt. 10:32; Ac. 8:37; Rom. 10:9-10.) These men, leaders of the Jewish people, **DID BELIEVE ON HIM**, but where is the man that would affirm that these were in a saved state?

The agreement among the Jews had already been reached and announced back in John 9:22 in connection with the healing of the man born blind. These rulers were not willing to pay the price, and unless they later repented and confessed Jesus as Lord they, too, will stand before God condemned in that day.

Paul the apostle said, "If I were still pleasing men, I should not be a servant of Christ." (Gal. 1:10.) This great man believed in Christ with all his heart and was a great servant of Christ, but had he ceased preaching Christ and turned to preaching so as to please men his belief would no longer have been reckoned unto him for righteousness. He would have perished in sin as a disobedient person just as all other who deny him on whom they believe.

"I KNOW THAT THOU BELIEVEST"

Herod Agrippa heard the gospel of our Lord from the mouth of the apostle Paul. Further, he was acquainted with the teaching of the prophets concerning Christ. As Paul stood before Agrippa and Festus and declared "words of truth and soberness" he asked Agrippa, "King Agrippa, believest thou the prophets? (Ac. 26:27.) Paul knew that if he believed the prophets he believed concerning Christ, so without waiting for his answer he said, "I KNOW THAT THOU BELIEVEST." The proposition is doubly sustained by Agrippa's answer when he said, "Almost thou persuadest me to be a Christian." (Ac. 26:28 A.V.)

Here is a man acquainted with the Scriptures of the prophets, one who had heard much of the teaching of Jesus and who heard the truth directly from Paul, and--one who **BELIEVED**, yet remained in sin, separate from Christ, without God and without hope in the world.

WHAT IS WRONG?

In the case of demons we have no more here to say. Salvation is never offered to them on any terms whatsoever. But in the other cases herein presented they simply did not obey what they knew to be the truth, just as many today will not obey the truth. Hence, though believers their belief does not profit them. Their faith is vain and dead. "For as the body apart from the spirit is dead, even so faith apart from works is dead." (Jas. 2:26.)

Many like Naaman the leper hear the truth and turn away in a rage. (I Kgs. 5) But thank God, many like Naaman the leper are brought to their senses and turn to the Lord in humble obedience to his will. As believers they have "the right to become children of God." (Jn. 1:12.) They repent and are baptized in the name of Jesus Christ for the remission of sins and the Lord adds them to his church. (Acts 2:36-47.) They are then in God's kingdom because they have been born of water and the Spirit. (Jn. 3:5.) From that time on the charge to them is well summed up in these words: "Be thou **FAITHFUL** unto death, and I will give thee the crown of life." (Rev. 2:10) (Next: Believers Who Cannot Be Lost.)

Beautify Your Life

By HOYT BAILEY

Someone asked Plato many centuries ago "What is the best education?" He replied, "It is that which gives to the body and to the soul all the beauty and all the perfection of which they are capable." Savages have no appreciation for beauty.

The life that would be complete; that would be sweet and sane, as well as strong, must be ornamented, softened, and enriched by a love of the beautiful. There is a lack in the make-up of a person who has no appreciation for beauty, who does not thrill before a great picture or an entrancing sunset, or a glimpse of beauty in nature.

What an infinite satisfaction comes from beginning early in life to cultivate our finer qualities, to develop finer sentiments, purer tastes, more delicate feelings, the love of the beautiful in all its varied forms of expression!

One can make no better investment than the cultivation of a taste for the beautiful, for it will bring rainbow-hues and enduring joys to the whole life. It will not only greatly increase one's capacity for happiness, but also one's efficiency.

Beauty is a quality of Divinity, and to live much with the beautiful is to live close to the Divine. "The more we see of beauty everywhere; in nature, in life, in man and child, in work and rest, in the outward and the inward world, the more we see of God."

There are many evidences in the New Testament that Christ was a lover of the beautiful. He said, "Consider the lilies of the field; they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these".

Back of the lily and the rose, back of the landscape, back of all beautiful things that enchant us, there must be a great lover of the beautiful and a great beauty -- Principle. Every star that twinkles in the sky, every flower, bids us look behind it for its source, points us to the great Author of the beautiful.

Every beautiful face and form and flower, beauty in any form, wherever we encounter it, ennobles, refines and elevates character. It means much to keep the soul and mind responsive to beauty.

"The vision that you hold in your mind, the ideal that is enthroned in your heart -- this you will build your life by, this you will become." It is the quality of mind, of ideals, and not mere things, that make a man.

There is no investment which will give such returns as the culture of the finer self, the development of the sense of the beautiful, the sublime, and the true. There are evidences in us that we were made for temples of beauty, of sweetness, of loveliness, and of beautiful ideas.

Just in proportion to your love for the beautiful will you acquire its charms and develop its graces. The beautiful thought and the beautiful ideal will outpicture themselves in the face and manner. If you are in love with beauty you will be an artist of some kind. Your profession may be to make the home beautiful and sweet, or you may work at a trade; but whatever your vocation, if you are in love with the beautiful, it will purify your taste, elevate and enrich your life.

If we would all cultivate a love of the beautiful and scatter beauty-seeds as we go through life, what a paradise this earth would become! A vacation in the country offers to put beauty into your life. To some it is like going into God's great gallery of charm and beauty. They find in the meadows, the landscapes, the valley, the mountains, the fields, the flowers, the brooks and the rivers, riches that no money can buy.

Beauty of character, charm of manner, attractiveness and graciousness of expression, a Godlike bearing, are our birthrights. Yet how ugly, stiff, coarse, and harsh in appearance and bearing many of us are! No one can afford to disregard his good looks or personal appearance.

If we wish to beautify the outer, we must first beautify the inner self; for every thought and every motion shapes the delicate tracings of our face for ugliness or beauty. Inharmonious and destructive attitudes of mind will warp and mar the most beautiful features.

Shakespeare said, "God has given you one face and you make yourselves another." The mind can make beauty or ugliness at will.

A sweet, noble disposition is absolutely essential to the highest form of beauty. It has transformed many a plain face. Bad temper, ill nature or jealousy will ruin the most beautiful face ever

(Continued On Page 4)

Jesus And Redemption

(Correction: In our article "Can't Face The Music?" for September 24, 1971, appeared these statements. "One out of every ten families has an alcoholic under its roof. Someone recently remarked that one out of every ten people in our nation has been bitten by a mad dog. We kill the mad dog and license the liquor seller!" The middle statement should have read, "Someone recently remarked that one out of every ten MILLION people in our nation has been bitten by a mad dog.")



ROBERT R. TAYLOR JR.

Sin made necessary the scheme of human redemption. Had Satan and sin been kept forever away from humanity man would have needed no redemption. But when sin entered man's salvation required a redeemer and a ransom. Sin separates man from his Maker and conceals the loving face of deity from our sinful gaze (Isa. 59:1-2). Paul affirms that sin is universal, and involves all accountable souls. Such means we fall short of God's glory (Rom. 3:23). Jehovah has forever linked redemption and Christ. Paul wrote, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Cor. 1:30). His life or blood was the price of the ransom (Matt. 20:28; Tit. 2:14; Rev. 5:9).

REDEMPTION IN PROPHECY

Prophetic pointers in the Old Testament made clear the inseparable connection that the merciful Messiah would sustain toward man's redemption. In no place is this matter treated with greater clarity than in Isaiah 53. The Messianic Prophet said, "Surely he hath borne our griefs, and carried our sorrows: Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:4-6). In the last three verses of this Messianic chapter the prophet prophetically portrays that the "suffering servant" will be "an offering for sin", that "he shall bear their iniquities", that he would "bare the sin of many" and would make "intercession for the transgressor" (Isa. 53:10-12). Long before the fulness of time allowed him his advent to our mundane sphere prophecy had outlined the great redemptive mold for him to fill. No man, angel or animal could fulfill the requirements essential for man's redemption. Only the Messiah could fill this unique role.

REDEMPTION ASSOCIATED WITH CHRIST ON EARTH

The Messiah vacated the Palace of the Universe to make an advent to our world. Here he remained for one-third of a century. Redemption or salvation was constantly associated with God's Son while on earth. The angel told Joseph, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). The heavenly angel told the Judean shepherds, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). The saintly Simeon at the time of the temple presentation personified the precious Babe of Bethlehem and called him God's salvation for lost and wrecked humanity (Luke 2:30). The "fall and rising again of many in Israel" was associated with this unusual child (Luke 2:34). The aged Anna "spoke of him to all them that looked for redemption in Jerusalem" (Luke 2:38). When interrogated as to their intents to remain or forsake Christ, Peter declared, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68-69).

Jesus associated redemption with himself. His intent for coming to earth was "to seek and to save that which was lost" (Luke 19:10). He came "to minister, and to give his life a ransom for many" (Matt. 20:28). "I am come that they might have life, and that they might have it more abundantly" (John 10:10). As the Good Shepherd he promised to lay down his "life for the sheep" (John 10:15) Into the one fold of heavenly redemption and under the one redeeming shepherd would come both Jews and Gentiles (John 10:16). He provided for redemption out of his own voluntary love (John 10:17-18). Redemption cannot be divorced from the Saviour's majestic ministry on earth.

THE APOSTOLIC PROCLAMATION OF REDEMPTION

From that memorable Pentecost onward redemption was offered only in the name of him whom God had made a ransom for humanity's sins. Peter declared that only in Christ could salvation be attained (Acts 4:12). The three cardinal facts of the New Testament gospel are the death, burial and resurrection of Christ (I Cor. 15:1-4). He died for our sins and was raised for our justification (Rom. 4:25). He is our peace, hath broken down the middle wall of partition between Jew and Gentile and hath made of these antagonistic and widely separated races one new man. In him Jew and Gentile are reconciled to God and to each other (Eph. 2:14-16; Col. 1:20-22; II Cor. 5:18-21). The price of our initial and continued redemption is the blood of Christ (Eph. 2:13; Col. 1:14; I John 1:7; I Pet. 1:18-19; Rev. 1:5; 5:9; 7:13-14.) Modernists are bloodless religionists. They deny the connection between the Galilean's death on Calvary and our redemption. Many religious people in our time are ashamed of the blood of Christ. They no longer sing of its merits. They no longer preach of its blessed benefits. Scriptures attesting its importance are by them sinfully ignored in their Bible readings. When people become ashamed of Christ's blood they are ashamed of him for that blood once coursed his veins. They are ashamed of the church for the blood was the purchase price thereof. They are ashamed of the Lord's Supper and baptism for there is no way to separate these ordinances from Christ's blood. They are ashamed of the whole scope of redemptive mercy, for his blood makes it all possible.

Jesus is our Redeemer. His blood is the ransom for our sins. The church is the realm where redemption resides. Heaven will be the ultimate destiny of all the redeemed sons and daughters of humanity. From grateful hearts we can preach, teach and sing concerning the great theme of our Redeemer and his plan of redemption.

Self Preservation? No!

Jesus said, "He that loseth his life shall find it." What did He mean? Simple. Put others in YOUR Place, because its natural to think of self first. And if you "love your neighbor as yourself" you have succeeded in doing what the Lord directed you to do--lose your life in consideration of others!

William Barclay wrote "Self-preservation may be the first law of man's natural life, but it is certainly not the first law of man's spiritual life." Tertullian penned, "He who lives to benefit himself confers on the world a benefit when he dies." Far too frequently in this life we are interested in only three persons: Me, Myself and I.

Alexander MacLaren, noted Bible expositor, said, "All along the Christian course, there must be set up altars to God to which you sacrifice yourself, or you will never advance a step." Paul says it better: "With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him."

When we try to keep too much to self the result is the same as the attempt of the Hebrews to keep too much manna: rotteness and decay! "If anyone wishes to be a follower of mine, he must leave self behind . . ." (Jesus).--Bob Mize

The "Easy" Yoke

To be a Christian is "EASY!" Don't allow the necessary abstinence from sin make you overlook Jesus' assurance: "My yoke is easy, and my burden is light." (Matt. 11:28-30.) To be a Christian brings joy--not gloom! "Rejoice in the Lord always; and again I say, Rejoice." (Phil. 4:3.) We "rejoice with joy unspeakable and full of glory" (I Pet. 1:8), and are partakers of the "peace of God, which passeth all understanding." (Phil 4:7.) One doesn't have to wear a "face" so long that he could "eat oats out of a churn" to be a dedicated saint! We have Christ's promise of a "light" burden and an "easy" yoke!



FLAVIL H. NICHOLS, Winchester, Tenn.

Now a museum-piece (at least in America), a "yoke" is the neckharness for oxen, by which they drew carts, plows, wagons, etc. Many yokes were heavy, galling the ox's neck and shoulder in hot weather as he pulled heavy loads. The friction of any roughness in the yoke rubbed sores on the beast.

Jesus affirmed his relationship with the Father (Matt. 11:27), then invited all the heavy-laden to come in him for rest. (v. 28). With eager sincerity he appeals to all sinners to accept his invitation, offering as inducements an "easy" yoke, and a "light" burden. (v. 29-30.) Let us consider this "EASY" yoke.

"My Yoke Is Easy"--Because it is Reasonable.

Workers are discouraged by any boss who unreasonably demands two days' work in one. Even a "speed limit" that is unreasonable will not be respected (although that does not justify any violation, I Pet. 2:13.) Gus Nichols had a few rules for his children, but one of them was: "Be reasonable" ---and that ONE made many petty rules unnecessary! Being a Christian is "easy" because it is a "reasonable" service. (Rom. 12:1.) (The margin in the Am. Std. Ver. says: "belonging to the reason.")

"He that cometh unto God must believe. . ." (Heb. 11:6.) But FAITH is more reasonable than ATHEISM! Christians believe! We begin with faith in the eternal God (Gen. 1:1; Rom. 16:26) ---and all else is easily accepted by faith. Remember the axioms: From nothing, nothing comes; Something is; therefore something always has been. This eternal SOMETHING is God. The only alternative to FAITH is atheism, which assumes that the eternal SOMETHING is matter. Atheists then must assume that such matter--lifeless, non-intelligent, matter-formed itself by chance--directed by no intelligence! --into all that now exists. Bible FAITH is more reasonable than any of the conflicting theories of evolution!

God's commands are reasonable, because they are "for our good always." (Deut. 6:23.) He knows that sin will ruin us (Rom. 6:23), so he commands us to repent. (Acts 2:38; 3:19; 17:30.) He will not that "any should perish, but that all should come to repentance." (2 Pet. 3:9.) What can be more reasonable than that he pleadingly warns those in sin to turn away from it? (Lk. 13:3.)

"He that believeth and is baptized shall be saved." (Mk. 16:16.) As the "testator" of the New Testament (Heb. 9:15-17), Jesus has the right to stipulate the terms on which one may inherit divine blessings. This too, is reasonable! He shed his blood "for the remission of sins" (Matt. 26:28) --to obtain from God the Father remission of sins for us; now he bids us to "repent and be baptized. . . for the remission of sins" (Acts 2:38) --to obtain from him the remission for which he shed his blood. Since he "died for our sins. . . was buried, and. . . rose again" (I Cor. 15:2-3), it is not unreasonable for him to demand that we (in repentance) "die" to the love and practice of sin, then be "buried" and "raised" with him in

(Continued On Page 4)

Why Should I Attend A Gospel Meeting?

(Continued From Page 1)

- friends also to hear and share it with them.
9. Even in Old Testament times God said, "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. 31:12-13). This is a beautiful spirit, and prompts us to invite our friends and neighbors unto our meeting.
 10. Jesus once talked unto a sinful woman at Jacob's well, and when she believed in him as the Christ, she went into the city and influenced them to come out and hear Jesus (John 4:5-30). "And many of the Samaritans of that city believed on him for the saying of the woman" (Jn. 4:39). God uses human beings through whom to reach others with the good news of salvation in Christ (Prov. 11:30). Husbands and wives may win each other (I Cor. 7:13-16; I Pet. 3:1-4; I Cor. 9:19-23). Even the preacher must preach the doctrine of Christ, so as to save himself and those who hear him (I Tim. 4:12-16). According to the apostle Peter, men can save themselves by hearing and obeying the gospel (Acts 2:36-41).
 11. I should earnestly desire to hear the gospel preached, for God said, "O earth, earth, earth, hear the word of the Lord" (Jer. 22:29). The preacher is charged before God to "preach the word" (II Tim. 4:1-3). Where this is done, God is for the meeting and Christ will be present (Matt. 18:20). Therefore, all mankind is obligated unto its Creator to hear his word. An assembly for this purpose is a wonderful occasion, and for an holy purpose. Hence, we are commanded not to forsake the assembling of ourselves together, as the manner of some is (Heb. 10:25-27). The whole church is to come together unto one place (I Cor. 14:23). Such teaching places the responsibility upon all the members alike to attend a gospel meeting. All alike need such edification. If all the members do not attend, how can we expect outsiders to come? James tells us it is a sin for us to know to do good and not do it (James 4:17). By neglecting our known duty and work in the church, we neglect final salvation (Heb. 2:3). All willful sin brings the condemnation of God (Heb. 10:25-29).
 12. If we love the Lord we will be interested in and pray for any meeting, or good work, which is according to the will of God. "This is the love of God that we keep his commandments" (I Jn. 5:3-5). "He that hath my commandments, and keepeth them, he it is that loveth me" (Jn. 14:21, 24). Jesus loved the church and gave himself for it (Eph. 5:25). He purchased it with his blood (Acts 20:28). The very existence and life of this church depends upon the attendance and worship, the doctrine and practice of its members (Rom. 12:4-6).
 13. Finally, it is as much the obligation of those unsaved to hear the gospel, as it is for Christians to have it preached unto every creature (Mk. 16:15-16, 20). Unserved people may need to send for the preacher to tell them words whereby they are to be saved (Acts 11:13-14; Acts 2:37-38; 22:10, 16; 16:30-34). Let us all hear the word, read, believe and obey it. This is our hope.

Beautiful Your Life

(Continued From Page 2)

created. Neither cosmetics, massages, nor drugs can remove the lines of prejudice, selfishness, envy, or anxiety.

Beauty is from within. If every human being

would cultivate a gracious mentality, not only would what he expressed be beautiful, but also his body. There would indeed be grace and charm, a superiority about him, which would be even greater than mere physical beauty.

The highest beauty — beauty that is far superior to mere regularity of feature or form — is within reach of everybody. One with the homeliest face can make herself beautiful by holding in mind beautiful thoughts, heart-beauty, soul-beauty; and by cultivating a spirit of kindness, hopefulness, and unselfishness.

The basis of all real personal beauty is a kind, helpful bearing, and a desire to scatter sunshine and good cheer everywhere; and this, shining through the face, makes it beautiful.

We admire the beautiful face, the beautiful form, but we love the face illuminated by a beautiful soul. It is the indwelling spirit, the ideal in the soul, that makes all things beautiful; that inspires and lifts us above ourselves.

Someone said, "There is no accomplishment, no trait of character, no quality of mind, which will give greater satisfaction and pleasure or contribute more to one's welfare than an appreciation of the beautiful." Would not a love of the truly beautiful save children from things which pervert and brutalize their natures? Would not such be a shield to them from a multitude of temptations?

Parents have the privilege of developing the love and appreciation of beauty in their children. They should realize that in impressionable youth, everything about the home, even the pictures, the paper on the wall, affects the growing character. All children should be led to love beauty and beautiful things.

The world is full of beautiful things, but the majority have not been trained to discern them. We cannot see all the beauty which lies around us, because our eyes have not been trained to see it. Fortunate is the person who has been educated to the perception of beauty.

Situated as we are in a world of beauty and sublimity, we have no right to devote practically all of our energies and to sap all our life forces in the pursuit of selfish aims. Wherever one is, he should seek to beautify his life.

The Easy Yoke

(Continued From Page 3)

baptism. (Rom. 6:3-5; Col. 2:12.) The Holy Spirit says those who sincerely obey this "form of doctrine" are "then made free from sin." (Rom. 6:17-18.) This is not unreasonable!

All of the Christian life is reasonable! "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (I Jn. 5:3.) Because we love God with all our hearts (Matt. 22:37), and love the Lord Jesus Christ (I Cor. 16:22), we "keep his commandments and do those things that are pleasing in his sight." (I Jn. 3:22.) This is most reasonable—seeing he has done so much for us! Truly his yoke is "easy" because it is reasonable.

"Easy" Because Our Lord Offers To Help Us Bear It.

Strength to bear it is supplied with the yoke. "The Lord is my helper." (Heb. 13:6.) Even as he invites sinners to come, Jesus speaks of the yoke as "my" yoke. (Matt. 11:28-30.) Bro. Hall L. Calhoun told of a traveller with a heavy knap-sack on his back, who was given a ride in a wagon up a long, steep hill. Nearing the top the driver glanced back, and expressed surprise that the passenger still had the burden on his shoulder. "O", exclaimed the rider; "I didn't know you would let my LOAD ride, too!" "Cast thy burden upon the Lord, and he shall sustain thee." (Ps. 55:22.) "Casting all your care upon him; for he careth for you." (I Pet. 5:7.) Our Lord is concerned with how we fare in his service, and helps us bear our burdens. "The Lord. . . will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13.)

It is "Easy" Because We Can Rest While We Bear It.

In carrying a sack of groceries, we can shift it from one arm to the other, to rest the tired arm.

So Jesus offers us "rest" (Matt. 11:28), even as we bear his "yoke"; and this makes it an "easy" yoke. The wicked have "no rest day nor night" for ever and ever. (Rev. 14:11.) Rest makes toil sweet. The poet said sleep "knits up the ravelled sleeve of rest." Jesus does not call us to idleness, but to tasks of love. (Jn. 14:21; 15:14.) He gives us rest "in" service now, and "from our labors" at death. (Rev. 14:13.) "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." (Ps. 116:7.) He gives us peace of mind here and now (Rom. 5:1; Phil. 4:6-8), and promises: "Ye shall find rest unto your shous." (Matt. 11:28-30.) Truly this makes his yoke "easy."

It is "Easy" In Contrast With the Sinner's Yoke.

"The way of the transgressor is hard" (Prov. 13:15) —and it becomes harder and harder, for sin grows on one. (Jas. 1:13-15, ASV.) "Evil men and seducers shall wax worse and worse." (2 Tim. 2:13.)

Many things make the devil's yoke "hard." The worldly man is burdened with cares for himself, his wealth, his honors. (Lk. 8:14; I Tim. 6:10-18.) Sensual persons labor in pursuit of pleasure, and are shamefully yoked therewith. (Rom. 6:16-18.) What a drudge is the servant of sinful lusts and passions! (2 Pet. 2:14.) His yoke is galling! (Gal. 6:7-8.) Laboring to establish one's own righteousness and not submitting to God's righteousness (Rom. 10:1-3) leaves the sinner laden with guilt and yoked with terrors! Even his own conscience hurts him. (Jn. 8:9; I Jn. 3:20-21.) "The wicked flee when no man pursueth." (Prov. 28:1.) Shakespeare made one of his characters to say, "Conscience doth make cowards of us all."

By contrast with the sinner's irksome yoke, the yoke of Christ is "easy" indeed! "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." (I Jn. 4:18.)

Christ's Yoke is "Easy" Because Lined With Love.

Love made seven years of hard work seem as but a "few days." (Gen. 29:28.) Love makes "easy" Mother's vigil at a child's bedside. Love lightens the load of the husband's exhausting occupation. Christ loved us! (Jn. 15:13.) He lined the yoke with his own love! And our love in return can be measured by our loyalty and service. (Jn. 14:21; 15:14.) To the Christian, service to Christ is not an irksome duty! (I Jn. 5:3.)

Our Lord's Yoke Becomes "Easier" The Longer We Wear It.

Walking is difficult at first for a child, but becomes easier. It is difficult to learn to drive an auto, but with experience it becomes easier. New shoes may not be comfortable at first, but use changes this. The older we grow in Christian service, being faithful in heart and loyal in life becomes easier than ever. (Heb. 5:12-14.)

Anticipated Reward Makes Our Lord's Yoke Easy.

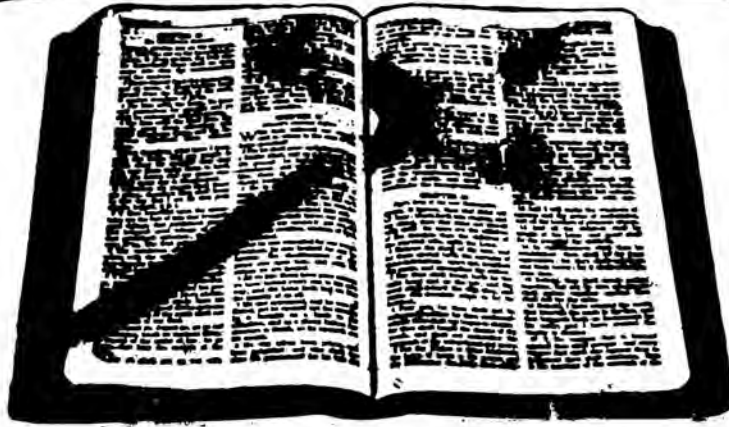
In the "world to come" we shall receive eternal life! (Mk. 10:30.) God's blessings and providence here—and heaven hereafter! One short life-span of service to God out of the overflow of love, and Jesus will take me to heaven! This very thought makes his yoke "easy!"

"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.)

Friday Night Class At Jasper

The regular Friday Night Training Class at the Sixth Avenue Church of Christ, Jasper, will begin at 7 p.m. Friday night, Oct. 8. All in driving range are urged to attend and profit by the lessons presented by Gus Nichols.

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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What God Hath Joined Together

Whether we accept the most optimistic figures reflecting the increases in divorce in our nation or choose to believe the pessimists, we are forced to the conclusion that the spoken and written words of concern have accomplished very little in checking the upward divorce spiral. It does little good simply to "deplore" the situation, if we fail to seek scriptural solutions; however, an evaluation of the causes will aid us in finding the solutions.



R. W. GRAY

Factors contributing to the increasing divorce rate are too numerous to discuss in one brief article; but the most obvious obstacles to domestic tranquility may and should be exposed. Needless to say, the shame of divorce, especially within the church, is the shame of the church wearing the name of Christ.

IGNORANCE

The increasing number of our people who evidence total lack of scriptural information regarding this vital theme is appalling. God did not bring the institution of marriage into being simply to experiment with its feasibility. Intending it should succeed, He gave His plan for its preservation. His laws regulating marriage are perfect--as His laws of organization, doctrine, and practice for His church are perfect. But IGNORANCE of God's laws regarding either institution invites calamity. Who has escaped the problem of dealing with triangle affairs and conditions of young people who were "in so deep" the solution seemed, from a human viewpoint, to be as bad as the condition itself? surely we have failed miserably in our teaching program (Matt. 28:20) when a large percentage of our young people enter into marriage with a "try-it-and-see-what-happens" concept. Can we not see the need to prevent the circumstances that would defy a Solomon to correct? What would be wrong in a training program for the young, sponsored on a congregational level, that would acquaint them with the laws of God regarding the marriage vows, marital responsibility, and the permanence of the relationship? (Matt. 19:8-9.) What about lectureships dealing with various phases of the problem with a view toward prevention, both by congregations and in the

Christian college? It should be obvious by now that an occasional sermon on the subject of the home, marriage and divorce is insufficient.

CURRENT TRENDS

An objective appraisal will reveal that the church is greatly effected by the thinking of the world about us. It is becoming the fashionable thing to "experiment, either before or after marriage; and if there is any hint of physical incompatibility, seek another partner." Some educators are aiding the devil in his attempts to sell these soul-destroying lies to both young and old. Our programs of training, whether in the home or within the congregation, should be geared to counteract these evil influences.

MAGAZINES, MOVIES, TV

The various information media are going all-out to discredit and circumvent God's ancient marriage laws. While some within these industries ostensibly deplore the prevailing attitudes toward the marriage vows, the media, as a whole, promote the 'trial marriage' concept, and similar evils. With most of the education (?) on the subject coming from these sources we may successfully predict the future. Solution? While there is little we may do in changing TV programming, revamping Hollywood, or regulating and dictating magazine and newspaper policies, there is MUCH we can do in

controlling the flow of their filth into our homes and minds.

What Satan failed to accomplish in the civil courts in convincing God's people that man possessed the right to put assunder that which God has "joined together," he is accomplishing through the materials read and shown in our homes and upon the silver screen. God-fearing parents, alert elders, and dedicated gospel preachers must assume a primary role in off-setting the evil influences of the public information mediums. Words Of Truth, the Gospel Advocate, and other sound literature should be placed in the hands of young people. They will aid immeasurably in counteracting these evils in our midst. Actions, rather than words only, are a MUST in checking the divorce evil now threatening the reputation and existence of the church.

Church Attendance Vital For Strength

By Dr. John C. Stevens
President

Abilene Christian College

The spiritual health of the Christian depends to a very great extent on faithful church attendance.

Paul, writing to Timothy, spoke of some who "concerning faith have made shipwreck" (I Timothy 1:19). Indeed, the shores of time are strewn with the wreckage of souls who started out to live the Christian life and failed. And any Christian who says, "It can't happen to me," is deceiving himself. To the Corinthians, the apostle wrote, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12).

Christians are commanded not to forsake the assembly (Hebrews 10:25), and as with all the commandments of the Lord there is a very good reason for this instruction. For beyond all doubt, regular church attendance provides the Christian with some of the best opportunities for service he will ever have.

Attendance at services provides the Christian an occasion for personal dedication to the Lord. Every Christian needs this, for "though our outward man is decaying, yet our inward man is renewed day by day" (II Corinthians 4:16). The primary question for each individual at every church service should be, "What does this service mean to me?"

By attending all services, one may be

(Continued On Page 4)

God - To The Rescue

"He brought me out of a horrible pit . . . out of the miry clay . . . set my feet on a rock . . . established my goings." (Psalm 40:2)

Every man needs to be rescued . . . from self and sin. Maybe Bible characters like David and Peter have been preserved for us to tell us that we cannot do it alone, no matter how many good traits we have.

Some exist in "a horrible pit". Their life cannot even compare with anything as high as surface; it is below surface, mere existence. Life closes in on them and they are at the bottom where it is cold, lifeless, and lonely. But there is an opening above, way up high.

Some are in "Miry clay". They try to walk, but they are bogged down and become more weary with every effort. Life glimmers its possibilities around them, but like a bad dream, with every effort those possibilities seem to teasingly withdraw. Life's quicksands threaten to completely swallow them.

Some are "on a rock", established, and going! God has caused their life to be what it is. God's hand was outstretched and they took hold. Why don't you?--Bob Mize

WORDS of TRUTH

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The Soul Of Man-Now And After Death

A request has come for an Editorial concerning the soul of man: its definition, earthly state and its celestial state after death.

1. WHAT IS THE SOUL, OR SPIRIT?

We cannot be too careful in the definition of words. Especially is this true of many words as used in the Bible. The great majority of words in our language have more than one definition or meaning.

In fact, many words have a great many meanings. Some of them are contradictory and vastly different. One of the greatest errors in the study of the Bible is to give some word the definition of one's own choice, and make it to mean whatsoever he wants it to mean. For example: the word "Cleave" means to put assunder, as "He that cleaveth wood shall be endangered thereby". (Eccl. 10:9; Psa. 141:7; Deut. 14:6; Job. 14:6; Hab. 3:9; Zech. 14:4.) Yes, among other meanings, the word means to cut a piece of wood into two pieces. Or to separate land by rivers, etc. But contradictory to this, the word "cleave" means to "Cleave to one's wife", (Gen. 2:24; Mt. 19:5; Mk. 10:7), "Cleave unto the Lord", (Acts 11:23), "Cleave to that which is good." (Rom. 12:9.) The context and setting in which the word is used must determine its meaning. Any definition which contradicts its context is false doctrine, and not the truth. Words do not have to be given a uniform meaning in all instances of their usage.

MEANING OF SOUL AND SPIRIT

Man has a soul, spirit and body which are to be preserved "Blameless" unto the coming of Christ. (1 Thes. 5:23.) Here the whole man is responsible unto God. There is an inward man, as well as an outward man. (2 Cor. 4:16-18.) The inward man, or spirit, is "Not corruptible". (1 Pet. 3:1-4.) Man may kill the body, but he cannot kill the soul. (Mt. 10:28; Lk. 12:4-5.) At the death of the body the soul departs. (Gen. 35:18.) If one is a Christian, the soul or spirit departs to "be with Christ". (Phil. 1:20-24.) At the death of the body, the spirit returns unto God who gave it. (Eccl. 12:7.) Absent from the body, the soul or spirit of the Christian is present with the Lord. (2 Cor. 5:6-8.) One can be caught up to heaven out of the body, (2 Cor. 12:2-4.) John saw the souls of some who had been killed, and they were up in heaven, and were given white robes, were conscious, had not lost their identity, knew who they were, showing heaven is a real place for real people. (Rev.



GUS NICHOLS

6:9-11.) Abraham, Isaac and Jacob, as well as all others, will be themselves, and retain their identity up there in that glorified state of the kingdom (Mat. 8:11.) God said he was the God of Abraham, Isaac and Jacob. (Ex. 3:6.) But Jesus quotes this and says, "God is not the God of the dead, but of the living." (Mt. 22:31-33.) It follows that these men are not dead-as to their spirits. Hence, Jesus says, "Whosoever liveth and believeth in me shall never die. Believest thou this?" (Jn. 11:25-26.) This does not mean the body will not die. (1 Cor. 15:22; Heb. 9:27.) But the inward man, the heart, the spirit of man, or soul, shall never die. (Psa. 22:26; Mt. 10:28.) The body is mortal--subject to death. (Rom. 6:12.) But the inward man is "Not corruptible"--shall never die. (1 Pet. 3:1-4.)

When Jesus comes back to judge the world he will bring the saints with him--bring the souls of those who have died--and these spirits will enter into the bodies of the saints in a resurrection. (1 Thess. 3:13; 4:13-14; Jude 14:15.) Then He will judge the world. (Mt. 25:31-46; 2 Tim. 4:1.) Following this judgment, they will, in glorified bodies, go with the Lord into heaven, in body and spirit, to be with the Lord in the place which he is now preparing for them. (Jn. 14:1-3.)

OBJECTIONS CONSIDERED

1. But some will say that the Bible teaches that souls die, (as stated in Ezek. 18:20.) Here the word soul is used in a figurative sense, where a part of man is put for the whole man, as in "Eight souls were saved by" being in the ark. (1 Pet. 3:20.) This means eight people, that is, the soul, a part of man is put for the whole man. Or, as in, "The same day there were added unto them about three thousand souls"--or people, the word souls, a part of those people put for the whole of each. We say, "Forty HANDS worked in the building of a bridge." Here the word hands, a part of the men, were put for the whole of them. Or we say, Forty HEAD of cattle grazed in that pasture." Here the word HEAD stands for the whole cow.

2. But some one may want examples of the use of the word soul where it is used in contrast with the body. Shall I give "The fruit of my body for the sin of my soul?" (Mic. 6:7.) Here is the body and soul as separate from each other, and the one is not put for the other.

Jesus said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell". (Mat. 10:28; Lk. 12:4-5.) Here the body and soul are not the same. The passage speaks of "Both" body and soul. Together, they "both" make two--body and soul. The one can die--can be killed. But the other cannot die--cannot be killed. But both will continue on after the death of the body, either in heaven or hell, one or the other. (Lk. 12:4-5; Rev. 6:9-11.)

3. But some one may say how do we know there is a living soul within us which cannot be killed? (Mt. 10:28; Lk. 12:4-5.) They say they cannot believe in the soul or spirit of man unless it can be seen. You can't see other things which are not material and physical. You can't see gravity, air, atoms, electricity, the mind, a thought, and the like. Yet these things exist. No sensible person would deny that he has a mind and thoughts, just because he cannot understand, and see them. The Bible teaches that man has a soul, or spirit, and we accept this by faith.

4. But some one may say the soul is only the breath. In the scriptures contrasting the soul with the body, the soul in the inner man, and is conscious and a living thing. It is the knowing part of man. (1 Cor. 2:11.) It is a part of man which does not die. (Mt. 10:28.)

When the Bible says, "The law of the Lord is perfect, converting the soul", (Psa. 19:7), it does not mean the law of the Lord converts the "breath". When the Bible says the word of God is "Able to save your souls", (Jas. 1:21), it does not mean the word saves our "breath". When the Bible says the "spirit" is to be "saved in the day of the Lord Jesus", (Cor. 5:5), does it mean that God will only save our breath, the air that we breathe, at the last day? If so we have no hope beyond death--just have hope for the air to be saved.

When the Bible says God is a Spirit, (Jn. 4:23-24), does it mean that he is nothing but

breath or air--a sort of a windy God? NO, No, a thousand times no. God is a Spirit Being, and not a material Being.

If the soul or spirit is only the breath, then that is the only thing or part of man to be converted, or born again. Jesus said, "That which is born of the Spirit is spirit"--the spirit of man. (Jn. 3:6.) If the spirit of man is not part of the man--just the breath he breathes, then that which is no part of man is born again, and man has no new birth, and cannot enter the kingdom. Jesus said, Except a man be born again"--"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:3-5.) But it is the spirit of man, and not the flesh of man that is born again. (Jn. 3:6.) Since the spirit of man is the inward man, a part of man, then man is born again, when the spirit of man is born again.

5. But some one may want to know if the soul goes where Jesus is in heaven after leaving the body in death, then it goes to heaven before a judgment, and therefore, may have gone to the wrong place, since it had not been judged. But this presupposes that the judgment is a day in which God will try to find out what he does not know--that is, how we have lived, etc. God knows now how we are living, whether or not we are prepared to go to heaven. "The Lord knoweth them that are his." (2 Tim. 2:19.) This being true, the Lord will not have to wait until the general judgment day, a day of final rewards, to find out about his people. God knows us not, and where we are fit to go after death, if we continue to live faithfully the Christian life. God knows us now, whether or not we are faithful. He knows now who the saints are, and who are sinners, otherwise he would not know whose prayers to hear. Peter says, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that are evil" (1 Pet. 3:12.)

6. But some one may say he cannot believe God would take one to heaven, bring him back when Jesus comes, then return him to heaven again with Jesus. But let it be remembered that when the spirit goes to be with Jesus at death, it is out of the body, and before the bodily resurrection at the last day. (Phil. 1:20-24; 2 Cor. 5:6-8; 2 Cor. 12:2-4; Acts 7:55-60; Rev. 6:9-11.) Then since the body can't rise until the spirit comes back and enters into it, (Jas. 1:26), the spirit comes back with Jesus. (1 Thess. 3:13; 14:13-15; Jude 14-15.) Then the judgment or day of rewards after the body is raised. Then go to heaven in spirit and ALSO IN GLORIFIED BODY. (1 Cor. 15.)

The Inexcusable Man

Romans 2:1-4
(C. MYRON KEITH)

The distinctive characteristic of Christianity as a moral system is based upon righteousness, purity and charity of heart. If the Christian steps down from this Holy ground to set himself up as judge or critic of his fellow man, he has become inexcusable. The pen of the apostle Paul pictures such with indignation and disgust in this corrupted state. The Jews had reached the state that they believed God would blast the heathen out of existence for their sins. But the Jew dreamed that he, himself, was under no condemnation. The Jew believed that everyone was destined to be judged except himself. Many who claim to be Christians have gone one step further. They believe that everyone is destined to be judged except themselves and feel that it is their responsibility to sit in judgment against others. What an inexcusable practice on the part of those made in the image of God.

The apostles Paul showed very plainly in Romans 1 that the heathen in his fallen condition was inexcusable. It is almost as if he could imagine the Jewish reader saying "yes indeed, those heathens are certainly without excuse." Paul would not allow the Jewish man to cherish his complacent spirit of self righteousness for one moment. It is as if he would say "It is quite true that they have no lived up to the light that they

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Instrumental Music And Dancing

JAMES D. BALES

Some of the arguments which are used to justify instrumental music also justify dancing in worship. FIRST, the argument that instrumental music is a natural talent for some and therefore it is authorized as an act of worship.

SECOND, if worship is simply culturally conditioned, one can introduce dancing into the worship in any culture which has any type of religious dancing.

THIRD, the argument that the Old Testament authorized instrumental music justifies the dance since it was practiced in the Old Testament. (a) When the Israelites sang because of their deliverance from the Red Sea, Miriam and the women joined with timbrels and dances. (Exodus 15:20; compare 1 Sam. 18:6-7) (b) There were singers and dancers in Zion. (Psa. 87:7; 30:11) (c) David danced before the Lord as the ark of the Lord came into the city. (2 Sam. 6:14-16) (d) They were told to praise the Lord "with timbrel and dance." (Psa. 150:4).

FOURTH, they used the instrument when the parodigal son returned. This was true, but this was not a worship service. They also danced, put on him the best robe, put a ring on his hand, killed the fatted calf and made merry. (Lk. 15:22-25).

FIFTH, some argue that the Psalms were not a part of the law, that they did not pass away with the law, and that they are binding today. But this binds dancing as well as instrumental music. (Psa. 87:7; 30:11; 150:4).

In speaking of dancing in the Old Testament, James Begg wrote: "This exercise might be consistent with the typical and carnal worship of the Jewish Church (Heb. 9:9-10), but is not suitable to the spiritual worship gospel times, and it must be presumed there are few who would argue from this practice of the Jews, that dancing should form a part of Divine worship in our Christian assemblies."¹ When Begg, a Presbyterian was writing against instrumental music he argued that to be consistent its advocates must also justify the dance. He did not think they would be consistent, and that generation was not. However, today, as we shall now show, there are many people arguing for the use of dancing in worship to God.

As people get more and more away from the Bible, the dance is being introduced into worship services. (1) "A a service for youth groups at Boston's Old South Church, teenagers frugged in aisles as a combo accompanied a litany that went, 'Praise His name with rock 'n' roll. . .'"² (2) Canadian dancers perform a ritual ballet choreographed by New York's Rev. William Glenesk for a performance in Christ Church Cathedral, Montreal. Dean William Bothwell of the cathedral has lost some parishioners as a result of his innovations, but defends them by saying, 'Dance demands discipline, so does worship. Let us use all the arts to glorify God.'³ (3) Dr. Harvey Cox said: "Use of the dance, however, is almost totally new to Western Christianity. Israelites danced before the Lord, and in many other cultures dance and drama are virtually indistinguishable, and both are laden with ritual significance. But Christian suspicion of the dance is a deep-seated inhibition of long standing, and the recent introduction of rhythmic choirs into church chancels must be considered a real breakthrough."⁴ "Complaints from conservative worshippers are not usually as well grounded. They boggle at electric guitars or trap drums in church, doubtless unaware that the introduction of pipe organs into worship services was fought just as avidly by their forebearers. Religious conservatives are usually fixated on a relation of faith and culture that jelled sometime in the past. History suggests that theirs is a losing battle, and moreover that liturgical experiments are signs of a vital and healthy church."⁵

(4) "A Roman Catholic Mass for black unity was celebrated in Chicago this month by two Negro priests on an altar featuring a tiger skin and

other signs of Afro-American heritage, including a dance by three teenage girls at the Offertory."⁶

(5) "Plans were for those attending a 'Eucharistic celebration and dance' at Redeemer Lutheran church to swing a few improvised steps after receiving Communion.

"However, the crowd--mostly teenagers--was so jammed into the church hall that it was extremely difficult to walk about, let alone dance.

"The Rev. D. Alan Davis, assistant pastor of the church, had said the dancing was to be a 'modern attempt to allow a congregation to express physical joy in response to the gift of the Communion.'⁷"

(6) "Negro dancer Bill Couser will offer two modern dances in lieu of a sermon at evening vespers at 6:45 p.m. tomorrow at Glide Methodist Church, Ellis and Taylor Streets. One dance will depict the creation of man and his exile from the Garden of Eden."⁸

(7) "Eleven University of Arkansas coeds, who make up Orchesis, a modern dance group, will dance next Sunday at Central United Methodist Church here (Fayetteville, Arkansas).

s "Under the direction of Miss Terry Worthy, a member of the U of A health, physical education, recreation and dance faculty, the women will dance the Gloria Patri, an anthem consisting of the doxology and scriptures taken from the books of Psalms, Isaiah, and Luke fortelling the birth of Jesus."⁹

(8) A Lutheran Pastor's wife used jazz ligurgy and the dance in interpreting the Lord's supper. "Deidre continued from the call to worship in the light sequence through the motions they had designed to express other important elements of The Service."¹⁰

(9) "John Cardinal Cody of the Roman Catholic Archdiocese of Chicago has condemned a mass at which a male negro, bare to the waist, danced to the altar to the accompaniment of African jungle drums."¹¹

(10) "Dancing is an art,' says Mr. Headlam, 'All art is praise,' says Mr. Ruskin. Praise is surely not out of place in a church. We sing there: why should we not dance?"¹²

(11) Rose Lischner, of the School of Sacred Music of Hebrew Union College, New York City wrote: "Historically there is every reason for the western world to dance to God, even as the East has continued to do. Thousands of years ago our remote ancestors danced and sang and prayed to their Gods." "Finally, at the time of the destruction of the second Temple, dance was abandoned by the Jews."

"We have set our sights high for the eventual acceptance of the introduction of dance into worship, but we have been content with slow but real progress. It has taken vision, forbearance, and faith."¹³

(12) "Even among Christians, more and more is heard of dancing in the church, on the altar, like King David of Old. Among the Shakers of the past century dance was the service, the mass!"¹⁴

(13) Over a century ago, James Begg, a Presbyterian, pointed out that some arguments which justify instrumental music also justify dancing in worship. "Dean Ramsay, to evade the force of the argument from the 150th Psalm, denies, on the single authority of Dr. Adam Clarke, that the word translated 'dance' has that meaning. . . The translation in question we believe to be quite correct; but the fact that dancing was practiced of old in worship is beyond all dispute, and does not rest on any single text. If, therefore, all that was formerly lawful in the worship of old is lawful still, dancing may be lawfully introduced into our churches as instrumental music, Christ himself having, by universal admission, introduced neither."¹⁵

"Many are apt to imagine that so grotesque a thing as dancing in professed honour of God could have no place by possibility in modern worship; but the Rev. Hobart Seymour, in an eloquent lecture on the Romish 'Year of Jubilee', delivered lately at Bath, and published in the BATH AND CHELTENHAM GAZETTE, for April 18th, proves that this is simply a mistake. The truth is that no limit can be fixed to human inventions and human absurdity, and will-worship, when the authority of

God, and the absolute need of a Divine warrant are once set aside. Here is one of Mr. Seymour's graphic descriptions of the fantastic proceedings of the Middle Age Pilgrims, who probably thought that therein they 'did God service:'

'But, Sir, while I would touch thus on the numbers of pilgrims, I would call attention to the manner in which the pilgrimages to the several churches were performed. This was extraordinary. The strangeness of it can only be accounted for by the strangeness of the times, and I really believe that in our prosaic, unromantic, materialistic age, we can hardly enter into the romantic, fantastic, picturesque strangeness of the middle ages. The multitudes of the poor were left in all ages to fare as best they could by themselves; but the richer, the more wealthy, and the more wise, made their arrangements, and they affiliated themselves to the various religious fraternities of the city of Rome. These confraternities made the requisite arrangements. It was religious procession after religious procession every hour of the day, and every day of the whole year. One confraternity would appear at its appointed time, at its appointed place, clad in scarlet dresses, with perelines of blue. There they marshalled their affiliated pilgrims, the men in one column, and the women in another column. They gave to the leaders and outside men dresses, turbans, and shawls, to look like Turks or Asiatics. To the ladies they gave jackets, veils, trousers, to look like Turkish ladies. These two columns, with bands of music before them, with drums and trumpets sounding beside them, and with banners and bannerets flying above them, passed onward to their pilgrimage, to represent the Mohammedan nations of Asia, in the days of their conversion, going to worship at the shrine of the apostles. Then, in another place, at another time, another confraternity are assembling their affiliated pilgrims. The men again form in one column and the women in another. A few of the men are dressed like Ethiopians. Then, with all kinds of music, and flags flying, the columns march on their pilgrimage, to represent Ethiopia and Egypt in the days of their conversion, going to worship at the shrines of the apostles. So it was every day in the year. Men were seen dressed in all the colours of the rainbow, and women masquerading in the dress of every nation, and all this to obtain full remission and forgiveness and pardon for all their sins. (Applause) But this was not all. There were amongst them, as I believe there are amongst ourselves, some persons who affect what they call aesthetic tastes. (Laughter.) They cannot say their prayers except to the strains of the exquisite music of the opera. They cannot humbly worship God, except with all the by-play and showy dresses of the melodrama. These young people were gathered out from every part of Italy. The young men came garlanded with flowers, like calves to the stall. (Laughter) The young women came wreathed with flowers, dressed in magnificent laces and flaunting ribbons of every colour. Well, young people are young people, and those of us who are old must remember we once were young. It was, perhaps, not altogether unnatural that the young people should enliven the dulness of the pilgrimage with a little amusement, and with the gaieties of society. Accordingly, these young men and women

assembled, and they absolutely engaged a ballet master to teach them to step through the streets in measure to their instruments, and to dance through the streets to the cadence of their music. It was called at Rome during the Jubilee, the spiritual ballet--an expressive name. (Hear, hear.) It was a literal fact that whole columns of these young people used to dance through the streets together to the churches, offer their little prayers for the exaltation of the Church, for the concord of Christian princes, and the extirpation of heresies. Then they tripped out in a measure to the strains of their instruments, danced on into the next church in cadence to their music, and said again their little prayers for the extirpation of heresies, and the exaltation of the Church, and the concord of Christian princes. (Laughter.) Then they tripped out again to the measure of their instruments, and in the end obtained the

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Church Attendance Vital For Strength

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influencing a weaker brother or sister in Christ to become stronger. The power of example must not be underestimated. The question, "Am I my brother's keeper?" has been answered emphatically by the Holy Spirit: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in spirit of gentleness. . ." (Galatians 6:1). Furthermore, regular church attendance may encourage outsiders, who have never obeyed the gospel, to become interested.

Faithful church attendance will do more than perhaps any other single factor to enhance the influence of the church in the community it serves.

Faithful church attendance by all the members of the church will encourage the elders of the congregation to plan greater things and to outline a more ambitious program of preaching the gospel and carrying out the Great Commission.

Faithful church attendance may stimulate individuals to greater zeal, even to the extent that some will resolve to arise and carry the gospel to those regions of the earth which are yet in chains and darkness.

And then there is a special opportunity to families in church attendance. When father and mother and the children know that in their home it is understood that the family will be attending services on the Lord's Day and through the week, the home will be happier, and more effective in all its undertakings.

"...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" (Hebrews 10:25).

Instrumental Music And Dancing

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have, but have you lived up to the light that you have? Have you not come short of the law of Moses just as much as they came short of the law of nature?" We, as Christians have no stones to throw. We have no one that we truly have the right to condemn and exile to hell. If anything, we are to reflect the glory of God and "the riches of His Goodness, and forbearance and longsuffering", "not wishing that any should perish but that all should come to repentance" Rom. 2:4, II Peter 3:9.

The text before us today has a frightening, fearful tone to it. I wish to speak to you regarding the inexcusable man. I will deal primarily with two points: The judgment of man by man, and The judgment of man by God. I will conclude by speaking concerning despising the riches of His goodness.

THE JUDGMENT OF MAN BY MAN

The judgments of man are fallible. There is no mistake, we compare ideas. We pass judgment on scenery, on pictures and works of arts, books and on persons. We cannot navigate the journey of life with anything like satisfaction if we do not make some judgment. Life in this twentieth century is more complicated than it ever has been before. If we entertain without reservation any and all strangers on the highways and in our cities we should not find many of them to be angels; if they are, they are "angels unawares." But right here we must make one distinction: This kind of judgment must be as a rule to guide us and not as a sentence to condemn our fellow man.

The fallibility of our mind is indicated by this simple story by Don Garner. He said "I recall a story about a man who went to the window and said excitedly, 'look who John is walking down the street with.' His wife immediately concluding that John was philandering, rushed to the window only to see John arm in arm with his WIFE." This illustrates the fallacy of our conclusions. Conclusions must be drawn only after an investigation.

In a sense, man's judgment will always be fallible. He cannot see as God sees, for God looketh on the heart; man can only look on the

outward appearance. He will never be in a position to have all facts as well as intent of man's heart. The judgments of man are often self condemning. The habit of judging can be a more serious blemish than the faults we find in others. Careless and harsh judgment of others is often self condemning for we have committed the very same thing. "For wherein thou judgest another thou condemnest thyself; for thou that judgest, doest the same thing" (Rom. 2:1). After David condemned his neighbor, Nathan said to David, "Thou art the man" (II Sam. 12:1-7). To the accusers of the woman taken in adultery, Jesus said, "He that is without sin among you let him first cast a stone at her" (Jn. 8:1-11). The Lord's Sermon on the Mount sheds light on man's inconsistent judgment. One would worship God while his brother had ought against him as if all were well with his soul. He will pick motes out of his brother's eyes while it is very obvious that there is a beam in his own eye. That tenderness should invade the minds of all of us (preachers included) as we find in ourselves sins either in germ or in a fuller development which we denounce in others. How easy it is for our neighbors' sins to be placed before our eyes while at the same time we place our own sins behind us where we scarcely see them. The judgement of man is inexcusable. All men are guilty of sin (Rom. 2:1) The judgments of man lead one to falsely believe he himself will escape the judgment of God. Vs. 3.

JUDGMENT OF MAN BY GOD

The judgments of God are infallible. God is all wise and therefore He cannot err. His judgments are according to truth. Truth is and has been everlasting. It existed in the mind and heart of the Infinite before the world was. Men may err (and often do) but God cannot. (Heb. 4:12, 13).

The Christian should be convinced "that the judgment of God is according to truth." The day of judgment will find the books of God opened and another book "opened which is the book of life: and the dead were judged out of these things which were written in the books, according to their works" (Rev. 20:12). There can be no mistake about the deeds done in the flesh (II Cor. 5:10).

The judgments of God are tempered by mercy as their execution is delayed. We do not pray for mercy. We instinctively feel that there is mercy in God. How seldom though does that same prayer teach us to render mercy to our fellow man. We seek to get our debts forgiven from God, and then we straightway go with these words on our lips "pay me what thou owest" (Matt. 18:28.) There is forgiving mercy in Jesus Christ. There should be the same forgiveness reflected in his followers (Lk. 6:36-38.) The judgment of God is marked by delay. Opportunity for repentance is afforded (II Pet. 3:15). God is not willing that any should perish but that all should come to repentance (II Pet. 3:9). Therefore His judgment is longsuffering and patient.

The judgment of God, even though it is tempered with mercy and filled with many delays, does not nullify the final verdict for those who die in sin. The machinery of God grinds slowly but does grind surely and exactly. The foolish man may harden himself in his crimes by saying "all things continue as they were from the creation" (II Pet. 3:4). "Thinkest thou this . . . that thou shalt escape the judgment of God" (Rom. 2:3). You would be well advised to live every secret part of your life in divine Holiness. Drink deep from the fountain of life, live freely and graciously in His mercy, and manifest it in your life.

CONCLUSION

The goodness of God has always been shown. It is no new thing. It is as ancient as the rainbow. It is as strong as the sunshine. So strong and deep is the conviction of the human heart about the goodness of God that our forefathers would use the term "good" or "the good" only in application to Him.

The sensual, carnal, wicked judgment in which we engage, manifests disgust for the goodness of God. Paul asks this question, "Or despiseth thou the riches of his goodness and forbearance and longsuffering?" What answer can we give? The only answer, the only right answer is that the

strong are to bear the infirmities of the weak. We ought to judge, righteous judgment (Jn. 7:24). God uses this method of goodness to lead men to repentance. Can we lead men to repentance by any other route? I know of no other.

The Inexcusable Man

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remission, the forgiveness, and pardon of all their sins. (Laughter and applause.) Such were the pilgrimages of those days before the Reformation poured its light upon these follies, superstitions, and mummeries of Rome. (Hear, hear.) This admirable lecture has since been published separately. London: Simpkin, Marshall & Co."

(14) "A novel liturgical dance is performed by Sister Ann Taylor in the chapel of Newton College of the Sacred Heart at Newton, Mass., during a special mass for the founder and first president of the college, Sister Eleanor Kenny." 17

Surely those who seek to justify the use of instrumental music in the worship of God, and who claim to acknowledge the authority of the Bible, should re-examine those arguments which justify dancing in worship as surely as they justify instrumental music.

FOOTNOTES

1. James Begg, *The Use of Organs*, p. 168.
2. *Life*, Oct. 21, 1966, p. 64.
3. *Life*, Oct. 21, 1966, p. 68.
4. *Ibid.*, p. 70.
5. *Ibid.*, pp. 71-72.
6. *Christian News*, February 17, 1969, p. 3.
7. *Milwaukee Journal*, as reproduced by offset in *Christian Beacon*, Nov. 21, 1968, p. 4.
8. *San Francisco Examiner*, Nov. 26, 1966, as quoted the *The Blu-Print*, Oakland, California: Foothill Blvd. Baptist Church, Nov. 29, 1966, p. 2.
9. *Arkansas Gazette*, Dec. 8, 1968, p. 10A.
10. *The Lutheran News*, July 11, 1966, p. 5.
11. *Arkansas Gazette*, December 7, 1968.
12. Stephen Winston, *The Quintessence of G. B. S.*, 1949, p. 274.
13. "Creative Dance As A Medium of Prayer," *Religious Education*, January-February 1958, pp. 54, 55.
14. V. F. Beliajus, "Folk Dance Toward Brotherhood," *Religious Education*, January-February 1958, p. 58.
15. *The Use of Organs*, pp. 257.
16. *Ibid.*, pp. 257-262.
17. *The Commercial Appeal*, Feb. 14, 1969.

The Danger Of A Partial Gospel

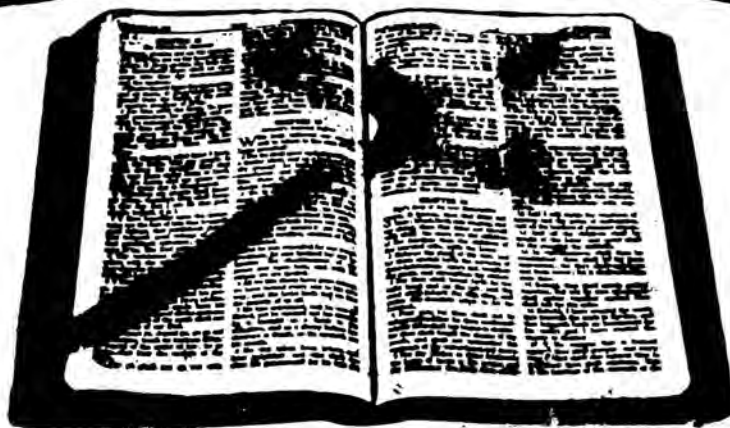
There is a tendency among men to preach only a partial gospel, tailoring the Lord's message to suit their own personal inclinations. This has sometimes led men to stop far short of the full gospel of Christ. It has also sometimes led them to go far beyond the teachings of the Lord. Either error is disastrous. The Apostle John wrote: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. IF there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." (II John 9:11)

Visualize a man wearing the badge and the uniform of the police department, officially representing safety and law enforcement, findind a child on the corner of a busy traffic-filled street, and saying, "Son, let me help you across safely." Across one lane of traffic he leads him, across a second, and across a third. Then while a fourth of the distance to the farther curb and safety still remains, he says, "Son, you are all right now." and leaves him to swim alone against the traffic of a great and busy street. It would be criminal to treat a child so! It is no less serious to lead sincere men and women to believing that they are saved when they have only partially obeyed their Lord.

Batsell Barrett Baxter via Brookside Bulletin.

WORDS of TRUTH

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



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

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The Cult of Christian Science

Some years ago a Bishop of the Church of England visited this country and upon his return to England he was asked his impression of America. "Very wonderful and very curious," he replied. When asked to expand his answer he said, "Wonderful? Niagara Falls, the Grand Canyon, and the whole people. Curious? Grape-nuts and Christian Science. They have a breakfast food which they call grape-nuts and it has in it neither grapes nor nuts. They have a religion which they call Christian Science and it has in it neither Christianity nor science."



WAYNE JACKSON

metaphysics, I cannot be super-modest of the Christian Science textbook." (CHRISTIAN SCIENCE JOURNAL, January, 1901).

These enemies of Christianity repudiate the doctrine of the virgin birth of Christ and affirm that "Jesus, as material manhood, was not Christ." They claim that "the material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the 'accursed tree,' than when it was flowing in His veins, as He went about His Father's business." They then contradict themselves by declaring that Christ's disciples "saw Him after His crucifixion, and learned that He had not died." They also do not believe the Savior will return to judge the world.

Christian Scientists deny the reality of matter,

sickness, sin and death. "Man is not matter, made up of brains, blood, bones and other material elements. . . Man is incapable of sin, sickness and death. . ."

In spite of the fact that Mary Eddy taught that "there is no death," she died in 1910. Her personal fortune (accumulated from her duped followers) exceeded three million dollars. She once told a friend, "Christian Science is a good thing. I make ten thousand a year at it."

Is It Wrong To Grow?

ALAN HIGHERS

Some people believe that we should begin a new congregation every time our facilities are crowded. They think we should reach a certain size then start another work. I am not in favor of this idea, or any other idea that places a limit on the growth of a congregation.

I do believe there is a good work to be done in establishing new congregations. Where there is a town or a fast growing section of a city with no congregation, it is good for one to be established there. But I do not believe in starting new congregations just because the home church has reached a certain size. We should begin a new work because of a need that exists in that locality, not just to keep our own work the same size all the time.

If a new congregation had to be started every time the building became crowded, that would keep a church to a specific size during all its history. There would be a limit on its growth which it could never exceed.

There are times when it is better for a church to expand its own facilities. We need to be prepared to take care of the growth of our own section or neighborhood. Be assured of this: A congregation will never outgrow its own facilities, at least not for long. The growth may come up to and even crowd our space for a while; but the lack of room and equipment will stunt the progress of any congregation. If we do not have the space and provisions to take care of people's needs, they will go elsewhere.

Furthermore, why should a church be crippled just when it is becoming large enough to carry on a real constructive program of work? Suppose you have a congregation that is carrying on a worthwhile evangelistic effort, but it is decided to begin another work because this one has become "too large." Therefore, about half the members go to another location. Now, what has happened to the mission work, the benevolence, and the other

Mary Baker Eddy was born in New Hampshire in 1821. Her childhood was anything but normal. It was marked continually by a strange illness which seemed to grow in severity as she advanced in years. She was often subject to hysterical spasms and violent fits which would result in unconsciousness. For many years she was dependent upon the use of morphine as treatment for her mental instability. Near the end of her life, Mrs. Eddy's own sons began an attempt to legally test her sanity; the action however, being dropped when a \$300,000 cash settlement was made. Mary Baker Eddy was diagnosed by medical experts as "a pronounced paranoiac, seemingly incapable of sound reasoning in many phases of mental operation."

In 1866 Mrs. Eddy claimed she had been miraculously healed and hence she "discovered" Christian Science. The Christian Science hoax is one of the most preposterous, ludicrous and anti-biblical systems ever to insult human intellect! In 1875 the cultist leader published a textbook, SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES, which is a plagiarized hodge-podge of heresy. She claimed that this infamous production was the "little book" which came down from heaven (Rev. 10:1, 2), and was eaten by the apostle John. (What a case of indigestion that would have been.) She feigned inspiration from God.

"I should blush to write of SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES as I have done, were it of human origin and I apart from God its author, but as I was only a scribe echoing the harmonies of heaven in divine

Training Faithful Men

JOHN WADDEY

The Karns church of Knoxville, Tenn., has launched the East Tennessee School of Preaching and Missions. We are now in the second term of study. Clyde P. Findlay is employed as the director of the school. The teaching staff includes Alvin Price, Clifford Reel, Arthur Peddle and John Waddey. This is a college level, day school with a two year program of studies designed to equip men for full-time work as preachers. There is no tuition charge.

The church at Karns has no racial barriers. Black Christians are active members. We work in close cooperation with Negro brethren in the region. We want to make the school available to any brother who wants to prepare himself to preach the gospel, be he black or white.

Among churches of Christ there is a growing preacher shortage. Although no conclusive figures are available, it seems that there are about 19,000 congregations with about 5,800 FULL-TIME preachers. In a recent conversation with Bro. Carl Taylor of Chattanooga, Tenn., I learned that there are approximately 600 black congregations with some 200 full-time preachers. If these numbers are correct, the same problem confronts us all. We must have more full-time workers if the church is to continue to grow and prosper.

We have several black brethren who want to attend school but lack of support is hindering them. There are mature family men who have served the Lord faithfully for many years. They have a desire to equip themselves for full-time service. The Lord's church in East Tennessee is not as strong and numerous as in other sections. This

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WORDS of TRUTH

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Not Saints Only

In order to keep churches from contributing to homeless children in orphan homes, our radical brethren argue that the contribution upon the first day of the week (mentioned in the letter to the Corinthians church) was only for the saints.

The scripture says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberalitv unto Jerusalem" (I Cor. 16:1-3).

1. While this is called a "Collection for the saints", it was not a single contribution on a single Lord's day, but a regular, weekly contribution being made and collected for Jerusalem. The Revised Standard Version translates it: "Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contribution need not be made when I come" (I Cor. 16:1-2). Many other translations also translate the passage to mean, "The first day of every week." Hence, it was a regular, weekly collection, even though the purpose was for poor saints.

2. In the second letter to the church at Corinth, the apostle makes it clear that these contributions were for saints and others. He says, "For the administration of this service not only supplieth the want of the SAINTS, but is abundant also by many thanksgiving unto God; while by the experiment of this ministration THEY glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto THEM, (THE SAINTS), AND UNTO ALL MEN." (II Cor. 9:12-13). Yes, not to saints only, but "UNTO THEM, AND UNTO ALL MEN."

3. "All men", in the passage (II Cor. 12-13), is a translation of the Greek word "PANTAS." This word is translated "All men" in Gal. 6:10 where all admit it means "All men" as contrasted with the "Household of faith", or saints. The passage says, "As we have therefore opportunity, LET US DO GOOD UNTO (PANTAS) ALL MEN, especially unto them who are of the household of faith" (Gal. 6:10). "PANTAS" means "All men"—which is more, or others than the saints, or household of faith. "PANTAS"—"All men", so



GUS NICHOLS

not to saints only.

But one may reply that this contribution in Gal. 6:10 was to be made by INDIVIDUAL Christians, and not by churches; and that individuals can give unto "PANTAS"—"All men", but the churches could not do the same, but would have to give unto saints only, and let individuals do all the giving unto "PANTAS"—all men.

But, suppose we were to grant that Gal. 6:10 means only individuals were doing the giving unto "PANTAS"—"All men" It is the church that is doing the giving in II Cor. 9:12-13, where it is said the contribution was unto "The saints"—v. 12. Then the next verse says the contribution was "Unto them, and unto all men"—and all admit this was a church contribution that was unto "Saints"—unto them, and unto all men." The words "All men" in both Gal. 6:10 and II Cor. 9:12-13 are from the Greek "PANTAS". It is not an honest rule of interpretation which admits the Greek "PANTAS" means "All men" (refers to those not saints) in Gal. 6:10, but must mean just saints in II Cor. 9:12-13. But it says, "SAINTS. . . UNTO THEM, AND UNTO ALL MEN." It does not say it was unto saints—unto them, AND UNTO THEM. But it says, "UNTO THEM, AND UNTO ALL MEN." No translation of it says, "UNTO THEM AND UNTO THEM."

4. But radical brethren argue that the church could not take care of "All men"—rich men, sinners, lawless characters and the like—those who will not work, etc. But why will they not be consistent and strictly honest about the matter and interpret Gal. 6:10 to mean "rich men", "criminals", etc? They admit that "All men" here includes non-saints! And why not admit the truth of the matter that "PANTAS"—"All men" when the church is doing the giving means non-saints in II Cor. 9:12-13? "The legs of the lame are not equal."

5. But they quibble at II Cor. 9:12-13 and affirm that the church just cannot scripturally give unto a non-saint under any circumstances. And then they will contradict themselves and argue that the church should spend nearly all this first day of the week contribution for preaching the gospel unto lost sinners, and for class rooms, literature, song books, etc., for little children and sinners, as well as for saints.

When Paul "robbed churches, taking wages of them to do" the Corinthians service (II Cor. 11:8), these churches were giving in evangelism, and not in benevolence. And, let it be remembered that Paul argues the point that the preacher at Corinth had a divine right to be supported by the church (I Cor. 9:1-16). And when the Philippian church sent once and again unto Paul's support, this church was contributing to, (through the apostle), help sinners, as well as saints, to hear the gospel, and be spiritually blessed thereby (Phil. 1:5; 4:14-16).

But it may be argued that only one church helped Paul in this mission work, and that there was no cooperation of churches in this support of the gospel. But Paul regretted that it was not otherwise. He says, "No church communicated with me as concerning giving and receiving, but ye only" (Phil. 4:15). Other churches should have done as this one did, and sent support, to get the gospel to the lost, to sinners, as well as saints.

Radical brethren argue that the church can give the gospel to all men, even unto the vilest of sinners, and can build class rooms with church money for little children to study in classes; but they argue that it would be damning sin for the church to help feed these same little children, if they were starving, or to give a dime for food for a starving sinner, even if he were sick, and to get him able to come and hear the gospel, or to fully obey it. These radical brethren have tried everywhere they could to disturb the brotherhood and to cause divisions among us by teaching, and affirming the following proposition: "The scriptures teach that it is a sin for the church to take money out of its treasury to buy food for hungry destitute children, and those who do so will go to hell"—(Proposition affirmed by A. C. Grider in debate with Totty).

A few days ago I heard one preaching on the radio that the church can't help any one in benevolence but the saints; but that individual Christians must help "All men" who are in need,

to the extent of their ability.

All this reminds me of the contrast between these radical brethren and the OLD PRIMITIVE BAPTISTS. (1) They argued that their church could help both saints and sinners in benevolence; but (2) the church was not authorized to preach the gospel to any but the saints, and that they must "Feed the SHEEP." Now, our radical brethren turn this order around and argue, (1) the church can feed only the saints when they are hungry, and not children, nor sinners; but (2) They can give the gospel both to saints and sinners. I asked one of these brethren why they took money out of the treasury of the church to build class rooms, and to buy literature for teaching little children the gospel, when they are admittedly not sinners, nor lost. He replied that the church was helping the home to do its work in teaching the children, etc. I reminded him that they were, thus, having the church to help another institution, the home, which is not the church; but they would turn right around and say the church can't help the home by giving to hungry children, and that those who do so will go to hell (Grider's proposition).

6. But these well-meaning brethren argue that "Saints" means saints only, like the denominational preachers argue that salvation by faith, means faith only. But, if "Saints" must mean saints "Only", then when the widow of I Tim. 5:9-10 was to wash "The saints feet", it would have to mean saints only, according to radical brethren. But, do they believe and teach that it would be wrong for the widow to wash the feet of others as well as saints? No, of course not. When they want the word saints to mean "Saints only" they make it mean that; then when they want to simply mean saints are a special obligation and not our only obligation, they make it mean that, as in Gal. 6:10; and I Tim. 5:9-10.

7. But they argue that the church can't give to any unbelievers, for we are commanded not to have any fellowship with unbelievers (II Cor. 6:14-18.) First, this is addressed unto individuals, and not to churches, as such in the context. Secondly, if it means the church is having fellowship with unbelievers by merely helping them in times of need, then when the INDIVIDUAL gives to outsiders why is he not having fellowship with unbelievers, contrary to the text, II Cor. 6:14-18? But if the individual Christian can give to the unbeliever and not be having fellowship with him in his sins, why could not the church do it also?

They also quote another passage written to the individuals in violation of their argument that such a scripture cannot be scripturally applied unto the church, even in principle, but they thus apply it anyway. The passage is Eph. 5:11, and says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." They apply this to the church, and argue that the church would be having fellowship with the unfruitful works of darkness if it were to give unto outsiders in need. Well, first of all, why do they apply this passage, which is to the individual Christian, unto the church? And in the second place, if the individual gives to outsiders (as they argue that he must) will he not also, the same as the church, be having fellowship with the unfruitful works of darkness? If not, why not? If the passage forces the church to give to saints only, then it would likewise force the individual to give only to saints. If not, why not? And if so, why all their argument on Gal. 6:10 that this was only individuals giving unto the "All men"?

I love these brethren, and the truth of God's word; and if I did not, I would not displease them by teaching them the truth and trying to get them out of their errors.

A New School

WILLARD COLLINS SPEAKS TO THE GREAT COMMISSION SCHOOL

On September 9, 1971, Willard Collins, Vice President of David Lipscomb College, spoke to a group assembled at the Wingate church upon the occasion of the launching of the GREAT COMMISSION SCHOOL. The school is designed
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Benevolence Among The Aged

GARY TURNER

One of the most neglected areas of work in the church of our Lord is in the area of BENEVOLENCE, especially among the aged. It is a terrible thing to observe that more money is spent in one week in some of our congregations on church buildings and maintenance than is spent in benevolent work in a year. In most churches more money is spent on the light and heat bills in three months than the church has spent in a year or more on benevolence. Why is this the case? Do we have more concern for our buildings than we do for the welfare of people? Is it because we feel there are no people that need our help? Why do we budget money each year for the aged and never use it? Is this just one way for padding the budget just in case we need those funds for paying bills in case the budget is not met each week? Is it because we are not really concerned about the welfare of others? This is what BENEVOLENCE really is: CONCERN FOR OTHERS and a desire for the well being of others.

Jesus taught us that we should truly be concerned over the welfare of others. "Love thy neighbor as thyself. . ." (Matt. 22:39; Matt. 7:12). "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Not only did he teach us that we should be concerned about the welfare of others, but He demonstrated it in every way possible. He had compassion on all those who came to Him to be healed. He had compassion on the multitudes that heard him preach and needed food and he fed the 4,000 and the 5,000. Yes, Jesus was concerned about others physically as well as spiritually. His apostles and disciples also had this concern for the welfare of others for we find that Jesus, Cephas and John, who were pillars in the church, asked Paul and Barnabas to remember the poor; which Paul said he always was forward to do. (Gal. 2:9-10). It is time for the church to get back to the spirit of the first-century-church in all things that includes the spirit of benevolence. By our good works others will glorify God. (Matt. 5:16). It is one of the things that will mark a Christian and cause the world to realize that God is in us. James tells us in his letter that faith without works is dead. We must feed the destitute and clothe the naked. The Lord tells us in Matt. 25 that we will be separated according to the deeds that we have done or not done for others.

WHAT CAN WE DO TO RESTORE THIS MUCH NEEDED SPIRIT?

There are other lessons in this study that deal with the spiritual aspects of this question. I would like to deal with some of the practical aspects. There are two areas that are essential to build a good spirit and work in the area of benevolence toward the aged or any other persons who need our help. First, there is a need for GOOD LEADERSHIP. We really need to stress this phase of the work at all times to the church. Someone who will be a self-starter and one who has a real concern for the needs of others. This person may be an elder or a deacon or a member of the congregation whom the elders feel has the ability to do this good work. Secondly, there is a need for a GOOD PROGRAM. A program which will include all things that are necessary. A program that is not haphazard. A program that includes many workers for the Lord. . . a program which will be well organized and consistent with the spirit and teaching of Jesus Christ.

WHAT ARE SOME WAYS WE CAN HELP THE AGED?

A good leader who wants to help the aged and those that are in need will consider some of these things and incorporate many of them into a fine program that will take care of the needs of a most deserving group of people. We must be concerned about ways of helping this group because they are increasing in number every year because of the great breakthroughs in medicine that allow more and more people to reach the old age in life. Let us now look at some specific ways of helping this particular age group.

SHUT-IN-DEPARTMENT: One of the fine ways

in which we could help this group is to organize a shut in department. The person in charge of the program writes a letter each week to each shut in, enclosing an outline of some Bible lesson. If they study they are urged to call the church building Sunday morning and report. This enables the shut-ins to be counted on the Bible class roll.

Each aged person that is unable to attend services has a Secret Pal, who sends a gift or card every week or so. Also, each shut-in is assigned a visitor who visits him at least once a month. At some specific time in the year have a shut-in get-together. Some may have to be brought in an ambulance, but they will be happy to come. Each visitor and Secret Pal at this time gives their shut-in a remembrance.

SPECIAL HONOR: There are many ways we can show special honor to the elderly in our congregations. They have birthdays and anniversaries which would be a wonderful time to remember them in a special way. I know of a church where the teenage girls have an annual grandmothers tea for all elderly ladies above 65 years of age. The girls decorate and cook and entertain the 'grandmothers'. At different times in the year they shower them with fruit baskets and have a sing-sing devotion with them.

VISITATION AND ZONE WORK: Another very fine way to help the elderly in our congregation is to visit them often. They get lonely and they need companionship. A very fine way to see that they are visited is to send visitation workers by. Many congregations have a zone program. This is ideal to work out an arrangement to visit the elderly in each zone by members who live in that zone. One church I know chooses two families in their zone each month to see after the needs of the elderly and shut-in for their zone during that month.

TRANSPORTATION: In most congregations there is no organized effort to assist the elderly in getting to services. It would be good to have a transportation committee. This committee could work as a separate group or it could work in connection with the zone program. They should not wait for people to call them, but they should look for ways to assist the elderly. Often they need transportation to and from the Dr. and to and from the grocery. . . or even for a ride on a nice day. . . they need us to SHOW we are really concerned.

USE THE MAILS: Most churches put out a bulletin. This paper should go into the home of every aged person and shut-in in the congregation. Magazines, such as, POWER FOR TODAY, and 20TH CENTURY CHRISTIAN and religious journals like the Gospel Advocate and Words of Truth could be sent to them at no cost to them. An extension program in connection with the Bible School program could be very helpful. Lessons and sermons could be sent to them each week. Sermons could be taped and played to them. Of course, in areas where the Herald of Truth is heard on T.V., or radio, the elderly and shut-in should be informed of the time and station. Perhaps a small group could gather in the home with them for a worship service.

CLASSES FOR THE AGED: For churches that have qualified teachers, classes for the aged could be set up. This group contains some of our most learned and vocal people in the church. We need more materials adapted to their needs to do a more effective job in meeting their needs.

MAKE USE OF THE VALUE OF THE AGED. Sometimes we put the elderly on a shelf and they feel they are 'has-beens' and are of no use to the church anymore. This is a serious mistake. The wise counsel and wisdom of this group are essential to a strong growing church. An aged, retired preacher can be used to teach a class for the aged. Many churches have elders in this age group and they are most certainly very vital to the church. Often the elderly group may be the largest and most vocal group in the congregation.

An ever increasing number of people are reaching retirement age. What a tragedy for this group not only to retire from work, but also to retire from the church work. This is a time when they can really devote themselves to the Lord. The church in Madison, Tennessee has a program in which they use the elderly to rework furniture and

appliances to help those in need when the occasion arises. The women have a sewing room where clothing is made and repaired for those in need. Some of the best talent for hospital visitation is found in this group. They have time to read to the patients, or write letters for them, or shampoo their hair, and many small things that makes for comfort while ill. Let us use their talents and keep them working for the Lord and help them to realize retirement time is a great time in their lives to work for Him who died for us.

There are so many ways in which we can do more for the aged. We have only three or four homes for the aged in the entire U.S. being supported by churches of Christ. Certainly much needs to be done.

QUESTIONS

1. How many congregations to your knowledge have a planned program of encouragement for the shut-ins? Describe and discuss some of these activities.

2. Does the individual have a responsibility in taking the initiative in this area of work?

3. How can parents best train their children to be interested in the shut-in?

4. A Bible School teacher took her third grade students to the home of an aged shut-in where they sang, played and gave gifts. Was this the most effective way for her to teach the children the need for this type of work? Give reasons for your answer.

5. Name the shut-ins in your congregation, and suggest some ways in which these could be encouraged.

6. Can we neglect shut-ins and at the same time practice Matt. 22:39; Matt. 7:12? Explain.

7. Discuss Matt. 25:36, 43 and the consequences.

We Could, If

JIMMY ALLEN

Across the years we have said, "Let us restore primitive apostolic Christianity to the present age. Let us be the first century church in the twentieth century." These statements should be indorsed because they set forth the biblical ideal. The real question is "Do we measure up to our mottos? We have done well in restoring the ancient order as it relates to the way of salvation. In the apostolic age men were taught to believe, repent, confess and be baptized to be saved from sin (Mark 16:16, Acts 2:38, Romans 10:9-10). We teach those same truths today. We have done an excellent job in restoring the organization of the early church. Nineteen hundred years ago congregations were composed of elders, deacons, evangelists, teachers and members (Philippians 1:1, Acts 14:23, Ephesians 4:11, I Corinthians 12:20). Each church was self-governing. There was no organic tie between congregations. New Testament churches today are organized along the same lines.

Have we restored the early church in the area of evangelistic zeal? According to Daniel, the kingdom would begin as a stone and then swell into a great mountain filling the whole earth (Daniel 2:31-35, 44). Jesus said, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matthew 13:31-32). Daniel and Jesus both predicted that the church would experience tremendous growth. Luke, in writing the book of Acts, shows how their predictions were realized. Three thousand were baptized on the Day of Pentecost (Acts 2:41). A short time later, there were five thousand men in the church, not counting the women and children (Acts 4:4). Not long after that, Luke records that multitudes were added (Acts 5:14). Then, the disciples began to multiply and a great number of priests were converted (Acts 6:7). About thirty-two years after the establishment of the church, Paul declared that the Gospel had been preached to the whole creation (Colossians 1:23). That feat was accomplished without the benefit of automobiles, trains, airplanes, television, radio or newspaper. They were able to do so much in such a short time because they were committed to the task. We could do what they did if we had their dedication.

Training Faithful Men

(Continued From Page 1)

limits potential supporters.

In view of the pressing need for faithful preachers, will some congregation not come forward to assist one of these men while he studies the Word of God under the direction of a good eldership and experienced gospel preachers? Perhaps you can only do a small amount per month, but joined with other helpers it will provide a man's needs.

Write us today for names and profiles and recommendations of these men that you might review their cases. Pray with us that the Lord of harvest will send forth reapers for the harvest is plentiful but laborers are few. A good man trained now and put into the fields, could mean 1,000 or more souls for the Master in his life-time. Will you help? Write the East Tennessee School of Preaching and Missions, Rt. 20, Beaver Ridge Road, Knoxville, Tennessee 37921.

Is It Wrong To Grow?

(Continued From Page 1)

strong efforts which were being put forth? Why, they must be ceased, for each individual group has its own burdens and cannot continue.

You may have about the same people and approximately the same contribution between the two groups. But now they have two buildings to pay for instead of one, also two preachers, two utility bills, and so forth. Yet each one must do it on half the money they had before! The result is that they must cut out the other work they were doing.

But someone says, "Look how many more you baptize with two churches." Are you sure of that? I have a book in my library showing the number of people baptized by various congregations in the year 1959. I believe, as a rule, the large congregations baptized two to four times as many as the smaller churches. Why not? They can do more advertising, more teaching, and put more teachers, put more people to work.

This is not saying one thing against small congregations. I grew up in them. But it is against the idea that congregations must be KEPT small to please the Lord!

A New School

(Continued From Page 2)

specifically to help close the gap between the preaching and the practice of the church by getting Christians personally involved in their assigned mission of soul winning.

Brother Collins emphasized that the church has failed to restore New Testament practice both in congressional discipline and in house to house evangelism. He stated,

"We have not restored congressional discipline in the church. At least, I don't know of any congregation where it has been restored. Also . . . evangelism is to be done 'publicly and from house to house.' We have the public part of it, and I've done as much of it as anybody. We have NOT restored New Testament Christianity in house to house evangelism. I'm willing to admit it . . . That is one failure. I think discipline is another failure. If we could restore these two things it might do as much as anything we could mention to put life in the church. If some people were withdrawn from in Davidson County, that would put life in several congregations. If we could get one hundred members of some congregations to really go out and do house to house evangelism - evangelism to back up the pulpit - it would bring life to the church."

The GREAT COMMISSION SCHOOL opened for classes on September 13 with almost capacity enrollment and an active faculty of eight men. There have been eighty-one applications for admission for the fall term, with seventy-five of these currently attending classes. Students travel

from as far as Centerville, and inquiries concerning the school have come from as far as New Mexico.

The GREAT COMMISSION SCHOOL is operated by LIVING INVESTMENTS FOUNDATION FOR EDUCATION, and meets for classes on Monday and Thursday nights at the Wingate building. Virgil Bradford, Basil Overton, Philip Powers, Bob Prater, Willie Cato, Clayton Pepper, A. D. Wright, and Lee Rogers make up the faculty. Lee Rogers serves as director of the school.

Family Devotions

WENDELL WINKLER

The home as God would have it is a place of love, a place of happiness, a permanent place and a place where Christ would be a welcomed guest, or better still, as a permanent member. The influence of family devotions would be most potent in bringing about such conditions. In fact, family devotions will make any home, church or nation better. Here are some things that ought to be practiced in every home.

1. BIBLE READING. He was a bright-eyed little lad. As he took the large family Bible from the shelf, covered in dust, and used only for keepsakes, he said to his mother, "Mother, isn't this God's book? His mother assured him that it was. He then said, "Well, don't you think we ought to send it back, since we never use it?" Does this picture the condition in your home? You cannot afford to let it be so. The price will be too high!

What is home without a Bible?

'Tis a home where day is night,
Starless night, for o'er life's pathway
Heaven can shed no kindly light.

What is home without a Bible?

'Tis a home where daily bread
For the body is provided
But the soul is never fed.

What is home without a Bible?

'Tis a family out at sea,
Compass lost and rudder broken
Drifting, drifting, thoughtlessly.

Mothers and fathers be exhorted to read the Bible daily for yourselves and in the presence of your children. Read the Bible daily, have Bible drills and quizzes, and commit large portions of it to memory. No news paper, secular magazine, etc., should be read more and have more prominent place in the home than the Bible! How is it in your home?

2. PRAYER. "The family that prays together stays together." The divorce courts would virtually go out of business if husbands and wives would retire each day to pray for and with each other. Parents should pray with their children and also teach them to pray. No doubt there are many men today who refuse to word a public prayer because they were not taught to do so when they were children, and also because they do not practice praying with their families. Someone said that the family without the prayers circle is like the family without a roof over its head. When the storms come and the winds blow and the rains fall there is no protection. Surely when the home is without prayer there is no protection from the problems and distresses that come our way. Prayerless families should consider this statement: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name" (Jer. 10:25).

Years may come and years may go but children brought up in homes where family devotions were held will ever hold the memories of such as something sacred and blessed. Those of us who had the privilege of being reared in a home where our parents read the Bible and prayed will ever

cherish the remembrance of kneeling at the end of a day at the knee of a godly mother and consecrated father and speaking softly to the great God in heaven. Such memories will never fade and will serve as a prohibitive of sin throughout life!

An Impossible Proposition

GUS NICHOLS

Some propositions cannot be proved true. One of these is the proposition affirmed by the Athiest. He affirms, "There is no God" (Psalms 14:1; 53:1.) Even if there were no evidence that there is a God, the Atheist could not prove his proposition that, "There is no God." If the Atheist were right, he could not prove it. There is no known evidence proving there is no God.

The atheistic proposition that, "There is no God" is unreasonable and impossible of proof. It is implied in the affirmation that the one testifying and bearing witness knows all things, and this is not possible. There is a limit to human knowledge, and the one thing the Atheist may not know is that there is a God, and he has not learned that fact. No man, nor all men together, can know all things—all facts and truth existing in all the universe of God. We do not know what electricity is, and no man has ever seen it. No man has ever seen an atom, and there are great mysteries concerning their composition and power, yet they are known to exist. We have never seen gravity and it has its mysteries, yet we all believe it does exist. Electricity and light travel at the mysterious speed of 186,000 miles per second, and we believe it, notwithstanding their mysteries.

"Great is the mystery of Godliness" (I Tim. 3:16). Man is not capable of understanding all the truth and facts in the infinity and great ocean of God's wisdom and knowledge. If the Atheist claims to know all things, he is, as God labeled him, a "fool" (Psa. 14:1; 53:1). And if he does not claim to know all things, he is not qualified to testify in proof of his negative proposition, that "There is no God." Because of their ignorance, men have lived who would have affirmed that there was no such thing as gravity, and no such thing as atoms: from which we could make bombs with which to win the last world war.

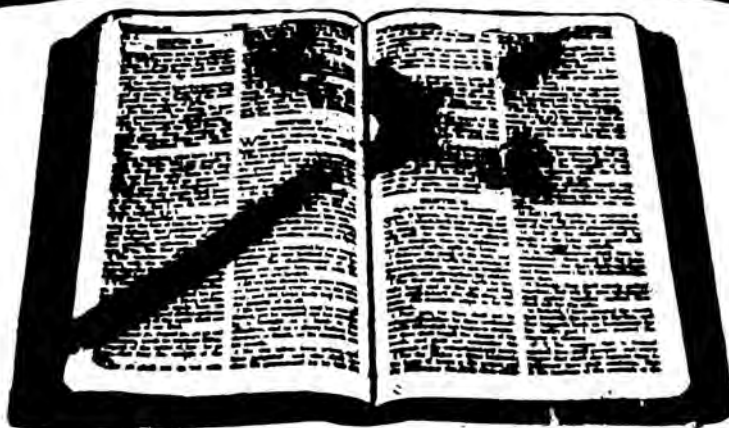
There is a world of difference in affirming an affirmative proposition and in affirming a negative one. We can reasonably affirm only in the realm of human knowledge, and use as proof of our proposition such evidence as is known and knowledgeable. The evidence that God is, is in this realm. God has made himself known unto man. This is a fact demonstrated both in revelation and in nature. From one side of the Bible unto the other, God has revealed himself—especially in the person of Jesus Christ, His only begotten Son, who was crucified and whom God raised from the dead (Jn. 1:1-20; Rom. 1:1-4).

Before the Athiest could qualify to testify in proof of his negative proposition, he would not only have to know all that is true in the material world, in which we live, but he would have to delve into the spiritual realm and learn all that is true in that realm. If he says there is no such realm, he obligates himself to prove first of all that he knows all things, and has visited all realms, and knows there is no realm of the Spiritual, where God, Christ, the Holy Spirit and angels dwell.

The Russian astronaut upon returning from orbiting our earth, said "There was no God up there, I did not see any." The facts are that he did not see all that was up there. He did not see any gravity or electricity, up there. And if God had stood before him in his natural form he would not have been able to see him, "For God is a Spirit", and not a physical and material Being (Jn. 4:23-24). Furthermore, if the Athiest were able to go into the spiritual realm he would not be able to know there is no God unless he had visited all places in the Spirit world and been able to see spiritual things, and able to conquer all mysteries in that world, as well all the mysteries of this world.

Therefore, a man is a "fool" who assumes to possess all knowledge in all the universe of God, and to know all that is true in all the infinity of universal knowledge.

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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Hooked On Heroin

The widespread use of drugs, by millions, is a new thing. This grave sin has developed on a mass scale almost overnight. There are so many ramifications that remain to be explored that the full danger of this explosive problem may take years or decades to evaluate scientifically and fully. We do not know all the dangers that first and second generations may suffer from their



ancestral addicts to **ROBERT R. TAYLOR JR.** drugs. Unborn generations of the next century may still be paying the high price of the current mass invasion into the risky realm of deadly drugs. No one today can say with exactness what price the teen-ager will pay in later life for his experimentation with deadly drugs now. When he is seventy he may well look back and curse those foolish teen-age years in which he became hooked on drugs. Of course there is a real chance he may not be around until he is seventy. Drugs may well send him to a premature grave fifty years before he reaches the average span of current life expectancy. We do not know what new and fatal diseases will be discovered in coming years which have been brought on and produced by drug participation and addiction. Last fall (1970) a group of doctors in Los Angeles called attention to a new and fatal disease which they called "necrotizing angitis". They discovered it among drug users who had been on a "variety of drugs including methamphetamine, LSD, hashish and heroin". This disease destroys arteries leading to the heart and other major organs. (Taken from **THE COMMERCIAL APPEAL**, November 6, 1970).

In this article we call attention to narcotic drugs and especially heroin. Narcotic refers to such pain-killing drugs as heroin, morphine, paregoric and codeine. Because most narcotic addicts are hooked upon heroin we choose to restrict our remarks to a discussion of it. You may think that our section is immune from this deadly drug. But it is spreading. In 1969 there were 800 heroin deaths filed in New York City alone. These were only the ones that were filed! It may not be an accurate number at all. You may say New York City is a long way from the South where this paper has its greatest number of readers. At one time we were far removed from our largest city but this is no longer true. We are closer to New York City today, (time wise), than people at the distant end of a county boundary used to be to their county

seat. The mass media of our day have brought us closer together as a nation and even as a world than people in a county used to be. Furthermore, "Dr. Donald H. Louria, President of the New York State Council on Drug Addiction, warned recently that 'within a couple of years every high school in the country will be inundated by heroin'." We fervently pray to God his frightening prediction meets dismal failure but who, (ten years ago), would have thought we would face the drug crisis we currently have in the 1970's?

Heroin and addiction have a natural affinity for each other. They are infamous bosom bedfellows. The heroin user is inviting addiction to develop with that first experimentation. When he gets "hooked" or addicted his body requires repeated and larger doses. Larger and larger doses are required **TO GET THE SAME EFFECTS**. His body not only develops a "tolerance" for the drug but there may easily develop a **PSYCHOLOGICAL DEPENDANCE** upon this nefarious narcotic. The heroin addict may come to depend upon the drug as a way to escape facing life and its problems. In hundreds of cases each year the heroin addict gets more escape than they expected. They die from larger or unexpectedly pure doses. When the user becomes addicted to the deadly drug his supreme object in life is to obtain the next dose or fix. Future education, holding down a job, building a home with a marital companion or rearing a family are totally secondary. Heroin is his god. His health is usually bad or soon will be. Sickness may strike one day caused by the effects of withdrawal and the next day may be produced by an overdose. **"STATISTICS INDICATE HIS LIFE SPAN MAY BE SHORTENED BY 15 TO 20 YEARS. HE IS USUALLY IN TROUBLE WITH HIS FAMILY AND ALMOST ALWAYS IN TROUBLE WITH THE LAW."** The door of crime beckons to every heroin addict unless he has money to burn from rich parents. **IT MAY COST UP TO \$100 TO BUY A DAY'S SUPPLY.** About the only way to obtain such is by turning to crime. Boys may depend upon thefts while female addicts may sell their bodies for money to buy that next "fix."

Heroin should be spelled danger or deadly. Both are very close synonyms. The body can become so easily addicted to it. It can result in death as it does in hundreds of cases annually. It is one of the most expensive sins that a person can contract and hope to continue actively in its greedy clutches. It breeds crime and immorality. It is painful to withdraw from. Even when medical authorities and practices succeed in the withdrawal procedure for the addict the most difficult part comes when he leaves the hospital. There is a strong tie between him and his addicted past. His drug friends may seek to bridge that short gulf that separates him from another tragic chapter in drug

addiction. **ILLEGAL POSSESSION AND SALE OF THE DRUG ARE REGULATED BY THE HARRISON ACT OF 1914. SENTENCES IN PRISON AND FINES ARE VERY SEVERE.** State laws have patterned their own drug decrees toward heroin after this Federal law. The material from HEW and other sources from which we have quoted, except one religious article, were not concerned with the danger of heroin to man's soul. Heroin affects man's body and mind. But its greatest danger is what it does to his soul. **WE DO NOT ANYMORE BELIEVE A PERSON CAN GO TO HEAVEN AS A HEROIN ADDICT THAN HE CAN AS AN ALCOHOLIC ADDICT.** If you differ, what scripture offers him the heavenly hope?

Some months back we came into possession of the Psalm of the Addict. We do not know its author and therefore cannot give credit for its authorship. It has much to say by way of warning.

"King Heroin is my shepherd, I shall always want. He maketh me to lie down in the gutters. He leadeth me beside the troubled waters. He destroyeth my soul. He leads me in the paths of wickedness for the efforts sake. Yea, I shall walk through the valley of poverty and will fear all evil for thou, Heroin, art with me. Thy needle and capsule try to comfort me. Thou strippest the table of groceries in the presence of my family. Thou robbest my head of reason. My cup runneth over. Surely, heroin addiction shall stalk me all the days of my life and I will dwell in the house of the damned forever." (Taken from "The Ellendale Reminder", Vol. IV, No. 46, November 16, 1970, Ray Hawk-Editor.)

We close with a quartet of passages from the Bible, that if followed, would fortify every Christian young person against the dangers of this and all other deadly drugs. "Prove all things; hold fast that which is good. Abstain from all appearance of evil." (I Thess. 5:21-22.) "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (I Pet. 2:11.) "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19-20.) "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." (Rom. 14:8.) Because Christians belong to the Lord they must say a clear and decisive "NO" to the whole evil world of deadly drugs such as heroin. The way of heroin addiction is surely the way of hell itself.

(Much of the helpful information for this article has come from material put out by the Department of Health, Education and Welfare.)

(NOTE: Wide-awake parents will want to read the foregoing article to their children! Editor.)

WORDS of TRUTH

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More About The Soul

There are nearly SIX THOUSAND questions in the Bible. Proper questions help us to think and to face the facts and the truth which we might otherwise carelessly bypass and ignore. Therefore, one of the best methods of teaching and emphasizing the truth is to ask questions concerning it. The following questions are intended to focus our attention on truth which may very easily be overlooked by most of us. Please take your pencil and draw a circle around "YES" OR "NO"—which ever one may be your answer.



GUS NICHOLS

1. DO YOU REALLY BELIEVE YOU HAVE A SOUL, AND THAT IT WILL LIVE ON AFTER THE BODY IS DEAD?—YES? NO? Jesus said unto his apostles, "And fear not them which kill the body, but are not able to kill the soul" (Matt. 10:28).

2. DO YOU BELIEVE THAT YOU REALLY HAVE A SOUL, AS THUS CONTRASTED WITH THE BODY, AND THAT BOTH SOUL AND BODY COULD BE FINALLY LOST IN HELL? "YES? OR "NO"? Jesus said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matt. 10:28.)

3. IF A MAN WERE TO KILL YOUR BODY, WOULD HE BY SO DOING DESTROY YOUR SOUL? "YES?" OR "NO?"

Jesus said, "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" (Lk. 12:4.) "Fear not them which kill the body, but are not able to kill the soul" (Matt. 10:28).

4. DOES A MAN REALLY HAVE A SOUL? DOES HE POSSESS A SOUL AS HE HAS OR POSSESSES A MIND? "YES?" OR "NO?"

Jesus said, "What is a man profited, if he shall gain the whole world, and lose HIS OWN soul? Or what shall a man give in exchange for HIS soul?" (Matt. 16:26). If a man has no soul, or does not possess a soul, why did Jesus say "HIS" soul, and his "OWN" soul? If one never had a watch would we properly speak of his being in danger of losing "HIS" watch? Or, his "OWN" watch?

5. IS THE SOUL OF MAN HIS BREATH? THE AIR THAT HE BREATHE? AND IS THE AIR THE PART OF MAN THAT SINS AND IS IN DANGER OF BEING ETERNALLY LOST? "YES?" OR "NO?" It is the man who needs to be converted, and not the air he breathes, and the air is no part of man, but something a part from him, which comes into and out of man. David, an

inspired prophet of God said, "The law of the Lord is perfect, CONVERTING THE SOUL" (Psa. 19:7.) Surely this does not mean the breath, the air we breathe is to be "converted", and not the man. It is man, and not wind and air which needs to be converted. Jesus said, "Except YE be CONVERTED, and become as little children, YE shall not enter into the kingdom of heaven" (Matt. 18:3). The apostle Peter (an inspired man) said, "Repent YE therefore, and BE CONVERTED, that your sins may be blotted out" (Acts 3:19). Since the Law of the Lord converts the "SOUL", and man is to be converted, and not the wind, it follows that the "soul" is a part of man, and not wind, or air we breathe.

6. IS IT THE SOUL OF MAN, THAT SINS? OR IS IT THE AIR, OR WIND BREATHED BY MAN? WHICH? SOUL? WIND? The prophet said, "Shall I give my firstborn for my transgression, the fruit of my body for the SIN OF MY SOUL?" (Micah 6:7). Did he have or possess a body? Did he just as really and truly have a soul? And was it his soul that sinned, or was it just the wind and air round about him?

7. IS THE SOUL LOST AND IN NEED OF SALVATION? "YES?" OR "NO?" The sacrifices of the old law were made for "An atonement for the soul" (Levit. 17:11.) Man is to serve God with all the soul—"Serve him with all your soul" (Deut. 10:13). Remember, it is the soul that sins. (Micah 6:7). Man is to believe to "The saving of the soul" (Heb. 10:39). He is to purify his soul in obedience to the truth (I Pet. 1:22). And the word of God is able to save the soul. James says, "Receive with meekness the engrafted word which is ABLE TO SAVE YOUR SOULS" (Jas. 1:21). Yes, the soul needs to be converted and saved.

8. SINCE MAN POSSESSES A SOUL, COULD HE LOSE IT? "YES?" OR "NO?" I have counted 145 passages in the Bible which use the expression: "My Soul." "He restoreth my soul" (Psa. 23:3). A man can wrong his own soul (Prov. 8:36). He could do good to his soul (Prov. 11:17). Man can despise his own soul (Prov. 15:32). Or, he can love his own soul (Prov. 19:8). He can sin against his own soul (Prov. 20:2). He can hate his own soul (Prov. 29:24). Man can destroy his own soul (Prov. 6:32). A man can so sin as to eternally lose his own soul. "For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26; Mk. 8:36).

9. SINCE THE SOUL DOES NOT DIE WHEN THE BODY DIES, WHAT HAPPENS TO THE SOUL AT THE DEATH OF THE BODY? DOES IT LEAVE THE BODY? "YES?" OR "NO?" Job asked the question, "For what is the hope of the hypocrite, though he hath gained, when God TAKETH AWAY HIS SOUL?" (Job. 27:8). Hence, the soul will be taken away at the death of the body. Of Rachel it is said, "And it came to pass, as HER SOUL WAS IN DEPARTING, (For she died) that she called his name Benoni: but his father called him Benjamin" (Gen. 35:18). When Elijah prayed that a dead child be made alive again, he said, "O Lord my God, I pray thee, let this child's soul come into him again" (I Kings 17:21). "The body without the Spirit is dead" (Jas. 2:26). And the soul or spirit goes to heaven at the death of God's saints. "Then shall the Spirit return unto God who gave it" (Eccl. 12:7). While the soul or Spirit is present or at home in the body, it is absent from the Lord, and Paul was willing rather to, "Be absent from the body" and to be "present with the Lord" (II Cor. 5:6, 8.) Paul also stated that to depart was to "Be with Christ" (Phil. 1:20-24).

10. BUT MAY A MAN SO LIVE AS TO LOSE HIS SOUL IN HELL, AND IT BE LOST FOR EVER AND EVER? "YES?" OR "NO?" (See again, Matt. 16:26; and Mk. 8:36). Also Jesus said, "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 forewarn you whom ye shall fear: Fear him, which after he hath killed hath power, to cast into hell; yea, I say unto you, Fear him" (Lk. 12:4-5). Again, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy BOTH SOUL AND BODY IN HELL" (Matt.

10:28).

11. DOES THE SOUL OF FAITHFUL CHRISTIANS GO TO HEAVEN AT THE DEATH OF THEIR BODIES, AND ARE THEY CONSCIOUS UP THERE, AFTER THE DEATH OF THEIR BODIES, AND BEFORE THE RESURRECTION? "YES?" OR "NO?" John says, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:9-11).

Note: (1) John saw the "souls" of those who had been slain, or killed. Hence, he saw them after the death of their bodies.

(2) John saw them up in heaven and under the altar up there, not down here.

(3) They were no longer upon earth. They were speaking of other saints still upon the earth.

(4) God also said they had been killed, or martyred.

(5) They were given white robes, and told to rest for a season. They were at rest.

(6) They were conscious. They knew how they had been killed, and that their blood had been shed. They had their memory and knew who they were on earth, and who they then were—that they were the same people up there as they were here on earth before their death.

12. WILL SUCH DEPARTED SOULS COME BACK WITH JESUS WHEN HE COMES AGAIN? "YES?" OR "NO?" The Bible says they will come with Jesus (I Thess. 3:13; 4:13-16; Jude 14-17). Our bodies will be raised when our spirits or souls come back into them, and in glorified bodies, with our own souls and Spirits, converted and trained to follow Christ here in the church, will we return with Christ unto heaven to be with him in soul and body up there for ever and ever. FRIEND, DO YOU BELIEVE ALL THIS? "YES?" OR "NO?" IF YOU DO BELIEVE ALL THESE TRUTHS, AND YOUR FAITH IS STRONG, THEN YOUR CHIEF JOY IS TO WORSHIP AND SERVE GOD IN THE WONDERFUL NAME OF JESUS OUR LORD AND SAVIOUR.

Two Important Announcements

GUS NICHOLS

1. Next Tuesday night, NOVEMBER 2nd, Brother Allen Bryan and others of the INTERNATIONAL BIBLE SCHOOL OF RELIGION at Florence, Alabama, will be speaking at the Sixth Avenue Church of Christ, Jasper, Alabama, in the interest of some extension work to be offered in classes to be conducted here soon. All who are interested in Bible classes, one each week for eight weeks, come and hear the good news of how you can enroll and be with hundreds of others interested in such classes which are to begin not later than January, or February. Let all congregations please come and get others to attend this meeting. The school and its success depends upon this meeting. The tuition will be only \$5.00 for the entire eight weeks, one night each week, and if you are unable to pay this small amount, the school wants you to come free—BE SURE TO COME. Take a course in Personal work, Training for Leadership, or some important subject such as these etc. Classes will be organized to fit the need and wish of those who come and are enrolled. But hear these men concerning the matter, Tuesday night, Nov. 2nd, 7:00 p.m.

2. Then Friday night, be sure to hear Brother Robert Shank, who, with Brother Marvin Bryant, will be at Sixth Avenue church also, and at 7 p.m. when we hope to have all this area present in overflowing audience to hear this man who was recently converted from denominationalism. I heard him in Mobile recently when conducting the Bible Camp Workshop near Mobile. And the great

(Continued on page 4)

The Thirties Versus The Seventies

By REX A. TURNER

(A sermon delivered at the Sixth Avenue Church of Christ, Jasper, Alabama, on February 14, 1971)

(First Part of Speech—Rest Later)

INTRODUCTION

I appreciate very much the fact that the Elders of this good church have permitted me to come and speak on this occasion, and I appreciate the good introduction by Brother Gus Nichols. I do not have adequate words to express my esteem for Brother Nichols or my indebtedness to him.

I come to you as a representative of Alabama Christian College. My purpose in being here is twofold: First, I would like very much to touch the hearts of our young high school students, particularly the high school seniors, so as to direct them in the course of a Christian College for their further education and training; and second, I would like to give all of you an overview of the progress that we are making at Alabama Christian College.

Our new school on a new campus on the Atlanta Highway in Montgomery, Alabama, is appraised at a value of five million dollars. We owe two million dollars bond indenture, and we have house notes, so to speak, that fall due on June 10th and December 10th each year in the amount of \$92,000 each — or a total of \$184,000 per year. All of our expenses add up to the fact that we must raise \$334,000 per year in order to operate Alabama Christian College.

We have made tremendous progress, as many of you very well know, but Alabama Christian College can survive only if the brethren throughout Alabama know of its program of offerings and of the contributions that it is making to the cause of Christ. We believe that when brethren are sufficiently informed of these matters that they will dedicate themselves to the great and good task of underwriting the future of the institution.

TEXT AND SUBJECT

As a basis of my study with you for today, I am reading from the first Psalm, as follows:

"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 scoffers;

But his delight is in the law of Jehovah;

And on his law doth he meditate day and night.

And he shall be like a tree planted by the streams of water,

That bringeth forth its fruit in its season,

Whose leaf also doth not wither;

And whatsoever he doeth shall prosper.

The wicked are not so,

But are like the chaff which the wind driveth away.

Therefore the wicked shall not stand in the judgment,

Nor sinners in the congregation of the righteous.

For Jehovah knoweth the way of the righteous;

But the way of the wicked shall perish."

When I announce my subject, you may not be able to see any real connection between it and the Psalm which I have just read. At first my subject may seem to be sensational, but I do not intend that it shall so be; nor do I intend that my subject shall appear to be frivolous. I am sure that the Psalm that I have just read covers in general the matters that I have in mind.

My subject is, "The Thirties Versus the Seventies." I propose a study or a contrast of the decade of the thirties with the decade of the seventies which is now more than a year old. My subject could be entitled: "The Generation Gap," or it could be entitled: "The Church In the Decade Of The Thirties," or it could be entitled: "A Projection For The Church For The Decade of The Seventies."

I shall submit some projections for the church in the decade of the seventies, but let me hasten to say that I am no prophet nor am I a son of a prophet. If I had made projections at the

beginning of the decade of the soaring sixties, I never would have projected or predicted many of the things that came to pass in that decade. I remember that in the early sixties Albert Gonce, then head of our speech department, came into my office one day and said: "Brother Turner, I have a good title for an article for the Gospel Advocate." I said, "What is that, Gonce?" He replied, "Only saints shall travel in outer space!" At that time the Russians had already put Sputnik into outer space, and the fathers of our Nation were talking of our putting men on the moon. I replied, "Gonce, I will buy that. You should write the article immediately and send it to the Advocate." I do not know whether or not Albert Gonce wrote that article and sent it to the Advocate, but if he did, B.C. Goodpasture, the Editor, was much too wise to publish it. The fact is, Albert Gonce just did not know what he was talking about--nor did Rex Turner.

I do think that there is a place and time for Christians to make assessments. There is a place and time for brethren to read the signs of the times. We are living in a fast moving revolutionary society. Major events and movements are taking place all around us, and these events and movements have many implications for us if we will only pause to contemplate them.

THE GENERATION GAP

In the context of our so-called generation gap, let us reflect for a moment on the beginning of the decade of the "thirties" in contrast to the beginning of this decade of the "seventies". Surely there are some of you in this audience this morning who are old enough to remember the thirties. More than a generation has passed, judged by a dictionary definition, since the beginning of the thirties. At the beginning of the thirties, I was sixteen years of age, and I was a freshman at the University of Alabama. The stock market had just broken and a hard depression was on. When I first heard my professors lament as to how that the stock market had broken loose, I got the impression that a large herd of cattle had broken out somewhere around Chicago. That was the only kind of stock market that I knew anything about. I was soon to learn, however, that there is another kind of stock market and that it can have a tremendous influence or impact upon society in general.

In Corner--a rural community located in the corner of Jefferson, Walker, and Blount Counties--at the beginning of the thirties there were no electric lights of any kind in the whole Corner area. There was not a single bathroom--or inside toilet--in the entire area. There were, however, no beatniks and hippies in Corner in those days--there were no effeminate males who wanted to become females. You have seen and heard University presidents by way of television explain why their students had organized a violent revolution and burned down a building. Those University presidents often preface their remarks by stating that our young people are advanced--that they have been taught to think. Well, in those days, we teenagers had not been taught to think, and we did not know that we should be any different from our elders. We were always required to eat at the second table, but we did not inquire why. We just moved up to the table when we had the opportunity and are the food that was left.

In the thirties we were not tired of our affluence as so many college age youths are today. We wanted more of this world's goods--not less. We did not think of our parents as being pious, hypocrites, and frauds like so many of our youth do today. We did not think that our parents had sprouted wings, but we did think of them as being earnest, honest, and hard working fathers and mothers.

In the thirties we did not sing songs about our having taken psychedelic trips, that is trips on dope. We sang songs of love like "Moonlight on the River Colorado", and "Among My Souvenirs", and "My Blue Heaven", or "Just Molly and Me and Baby Makes Three."

In the thirties we were not trying to burn down the institutions. Corner High School was the only institution that we had, and we certainly had no disposition to burn it down. We were proud of old

Corner High. We had had that institution only since about 1922.

In the early twenties the people of this Nation expanded their philosophy of education to declare that a high school education is the right of every young man and every young woman. As a result of that philosophy, the Jefferson County Board of Education employed the late M.C. Sandlin--a member of the church of our Lord--to organize a high school in our community. I remember that dynamic educator. I remember his chapel talks and how that he related that he was going from home to home in the Corner area in an effort to encourage the young men and women, then in their late teens and early twenties, to return to Corner to complete a high school education. Those young people had dropped out of school when they had completed the eighth grade because there were not other grades offered. Many of those young men and women did return. They not only completed their high school education, but also a considerable number went on to college and earned college degrees. Those very men and women have made a tremendous impact on our society, and some of them are in this audience today. That which was taking place in the Corner community was taking place in the rural areas, in small towns, and in cities throughout the entire Nation.

The results of that new and expanded philosophy of education, and the accomplishments of the people of that generation, have been tremendous--momentous as a matter of fact. Our young people need to know more about the peoples of that generation. In short, they need to be better acquainted with their parents and grandparents of a former generation--particularly those youths who are following a course of rebellion and revolution need to be informed concerning their elders.

The parents and grandparents of the generation to whom I refer have proved their mettle--they have proved their worth. They have not been afraid to work, and work they have, long hours day on day, month on month, and year on year. They have lived through two world wars and a hard depression. They have known what it is to be in want. They have experienced hunger and cold and privations of all sorts.

The accomplishments of the people of the generation to whom I refer include many things. To illustrate, those people have increased the life expectancy of all young men and women by about fifty percent. They have brought about tremendous breakthroughs in medical science, and as a result of these breakthroughs people no longer have such a dreaded fear of epidemics such as flu, typhus, diphtheria, smallpox, scarlet fever, measles, mumps, pneumonia, and polio. These people to whom I refer have brought about breakthroughs not only in medicine but also in agriculture, in technology, and industry. They have freed the masses of society from drudgery, hard toil, and the physical hardships of life. They have given the masses better and often ideal working conditions, labor saving devices, and leisure time. They have provided media for entertainment and learning. They have built good roads that lead everywhere throughout our country, and comfortable automobiles that speed leisurely up and down those very fine highways and freeways, and high-powered airplanes that fly through the skies with the grace of a dove. They have provided a multitude of means for personal and family enrichments.

The people to whom I refer have put men on the moon--Albert Gonce and Rex Turner to the contrary notwithstanding. Let this fact be underscored. The "out generation" put our men on the moon.

The same people that brought in the high school for the masses have now expanded again their philosophy of education so as to declare that a college education is the right of every young man and young woman. These same people have taxed themselves heavily to build and maintain institutions of higher education for the specific training and preparation of our young men and

(Continued on page 4)

Two Important Announcements

(Continued from page 2)

audience was thrilled and blessed by the great message delivered. He will give you a better conception of our great need in this generation for **FIRST CENTURY CHRISTIANITY IN THE TWENTIETH CENTURY**. And there is the possibility that we may be able to engage Brother Shank for a three days meeting in the fall of '72. He is now preaching for the church in Springfield, Mo. This date is Friday night, November 8th 7:00 o'clock. You will remember that he is the author of two great books which are transforming denominational thinking all over the world. This will be one night only, so come and bring others, many others, from your congregation—all over Walker County—and all around in this area, in possible reach of Jasper, Alabama.

The Thirties Versus The Seventies

(Continued from page 3)

women.

While certain rebellious college-age youths have been set for the burning down of our colleges and universities, their elders have been set for the building and maintenance of more of them. Without doubt, the elders of our society have provided exceedingly well for the physical and material welfare of our youth.

Through the accomplishments of the parents and grandparents to whom I refer, the high school seniors and the college freshmen are the tallest, healthiest and the best informed generation of young people to inhabit the earth since the flood. It is not true that the young people of today are the smartest people to inhabit the earth, but it is true--thanks to their elders--that they are the best informed generation to ever inhabit the earth. They have had more access to facts and knowledge, and they have had more leisure time to gain such facts and knowledge. Many of our young people, however, are less mature than were their elders when those elders were the age of the young people now. The sense of values of the youth of today--generally speaking--is much lower than was the sense of values of their parents when those parents were at the age that the youth are now. The young people of America--generally speaking--have taken a long step backwards. Their future is questionable, and the future of our Nation is dim and ominous.

THE CHURCH IN THE DECADE OF THE THIRTIES

At this point let us take a look at the church in the decade of the thirties. The decade of the thirties was a heyday for the churches of Christ. I began preaching in the early thirties, and I have many nostalgic memories of those days. Those were days of brush arbor meetings, tent meetings, all day preaching and dinner on the ground, cottage classes and numerous baptisms. Brethren lingered after the services. There were no special time limits that would scale down a good gospel sermon into a little sermonette. The brethren had time to read the Bible, to meditate on the Bible, and to discuss the Bible. The first principles of the gospel were preached with fervor up and down the length and breadth of the brotherhood. We revered the pioneer preachers, both those among us and those who had gone on to their rewards. There was a great fellowship among the brethren. We loved the Lord's church, and we sang often, "I Love Thy Church, Oh God, the House of Thine Abode." In those days the church had not been rent by lawmaking radicals on the one hand, nor was it being undermined by liberals who had lost their faith in the inerrant word of God on the other. In those days we assembled to worship, not to "do our thing", as per the language of some of our liberals today.

(NOTE: Be sure to read rest of speech in next week's "Words of Truth". Editor.)

Motivating Sinners To Become Christians

G. N.

I. INTRODUCTION.

1. CHRISTIANS CAN LEAD OTHERS TO BE CHRISTIANS.
Acts 26:16-18
2. PAUL TRIED TO SAVE AS MANY AS POSSIBLE.
I Cor. 9:19-22.
3. HUSBAND MAY SAVE HIS WIFE, OR THE WIFE HER HUSBAND.
I Cor. 7:14-16;
I Pet. 3:1-4.
4. HENCE WE MAY SAVE OURSELVES AND OTHERS.
I Tim. 4:16.
5. CHRISTIANS ARE TO BE THE SALT OF THE EARTH.
Matt. 5:13.
6. WE MUST FIRST OF ALL SAVE OURSELVES BEFORE WE CAN SAVE OTHERS.
Acts 2:37-40, 41, 47.
7. WE CAN TRULY WIN SOULS.
Prov. 11:30; Dan. 12:3.

II. THE GOSPEL OR WORD OF GOD IS THE CONVERTING POWER, OR INFLUENCE.

1. THE GOSPEL IS THE POWER OF GOD UNTO SALVATION.
Rom. 1:14-16, 17, 18.
2. CHRISTIANS HAVE BEEN SAVED BY THE GOSPEL.
3. THEY WERE BEGOTTEN BY THE GOSPEL.
I Cor. 4:15.
4. BY THE WORD MEN ARE BORN AGAIN.
I Pet. 1:23, 25; Jas. 1:18.
5. THE WORD IS ABLE TO SAVE OUR SOULS -- OR TO MOTIVATE US TO BE SAVED.
Jas. 1:21.
6. IT PLEASED GOD TO SAVE THE LOST THRU PREACHING AND TEACHING.
I Cor. 1:21; Mt. 28:19-20.
7. CHURCH IS THE PILLAR AND GROUND OF TRUTH.
I Tim. 3:14-15.

III. THE GOSPEL PROPOSES TO MAKE SOMEBODY OUT OF NOBODY.

1. IT MADE A PAUL OUT OF THE CHIEF OF SINNERS.
I Tim. 1:13, 15; Jas. 1:21.
2. IT MADE GREAT SAINTS OUT OF THE MURDERERS OF JEWS.
Acts 2:36, 37, 38, 41, 42.
3. OBEDIENCE TO IT MAKES NEW CREATURES IN CHRIST.
II Cor. 5:17; Rom. 6:3-5.
4. THE WORD SHOWS YOU THAT YOU ARE A SINNER AND LOST.
Rom. 3:20, 9, 23; 7:7.
5. IT MOTIVATES ONE UNTO OBEDIENCE, PRODUCING FAITH AND ITS FRUITS.
Rom. 1:5; 16:26, Heb. 5:9.
6. INVITE OTHERS TO COME AND HEAR IT PREACHED.
Isa. 2:2-3; Rev. 22:17.
7. TEACH FROM HOUSE TO HOUSE.
Acts 5:42.

IV. WHAT TO OFFER THEM.

1. A NEW WAY OF LIVING.
Rom. 6:3-4. New life.
2. FORGIVENESS OF SIN.
Acts 26:16-18; Col. 1:13-14; Eph. 1:7; Gal. 3:27.
3. SONSHIP IN CHRIST.
Gal. 3:26-27, 28; Jn. 3:5.
4. EXCEEDING GREAT AND PRECIOUS PROMISES.
II Pet. 1:3-4; Mk. 16:15-16.
5. MEMBERSHIP IN THE LORD'S CHURCH -- SALVATION THEREIN.
Eph. 5:23; Acts 2:36-41, 47.
6. THE HOPE OF HEAVEN.

- Col. 1:5,23; Tit. 1:1-2.
7. NO SAVIOUR BUT CHRIST.
Mt. 1:21; I Tim. 1:15; Heb. 5:8-9; Mk. 16:15-16.
8. NO CREED BUT THE BIBLE.
II Tim. 3:15-17; 4:1-2.
9. HAPPINESS IN LIFE AND COMFORT IN DEATH.
I Pet. 1:7-8; Jn. 14:1-3.
10. 100 FOLD -- ETERNAL LIFE.

Where You Come In

JOHN GIPSON

If you are a Christian, God has a plan for your life. You are a piece of His workmanship, designed and put together for a purpose. Paul expressed it this way: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). There you have it! The reason why God made a new creation out of you is that you might produce good works.

Just as we plant in prospect of the fruit it is to bear, so God "hath before ordained" that we should be fruitful. Jesus says, "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples" (John 15:8). And again, "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5).

The winning of souls to Christ is one of the principal duties of every Christian. Think back. John the Baptist pointed Andrew to Jesus. Andrew won Peter. Jesus won Philip, and Philip won Nathaniel. The woman at the well of Sychar came to believe, and led many others of her town to believe--the very same day. With these examples before us, every Christian should feel the responsibility of inviting men to Christ. "And the Spirit and the bride say, Come. And let him that heareth say, Come" (Revelation 22:16, 17). If you have heard, you are to invite!

Lord, lay some soul upon my heart.
And love that soul through me.
And may I humbly do my part
To win that soul for thee.

Soul-winning cannot be considered optional in the life of a Christian. Jesus said, "Every branch in me that beareth not fruit he taketh away." (John 15:2). These branches will be gathered, cast into the fire, and be burned. Are you bearing fruit? The man who fears God, fears to sit at ease.

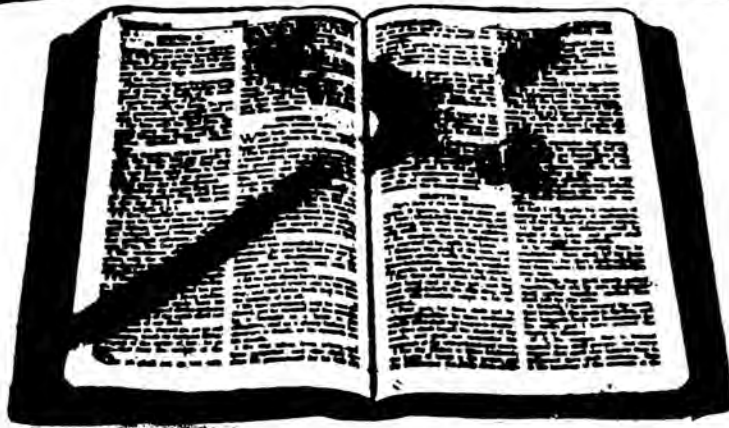
It is amazing how much good a man can do in a short lifetime if he will always do his best, and never be the least concerned as to who, or how many, may get the credit for it.

* * * *

The knowledge of the word of God and the willingness to stand for pure primitive Christianity, as in the days of the inspired apostles of the New Testament, coupled with great faith in Christ, and with a bright hope based upon the promises of God, will make any man happy and unspeakably rich right here in this world.

Our regular Friday night training class will be given over to Brother Robert Shank next Friday night, but those coming will be given their outlines. COME AND BRING ALL WHOM YOU CAN FOR THIS ONE GREAT NIGHT. YOU WILL NEVER REGRET IT.

WORDS of TRUTH



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

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

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Are We Ashamed of Gospel Preachers?

The imprisoned Paul appealed to his younger companion, Timothy, "Be not thou therefore ashamed of our Lord, nor of me his prisoner. . . ." (II Tim. 1:8). If Timothy had faced no temptation for embarrassment regarding Paul and his preaching the admonition would have been unnecessary. Paul's preaching was considered by the educators of his day as highly irrelevant. In their view he was answering questions they were not asking; hence, his approach to the religious questions of their time they termed "foolishness." (I Cor. 1:18-23). Many religious scholars were offended in Paul, and he was considered by most a trouble maker (I Cor. 1:23; Acts 17:6). His conduct was considered so irrational the religious community had arrested him, falsely accused him, and left him behind bars. Demas, another companion of Paul, had found all of this more than he could take. His love for the world, his own life and reputation, was greater than his love for Christ and His servant (II Tim. 4:10).



R. W. GRAY

TIMOTHY WAS INDEBTED

While other forsook the great apostle, Timothy was expected to remain faithful and loyal. Through Paul's efforts Timothy had found the way of the Lord. The example of Paul's strength had provided the younger man with encouragement. To him Paul had entrusted the gospel, believing him trustworthy and able to continue in the work Paul must now lay aside (II Tim. 2:2; 4:1-6.) Paul had been a trailblazer, Timothy could surely continue in a path so laboriously hewn out by an older and wiser pace setter (I Cor. 11:1). How sadly different and disappointing would the life of Timothy have been if we should have found him upon the pages of sacred history apologizing for the methods Paul had successfully employed in advancing the cause. "Ingrate," "Turncoat," "Liberal," and numerous epithets of lack of character would be found upon our lips as we thought of the second generation preacher. It is to his credit that Timothy never evidenced even the slightest degree of embarrassment with reference to the faithful preacher who had brought to him the way of salvation (Acts 16:17).

WE ARE INDEBTED

While we are not to think of men above that

which is written (I Cor. 4:6), it ill behooves us to scorn those who have so long fought difficult battles that our's might be an easier lot.

The restoration concept has been handed to this generation wearing a degree of respectability won by faithful men, some of whom live to this day, and by many who have laid their armor aside to receive the prize (II Tim. 4:6-8).

Magnificent buildings, comfortable salaries, large congregations of talented men and women, are some of the tools handed preachers of this generation. Are we to use them as sounding boards from which we castigate the stalwart men of faith who made these things possible? Do we honestly think we may better advance the cause for which they so faithfully labored by constantly criticizing their methods? Are we actually ashamed of the message they proclaimed and of the image they projected?

Because a former generation of men never tired of relating the conversion of the Ethiopian; because they through untiring repetition opened the eyes of the blind to finally see the pattern of Christ's church as set out in His last will and testament, we have unlimited opportunities to plant the cause of Christ in our nation and throughout the world.

We cannot be proud of the academic

Moments of Meditation

ROBERT R. TAYLOR JR.,
Ripley Church of Christ
CAIN'S RELIGION

Cain and Abel were sons of Adam and Eve, the first human couple. Genesis 4 relates how both of these sons brought sacrificial offerings to Jehovah God. The sacred scribe of Genesis described the worshipping scene in these words, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell" (Gen. 4:3-5).

These sacrificial offerings occurred in the early dawn of civilization. They were offered to God. Men at first worshipped one God and one only. Idolatry came later and only after man had seriously deviated from the light of revealed truth. Biblical infidels blatantly claim that men at first worshipped a multitude of gods and only gradually came to the worship of one God. "Not so" Inspiration strongly contends.

In the case of these two sacrifices one was

(Continued on page 4)

achievements of this generation of preachers if they are to be used in the sorry work of disdaining the accomplishments of those who opened the path before them. May we never allow ourselves to be ashamed of our Lord's word, nor of those who faithfully proclaim it. We should be ashamed of the smugness of brethren who flaunt a presumed superiority over the former generations of great men and women of faith. If a better approach has been discovered, us it. Do as they did. Use the opportunities handed us as they used the advantages handed them by time and circumstance.

Uninspired Men Test Those Who Claim Inspiration?

JAMES D. BALES

In correspondence with Pat Boone, the author pointed out that he had **WEIGHED THE CLAIMS OF SOME TODAY WHO CLAIM TO BE INSPIRED, AND FOUND THEM LACKING.** Pat replied that this was the height of presumption. It was as if a self-taught mechanic challenged an IBM trained computer expert. The mechanic might be right, but the odds were against it and the mechanic should not be dogmatic. Pat contended that regardless of whether we had the IQ of two geniuses, the only way to really know the Scriptures was to ask, and believe, that the Spirit instructs us even in a supernatural way. What shall we say to these things?

BE TESTED BY SCRIPTURE

FIRST, the author's statement made clear that those who claimed to be inspired were not able to survive the test of Scripture. Furthermore, it was made clear that if they had been inspired, the author would not have been able to use the sword of the Spirit to expose their contradictions of the word of God. If they had been miraculously guided by the Spirit, the Spirit knew what He revealed in the Bible. There are some self-professed IBM trained computer experts that the self-taught mechanic can expose. We are told to try those who claim to be apostles (Rev. 2:2). Having tried the Mormon apostles, for example, by the Scriptures we found them wanting. We are told to try the spirits, and those whom we have tried, who claimed to be inspired, were found to be false teachers (I John 4:1-6). We are told to put on the whole armor of God which protects us from the darts of the evil one. We are also provided with the sword of the Spirit, the word of God, to defend the truth and defeat error (Eph. 6:10-16).

SECOND, if it is presumptuous for the author to maintain that by studying the Bible he has been

(Continued on page 4)

WORDS of TRUTH

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New Testament Christianity

All religion is not true religion any more than all money is good money, or all checks good checks, or all notes and bonds good and safe. It is such a crime to circulate counterfeit money, that there is more good money than counterfeit. But our nation and constitution graciously defends every man's right to circulate any kind of false doctrine, and false religion upon the earth, along with the true.



GUS NICHOLS

All religion is not alike good. There is false religion, as well true and genuine religion. Just as there is the genuine, and counterfeit money. So there is pure and undefiled religion, and the doctrines and commandments of men (Jas. 1:27; Matt. 15:9). Speaking of a false religion, James says, "This man's religion is vain" (Jas. 1:26-27). The wrong kind of religion will wreck and ruin people, both in time and in all eternity. "In vain do ye worship me, teaching for doctrine the commandments of men" (Matt. 15:9). Such, vain worship is false religion and is no good.

Everything which is distinctively and peculiarly denominational in so called Christianity today, is not Christian, and true Christianity should shear itself of it all. The only way to restore pure primitive Christianity for our day and time is to get rid of all that is denominational in religion. Jesus the author of pure Christianity, as it is in the New Testament, never did or taught a thing nor prayed a prayer, in favor of denominationalism. Christ died to unite, rather than to divide (Eph. 2:11-16; Isa. 9:6-7; Jn. 10:16; Eph. 4:4-6). He prayed for all of his disciples to be one, or united, as He and his heavenly Father were one, or united (Jn. 17:11-23).

Christ is the mediator of the New Testament which condemns religious division (Heb. 8:6; 9:15-17; I Cor. 1:10-14). Paul says, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18).

If all who claim to be disciples of Christ would believe, love and follow the truth, or gospel of Christ, there would be no divisions among religious people (Gal. 1:6-9). If you follow the doctrine of the New Testament in all matters of faith and

revelation, and I do the same, we will be united and can worship and work together, as faithful Christians. If we are not united, but divided, then it is because one or the other, or both of us have departed from the New Testament in either faith, doctrine or practice. More than two hundred and fifty denominations in our country are all divided among themselves, and not a one of them is strictly being governed by the teaching of Christ and his apostles, in all matters of religion. They have their human creeds, manuals, articles of religion, disciplines, confessions of faith, and the like, by which they are governed, kept apart and divided.

If all these denominations would throw away their human guide books, and the like, and agree to take the New Testament, shake hands over it, and take it as their only rule of faith, doctrine and practice, they would run together and unite as melted lead in a pot.

But one denominational preacher said they could not afford to do this, as they would have to give up and lose their property, and admit they had been wrong, etc. Well, it is right for us to admit that we have been wrong, when we discover this to be a fact. And as to giving up their meeting houses, etc. that is not the case. They could simply turn their congregations into "Churches of Christ", and leave off all that is denominational; get rid of the doctrines and commandments of men, which are vain, any way (Mt. 15:9; Mk. 7:7-13; Col. 2:20-23).

But one said, "We need TWENTIETH Century Christianity." I reminded him that all about religion today and which is not as old as the New Testament, and not taught specifically, or generically therein, is not Christianity, but human perversions of Christianity.

Another said, "But our parents and kin would turn over in their graves if we were to go back on the religion for which they suffered and sacrificed so much, and we can't ever do that." I reminded him that nothing is to be given up except error, and human and man-made churches, or what ever is not authorized in the New Testament. It is always a divine bargain to exchange error for truth, and if this were not true, man might as well throw away his Bible. Our whole lives are to be spent in a search for divine truth. More and more should we, as Christians, grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (II Pet. 3:18). One of the curses of human churches and their creeds is that they bind and shackle men, and keep them from the pure word of God for which their very souls hunger (Mt. 4:4).

Every thing for which we cannot find specific, or generic authority in the New Testament, should be given up, first for Christ's sake, and secondly that we might follow Christ and be saved, and thirdly in the interest of the unity for which Jesus died (Eph. 2:11-16), and for which he prayed in the shadow of the cross (Jn. 17:20-23). The apostles were always pleading for this unity (I Cor. 1:10; 3:1-4; Rom. 16:17-18). They insisted upon the platform of one God, one Lord Jesus Christ, one Holy Spirit, one faith, one baptism, one hope of the gospel, and all of this in the "one body", the church (Eph. 4:3-6; I Cor. 12:20; Rom. 12:4-5).

All the disciples are alike obligated to discard all the additions made to the word of God, with all their subtractions and substitutions for the word, and come to the New Testament on every point, and cheerfully and gladly follow the teaching thereof (II Jn. 9:11; Mt. 28:18-20).

This will involve a right division of the word of God, and a laying aside of the rites of Judaism which men have brought over from the Old Testament, and tacked on to the New Testament, and which things the apostles left behind, as the Spirit guided them into all truth (Jn. 16:13; I Cor. 2:13).

Also, any proper return unto New Testament Christianity and to the church therein identified will, and must, include the giving up of wrong attitudes toward God, and toward Christ, and the gospel. No amount of faithful teaching and earnest praying can bring modern denominationalism back to the the Bible and to the New Testament religion, if sectarians continue to glory in their

history and prejudices. It matters not what the history of a sect, faction, or party, in religion is, since it is not identical with the "Churches of Christ" in the New Testament, such churches as theirs have no scriptural right to exist.

Every man-made church in the nation, or in the whole world, is actually in competition, not only with all the hundreds of other denominations and sects, factions and parties, but also in competition with the church of the New Testament. Every human doctrine taught among such denominations is actually arrayed against the will of God and the prayer of Jesus for unity and oneness of all believers, the night before he was crucified the next day, when he prayed that all believers might be one as he and his Father were one (Jn. 17:20-23).

Christ built only one church, and all the early Christians were members of that one body, or church (Mt. 16:18; Eph. 4:4-6; 1:22-23; 2:16; 5:23; Col. 1:18, 24; I Cor. 12:20; Rom. 12:4-5). And this church was not made up of warring factions in competition with each other. One did not teach and practice one doctrine and another seek to destroy that doctrine. The true disciples were to mark and avoid all false teachers, and those causing division among believers (Rom. 16:17-18).

Another thing which will have to be given up in order for all to return unto pure and undenominational Christianity, as it is in the New Testament, is the idea that the Bible may have been written by the devil, and that it actually teaches all the contradictory doctrines in the world, and of all the various denominations. Many of the denominations now are contending that one should not oppose any teaching, or doctrine, of any one, regardless of how false it may be, for in fact it may not be false at all, and that man cannot understand the Bible, and really the Bible teaches all doctrines of all churches, and God is for all of the creeds and sects and parties in religion. Yes, to those who still believe the Bible to be the inspired and infallible word of God, given by the inspiration of the Holy Spirit, such babbling is nothing short of infidelity and a declaration of unbelief. To say and teach such doctrine about the Bible is to make God the author of confusion, and to say God contradicts himself in the Bible, and that the Bible is not, therefore, reliable at all (I Cor. 14:33). This must be stopped, and such babblers must stop putting the blame of religious divisions upon God and the Bible (I Cor. 14:33). The blame rests upon man, not God. Man is too unwilling to come back to the Bible.

The Thirties Versus The Seventies No. 2

By REX A. TURNER
(A Sermon Delivered at the
Sixth Avenue Church of Christ,
Jasper, Ala., on Feb. 14, 1971.
See former article.)

In the light of this contrast of the decade of the thirties with the beginning of the decade of the seventies, I shall now submit some projections for the church in the decade of the seventies. I invite your serious consideration of these proposed projections.

THE CHURCH MUST GIVE YOUTH A PURPOSE FOR LIFE.

ONE PROJECTION FOR THE CHURCH OF THE SEVENTIES IS THAT BOTH THE HOME AND THE CHURCH MUST GIVE THE YOUTH OF AMERICA A PURPOSE FOR LIFE, A PURPOSE FOR LIVING, OR ELSE THE CONSEQUENCES WILL BE MUCH TOO EVIL TO CONTEMPLATE.

Our youth of America, generally speaking, do not have a real purpose for life. They have been reared on the doctrine of godless organic evolution. They have been taught that organic evolution is an established fact, that life on this planet came by mere chance, that it began in a warm sea of water - and here I paraphrase from a college textbook in biology - that the water contained methane, ammonia, and hydrogen, that

(Continued on Next Page)

East African Newsletter

P. O. BOX 11886, NAIROBI, KENYA

FRIDAY, NOVEMBER 6, 1971

It's hard to believe that October is now gone. It has been an active month for us and a month of beautiful weather as well. The African highlands are lovely this time of year with many flowering trees, but the grass for the most part is still dry and yellow as the rains have not started. The contrast of colors is very pleasing. The following is a series of short notes and events out of our life here that you might enjoy.



BERKELEY HACKETT

* While preaching on the street a Moslem approaches and takes one of my hands in both of his and proclaims that we are brothers, Mohammed and Christ were both God's prophets and that we both serve God correctly in our own way. Others are watching for my answer, so I say that Christ was God's son and that all who come to God must come through Christ. The Moslem's smile disappears, he drops my hand and walks away.

* An African brother, Njuorji, asks, "Is the Bible really true?" I answer showing from the Bible how that the word is true complete and everlasting. Njurugi doesn't speak again but he looks at the Book in his hands with what looks like a new respect.

* Brother Claude A. Guild and wife Sammy visit with us for a short time. Brother Claude is on his way to India for a short term of evangelism. His home is in Australia where he is a full time missionary. He is the father of Sonny Guild, who works in Western Kenya.

* An African independent church has requested that they be allowed to use some of the materials published by the church of Christ in Kenya. They are especially interested in a small publication called UMOJA (Unity) which maintains the ecumenical movement can be successful only if based on New Testament principles.

* One of Charlotte's children's Bible classes grew from 40 to 135 last week, another 50 stood outside. She was not able to teach so many crowded youngsters effectively, but we can teach them something, which is, of course, better than no class at all.

* I drove the Land Rover into Mutheri Valley (Nairobi's shanty town of cardboard, plastic sheets and mud). People came out of their shacks to stare since no white people ever come to the valley. The Christian man I had come to see was happy for the visit. Sixty thousand people live in the valley.

* Coming home late at night I'm stopped by a police road block. Three men stand close by with machine guns. One asks for my driving license and then demands to know what is that thing beside me on the seat. I say that it is my Bible. They wave me on.

* We killed a viper at our back door yesterday. That makes number four in the same place. We keep anti-snake bite serum and hypodermic needles in the house, one does that in Africa.

* I've gone to the prison to see a young fellow that I'm trying to help. The guard comes out, I fill out the required forms for a visit, the guard goes back inside promising to return again quickly. I stand outside the high gray walls and massive wooden doors for three more hours. The guard never returns, the sun is high, I'm late for other appointments. I'll return another day. One also does that in Africa.

* While learning Swahili, Charlotte and I made some classic mistakes; like the time I asked a man who had done some work for me if he wanted his MSHIPA (blood vessels) instead of MSHARA (wages). He looked at me and gave a quick "yes".

Then there was the time when Charlotte fired the imagination of a children's class by telling them about the big, glittering NYOKA (snake) in the sky above the place where baby Jesus lay instead of NYOTA (star). Another time when some Christians were visiting in our home Charlotte asked one to lead the prayer; instead it came out as "give us honey". So you see the Africans have a lot to overlook as we blunder through their language, but generally they are very good humored about our mistakes and it seems to please them that we are trying.

* The Kikuyu language Bible (Kenya's largest tribe) translates Eph. 5:19 as PLAYING DRUMS instead of singing and making melody to the Lord. This has caused us much trouble in trying to teach this Bible point. A written protest was sent to the Bible Society and they replied that the problem would be put on the agenda of the next annual meeting.

* The Kikuyu women carry tremendously heavy loads on their backs and become very bent before they are old. Other tribes carry the load on their heads and have beautiful posture.

* Since we have been here in Africa, Charlotte and I have had three new nephews and a new niece born. Also Charlotte's brother has married since our arrival in Kenya.

* The Volkswagen recently "packed up" as they say here, which means that it "broke down". The combination of bad roads and many miles had its toll as it was a used car when I bought it. It's now repaired and running nicely.

* Frances is growing tall. Those who saw her leave as a little three-year-old will be surprised to see her so big when she returns a big seven-year-old.

* The monetary system is still fluctuating and the value of the dollar has fallen.

Expenses in September

Salary	\$ 600.00
House, Utilities	192.00
Auto, Gasoline	151.00
Inoculations	35.00
Printing	140.00
Postage, Supplies	35.00
TOTAL	\$1,148.00

Received Via Sixth Avenue \$1,000.00

Contributions

Mr. and Mrs. Hermon Moon	\$ 10.00
Roscoe Kirkpatrick	10.00
Elsie Millstead	25.00
H. L. Holley	10.00
S. G. Barker	10.00
Max Barker	40.00
Mrs. F. D. Dover	5.00
Mrs. Jewell M. Hartley	10.00
Lee H. Holder	3.00
Richard K. Mauldin	20.00
Alma May	10.00
Mary Frances Myers	100.00
Bruce Odom	5.00
Nolia Shipp	5.00
Mrs. Corda Webb	5.00
Mr. and Mrs. Clyde Welch	12.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cordova Church of Christ	25.00
Cottdale Church of Christ	50.00
Dilworth Church of Christ	25.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00

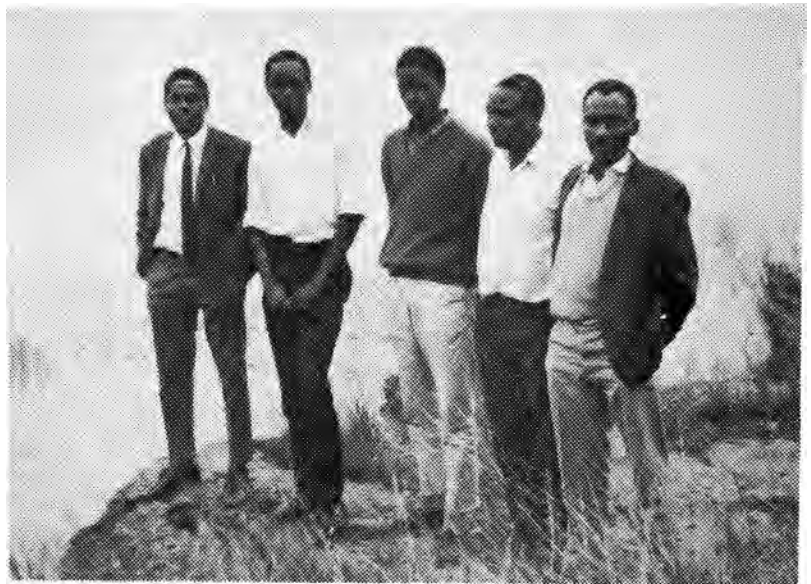
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	50.00
6th Avenue Church of Christ	200.00
Tarrant Church of Christ	50.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
S. G. Barker	10.00
Roscoe Kilpatrick	10.00
Max W. Barker	10.00
Max W. Barker	40.00
Paul R. Davis	5.00
Anonymous	5.00
Farley E. Geddie	5.00
Lee H. Holder	3.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	5.00
Clyde R. Roden	20.00
Mrs. Corda Webb	5.00
Mr. and Mrs. Clyde Welch	6.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cordova Church of Christ	25.00
Cottdale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. Walker Church of Christ	25.00
Eldridge Church of Christ	30.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Avenue Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
Whitehouse Church of Christ	25.00
TOTAL	\$1,889.00



People living in the open air in Nairobi. Many people live little better than animals.



Visitors — I mentioned in the last newsletter that DeWayne Davenport family visited with us from Tanzania. They are pictured here just before leaving for the long trip home.



At the "Old Water Hole" for a baptizing.



The Ted Ogle family on the night before leaving to return to America. Ted did good work here and we have missed his effort. He is now preaching in Kansas City, Mo.



Brother and Sister Claude A. Guild. Brother Guild is on his way to India. They are missionaries to Australia, and are the parents of Sonny Guild, one of our missionaries to Western Kenya.

the warm sea of water was surrounded by the existence of an atmospheric belt which also contained large percentages of methane, ammonia, and hydrogen — and further — that the warm sea of water and the atmospheric belt were struck again and again over a period of millions of years by a great source of energy, possibly solar radiation or electrical discharges and/or heat, so that in time and by mere chance a small single cell or cells of life were brought into existence.

Now I know that the term "evolution" is used in several senses, some of which are quite acceptable, but the doctrine that life came by chance is what our young people are being taught with respect to the origin of life. If the doctrine of organic evolution be true, if man simply evolved by chance, then there is no god except the god that man has evolved for himself from the figment or contrivance of his own imagination. If the doctrine of organic evolution be true, then the Genesis record of creation is false. There is no such thing as believing in the theory of organic evolution on the one hand and in the Genesis record of creation on the other. There is absolutely no justifiable harmony between the two.

Our young men and women are sufficiently competent to know that if organic evolution be true there is no god the creator of us all. When our youth have had their faith in God and in the Bible destroyed, they have no real purpose for life. They have no purpose for living. Why should they not commit suicide, if they choose to do so, if there is no God? I submit that in this very context of matters, the suicide rate among college-age men and women is already extremely high, and it is rising alarmingly. Why should the young men and women not burn down the institutions for the mere thrill of doing so, if there is no God? Why should they not smoke pot, and drop pills, and inject heroin? Why should these young people not engage in premarital sex as, according to studies, more than sixty percent are now doing? After all, according to the doctrine of organic evolution, a person is only a part of chance life that has adjusted to environment.

I submit that the doctrine of organic evolution underlies, more than anything else, the breakdown of morality and family life in this nation. Further, the doctrine of organic evolution underlies, more than anything else, the continued rise of liberalism throughout the religious world, including the church of our Lord.

Let no man put his head in the sand. The doctrine of Godless organic evolution is being taught up and down the length and breadth of our land. At a time when brethren take so much pride in seeing their sons and daughters enroll in the prestigious colleges and universities, they should be reminded that those sons and daughters are almost certain to be subjected to this doctrine of Godless evolution.

THE CHURCH MUST FORTIFY ITSELF AGAINST CREEPING LIBERALISM.

ANOTHER PROJECTION FOR THE CHURCH OF THE SEVENTIES IS THAT THE CHURCH MUST FORTIFY ITSELF AGAINST THE SPIRIT OF CREEPING LIBERALISM AND UNBELIEF WHICH IS ALREADY WELL-ROOTED WITHIN ITS RANKS.

The church must renew its stand for the old paths. Many churches, like this one, are standing for and contending for the faith which was once and for all delivered unto the saints. This is not true of all of the churches, however.

Liberalism is raising its ugly head in numerous places and in different forms. Many are contending for a social gospel, and ere long, some of our own preachers will be taking to the streets with their banners to "do their thing." These liberals like the Lord, they say, but they despise the Lord's church — which they contemptuously style "The institutional church of Christ." These liberals like the man, they aver, but they despise the plan. One young liberal is reported to have said that when he hears a five-stepper preacher preach that he feels like going outside and "throwing-up." Now, a five-stepper preacher is not to be associated with the dance floor. A five-stepper preacher is one who preaches that the sinner must hear about Christ,

that he must believe on Christ as the Son of God, that he must repent of his sins, that he must confess his faith in Christ, and that he must be baptized into Christ for the remission of his sins.

The liberals admonish, preach the man, not the plan! They charge that the pioneers preached the plan but did not preach the man. Now, I am fifty years old plus — and how much plus just does not happen to be any of your prerogative to know — and I have heard many of the great pioneer preachers; but I have never heard the first one who preached the plan without preaching the man. I submit that we must preach both the man and the plan. The man and the plan are inseparable.

THE CHURCH MUST MAKE MORE AND BETTER PREPARATION TO GIVE THE GOSPEL TO THE WHOLE WORLD.

A THIRD PROJECTION FOR THE CHURCH OF THE SEVENTIES IS THAT THE CHURCH MUST MAKE MORE AND BETTER PREPARATION TO GIVE THE GOSPEL TO THE WHOLE WORLD.

The church is faced with three great explosions which have tremendous implication for its course and work in our present world. The explosions are a population explosion, a technological explosion, and a knowledge explosion.

We are in the midst of a population explosion throughout the whole world. The world population is increasing at the rate of seventy million per year. This is a rate of 192,000 per day or eight thousand per hour.

India alone has a population of five hundred million, and the population is increasing at an alarming rate. Predictions of a food shortage have been made time and again by authorities in the field. If all the surpluses in the United States were sent abroad, they would be equivalent to one cup of rice per person per week.

In the United States the population rate is as low percentage-wise as it has ever been, and yet 2,700,000 souls are being added annually to the population of this nation. In thirty-four years the population in this nation will be double that which it is now. Think of this nation thirty-four years from now when every community, hamlet, town, and city will have doubled in population!

Who will preach the gospel to the doubled population in the United States thirty-four years from now? Who will preach the gospel to the whole world? A more immediate and pressing question is, who will preach the gospel to the United States and to the world now? Brethren, we have a dearth of well-trained preachers, particularly in comparison to the work that must be done!

Coupled with the population explosion is our tremendous technological explosion. We have reached the point in this nation where time in the area of communications is not measured by minutes and hours, but rather by seconds and ten thousand parts of seconds. We have reached the time in this nation where distance in the area of travel is not measured by miles, but rather by hours and even minutes. The fact is that we have the technological competence to give the gospel to the whole world in only a short time. We can be anywhere on the globe in a matter of hours and at the most in two or three days. What a wonderful and glorious means we have to communicate the gospel to the whole world! What a fearful responsibility we have to so communicate it! Do I need to remind you that we are not utilizing our tremendous advantage of speed — speed in both the area of communication and in the area of travel — in any major way so as to give the gospel to the world?

Coupled with our Twentieth Century population explosion and technological explosion is our knowledge explosion. As much knowledge was added to man's storehouse of knowledge from 1900 to 1950 as had been added in all of man's years from the flood to 1900. If this information startles you, you will be the more startled to learn that from 1950 to 1960 man's storehouse of knowledge doubled that which it was in 1950. Further, from 1960 to 1967 man's storehouse of knowledge doubled that which it was in 1960. The projection is that by the turn of the century man's storehouse of knowledge will have doubled two

thousand times that which it was in 1967. There is no wonder that educators are talking of large computer systems with storage banks and retrieval accessories.

The implications of the knowledge explosion are legion and staggering. The church is facing an educated society at a time when there is coming to be more and more a dearth of well-trained, well-educated gospel preachers. Proportionately speaking, not many young men are preparing for the ministry as in former decades; and further, many well-trained competent men are leaving the full-time ministry for secular employment. Too many parents would be chagrined if their bright young sons should indicate a desire to study for the ministry.

The time has come when the church must accept a greater responsibility for the training of preachers. In times past the church, generally speaking, has depended on the Christian colleges and the sacrifices of those that taught in them to produce trained gospel preachers. While depending on the Christian colleges for this work, brethren have taken little thought for the support and maintenance of these institutions. If I can make a statement in the good spirit and manner in which I intend it to be received, I submit that churches have been inadvertently free-loading on our Christian colleges and schools.

THE CHURCH MUST LEND ITS ENCOURAGEMENT TO THE CAUSE OF CHRISTIAN EDUCATION.

A FOURTH PROJECTION FOR THE CHURCH OF THE SEVENTIES IS THAT BROTHERS MUST RALLY WITH MASSIVE FINANCIAL SUPPORT AND PATRONAGE TO OUR CHRISTIAN COLLEGES OR ELSE THEY WILL PASS FROM THE AMERICAN SCENE DURING THE DECADE OF THE SEVENTIES.

Dr. Athens Clay Pullias, the long-time president of David Lipscomb College, has been predicting for some three years or more that unless there is a drastic change in the attitude of brethren with respect to Christian Education in general that there will not be a single institution among us as we know our Christian colleges today. We know our colleges as being institutions where every faculty member is a God-fearing Christian, where every student studies the Bible, and where every student attends daily chapel. Dr. Pullias' point of emphasis is that if in order to survive our schools are forced to turn to other sources than the brethren for their major source of financial support that the three outstanding earmarks of our institutions will necessarily have to be compromised or given up altogether.

All forecasts and predictions point to the demise of the church-related colleges of this nation, with few exceptions. In 1940, fifty percent of the people enrolled in higher education were enrolled in private church-related institutions. Those private church-related institutions provided a healthy and delicate balance with the public colleges and universities, but this balance has been lost. Less than twenty-five percent of those enrolled in higher education now are enrolled in private church-related institutions. In Alabama the number enrolled in church-related institutions has fallen to about sixteen percent.

In the wake of the loss of that healthy and delicate balance of church-related institutions with the public colleges and universities has come an uprising of college students that has terminated in insurrection, violence, and arson. The rebellious insurrectionists are the products of the "new morality". They have been taught to "think" — or rather to question — by professors who are a way out in left-field. There is correlation, no doubt, in the loss of the delicate balance between church-related institutions and public institutions and the course and conduct of many "way out" college students and professors. The small conservative church-related institutions constitute one of the last vestiges for indoctrinating our youth with the principles of respect for God, parents, and law and order.

Brethren, I exhort that you refrain from taking this projection or warning lightly, as if to say in your hearts that this is a "scare tale" framed to

(Continued on Page 4)

Moments of Meditation

(Continued from page 1)

accepted and the other was rejected. Does the Bible supply any clues as to why one was accepted and the other rejected? We firmly believe it does. First of all Jehovah God said Cain had not done well. The Almighty said to him in Genesis 4:7, "If thou does well, shalt thou not be accepted: and if thou does not well, sin lieth at the door." In the second place we can suggest that Abel's offering was more excellent than Cain's offering. The writer of Hebrews says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). Was his offering of greater expense, superior quality or produced by greater effort? We seriously doubt that the excellent nature of Abel's sacrifice is to be traced to any of these. It is our conviction that the excellence lay in Abel's adherence to what God Almighty told him to offer and Cain's rejected sacrifice is traceable to his deviation from heavenly instructions and his subsequent offering of that which was not authorized. It will be recalled that Abel offered his by faith. The clear implication is that Cain's gift was not by faith. This spells the difference in the two offerings and the two worshippers and it is a difference that really mattered. The Bible teaches in Romans 10:17 that faith cometh by hearing, and hearing by the word of God. From this we correctly conclude that Jehovah told both sons what to bring. Abel listened intently and responded loyally. He offered exactly what was requested. His offering received an immediate acceptance from heaven. Cain offered that which was of his own choosing. His was a worship of Cain's will and not of Jehovah's will.

There was no blood in his religious offering and Jehovah has always demanded a sacrifice of blood. The blood of animals met his uniform requirement during the Old Testament era. The blood of Christ meets the fuller demands under the gospel age. Modernism has never had any sympathy or time for a religion based upon blood as an atonement for the sins of humanity. Cain was a modernist or liberal in religious worship in the very morning of time. Hence, this sin is not so new after all. Cain deviated. He placed a higher premium upon what his will suggested as a proper sacrifice than what God required. Jude makes mention of the "way of Cain" in his short epistle. (Jude 11). The way of Cain was the way of modernism. It was the way of deviation. It was the way of sinful substitution. It was the way of will worship. It was the way of heavenly rejection. It placed him in the way of becoming the first murderer of human history.

The title of this article was not accidentally chosen. Because of his change and deviation Cain had developed his own religion. It was not Jehovah's religion. When men change God's law of worship the deviation means that the religion ceases to be Jehovah's and becomes theirs. Let us remember that Cain's religion was rejected by high heaven and led to his own downfall. Perhaps he would never have murdered his righteous brother had he worshipped correctly in the first place. The seeds for his ultimate murder of innocent Abel were sown when he manufactured his own brand of worship. Beware of manufacturing your own religion and developing your own plan of worshipping God. It was not acceptable in Cain's day. Neither is it today. In fact there is less excuse for it today because we have more light of God's will available than did Cain in the very beginning of time. We also have Cain's example as a direct warning of the folly of seeking to make one's own religious brand of activity.

Uninspired Men Test Those Who Claim Inspiration?

(Continued from page 1)

able to detect false apostles and other false teachers, it is presumptuous to say that we can by study understand any of the word of God and expose any error. Could not someone think Pat was presumptuous in claiming that he is guided in

a supernatural way by the Spirit in his understanding of the Bible? If he is so guided, several things follow: (1) He is the IBM trained computer expert, and the author is the self-trained mechanic. Of course, if this is the way it is—instead of both of us being self-trained mechanics—it is all right with the author; and this mechanic is willing to learn from the IBM trained expert. However, Pat grants the author "the right to test those statements in practice." (2) The author should not be able to detect any error in Pat's explanations of the Bible if he is guided into these explanations by the Spirit in a supernatural way. PAT SHOULD LET US KNOW WHEN HIS EXPLANATIONS ARE INSPIRED, and HOW he knows they are inspired in these cases and not in other cases. Of course, even in these inspired interpretations, it will be, as Pat indicated, just as proper for us to search the Scriptures daily to see whether these things are so, as it was for uninspired men to search the Old Testament to see whether the inspired apostle Paul, whose inspiration they did not at that moment recognize, rightly represented Old Testament prophecies (Acts 17:11-12). (3) If the author decides Pat is right, he has to use his uninspired mind to reach this decision in the light of the evidence. If the author seeks and receives gifts which involve inspiration, he still must use his mind to understand that he is seeking them, to understand that he has received them, to understand what the evidence which shows that he has received them, and to understand what was revealed to him.

THIRD, the writer does not believe that either he or Pat want to compare their "humiliaties" to see whose is the most humble "humility". If, however, it is "the height of presumption" for this uninspired student to believe that the Holy Spirit can instruct him through the written word so that he can detect errors, is it the depth of humility for one to claim that he is supernaturally taught by the Spirit so that he can understand the Scriptures?

FOURTH, the author prays concerning Bible study. He prays concerning these discussions with Pat. He believes God is so powerful that He can work through others without inspiring them, through evidence, and behind the scenes, and help the author understand. The author has been instructed even by unbelievers when they have called his attention to something in the Bible. They did not have to be inspired to instruct him and the author did not have to be inspired in order to be instructed. Although the author is convinced, and Pat agrees with him, that he has come to an understanding of last least some things in the inspired Word, the author does not believe that the Holy Spirit, directly and personally, inspired him so that he could understand the inspired Word. If one must be inspired to understand the Scriptures, it is difficult to see why the Scriptures were given in the first place! If we are not inspired we cannot understand them, and if we are getting direct revelations ourselves, so that we have an inspired understanding of God's word, what need do we have for the Scriptures? If it is impossible for uninspired students to understand the inspired Word at all, the Bible is not a revelation of God to man, for it reveals nothing to man. If but little can be understood, it reveals but little. This is not to say that all of it is easy, or that anyone understands it all, but it is to say that whatever understanding we get has to come through the use of our minds in the study of the word of God. We can keep learning if we continue to study with the good and honest heart and are willing to rightly divide the word (II Tim. 2:15).

The Thirties Versus The Seventies

(Continued from page 3)

raise money. Church-related institutions are being forced to close. Two church-related institutions in Alabama — Snead College and Southern Union

College — have already capitulated and prayed the State to take them over as public institutions. In this very year four church-related colleges in the Southern States have closed.

The paramount problem facing our brotherhood is the question of whether or not we can afford to be divested of our Christian colleges. At the meeting of the Southern Association of Colleges in Atlanta some three years ago I chanced upon the company of our now late Dr. H. A. Dixon, then president of Freed-Hardeman College. We went to lunch together, and during lunch Dr. Dixon said: "Rex, I am speaking from two to four times each Sunday in behalf of Christian education in general and Freed-Hardeman in particular. I am telling the brethren that according to forecasts and predictions that Freed-Hardeman College has only a few years, five to ten, to live but that somehow God being our helper we intend for the college to survive, nonetheless." Dixon expressed the spirit of all of us who are connected with Alabama Christian College. We do not know, nor do we propose to know, how to beat a retreat.

THE CHURCH MUST TEACH THE RESPONSIBILITY FOR STEWARDSHIP FOR POSSESSIONS LEFT BEHIND AT DEATH.

A FIFTH PROJECTION FOR THE CHURCH OF THE SEVENTIES, AND I SUBMIT IT AS A COROLLARY OF THE FOURTH, IS THAT THE CHURCH MUST TEACH THE RESPONSIBILITY OF STEWARDSHIP NOT ONLY FOR THOSE POSSESSIONS THAT MEMBERS HAVE AND USE NOW BUT ALSO FOR THOSE POSSESSIONS WHICH THEY LEAVE BEHIND AT DEATH.

This is a new dimension of stewardship so far as our general teaching is concerned, but it is not a new dimension so far as the Bible is concerned. Jesus said: "Lay not up for yourselves treasures upon the earth, where moth and rust consume and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also", Matt. 6:19-21.

During the thirties only a few who died left behind estates of any real value, but in our present affluent society almost everyone who dies leaves behind an estate of considerable value. The long and short of this is that we should remember the cause of Christ — particularly our Christian colleges — in our wills.

The late E. L. Collom left the residue of his some \$400,000 estate to be divided between Childhaven and Alabama Christian College. If Brother Cullom had died intestate or if he had not left his estate to charitable causes, the State and Federal tax divisions would have first carved out more than \$120,000 from the \$400,000 for estate taxes alone.

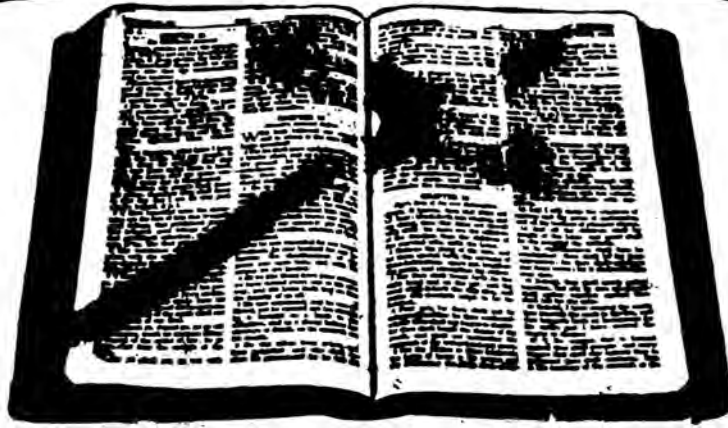
Brethren should take thought for such matters. Even when there are faithful children to remember, we may very well reflect on whether or not we can afford to leave less than a child's part to the cause of our Lord.

CONCLUSION

In conclusion, brethren, I submit that we can meet the demands of the seventies only if we read the signs of the times, and consider the implications of them, and then take immediate action. The church of the seventies can emerge as a guiding light for generations to come, or it can completely fail and set the course for a return to Babylon.

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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GRACE

Grace is favor. It is not favor that is earned or merited but unearned or unmerited favor. Not a single one in judgment on Christ's right hand will be in position to demand salvation as an act of personal merit. Those in that favorable position will be there by the grace of God. Grace is the foundational basis for all our heavenly hope. We would be totally void of any future



ROBERT R. TAYLOR JR. aspirations in that "land of fadeless day" were it not for God's grace. Please note the following affirmations from Inspiration. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). Paul said, "by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me" (I Cor. 15:10). "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). . . 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. 2:5,8-9). God's grace teaches: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. . ." (Tit. 2:11-12). Somewhat later Paul also penned this thought to Titus, "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:7).

WHAT IS INCLUDED IN GRACE?

We tread ground entirely scriptural when we affirm that all God has done to insure our salvation is a matter of grace. The promise in Eden that woman's seed (the Messiah) would ultimately bruise the serpent's head was prompted by Jehovah's grace (Gen. 3:15). The gracious promise to Abraham that of his seed should come one that would bless the world was an act of God's grace (Gen. 12:3). The careful unfolding and exact fulfillment of this Abrahamic promise rested upon grace. Every Messianic prophecy that fell from the loyal lips of Hebrew prophets was uttered within

the framework of grace. Grace prompted Jehovah to send Jesus. Grace prompted the Son of God to vacate his position of power and habitation of holiness in the Palace of the Universe in order that he might pitch his tent among wrecked and ruined humanity. Grace prompted Calvary, the coming of the Spirit on Pentecost, the establishment of the long awaited kingdom of heaven and the completion of heaven's will revealed to humanity. All that heaven has done in the designing, purposing and execution of the scheme of human redemption is included in the term grace. Grace is not restricted to one solitary act in Ephesians 2:8 just as faith is not restricted to one single act on humanity's part in said passage. God tenders salvation as an act of grace; man accepts as a matter of faith. All that God does is summed up by the term grace. All that man does in accepting and appropriating this salvation unto himself is included in the term faith. Grace and faith therefore are respective terms suggestive of the dual responsibilities of deity and humanity in the matter of salvation.

DOES GRACE PRECLUDE OBEDIENCE?

In the beginning of this article we gave scriptural quotations from several New Testament books. Obedience is emphasized in all these books. A verse was given from Acts. The entirety of this sacred book is written within the framework of gospel obedience. The Ephesian elders were commended to the word of God's grace. These men had obeyed the gospel and were expected to continue taking heed unto themselves (Acts 20:28). In the Roman epistle Paul attributes justification to grace (Rom. 3:24). However, he began and ended the book with proper emphasis placed upon obedience (Rom. 1:5; 16:19, 26). In Romans 1:5 he mentions grace and obedience in the same verse. Obedience to the gospel had made them free from sin (Rom. 6:17-18). By baptism they had come into Christ and the benefits of his death. (Rom. 6:3). This is how God saves by baptism yet such is still a matter of grace. One cannot be saved by grace and ignore what God said do. Passages were quoted from Ephesians, I Corinthians and Titus. Did the Ephesians and the Corinthians ignore gospel obedience? Absolutely not! The Ephesians had received the one baptism and had been cleansed "with the washing of water by the word" (Eph. 4:5; 5:26). Acts 19 relates how a dozen Ephesians corrected an improper baptism by being baptized with the baptism of the Great Commission. These men had received John's baptism when it was no longer binding. They needed the baptism that had begun on Pentecost and which was administered to them by Paul. The Corinthians had taken no detours around gospel obedience. In I Corinthians 15:1-2 Paul said they

had received the gospel which he had preached and by it they were saved. Acts 18:8 relates how "many of the Corinthians hearing, believed, and were baptized." The washing of regeneration and renewing of the Holy Spirit is mentioned just a few verses after Paul talked of the teaching grace of God (Tit. 3:5). Paul said we are saved "by the washing of regeneration, and renewing of the Holy Ghost. . ." Within that same sentence he mentioned "being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:7). The grace which saves includes obedience to the primary terms of the gospel (hearing, faith, repentance, confession and baptism) and a life of continued fidelity to the Lord Jesus Christ.

"ON WHAT DO YOU BASE YOUR HOPE?"

This question is essence was directed to Brother David Lipscomb by Brother H. Leo Boles shortly before the lamented Lipscomb fell asleep. Brother Lipscomb is reported to have said that his hope for eternity was based on the grace of God.

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
Was blind, but now I see.
Thro' many dangers, toils, and snares,
I have already come;
'Tis grace hat bro't me safe thus far,
And grace will lead me home.
When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we've first begun."

Debating

By WAYNE JACKSON

From its infancy, the western world has recognized the value of debating as a means of teaching the principles of advocacy and of presenting various opinions. Such has characterized the educational system of America since its inception. A requirement in debate was usually incorporated into the regulations of certain colonial colleges such as Harvard, Yale and Princeton. It is often alleged that debating stirs up controversy, as if this were somehow reprehensible. Probably just the reverse is true; controversy precipitates debate. Someone has aptly said, "Discussion elicits truth, just as the collision of flint and steel brings out the spark." George Bernard Shaw once declared, "The way to get at the merits of a case is not to listen to the fool who imagines himself impartial, but to get it

(Continued on page 4)

WORDS of TRUTH

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Christ Our Example

Christ has, in his life and teaching, left us an example that we should follow in his steps. (1 Pet. 2:21.) Our Lord was able to live a perfectly sinless life. He was tempted in all points as we are, and yet without sin. (Heb. 4:15.) He knew no sin. (2 Cor. 5:21.) He never was proved to be guilty of any sin. He never confessed any sin; nor repented of any sin, nor did anything to need pardon. He said,

"Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (Jn. 6:46.) He had said, "He that sent me is with me: the Father hath not left me alone; FOR I DO ALWAYS THOSE THINGS THAT PLEASE HIM." (Jn. 8:29.)

Christ did not, by mere accident and chance, live a perfect and obedient life, but it was his deep and abiding purpose to live above sin. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." (Jn. 6:38.) He came to fulfill the law and the prophets, and did so with perfect obedience, even when it cost him his life to do so. (Mat. 5:17-18; Phil. 2:5-11; Lk. 24:44-47.)

Christ always lived right, and did no sin, because he, first of all, always thought right. Solomon said of man, "As he thinketh in his heart, so is he." (Prov. 23:7.) Jesus said, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." (Mat. 15:18-19.)

This is why we must learn to control our thinking before we can control our lives. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) If the spring, or fountain, is impure, the stream flowing from it will also be impure. "Doth a fountain send forth at the same place sweet water and bitter?" (Jas. 3:11.) So Jesus always did right, and left us a perfect example to follow, because he always thought right.

Jesus also always did right because he always loved the good and hated the evil. (Heb. 1:8-9.) Those who cultivate a liking and desire for sin and evil are sure to soon be in love with it. Then they will follow it and wilfully practice it. We are to, "Hate the evil and love the good." (Amos 5:15.)



GUS NICHOLS

We are commanded to "Abhor that which is evil; cleave to that which is good." (Rom. 12:9.) Without this we can never become and be very much like Jesus. We must be like him in heart, in thought, purpose and affections, before we can be like and follow him in our conduct and life.

Jesus was always a good example, in all respects. Many good men have been good examples, less than perfect, in some respects, but weak and poor examples in other respects. But Jesus was always, and at all times, a good example, and in every thing he taught, practiced and did.

1. JESUS WAS A PERFECT EXAMPLE FOR OUR YOUTH AT THE AGE OF TWELVE.

Soon after the birth of Jesus Joseph and Mary took him to Jerusalem to "present him to the Lord". (Lk. 2:22.) Then when the child became 12 years of age, they took Jesus with them to Jerusalem again for the feast. (Lk. 2:41-42.) Jesus visited the religious leaders of the day at the Temple and spent his time discussing the word of God with them, and they were "Astonished at his understanding and answers." (V. 47.) When they found him and reproved him for tarrying behind, he simply reminded them that it was time for him to be about "His Father's business." (v. 49.) Here Jesus was a perfect example for our young people today. If they want to ever be anything worth while, they should follow Jesus's example and get interested in their "Father's business". Sin gets hold of young people early in life, and, like a cancer, it needs early treatment. Sin is incurable in millions of young people by the time they are twenty one. Their hearts are hardened, and they have seared conscience, which may even have their eyes full of adultery and "cannot cease from sin." (2 Pet. 2:14.) Even the earliest training of young people should be in the right direction. (Prov. 22:6; Eph. 6:4.) Young people could do nothing better than to make a total committal of their lives to Jesus as they are becoming "Teenagers". Genuine faith and love for Christ makes this the happiest life for them to live. Jesus was devoted to God from his youth: he did not wait to become interested in divine things until he was about to go to the cross. That would have been too late, and he would already have been ruined by sin. Because of sinful habits, it gets too late to become and be real Christians. There are some exceptions to the rule, but few. The new birth is needed early in life. (Jn. 3:3, 5, 7; 2 Cor. 5:17.) Had Agrippa and Felix been young men, they could very likely have become followers of Christ; but they had too many deep-seated habits to uproot, and were too cowardly to undertake the hurclean task. Some of the strongest and best of Christians are young people. (1 Jn. 2:14.) Jesus has done more for young people than all the world combined. However, many youths can mark the very beginning of their downfall to they day they rejected Christ and the gospel, and chose to follow Satan and sin, believing wickedness to be better than righteousness, and the Devil's lies to be better than Our Saviour's truth.

2. "And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." (Lk. 2:51.) Here, Jesus, who was almost a "teen-ager"--went on home with his parents and "was subject unto them". It pays, in the long run, for young people to be in subjection to their parents in all matters, so long as they are not wanting their children to sin; and Christian parents would not knowingly wish their children to do wrong. Millions of children have ruined their future lives by not properly respecting the authority of their parents. Jesus is the world's best example of a youngster giving up his own premature ideas and following and obeying his parents. And, what a powerful example this is!

3. "And Jesus increased in wisdom and stature, and in favor with God and man." (Lk. 2:52.) This is so true in all cases where we have the right kind of parents, and where children submit to them, love and obey them, just because it is right, and they love them, and have a keen sense of honor and the determination to do right and wait on the Lord to, in proper time, exhalt them by making them what such a life of submission makes out of children, who like the sunflower, are always leaning toward the God and Creator of us all.

4. And later we find that Jesus was a "carpenter", like Joseph, his foster father. (Mk. 6:3.) In other words, Jesus worked and followed a trade, and was a carpenter. As a rule, children who will not work in growing up, never will enjoy working with their own hands. The world is mighty hard on youngsters who hate to work. They find themselves to be a monkeywrench in the wheels of the machinery of the universe. They get ground to pieces in the whirling of things round about them. They are complete misfits in society. They soon find themselves robbing and stealing, for they still want the necessities of life. But the example of Jesus thunders loudly in the ears of all youngsters, that one must work if he will ever be any account, and that God has no plan which will make somebody out of a nobody who still refuses to work, and to receive the discipline of character-building principles which grow in the hotbed of labor and toil. Thank God for work, and thank God for Jesus' example of being a hard worker, even for a step father and a large family of half brothers and sisters. (Mk. 6.)

5. But the same is true of every man of noble spirit. He finds in Jesus the ideal man of all ages. To the lover of flowers He is the "rose of sharon" and the "Lily of the valley". To the teacher, Christ is the master educator of all ages whose principles are still thousands of years ahead of us. To the philosopher, Jesus is the wisdom of God condensed into example. To the lonely and forsaken, he is a brother indeed. To the sorrowing and crushed down, he is the power of life up and comfort. To those weeping over their dead, he is the resurrection and the life. (Jn. 11.) Unto those guilty of sin and lost, he is the Lamb of God that taketh away the sin of the world. (Jn. 1:29.) No one has ever discovered any blunder in his life, nor anything which he should have left undone, or one thing which he did that was wrong, or unwise. No act of his has ever shocked the moral sense of the best among us. He is the strangest, and yet best known one who ever lived among us--strange because he is so full of surprises, the surprises of his perfection. However, we are never surprised at his greatness one day, then the next day at his littleness. Our greatest surprise is that he is always incomparably better than we could have expected. He is always tender, and that without being weak. And he was always strong, without being rough and coarse. He was pure and holy without being slavish and servile. He had enthusiasm without any ignorance: and had conviction without being intolerant; He had passion without prejudice; He never made a mistep, or any error. His life was life at its best every day. He came to show us how to live, as well as how to die--how to live eternally, as well as now. Will you follow Jesus? NOW?

Was Christ A Beatnik?

C. MYRON KEITH
Fourth Avenue
Church of Christ
Franklin, Tenn.

INTRODUCTION:

- I. Christ was accused of many things during his life.
 - A. Accused of possessing a demon, Mark 3:22.
 - B. Accused of attempting to overthrow the Roman Government by teaching one king, Luke 23:2, John 19:12.
 - C. Accused of profaning the Sabbath, Matt. 12:1-8.
 - D. Accused of being a prophet raised from the dead, Matt. 16:14.
- II. Now in our time a new accusation has been leveled at Him. The Hippies say they are very much like Him.
 - A. They are against the establishment. They say "Wasn't Christ?" Didn't He enter into the temple and take over the building?
 - B. They are against conformity. They say "Wasn't Christ?"
 - C. They are for Love. They say "Wasn't Christ?" Didn't he have his week-end pop festivals. He and His group would

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Lasciviousness

The Greek word "aselgia" occurs nine times in the NT. Six times it is translated "lasciviousness" (Mk. 7:22; II Cor. 12:21; Gal. 5:19; Eph. 4:19; I Pet. 4:3; Jude 4.) Twice it is rendered "wantonness" (Rom. 13:13; II Pet. 2:18), and once it appears as "filthy" (II Pet. 2:7). It is a gross form of wickedness which proceeds from the heart of man (Mk. 7:21-22) and manifests itself as a work of the flesh (Gal. 5:19). It is a characteristic of those who are "past feeling" (Eph. 4:19).



WAYNE JACKSON

The term "lasciviousness" connotes several things. It involves excess, shamelessness, insolence, unbridled lust, debauchery and sensuality. It suggests a disregard for public decency. It pictures the individual "who is so far gone in lust and desire that he has ceased to care what people say or think." (Barclay) The word also covers "wanton acts or manners, as filthy words, indecent bodily movements, unchaste handling of males and females." (Thayer) It is also defined as "the tendency to excite lustful desires." (Webster) The Bible affirms that the lascivious person shall not inherit the kingdom of God. (Gal. 5:19, 21) But what are some popular lascivious practices?

DANCING is lasciviousness. Had the great scholar, J.H. Thayer, intended to write a description of dancing, he could not have chosen more appropriate words than when he defined lasciviousness as "indecent bodily movements, unchaste handling of males and females." No man (young or old) can watch the pivotal and sensuously swaying body of a woman, along with suggestive music, for long and entertain virtuous thoughts (Phil 4:8). Dancing is a lust of the flesh which wars against the soul (I Pet. 2:11.) It is worldly to the core (Rom. 12:1-2.) The New York City Police Department estimates that three fourths of the prostitutes of that city began their lives of shame through dancing. Dr. Fran Richardson of Boston University declared, "Dance halls are the modern nursery of the divorce courts, training shop of prostitution, and graduating school of infamy and vice." This writer knows of a preacher who preached against dancing in a gospel meeting and was almost booed by the teenagers. Surely, preaching against this type of worldliness has been neglected in many places.

IMMODEST ATTIRE is lasciviousness. The Jewish historian Josephus used the term "aselgia" to describe a man who indecently exposed his body to a multitude. (Bk. xx. v. 3) The obscene clothing worn by many women of the world (and some in the church) is utterly appalling. The wearing of scanty clothing tends to excite lust and lust is mental adultery (Mt. 5:28). One brotherhood writer recently told of a congregation in which some men refused to serve the Lord's supper because of the array of legs to which they were exposed when so doing. Some months back, one Christian college newspaper published a picture of swimsuit clad young people frolicking on the beach. The apparent design of the display was to reveal the fun characteristic of college life.

We are not unfamiliar with that stale rationalization about the "beauty of the human body." Of course it is; everything that God created is good (Gen. 1:31). But sexual stimuli were intended by God to be utilized with marriage (I Cor. 8:2-4). Exploitation thereof outside that sacred relationship is sinful.

Let all Christians therefore, refrain from anything that is lascivious in substance. Keep thyself pure and take thought for things honorable in the sight of all men.

"Every way of a man is right in his own eyes" (Prov. 21:2).

What About Instrumental Music?

CALVIN WARPULA

Those who espouse instrumental music in worship to God advance several lines of argument in its favor.

The first is, "Why is this issue even relevant? Man's heart and attitude toward God are the only important factors. Worship is the spontaneous praise to God without regard to form, method, or ritual." This defense affirms that man can worship God any way he wants **SO LONG AS IT IS MEANINGFUL TO MAN**. What about God? Does he not have any right to tell his creatures how he desires to be worshipped? If this argument is true, then every Scripture in the whole Bible relating to the form or method of worship is absolutely meaningless and useless. Jesus came to reveal the truth (John 8:32) and man must worship according to truth (John 4:24). The traditions and doctrines of men in worship are condemned (Matt. 15:9-13). All through the Bible God by principle refused, rejected and condemned worship he did not authorize. Note Cain (Gen. 4), Nadab and Abihu (Lev. 10), Saul (I Sam. 13:8-14), and Jereboam (I Kings 12:25-33). Worship is **NOT** man-centered, but God-centered. God has always told man how to worship him.

USED IN THE O.T.

The second argument is, "Instrumental music was used in O. T. times and favored by God (Psa. 150). Has God changed?" No, God has not changed in his nature (Mal. 3:6) but his will for us under Christ has changed (Heb. 7:12).

We are living under the new covenant, not the old covenant (Heb. 8:6-13, 9:15-17, Gal. 4:21-31, II Cor. 3:1-11). God certainly commanded instrumental music in the O. T. (II Chron. 29:25) along with burning sacrifices and incense. These are completely omitted in the N. T. where God places the emphasis on devotional, spiritual, and edifying worship (Eph. 5:19). The inanimate, fleshly-oriented instrument along with meat sacrifices and incense went out with the old covenant. Our sacrifices are "the fruit of our lips" (Heb. 13:15) from the heart (Col. 3:16) that communicate in words spiritual realities to one another (I Cor. 14:15). Instrumental music, on the other hand, with its thumping, clanging, or beating cannot do this. One using this argument must show why we should accept instrumental music and not accept at the same time, by the same argument, burnt sacrifices and incense. We are under Christ — how dare we go back to the "weak and beggarly elements" of the old covenant (Gal. 4:9)?

We cannot accept instrumental music without accepting by the same argument every kind of man-pleasing worship or old covenant command. To admit instrumental music into the worship is to give the authority for and open the floodgate to anything that pleases man's desires, eyes and ears.

THE BIBLE DOES NOT CONDEMN IT

The third argument is, "But the Bible doesn't say not to use it." This argument reduced to a logical form says "Every item the Bible does not specifically condemn is approved of God in worship." This argument is based on the **SILENCE** of the Scriptures, not on the **AUTHORITY** of the Scriptures. The valid rule of interpretation is, "Only those items which the Bible authorizes are approved of God." The basic difference in the two rules of thought is fundamental to an understanding of N. T. Christianity. The first rule says "Whatever God does not condemn I can do." The second rule says, "Whatever God has authorized I can do."

The whole Bible is based on the fact that man is to do only those things God has authorized him to do. The Scriptures equip man **COMPLETELY** unto every good work (II Tim. 3:16,17). God has given us **ALL THINGS** that pertain to life and godliness (II Pet. 1:3). The Holy Spirit guided the apostles into all the truth (John 16:13). Jesus implied that **EVERY RELIGIOUS ACT** is either "from heaven or from men" (Matt. 21:25-27). Therefore, if any religious act is not authorized by God (in his truth — John 4:24; 17:17) it must of

necessity be a commandment of men (Matt. 15:9-13).

When God told Noah to "build an ark" he did not have to say, "do **NOT** build a tower to heaven or a golden temple or a giant tree house to save yourself." God simply told him what to do, not what not to do.

God told him to build the ark of "gopher wood." God did not have to say, "Do **NOT** build it of pine, poplar, ash, or cedar." God simply told him what to use, not what not to use.

God told Noah to build three stories and one window and one door in the ark. God did not have to say, "Do not build two stories, or four, or five, and do not build two windows or two doors, etc." God simply told him how to build it, not how not to build it.

This same principle holds true throughout the entire Bible. If the Bible told man everything he was **NOT** to do it would be so big it would take a wheelbarrow to carry it around.

This is exactly the way our rational world functions. Teachers tell students what to do, not the 1001 things not to do. Parents tell children what to do and when, not the "jillions" of things they are not to do. A customer ordering from Sears, Roebuck and Co. tells them exactly what to deliver, not the 50,000 catalog items he does not want. An executive giving a letter to his stenographer tells her what to write, not the 750,000 English words not to write. If we have enough sense to operate this way, isn't God as smart as we are?

God told us what to do in the N. T., not everything he does not want us to do. The N. T. does not specifically forbid gambling, polygamy, or drug abuse — does this mean then that these are approved of God just because the N. T. does not say "Thou shall not"? What about burning incense, praying to Mary, and offering animal sacrifices? Where does the N. T. say "Thou shall not"?

The argument from silence is the poorest and weakest argument ever devised to support instrumental music. It is completely contrary to the basic principles of God-to-man and man-to-man communication.

Here are seven verses authorizing "singing" in worship: Eph. 5:19, Col. 3:16, Jas. 5:13, I Cor. 14:15, Heb. 2:12, 13:15. Where is even one verse authorizing "playing" anything in worship to God?

ONLY AN AID

But someone is sure to ask, "Where does the Bible authorize song books, church buildings, baptistries, and filmstrips?" This is a valid question. These items are simply **AIDS**; instrumental music is an **ADDITION**. When any one of the above is used in worship they simply expedite or help to carry out a God given command. They do not **ADD** a different item or action to the worship. When God told us to "go preach" (Mark 16:15), he did not tell us how to go but left this up to our choice (Take your pick: walking, camel, ox, boat, plane, auto). When God told us to "baptize" (Matt. 28:19), he did not tell us where to do it but left it up to our choice (Take your pick: Jordan River, Mediterranean Sea, Tennessee River, a frog pond, swimming pool, bath tub, or baptistry). When God told us to "sing" (Col. 3:16), he did not tell us the pitch, melody, tune, or words but left it up to our choice. A song book is simply an aid to carry out the command God gave us. When God told us to "assemble" (Heb. 10:25), he did not say where but left it up to our choice. A place to assemble is a necessity and the building is an aid to carry out what God told us to do.

When God told us to "teach" (Matt. 28:19), he did not say what methods to use but left it up to our choice. Any methods which help to teach the gospel such as charts, maps, filmstrips, chalkboards, flannel boards, and pictures are aids to carry out the command God gave us.

Instrumental music is an aid to **PLAYING**, not **SINGING**. If God ever once told us to "play", then any type of instrument would be an aid to carry out that command. But there is no such command! **ONE CANNOT HAVE AN AID TO AN**

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Debating

(Continued from page 1)

argued with reckless bias, for and against."

Occasionally we hear of some preacher who has denounced debating as sinful under any circumstances. Obviously such a one has spent far more time on the golf course than he has within the pages of Holy Writ, for only unalloyed ignorance could possibly spawn such a senseless sentiment. Often such verses as Rom. 1:29 and II Cor. 12:20 will be appealed to as proof that debating is wrong. Such an appeal reveals only a stagnant scholarship.

In Rom. 1:29 of the King James Version the word "debate" occurs. The Greek term from whence it derives simply means "strife". It bears no relation whatever to our modern usage of the word "debate." Commenting upon this passage, Albert Barnes wrote, "Our word debate does not commonly imply evil. It denotes commonly discussion for elucidating truth; or for maintaining a proposition, as the debates in Parliament." Christ himself engaged in some great debates (Jn. 8; Mt. 22). Stephen lost his life because of a "disputing" ("debate", Arndt & Gingrich). (Acts 6:9). And the apostle Paul was in trouble almost everywhere he went because of his discussions with the religionists of his day.

The giants of the restoration movement were vigorous defenders of the faith. Campbell, Lard, Franklin, Harding, Boles and Hardeman, not to mention those greats of our own time, Gus Nichols, Guy Woods, G. K. Wallace and others, have been courageous warriors for truth.

We agree wholeheartedly with brother Thomas Warren who recently said, "When you hear a preacher contend that we ought not to defend the truth in spite of the fact that the Bible says that we are to 'contend earnestly for the faith which was once delivered to the saints'-then it is very likely that you have a Modernist on your hands."

Was Christ a Beatnik?

(Continued from page 2)

meet on a farm, sing a few songs, talk about the world's problems and then go home.

D. They are for Peace. They say "Wasn't Christ?"

E. They prefer the life of a nomad, a wanderer, a man without a country. Preferably the country of another government.

III. All this may ring true and clear to the ears of some. But for the best of me I cannot hear a sound of harmony anywhere in it.

A. Let us have the patience to look and see that for which Christ really stood.

B. Looking at Christ and following him will lead us into Gethsemane and on to Golgatha. This will make a Christian of man, not a hippie.

BODY:

I. CHRIST AND THE ESTABLISHMENT.

A. Christ was against certain aspects of the religious establishment.

1. He was against the hypocrisy of saying and not doing, Matt. 7:21, Luke 5:46. He taught a "doing religion."

2. He was against the hypocrisy of doing things to receive the acclaim of man, Matt. 6:2,5.

3. He was against titles and long borders and the seeking out of chief seats. He was against the pretense of it all, Matt. 23:4-7.

B. Christ was for established religion. The religion He established.

1. He instituted a religion that required certain acts for membership, Acts 2:38, 41, 47.

2. He established a religion that demands exact behavior in worship, Acts 2:47, I Cor. 14:15, I Cor. 16:1, 2. This worship is meaningful to those who are devoted to God and

serve Him throughout the week.

3. He died for a religion that is to maintain holiness, James 1:27.

C. Christ was for established Government.

1. He taught and practiced paying tribute (taxes), Matt. 22:21; Romans 13:6.

2. He taught law and order, Rom. 13:1-3; I Peter 2:13, 14.

3. He taught to honor kings - all men, I Pet. 2:17.

II. CHRIST AND CONFORMITY.

A. Things to which Christ did not conform.

1. Business practices of the corrupt temple leaders.

2. Becoming a slave to a Sabbath day. A day that was made for man, not man for it, Matt. 12:1-6.

3. He taught against conforming to the world, Rom. 12:1.

4. His non-conformity had purpose and design for better things.

B. Christ did conform.

1. He conformed by attending worship at the synagogue, Matt. 9:35.

2. He conformed by being an obedient son. He was not a rebel. He showed honor to His mother in life and in death. He taught his followers to honor parents, Eph. 6:1, 2.

3. He conformed to the law of God, Heb. 5:8, 9.

III. CHRIST AND LOVE.

A. Christ was the world's greatest exponent of love.

1. Love enemy, Matt. 5:44.

2. Love neighbor, Mark 12:31.

3. Love family, Eph. 5:25, Tit. 2:4.

4. Yes, love self, Mark 12:31.

5. Love God, Mark 12:29, 30.

6. Love your country.

B. The love Christ taught was filled with morality, the love of the beatnik is filled with lack of it.

1. The love of Christ neither leads us to free love nor rude demonstrations. Rather it leads us to decency and modesty. It leads us into the paths of righteousness not into the filth of the gutter.

2. The love of Christ leads us to respect the property rights of others.

3. The love of Christ leads us to the door of the needy - giving a helping hand.

IV. CHRIST AND WORK.

A. Was Christ a moocher?

1. He spent time at the homes of Peter, Mary and Martha.

2. He was the frequent guest at the homes of others: Simon the leper; wedding feast in Cana of Galilee. When did He entertain in return? He had no home of his own.

B. The work of Christ was that of a prophet.

1. He was fully occupied with these duties.

2. He worked the works of Him that sent Him. It happened to be the building of a kingdom - not tent making as honorable as that is. He was a carpenter by trade.

C. Christ taught work and industry. He condemned the lazy and shiftless, Matt. 20:6, II Thess. 3:10.

CONCLUSION:

I. Was Christ a Hippie?

A. If building holiness, purity, and work represents the movement, then He might very well have been.

B. Christ represents all that is good and

decent.

II. He rebelled against wickedness.

A. I implore you to rebel against the evil in your life.

B. Be transformed by a renewed mind, Rom. 12:1, 2.

III. There will be many fads that will come and go. Some will be good and others will be evil. I exhort you to build your hope on Christ the rock. He that follows the word of God will abide forever, I John 2:17.

What About Instrumental Music?

(Continued from page 3)

UNSCRIPTURAL ACT! Before instrumental music can be an aid to worship "playing" must first be authorized in worship.

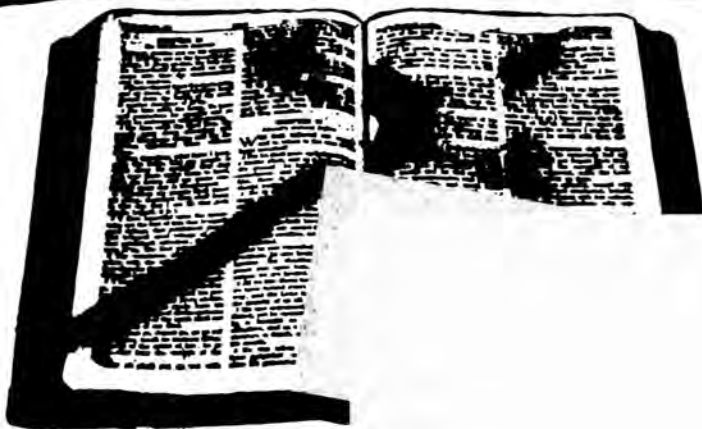
Instrumental music is not an aid to "singing" because one can sing without playing and play without singing. If I told you to sing "The Old Rugged Cross" and you played it on the piano, would you be doing what I said? If I told you to play "The Old Rugged Cross" and you sang it, would you be doing what I said? "Playing" and "singing" are two separate, distinct actions just like "riding" and "walking" and "sprinkling" and "immersing." If you ordered eggs and bacon for breakfast and received eggs, bacon, sausage, pancakes, and oatmeal, would you receive exactly what you ordered? Instrumental music is not a form, method, or manner of singing, but the use of a song book is. Therefore, a song book is an AID to a God given command but a musical instrument is an ADDITION. All such additions are sinful (Matt. 15:13).

We cannot be true to N. T. teaching and believe Biblical principles and use instrumental music in worship to God.

DO YOU KNOW?

Do you know that your congregation can get this paper mailed weekly directly to each member, friend, or prospect, for just FIVE CENTS PER WEEK? Yes, and that the church does not have to pay for it in advance, but the elders, or leaders, will be billed at the first of each following month for papers your congregation received the past month? It would cost you nearly twice that much to mail a WEEKLY LETTER to each member, friend, prospect, etc. Think how much more good our paper, Words of Truth, can do. For 50 families the cost would be only \$2.50 per week for the paper to be mailed directly to each family - for \$10.00 per month. Our goal is 25,000 in 1972. Send us a club of 5 for \$2.50 each; singles \$3.00. How about giving the paper to relatives, friends or good prospects, those ill and shut in, etc. for a New Year's present? There are 48 issues of the paper each year, every week except weeks following 5th Sundays. You could give the paper to 5 of your children, or other relatives or friends for only \$12.50 per year. Let us have 1,000 of our readers send a club to others as a "Christmas" gift. Or, you may prefer to make up a large club of neighbors in general at \$2.50 each. This may be your best way of preaching the gospel. Remember, we are living in a "READING AGE", and Jesus says "Teach" (Mt. 28:19).

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

VOLUME 7

FRIDAY, NOVEMBER 19, 1971

NUMBER 93

Have We Lost Our Zeal?

Many obstacles have been placed in the path of those who have sought to restore New Testament Christianity. Battles from without and from within have resulted in the strengthening of some and the weakening of others. While the New Testament is replete with reference to a militant church, of a people who would "put on the whole armor of God" in order to stand against "all the fiery darts of the wicked," some tire of struggle and toil in "contending for the faith once delivered to the saints." The temptation to compromise dampens the spirit of restoration and Satan gains an advantage.



R.W. GRAY

Having observed the triumphs over error one should have his faith more firmly fixed, his confidence in the gospel's power should grow stronger with every encounter. "O the grand old Book has stood the trials of the ages past, though the battles have been strong. And twill stand the test until eternal day shall dawn at last, and God's love shall be our song." Hence, while peace, unity and joy are the ideals we seek, our hearts must not grow weak in the heat of battle. Men arose in the first century to "draw away disciples after themselves," but the inspired writers never inferred an excuse for failure on the part of the faithful. (Acts 20:28-29). We are not to consider it a great thing that Satan uses men from among our ranks to advance his purposes. (2 Cor. 11:13-15.) Only those willing to "fight the good fight of faith" have hope of victory at last.

If we allow ourselves to become discouraged with the struggle to restore the New Testament Church our lot will eventually be that of the protestant world today. A determination to resume the work where the reformation movement left off has been the difference in the restoration of the primitive faith and the formation of "just another sect." A crucial time is upon us when we began to show satisfaction with the truths already discovered. While we must continue to defend those grounds already won for truth, we must maintain a spirit of investigation, being willing to barter off a car load of error for even an ounce of truth.

Nothing short of an obsession for discovery of the ancient order brought our forefathers to stand

in the gap and fight for every inch of ground to be won for truth. They constantly probed, examined, debated, prayed and preached until a frowning world was humbled by their colossal accomplishments. If we permit discouragement or lack of zeal to dampen our spirits and lessen our search, another generation will be required to begin anew the battles already fought and won.

It is a matter of grave concern that many evidence little or no alarm over the attacks upon bravely won and stoutly defended grounds of truth by the liberal movement within our ranks. The same zeal that defended and maintained these biblically based practices through the years, when they were attacked by denominationalists, is needed today in our struggle against forces from within. But this zeal is missing in far too many localities.

The design of this article is to call attention to two areas in which evidence of a loss of restoration zeal is manifested. (1) Lack of real determination to stop the liberal movement before the restoration ideal is no longer sought. (2) Satisfaction with the restoration of the ancient order in a few important matters. Concerning the latter it has been frequently observed that the restoration is far from complete in the matter of evangelistic zeal and dedication. And who among us would contend that church discipline has been restored among us as it was practiced by the first century church? When ever we cease to plead for these, and other things that are lacking, we evidence a loss of desire for the ancient order. God's plan is perfect. He does set out in terms that

Is It Nothing To You?

JAMES D. WILLEFORD

No moderate drinker ever intended to become an alcoholic, but every alcoholic was once a moderate drinker. The beginner is playing with an addiction-forming drug, and he cannot know for a long time the final effect that it will have upon him.

The moderate drinker is really the most dangerous carrier of the terrible disease of alcoholism. He is like the boy with a slight case of scarlet fever who is not very sick and he goes to school. He is not sick but he infects others, some of them fatally. We have seen it happen! We have seen fathers who drank moderately-infect their sons who, in turn, drank-fatally. It is all the more dangerous when you drink with "good taste" and have this "gracious living" of which the liquor ads tell, for then persons who admire you,-young

can be understood His will for man today. (2 Tim. 3:16-17.) We must not allow our love for those truths to wane. A benighted world awaits the lighting of the candles of truth. As stewards of God we must not fail. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil: . . . and hast borne, . . . and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:2-5.)

The Guesswork Church

F.B. SHEPHERD

There is not one phase of being a Christian that can be practiced separately from dollars and cents. A Church cannot exist and discharge its God-imposed responsibility without money! The Guesswork church runs on hope beset by doubt. Outgo is sure. Income is accidental and casual. The Guesswork church is a "hand to mouth" church! It is at the mercy of the weather, the circumstances, the sentiments of communicants, that cut attendance and curtail contributions.

Such a church is like an automobile without a gauge on the gas tank. It may run for miles, or it may stop the next minute. The elders or leaders of a Guesswork church cannot plan any further than next week's contribution--which depends in amount on the season, the weather, the whims of the worshippers or the whimper of the preacher. The Guesswork church is a timid church, unprogressive, lacking in ambition, and lax in God-ordained functions. Its prestige in the community is low; its influence little. It is "out at the elbows."

BUT: There is a sure way for the Guesswork church to become the church of Certainty and confidence, serenity and security. This can be brought about by its elders, its leaders, planning and purposing goals, ambitions and accomplishments. Then, when they ascertain what these activities and advances will cost, the "rank and file" can also "purpose" as the Lord prospers them, proportionately, systematically, regularly, individually, so the elders will not have to guess. No group of elders can apportion or budget funds that are only problematical.

The church of Certainty is the happy church. It is the church of shining reputation in the community. It is the church where mutual pride abounds within. (Copied from a church bulletin.)

(Continued on page 4)

WORDS of TRUTH

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Nichols - Batts Debate

NICHOLS' FIRST AFFIRMATIVE - FIRST NIGHT -

Mr. Moderators, ladies and gentlemen, fellow citizens of the kingdom of our Lord Jesus Christ. It affords me great pleasure to appear before you in "defence of the gospel". Paul said in Phil. 1:17, "I am set for the defence of the gospel." I believe with all my heart that my opponent is in error. I believe that he perverts the gospel of Christ, that he does not preach the gospel of Christ, like it was taught in the New Testament. But the discussion should furnish reasons why I am saying this, if I am right. If I am in error, I hope and pray that he may be able to expose it mercilessly, fully and completely, and that I may see my errors before it is too late. If he is in error, I am sure he wants to know it, and to see his mistakes, and wants to do right. It will not be long until we must go the way of all the earth and soon be standing before God Almighty in judgment. It is an awful sin to pervert the gospel of Christ. Paul said, "There be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-9).

I am to affirm the proposition which says, "THE HOLY SCRIPTURES TEACH THAT WATER BAPTISM TO A PENITENT BELIEVER OF THE GOSPEL IS FOR, OR IN THE ORDER TO THE REMISSION OR FORGIVENESS OF ALIEN SINS." I believe this proposition, and I shall endeavor to teach it, almost in the very words of the Bible, and I shall depend upon my Bible for my proof of the proposition. What I mean by the proposition: By "Scriptures" I mean our Bible, the Old and New Testament. And more especially the New Testament under which we live: though the Old Testament is inspired the same as the New Testament.

I mean by "teach", that the Bible says so in so many words or else it uses such terms as to convey the idea, or as a necessary inference which would teach the truth of my proposition.

I mean by "water baptism" the immersion in water of a proper subject, which is defined here in my proposition as a "penitent believer of the



GUS NICHOLS

gospel of Christ".

And by "in order to", I mean that baptism is IN ORDER TO, UNTO, the remission or forgiveness of past or alien sins. "Remission" certainly means forgiveness, or salvation or like blessing, bringing one out of the danger to which he was exposed because of the guilt of his sins. It means pardon, forgiveness, justification, and the like. I mean by "alien sins" the sins of those who are not the children of God. They are aliens, and are called such in the Bible (Eph. 2:11).

If my opponent is not satisfied with this definition of my proposition, I trust that he will take issue immediately when he arises to speak, if I have failed to properly define my proposition, he can ask for more.

I want to make, first of all, this general observation, and present the main proof texts which I shall be using in an effort to prove my proposition. I want to show that in the order of mention, in the New Testament, WHEREVER YOU FIND BOTH BAPTISM AND SALVATION, or like blessing, such as justification, remission of sins, MENTIONED TOGETHER, in all such cases BAPTISM IS MENTIONED BEFORE SALVATION, REMISSION OF SINS, OR LIKE BLESSING, AND SALVATION COMES AFTER BAPTISM. Now if that is true, and it is, then it follows that baptism comes before salvation, or like blessing.

Let us take a running view of some of these passages. In Mk. 1:4 "John did BAPTIZE in the wilderness," there is baptism mentioned first, "And preach the BAPTISM of repentance", here is baptism mentioned a second time before the salvation or remission of sins is mentioned. "John did BAPTIZE IN THE WILDERNESS and preach the BAPTISM of repentance FOR THE REMISSION OF SINS." There is salvation or remission of sins, but it is (1) baptism, and then (2) remission of sins, or like blessing to salvation following.

In a parallel passage, Lk. 3:3, "And he came into all the country about Jordan, preaching the BAPTISM of repentance FOR THE REMISSION OF SINS." Here again is (1) baptism and then (2) remission of sins. It is never the other way: remission of sins first, and then baptism, like my opponent would have written it, had he been writing the scriptures. God wrote it right.

Again, in the great commission Jesus said unto his apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is BAPTIZED SHALL BE SAVED", there is salvation, including like blessings - (1) BAPTISM, and then (2) SALVATION. It is never the other way, "He that believeth is saved and then should be baptized", as my opponent would have written it, believing as he does about the matter.

Again, in Acts 2:38, "Then Peter said unto them, Repent, and be BAPTIZED every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS". Here is baptism first, and afterward remission of sins. It is never the other way: "Repent, and receive the remission of sins and then be baptized." But BAPTISM and REMISSION are mentioned in the proper order.

Then in Acts 22:16 Ananias said unto Saul of Tarsus, "And now why tarriest thou? Arise, and be BAPTIZED, and WASH AWAY THY SINS, calling on the name of the Lord." (1) Baptism is commanded, and then (2) sins are washed away, remitted, pardoned, or forgiveness takes place, or salvation or like blessing follows the baptism. It is not the other way, as my opponent would have had it. He would have said, "Just stay down and pray away thy sins, and when you get your sins prayed away, then be baptized," and thus mention remission or getting rid of the guilt of sins first, and then mention the baptism, as he would have had it.

In I Peter 3:21, the apostle Peter said, "Even BAPTISM doth also now SAVE US". Here he puts baptism first, and then mentions salvation after baptism. He did not mention the salvation first, and then the baptism after salvation as my opponent would have written it, he did not put it in that order.

In Romans 6:3 Paul says, "Know ye not that so many of us as were BAPTIZED into Jesus Christ

were BAPTIZED INTO HIS DEATH?" (1) BAPTISM is here mentioned, and then (2) one is IN CHRIST, following baptism. Here baptism is mentioned first, and then mention is made of the fact that one is in Christ. It is not the other way, (1) BAPTISM is here mentioned, and then (2) one is in Christ, following baptism. Here baptism is mentioned first, and then mention is made of the fact that one is in Christ. It is not the other way, (1) believe into Christ, and then be baptized because you are already in Christ, or just be baptized "in" Christ, like my opponent believes it.

Then in Romans 6:4 Paul says of himself and other Christians, "Therefore we were buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." We are BAPTIZED "INTO HIS DEATH" - into Jesus' death - into the benefits and blessings of Christ's death. He died for our sins (I Cor. 15:3), and we are baptized into his death - are saved. It is not the other way, "Reach the death of Christ first, and then be baptized because you are already in his death." It is not that way. And yet that is the way Mr. Batts' doctrine has it. If I misrepresent him, it will be in ignorance, and I shall urge and expect him to call my attention to it, for I do not want to misrepresent him.

Again, in Col. 2:12, "Buried with him in BAPTISM, wherein - in that very act - "YE ARE RISEN WITH HIM through faith in the operation of God" - that operation exercised of God when he raised Christ from the dead - "who hath raised him from the dead." It is through faith in the fact of the resurrection that we are to be baptized - then RAISED TO NEW LIFE - raised in baptism, baptized first.

Also in I Cor. 12:13 "For by one Spirit" - by his instructions, his teaching and enlightenment, as in verse 3 where he says "No man can say that Jesus is the Lord, but by the Holy Ghost" - that is he can say he is Lord by the Spirit's teaching through inspired men, as in Acts 2:36 when by Peter he said, "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified BOTH LORD AND CHRIST." We learn and can say this by the teaching of the Spirit, through inspired men. And thus in Rom. 8:14 "As many as are led by the Spirit of God, they are the sons of God." Hence, the Holy Spirit leads us through his teaching by inspired men in the Bible. So, "By one Spirit" - by his teaching, by his instruction - "By one Spirit are we all baptized into one body" (I Cor. 12:13). There is baptism first, and then after baptism we are in the "one body" and saved. Eph. 2:16 says both Jews and Gentiles are to be reconciled unto God - "in one body" - that "He might reconcile both unto God in one body by the cross, having slain the enmity thereby". And so we are "reconciled unto God in the one body" and he is "the head of the body, the church" (Col. 1:18). And there is no such thing as being saved with no connection with Christ, the head of the church, and we are baptized into the church which includes those connected with Christ the head. Out of the church, or apart from him, there is no promise of salvation. And hence, we are "baptized into one body" - not in the one body first, then later baptized.

Now I want to introduce some charts on my overhead projector, as my son Hudson Nichols will present them in the order I have them.

Chart on John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." There is born of water before entering into the kingdom of God, and as a part of the new birth, surrounded with water baptism in the context of the passage. In verse 23 of the same chapter, "John also was baptizing in Aenon near to Salem, because there was much water there." "Water in baptism" - water in the new birth. Jesus did not say "Except a man be born of 'THE' water and of the Spirit" - it is of "the" Spirit, the Holy Spirit, a certain and definite Spirit. But it is not "THE" water, it is just any water - muddy water, clear water, warm water, cold water, running water, still water, just "water". "Except a man be born OF WATER and of the Spirit, he cannot enter into the kingdom of

(Continued on page 4)

Heresy

There is considerable talk these days about "heresy". Exactly what is it? The original form of the word "heresy" is found eight times in the New Testament. The Greek word is "haireisis," which is rendered variously by "sect, heresy, factions, parities," depending upon the translation used. The word is used in two different senses.

First, heresy is used of one's "chosen opinion, tenet," varying from the true exposition of the Word of God. (Thayer) W.E. Vine regards it as "an opinion, especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects. . . ." Or "Heresy is a deliberate denial of revealed truth coupled with the acceptance of error." (Baker's Dictionary of Theology) Another authority defines it as "A doctrine or a sect consequent upon departure from sound doctrine." (Westminster Dictionary of the Bible) Peter used the word heresy of unsound doctrine when he warned that false teachers would introduce "destructive heresies" among the brethren. (II Pet. 2:1) The term covers ALL FALSE DOCTRINES, and not just denying the deity of Christ, as some are claiming.

Second, the word is used of a group (sect, faction) which separates from others and follows its own opinions rather than the will of God. The Sadducees were a sect (Acts 5:17), and so were the Pharisees (Acts 15:5). Even Christians were falsely accused of being a sect. (Acts 24:5, 14; 28:22). There were heretical groups troubling Corinthian church (I Cor. 11+19), and such a party spirit is condemned as a work of the flesh. (Gal. 5:19).

Then there is a related word, "hairetikos;" this is the individual who is "schismatic, factious," or a "follower of false doctrine," hence, a heretic. (Thayer) After a first and second admonition, such a one is to be rejected (shunned, avoided) (Tit. 3:10).

The origin of the "Christian Church" is a classic example of heresy. In spite of the fact that the NT SPECIFICALLY commands singing as an act of worship (Eph. 5:19), and thus nowhere authorized the use of mechanical instruments in worship, and in spite of the fact that history is unanimously agreed that the apostolic church did not use such, near the middle of the 19th century, brethren who were a part of the American restoration movement began to ignore the authority of the Bible and thus introduce mechanical instruments into the worship service of God's people. Brave pioneer preachers vigorously opposed the innovation; however, "progressive minded" brethren were determined to run roughshod over both the Scriptures and their brethren, and hence the instrument was forced into numerous congregations. Thousands of dollars in church property was lost to the disgressives.

That disgressive movement with its instrumental music heresy resulted in the formation of the "Christian Church" sect. In view of the Bible teaching regarding heresy, some brethren who are now urging fellowship with that sect are found to be in an extremely unfavorable position. Compromising the truth will never bring the unity for which the Lord prayed.

Nature and Revelation

GUS NICHOLS
(Speech at F.W.C.C.)

Your invitation to appear on your lecture program is duly appreciated by me, and I wish to bring you greetings from the "ALABAMA CHRISTIAN COLLEGE, MONTGOMERY, ALABAMA. Being a member of the board of



WAYNE JACKSON

trustees of that school, I think I know something of the problems connected with supporting and operating a private Bible school, such as your school here, at the "FORT WORTH CHRISTIAN COLLEGE." Such schools are worthy of the liberal support of all members of the "Churches of Christ" and friends of true Christianity everywhere.

Your chosen theme for the entire lecture program is an important and timely one: "CHRISTIAN EVIDENCES." It is fitting that we begin at the "beginning" with, "GOD IS."

The Hebrew writer said, "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). Here we are informed that there are two propositions to be accepted by all who would come to God and please him. (1) One must believe that "God is", and (2) "That he is a rewarder of them that diligently seek him." In other words, one must believe that God does exist, that our God is real, and that he means what he says, that he will reward those who properly seek him.

SOURCE OF INFORMATION

There are two general sources of information for our study and consideration: (1) The first is what we might call the book of nature, or of nature's laws and revelations; and (2) the second is God's book of Revelation, the Bible. Of course, God expects us to use reason in our examination of these two books. He says, "Come, and let us reason together" (Isa. 1:18). Reason is the faculty to be used in judging concerning the merits, or demerits of evidence in science and Revelation. What is found to be the truth, or the facts, may be called reasons for our hope (I Pet. 3:15). Reason and Revelation go hand in hand, even the Revelation in the book of nature. God is, as we shall see, the author of Nature, as well as the author of the Revelation which we have from Him in the Bible. The Bible and Nature do not, therefore, contradict each other. Science is that which has been demonstrated and proven true beyond any doubt. This is done by experiment, tests, trial and error, as regards nature and nature's laws. The postulate, or assumption which leads the Scientist to experiment in order to learn the facts is not science, but a mere supposed theory. Nothing is science which has not been proved beyond a doubt. The findings of the scientist are the facts to be considered. Any conclusion which he may reach by reasoning upon the facts would not be science, but philosophy instead. A good scientist may be a poor philosopher. No one has a right to deny any fact of science. But we are not rejecting science if we reject the unsupported reasoning, or philosophy of the scientist. We have a divine right yea, the obligation to reason for ourselves concerning anything demonstrated to be true in all the Universe. The interpretation of the facts is not necessarily science. Scientists differ and contradict each other in their philosophy or interpretation of the facts of science, in many instances, just as do other students.

TRUE AND FALSE SCIENCE

All is not science that is called science. Often the explanations and interpretations of the scientists, (their philosophy), is erroneously called science. Paul said, "O Timothy, keep that which I have committed to thy trust, avoiding profane and vain babblings, and oppositions of SCIENCE FALSELY SO CALLED" (I Tim. 6:20). One only needs to go back into history to find some examples of "science falsely so called." Scientists, like others, may take too much exercise in "Jumping at conclusions." They, too, may be guilty in some instances of reasoning from some false premise, or in drawing an unwarranted conclusion from true premises. Human reasoning is not infallible.

TRUE AND FALSE DOCTRINE

Likewise, there is true doctrine, or interpretation of the scriptures, and false doctrine. False teaching concerning the scriptures may contradict the truth of science, and "science falsely so called" may contradict the scriptures. But the truth of science and truth of the Bible are in perfect harmony, the one with the other. This is why so many of the best scientists believe in God and the Bible. It is unfair for some scientist to hurl

some scientific fact against some false interpretation of the Bible and then conclude that the Bible is not true. And it is also unfortunate for some one to take the truth of the Bible and hurl it against some falsely so called science and jump to the conclusion that there is no truth in any scientific finding. I believe the Bible to be perfect, as God revealed it unto man, but man's interpretations of it, and man's interpretations of the facts of science, as in the theory and assumption of "Organic Evolution", are not infallible. Mere theories about the Bible and science may be false, and should be rejected, and only the truth accepted.

NATURE AND GOD

While the will of God is only revealed to us in the Bible, one may learn something of the power and wisdom of God from a study of nature. 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). Having rejected the revelation which God had given through Moses and others under the law, the heathen were left in ignorance of God, as they did not know either the Book of nature, or Revelation. Paul says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "Preaching", here means revelation (I Pet. 1:12; II Pet. 1:20-21). However, from nature we may learn that God's hand has been at work. "The heavens declare the glory of God; and the firmament showeth his handy work, 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). Hence, the voice of the heavens may be heard day and night everywhere.

THE DIFFERENCE IS HOW AND WHY

Science deals with the way and manner in which the laws of nature function. Science tells us HOW the machinery of the universe works, what one may expect from any combination of circumstances. It takes the universe and the laws thereof and explains all it can learn about HOW it operates. This knowledge gave us the electric light and our modern inventions, together with modern remedies in the field of medicine, etc.

But only the believer in the God of the Bible can tell WHY the universe with all its intricate mechanism exists, and WHY each part works and behaves as it does. Without a knowledge of God we could never know WHY we are here, nor WHY we are what we are, WHY we have a moral nature and a conscience, and WHY God made us and the world his Universe about us. The Bible alone answers the question: "WHY"? The Prophet Isaiah said, "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).

Svetlana,

Communism & Christianity

JOHN WADDEY

The defection of Stalin's daughter Svetlana shocked the world. Her remarks concerning the restrictions of the individual under Communism are a lesson to all. Consider these thoughts:

1. That system which promises freedom to the "suppressed" peoples of the world brings no freedom at all. Rather, in every nation, it has been the most ruthless tyranny.
2. That Svetlana would leave Russia shows that under communism even those who have it the best find little true happiness. What of the masses?
3. Svetlana left her homeland, her children and the memories of her father's reign. This describes better than words the instinctive desire for freedom in the heart of man. No despot can ever quench that will for freedom, Mk. 8:37. There is yet hope for the captive nations.

(Continued on Page 4)

Is It Nothing To You?

(Continued from page 1)

people or others, may try to follow your example, and not being emotionally or constitutionally made like you, their-effort to follow you may ruin their lives.

The second thing you can do about the problem of drink is to make a committal of total abstinence for your own life. We cannot solve the liquor problem by drinking socially in response to social pressure and the propaganda of the cocktail hour. We must stand with Abraham Lincoln, who in 1847 wrote, "Whereas the use of intoxicating liquor as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good. We therefore pledge ourselves to abstain from the use of intoxicating liquor as a beverage."

An outstanding psychologist says, "The only factual or scientific guarantee-against alcoholism as a vice and disease-and the only scientific guarantee against alcoholism as a cause of accidents and human misery is total abstinence. There is no way to discover an alcoholic until he is an alcoholic."

The third and most important thing you can do about the alcohol problem is to be a Christian not a professor of Christianity only, but one who truly lives by the Lord's instructions. Such a person keeps his life above reproach, and is a credit to God, his family, and his community.

If you are not a Christian, and wish to become one, the door is open and the way is plain. The Lord instructs you to believe in Christ as your Lord and Master, repent of your sins, and be baptized into God's dear Son that your past sinful life may be blotted out and remembered no more. With the past behind you, the future can be bright as you travel toward "The city which hath foundations, whose builder and maker is God."

Nichols - Batts Debate

(Continued from page 2)

God" (Jn. 3:5). "Water" is connected with baptism. In the same chapter "John also was baptizing in Aenon near to Salem, because there was MUCH WATER THERE" (Jn. 3:23). It does not say "not much spiritual water", but just "water". That is the way it reads here. And in Jn. 1:26 John said, "I baptize with water." Again in verse 31, "I come baptizing with water." And again in verse 33, "He that sent me to baptize with water." And Jesus said, "John truly baptized with water" (Acts 1:5). John himself said, "I indeed baptize you with water" (Mt. 3:11). Thus we find "water baptism" in the context on both sides of Jn. 3:5. In the previous chapter, Jesus said fill the water-pots "with water" (Jn. 2:7). When Jesus wanted to use "water" as a figure of something else he said "LIVING water." He used another word added to it to show it was figurative. He said "living" water (Jn. 4:10). The new birth is "of water", and not without "water", and the water is the water of baptism, as in the context (Jn. 1:26-31; 2:7; 3:5,23). The sinner cannot be born again without being "born of water and of the Spirit" - or without being baptized, and cannot enter into the kingdom and go to heaven without it, so said Jesus (In. 3:5). Thanks for listening. (Time called.)

Svetlana,

Communism & Christianity

(Continued from page 3)

4. A methodical and well executed plan for "destroying faith in God and Christianity" failed in the daughter of the Soviet premier. This shows the futility of their satanic effort to destroy the faith of the masses. Matt. 24:35. The gospel will again be proclaimed throughout Europe, Russia, China and Cuba.
5. In view of the aforementioned failure, Christians should seek to get the gospel message to the Russian people. The World Radio effort of the Church of Christ will bear a harvest in Russia. Stout-hearted men should

prepare themselves. Every opportunity must be used to visit Russia and plant the seed of the kingdom, Matt. 28:19-10.

6. One so privileged giving up what she did and risking her well-being for freedom in America offers a lesson. Every American should be more grateful for the freedom he takes so much for granted. Especially should Christians be grateful, Phil. 4:6. They should express their appreciation to God in prayer and in godly living. We should not complain so much about the cost of maintaining our freedom. Other people would be glad to pay what we do to have our benefits.
7. Svetlana saw and enjoyed the best Communism had to offer. She left it for life in America. Those who disdain their American heritage and openly or secretly support the cause of Communism should see the delusion they are living and working under. They should cease to undermine and subvert. All should work to build up the greatest nation in the world. We are great because we are FREE! We are free by the grace of God, Dan. 4:17.

I am glad Svetlana came to America. I am glad I am an American. I am thankful I am a Christian! May God grant that our country will always be free. - Beaver Ridge Road, Rt. 20, Knoxville, Tenn. 37921.

Biographical Sketch of Jesus

For brevity of words, depth of meaning and beauty of content Acts 10:38 stands without a peer in presenting a short summary of the marvelous life of Jesus while in human flesh. This verse has been called the shortest and best biography ever penned of our lovely Lord. It is an important part of that memorable sermon proclaimed by the inspired Peter to the household of the devout Cornelius. The verse reads, "How 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." Did Inspiration ever press more information into one pithy statement than in this one verse?

A good biographer must know intimately his subject if a successful work is to be produced. The Spirit of God, who inspired Peter to make the statement, certainly knew well and perfectly his fellow member of the Godhead. Peter, the speaker, also knew with intimacy the subject which he sketched. The closest association with his Lord before the ascension and a continuing spiritual communion since the kingdom's establishment had brought Peter an unusual grasp of the Saviour he so eloquently envisioned and powerfully proclaimed. The apostolic preacher may have witnessed the anointing of the Spirit upon Jesus immediately following the sacred act of baptism in the famed Jordan (Matt. 3:13-17; Acts 1:21-22.) Whether he did not, he, like the disciple of love, must have known that Jehovah had given the Spirit without measure to the Son of God (John 3:34). The anointing with power also accompanied the divine reception of the Spirit. The close examiner quickly observes that receiving power immediately precedes his going about to do good. With humanity the proverb that "power corrupts and total power totally corrupts" finds but few exceptions in human history. But with Christ power to accomplish and performance of doing nothing but good with his power became perfectly compatible. From one Palestinian village to another this itinerant Teacher traveled as a perfect practitioner of physical and spiritual benevolence. His footsteps took him where bodily needs and spiritual hunger abounded. The healing hand, the spoken word of authority and the understanding



ROBERT R. TAYLOR JR.

expression of his meek countenance became welcome sights to the outcasts and downtrodden of his day. Those who suffered the tyranny of an oppressing Satan found his word to be the very system of truth capable of lifting the heavy shackles under which they pined. The Personification of Truth was in their very midst. The Galilean Prophet was completely victorious in what heaven had outlined for his earthly sojourn to accomplish because, as Peter so eloquently phrased it, "God was with him."

A Faithful Man

JOHN GIPSON

We live in a day of instant communication. In a moment or two any important event can be immediately declared to the whole world. But such has not always been the case.

In ancient times, when a man took a message to some distant place, everything depended upon his trustworthiness. There was little possibility of checking on his truthfulness immediately. Consequently, an ambassador's integrity had to be sure. Apparently Solomon seemed to find fidelity such a rare thing that he asked, "A FAITHFUL MAN WHO CAN FIND?" (Proverbs 20:6).

In a world characterized by unfaithfulness, the Christian shines as a beacon in the light, he is known by his solid and sound fidelity. He is faithful as a neighbor, friend, father, husband or son. He will keep his contracts and fulfill his promises. Why? Because, "THE FRUIT OF THE SPIRIT IS... FAITHFULNESS" (Gal. 5:22 RSV). And because he is following in the footsteps of his Master who was "FAITHFUL IN ALL HIS HOUSE."

DEAR HEAVENLY FATHER, GRANT THAT WE MIGHT BE KNOWN AS THY CHILDREN BY THE FAITHFULNESS WE EXHIBIT IN EVERY AREA OF LIFE. IN JESUS' NAME. AMEN.

"He that trusteth in his own heart is a fool" (Prov. 28:26).

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

"And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

"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" (John 3:5). "Ye must be born again" (Jn. 3:7).

"What shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17)

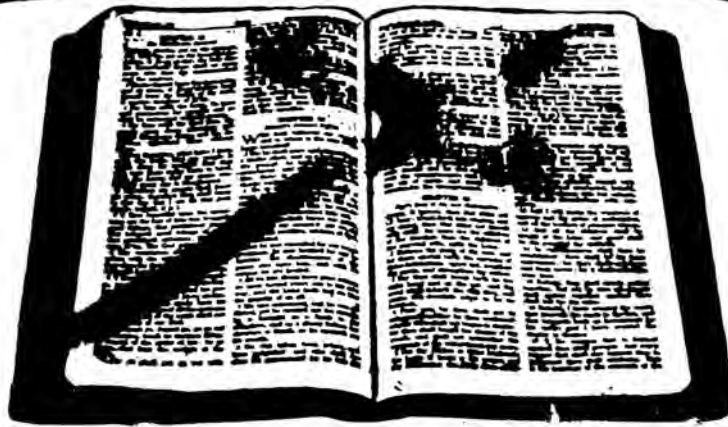
Premilennialists tell us that the righteous will be raised a thousand years before the last day - before the end of time. But not so. Jesus says they will be raised "AT the last day" (Jn. 6:39, 40; 44, 54; Jn. 11:24-25; Jn. 12:48).

If the many contradictory doctrines of the nearly 300 denominations in our country were preached by one and the same man we would think him insane; or a great sinner and perverter of the gospel. But when hundreds of thousands of preachers preach all these doctrines men say they are all preaching the truth. God's word is the truth, and it does not contradict itself (John 17:17,19).

When Christ told the Eleven to go and preach the gospel to the whole world, the word "GO" was generic, as to how to travel. If one walked, another rode a donkey, and another were to go by automobile or plane, would they be contradicting themselves in carrying out the commission? No, of course not, for each one would be doing the same thing - he would be "GOING" - all doing the same thing - which was to "GO" (Mk. 16:15; Mt. 28:19).

WORDS of TRUTH

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



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

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The Bible: The Solution To Drugs

This will be our concluding article for the time being on the grievous drug problem presently plaguing our nation. This makes about five or six articles which we have penned on this grave danger and which have appeared during 1971 in WORDS OF TRUTH. The writer expresses deep gratitude to Brother Nichols for his willingness to run these articles and the commendation he has given them.



ROBERT R. TAYLOR JR.

What can be done to eliminate the illegal drug problem in our land? Is there a solution and, if so, what is it? We labor under the strong conviction that God's Book has the solution for every malady human society faces. God has a "pill" to clear up the drug pill and that "pill" is the "gos pill". This is the way Brother Keeble would have solved the problem and we fully concur.

Young people say they sometimes turn to drugs "TO ESCAPE." But seeking an escape from life's problems, tensions, anxieties and frustrations through drugs is extremely dangerous. Such only adds another problem to the ones already faced. It is much better to learn how to face reality, how to cope with anxieties and how to conquer our fears than to seek an improper escape. Paul LEARNED that in whatever state he was in "therewith to be content." (Phil. 4:11.) He did not learn such by relying on drugs and neither can people today. He also said, "I can do all things through Christ which strengthen me." (Phil. 4:13.) The penman of Hebrews presents the following formula on how to face life courageously. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5-6.) The apostle of love describes how we may overcome the world and live victoriously. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." (1 John 5:4-5.) It is not the Jesus Christ, "Superstar" of current rock opera fame that leads to this victorious living but the Jesus that is revealed in the Bible. The former is but a figment of an overworked imagination. The latter is the real

Jesus who can solve the problems of drugs or whatever the evil may be. If we have this real Christ, there is nothing of any real consequence to fear. In the first book of the New Testament Jesus is recorded as having said, "Be of good cheer; it is I; be not afraid." (Matt. 14:27.) In the last book of the New Testament Jesus said, "Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:17-18.) The gospel is the answer.

Curiosity is the road traveled by others toward the dangerous world of drugs. Curiosity leads to desire, desire leads to experimentation and experimentation may well be that opened door that leads to addiction. The gospel of Christ warns against any contact with the world of evil. "Abstain from all appearance of evil." (1 Thess. 5:22.) "Abhor that which is evil; cleave to that which is good." (Rom. 12:9.) "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; . . ." (1 Pet. 2:11.) Deep respect for Jesus and his way of life will enable young people to say a firm and decisive NO to the call of drug curiosity.

A desire for pleasure is another Satanic device for hooking young people on drugs. They hear about the "good" trip, the feeling of happiness, the experience of new sounds and sights and the absence of worry and tension while under the influence of mind altering drugs. It can be a pressure-packed device to pull the novice toward drugs. That young person who is a strong Christian prefers the real joys of life—those which come from serving God and keeping his commands. Man's whole duty is to fear God and keep his commandments. (Eccles. 12:13.) Happiness is achieved by knowing and doing God's will. (John 13:17.) The gospel of Christ is your best defense against the beckoning call of drugs.

Some young people use drugs in order to show their rebellion against all kinds of authority. They despise authority at home, in the classroom and from the local police and all law enforcement agencies. Drugs are illegal from both a federal and state viewpoint and this is a concrete way of showing contempt for law. Young people who respect such passages as Ephesians 6:1-3 (authority of the home) and Romans 13:1-7 (authority of the state and nation) will not fall victim to dangerous drugs.

Conformity and non-conformity constitute two other reasons for drug experimentation. This may sound paradoxical but both operate frequently in the same young person. He may want to dabble in drugs to conform with his peers and may wish to

show parents or older adults how much he detests the entire establishment. Conformity to the gospel and non-conformity toward evil would eliminate both of these drawing cards. "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.) "Thou shalt not follow a multitude to do evil; . . ." (Ex. 23:2.)

Some turn to drugs due to depression, lack of love, or a lack of security. Here the Christian home and an active life in Christ's church can remedy these. Parents who love God, each other, and their children and will teach them the gospel and live it before them can do more than most anyone to curb and eliminate the drug culture. No youth ever turned to drugs because he was following Jesus. Before he turned to the world of drug addiction there had to be first of all a serious departure from the principles of Jesus. Following Christianity never has nor will it ever lead to marijuana, the "up and down" drugs, LSD or the more deadly narcotics such as heroin.

Young people, you have only one mind. Do not blow it with drugs. We live in the age of transplants of certain bodily organs. However, there is no such thing as a mind transplant. Ruin your mind today and there is not a new one that can be transplanted in you tomorrow. You have only one body. Do not destroy it by drug addiction. Again your body cannot be replaced. Ruin it with drugs and you will have to live with it, that is, if you can call what you will be doing LIVING.

(Much helpful information for this article has come from a pamphlet entitled "Deciding About Drugs" put out by Kiwanis International.)

"The Editor's Spot"

BY ED FRYE
MEDIA, PA. 19063

(Note: The following appeared in the current issue of the "Springton Lake Church of Christ" Bulletin.)

"THE EDITOR'S SPOT"

"The Gus Nichols' Preacher Workshop, in my opinion, was a richly rewarding and successful event. It was held just inside Mississippi from Mobile at the Gulf Coast Bible Camp—a place most conducive to study and Christian fellowship. All classes were conducted by brother Nichols who

(Continued on page 4)

WORDS of TRUTH

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"Bed Too Short, Cover Too Narrow."

More than 500 years before Christ was crucified for our sins, God foretold the great tragedy of the cross, and how God would raise Christ from the dead and make him the great and unshakeable foundation of Christianity, and of his church (Isa. 28:16). But he first foretold the fact that the enemies of God and of Christ would try to hide under lies in regards to the crucifixion of Christ.

"Therefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement" (Isa. 28:14-15). This "covenant with death" was Judas' agreement to betray Jesus for thirty pieces of silver (See Zach. 11:10-13). Then the prophet goes on to say, "When the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves" (Isa. 28:14-15). But they were wrong in this feeling of security. There is no true refuge in lies. When Christ was raised from the dead some of the guard witnessed this great scene and then went and told the priests who gave them much money to lie about the matter and to say while they were asleep the disciples came and stole his body away (Matt. 28:1-15). But the truth spread everywhere and their lies did not stand. God had raised Jesus and the proof of this was to be seen on every hand. He was with his disciples 40 days and further taught them, then in their presence ascended back up into heaven from whence he had come down to earth (Jn. 6:38, 62; Acts 1:9-11; Lk. 24:46-52). Then the prophet said, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16). Here God would undo their lies and bring them into shame and destruction, and still make Christ the foundation of Christianity and of his church.

Again, the prophet says, "And your covenant shall be disannulled, and your agreement with hell shall not stand" (v. 18). Then he illustrated the predicament of such liars by using an illustration. He said, "For the bed is shorter than that a man can stretch himself on it: and the cover narrower than he can wrap himself in it" (Isa. 28:20). Their



GUS NICHOLS

plight was as a man on a cold night trying to sleep on a bed far too short for him, and the cover too narrow. Thus he would not be able to cover, or hide himself under such cover and on such short bed. Lies are like that. They usually expose the liar and deceiver to be what he is. There are many beds of deception and lies today which leave all those deceived by them uncomfortable and exposed to shame. The beds of lies and deception are poor resting places. And lies are poor covering for sinners. A man cannot lie and deceive his way into heaven. False doctrine will not save. Jesus said, "And ye shall know the truth and the truth shall make you free" (Jn. 8:32). The truth that Jesus arose from the dead overthrew the bed of lies that were told about his being stolen from the tomb. This was the liar's way of accounting for the empty tomb. The fact that they said the body was stolen while they were "ASLEEP" as guards, shows they were liars. For if they were asleep they knew not but that he rose, as he did.

1. A modern bed which is too short, with cover too narrow is denominationalism, with all its human creeds, human doctrines and commandments of men; with all their perversions of the true doctrine of Christ. Jesus prayed against their false doctrines and divisions, and Paul commanded us to mark and avoid such false teachers (John 17:20-23; Rom. 16:17-18; I Cor. 1:10; Eph. 4:1-17).

2. Human creeds are too short, failing to tell the sinner all that Jesus said do to be saved (Mk. 16:15-16; Acts 2:36-41; Acts 22:16; Rom. 6:3-4). Like sin itself, it comes short of the glory of God (Rom. 3:23; II Tim. 3:15-17).

3. Every denominational church on earth comes far short of reproducing the churches of Christ in the New Testament (Mt. 16:18; Rom. 16:16).

4. Denominational names come short of the scriptural names for the church and its members in the New Testament (Matt. 16:18; Rom. 16:16; I Cor. 11:16; Acts 11:26; I Pet. 4:14-16; James 2:7).

5. Such worship in denominational churches comes short of the worship of "Churches of Christ" in the New Testament days when they had the Lord's supper on the first day of each week (I Cor. 16:2; Acts 20:6-7).

6. Even the poor mission efforts of some so-called churches among us come far short of the preaching and spreading of the gospel in the church in the days of the apostles (Col. 1:23; Rom. 10:18-20).

7. We cannot hide ourselves under excuses and lies and get by with it. We either believe the gospel, or we do not. Let all who believe it spread it abroad with all their power (Mk. 16:15-16; Matt. 28:18-20).

The Why Of Child Care

ROBERT R. TAYLOR JR.

On Thursday evening, November 11, 1971, over two hundred Christians from thirty-two congregations of northeast Mississippi met in Booneville for a meal prepared by the local chapter of the Freed-Hardeman Associates and a practical period of dynamic discussion concerning a great and godly work recently begun in our area. Pine Vale Children's Home of Iuka, Mississippi, is now an exciting reality. Brother and Sister Eural W. Wade are sacrificially pioneering this exhilarating endeavor. As of now they are caring for three children who had lost their natural home, Jim and Terry, who are both eleven, and Robert, who is five. The first cottage is almost ready and will accommodate up to twelve children. Congregations throughout the area are responding to the plea with growing and generous contributions. Jim Archer, who planned this great dinner meeting and serves as chairman of the board of directors, set the dynamic challenge before the great audience of building a new cottage each year. Care for the aged also is a part of the long-range goals.

A paper containing marvelous wisdom, ripe observations and warm hearted encouragement for this great work was prepared by Dr. S. L. Pharr, Booneville elder, generous and widely known philanthropist and dedicated physician, and was read by Bill Huggins, evangelist of the Booneville

congregation. Brother Eural Wade gave a report on the home. Brother Jim Archer gave a challenging message for greater interest in benevolent work. Brother J. A. Thornton spoke briefly. It was this writer's privilege to bring a message on "The Why Of Child Care." In this and a subsequent article we desire to share with all readers of WORDS OF TRUTH the gist of that message. Child care is very dear to the heart of our esteemed editor, Brother Nichols, who has championed the scriptural right of our work along these lines for many years. Such is also dear to every person who loves truth and possesses a heart of kindness and tenderhearted compassion for the homeless children of our time.

Each congregation represented and all people present tonight deeply deserve much commendation for the intense interest manifested in the good work under current consideration, the care of fatherless children. Tonight we propose to give some of the Biblical reasons why we are intensely interested in this great work of beautiful benevolence. We are confident that such is truly beautiful to Jehovah God above inasmuch as he had so much written within in Holy Writ relative to this aspect of commanded benevolence. This type of benevolence is beautiful indeed to the homeless children who are helped. It is beautiful and deeply satisfying to those who are earnestly engaged in it. It becomes an object of beauty and admiration among those on the outside who witness its ardent accomplishment and selfless success. Why care for fatherless children? Our task tonight is not to create that interest for you already possess it as is evidenced by your coming here upon a bad rainy night. Our task is to confirm the Biblical sanction and to produce its scriptural confirmation.

BECAUSE GOD CARES

Literally dozens of times Inspiration prompted Biblical penmen to speak of a group known as the "fatherless." Every close student of the Bible is well aware of the fact that God's deep care for the less fortunate is expressed by reference to strangers, widows and the fatherless. The word FATHERLESS usually brings to mind children left bereft of parental providence by death. Along with death there are four other words beginning with a "d" productive of homeless children. They are: desertion, disease, delinquency and divorce. Parents may desert children. Disease may keep a parent from providing for his own. Delinquency may remove a parent from home to serve a prison sentence or render both father and mother unfit for further parental care of their offspring. Divorce is a sad but constantly growing feeder to the ranks of fatherless children.

Christ divided the Old Testament scriptures into the law, psalms and the prophets (Luke 24:44). In each of these three great divisions of scripture treatment of the fatherless receives avid emphasis. In the law section Moses wrote, "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless" (Ex. 22:22-24). The concluding twelve verses of Deuteronomy 27 mention an even dozen curses. One of them raises the hedge of protection around the unfortunate. "Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen" (Deut. 27:19). The second section frequently deals with the Father's attitude toward homeless children. Near the beginning of Psalms Jehovah is portrayed as "the helper of the fatherless" (Psalm 10:14). In the middle of this poetic production we read, "A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families:..." (Psalm 68:5-6). Children who have lost natural fathers have a heavenly Father who will never desert them. Three thousand years ago Israel's sweet singer recognized that the family framework or the home is the proper sphere for the conception, birth and rearing of children. A home is an imperative. The total concept behind our child care work is to restore the home destroyed by one or more of these five d's earlier mentioned. Jehovah has linked together homes and the care

(Continued on page 4)

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, NOVEMBER 26, 1971

Today, Sunday, the short rains began. When we arrived at our church meeting place about twenty worshippers were already there standing in ankle deep water with a tropical deluge breaking over their heads. As we ran from the shelter of our car to the building swathed in boots, rain coats and umbrellas I could only pray, "Please, dear Lord, make us worthy to impart thy word."



BERKELEY HACKETT

Last week a new member asked Berkeley to take his wife to the doctor. We often get such requests and always try to comply, but in this case the 'doctor' was about 90 miles away in a very inaccessible place. After pressing the man a bit, he admitted the 'doctor' wasn't a real doctor, but still he possessed an excellent medicine made from the bark of a tree. The sick person would swallow the medicine and then sneeze out the sickness through the nose.

We've learned there are two types of witch doctors, One, called an m'ganga, makes medicines, offers animal sacrifices to ancestral spirits and is engaged in "white" magic. The other, an m'chawi, works in conjunction with evil spirits. He makes love potions, can bring bad luck and deals in 'black' magic. These days the m'chawi is outlawed and no one admits to knowing one, but we are told they are still about.

Last week Berkeley made sausage from wart hog meat. It was our first sausage since coming to Kenya and tasted delicious. Frances wanted to know, "What is this meat called?"

This past month Rose Yoder and I have been very busy drawing and making our own material for Bible classes. Rose is a very artistic young lady and has been of immeasurable help to me. We've also been helped a great deal by an opaque projector bought for the work here by Bro. and Sister Hermon Moon, Jasper. With this we can make patterns and trace pictures from books and magazines.

This past summer we had a steady flow of visitors, mostly missionaries. As one missionary put it, "part of your mission in Nairobi will be to minister to your fellow missionaries." We spent a good deal of our time meeting planes, seeing people off, making beds on the floor and cooking meals. Still it was a wonderful experience for us to hear about new fields of service and what others are doing. And for those missionaries who were beginning to feel a bit 'bushy' (too long in the bush) the sights of electric lights and paved roads seemed to do them a lot of good, too. One missionary from Congo told about making 15 miles in two hours; actually he made his own roads. It made us more tolerant of the pot holes out our way.

Berkeley and the men from Makongeni have distributed over 10,000 pieces of literature this month. As we don't have a church-operated press, it is necessary to use a commercial one, but we feel it is worth the expense. Also, Berkeley has been in contact with several African Independent Groups. These are groups who have broken off from Anglicans, Catholics, etc. and started their own churches. As far as we are concerned these groups have tremendous potential. They are alive, inquiring, and are searching for something better than formal, cold, old denominationalism. Berkeley has sold to several of these groups a small attractive book called "Umoja" (Unity). This is a book written in Swahili by our missionaries. It is a plea for unity on the New Testament pattern. Berkeley has sold hundreds of these books at a

quarter of what it costs him, but we get our return when we see someone pouring over that book at a bus stop or on a lunch break.

People in Kenya are very lucky in the availability and cheapness of Bibles. Really, I don't think any adult who wants one need be without a Bible, or at least a New Testament. We know there are some rather glaring mistakes in these translations, but still we believe nothing if not that the Holy Spirit through the Word can reveal truth in spite of the errors of men. One complaint we have about the Swahili translation is that the Swahili is too good! Many times in Bible class the African brothers or Berkeley will read a passage only to have everyone sit with a blank look until Berkeley expressed it in the every day vocabulary.

Tates, Yoders and ourselves celebrated Thanksgiving Day together. As the day is a work day here we had our dinner in the evening. No football games either, but we women didn't complain!!

As we have often expressed in our newsletter being apart from good friends and loved ones is the hardest part of our work here. We make new friends, but the old ones are not forgotten. This month Bro. Ben Panter, an elder of the Midway congregation, passed away. He knew he was in bad health, but I think one of his fondest wishes was to greet us when we returned to America. I know it was our wish too. God knows best and it was not to be, but we shall miss him.

Until next month,
Charlotte Hackett

OCTOBER EXPENSES

Salary	\$ 600.00
House, Utilities	193.00
Auto (repair) & Gasoline	83.00
Postage (E.A.)	27.00
Printed Matter	84.00
TOTAL	\$ 987.00

Received via 6th. Ave Church of Christ
Jasper, Alabama \$1,000.00

Contributions for this month have reached an all-time low of \$904.00. We have no doubt that the month of November will see the contributions up to their proper level again, as those who have their hearts in the East African work respond to the need.

Our address is now P. O. Box 48086.

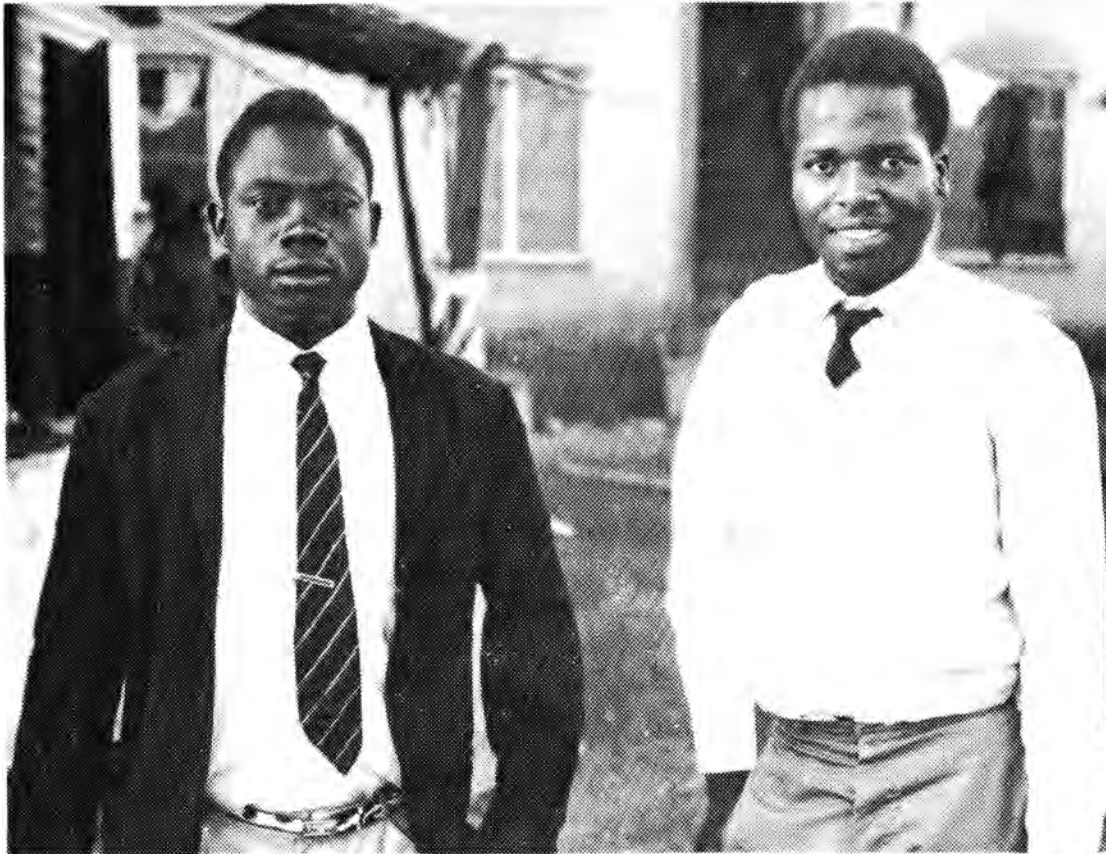
CONTRIBUTIONS

Mr. and Mrs. Ronald Davis	\$ 50.00
Mr. and Mrs. Hermon Moon	10.00
Mrs. Wilna Summers	5.00
Roscoe Kilpatrick	10.00
S. G. Barker	10.00
Max W. Barker	40.00
Paul R. Davis	5.00
(Anonymous)	5.00
Farley E. Geddie	5.00
Lee H. Holder	3.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	5.00
Clyde R. Roden	20.00
Mrs. Corda Webb	5.00
Mr. and Mrs. Clyde Welch	6.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cordova Church of Christ	25.00
Cottendale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. Walker Church of Christ	25.00
Eldridge Church of Christ	30.00
Midway Church of Christ	70.00

Millport Church of Christ	50.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
White House Church of Christ	25.00
TOTAL	\$ 904.00



Stephen Ndungu — Stephen is a very zealous young man who goes often by himself to preach the gospel on the streets of the city. This is a difficult job as I can attest to.



Yikisa and Johnstone, two young converts of the Ofafa Congregation. Most of our converts here in Nairobi are young men. Yikisa is one of the young men who enrolled in our school.



Our little Frances and Debra Tarbet, daughter of the Gaston Tarbets, Church of Christ missionaries in Western Kenya, are shown at an East African Sausage tree. The fruit of this tree cannot be eaten.

Open Letter Unto Churches (NO. 1)

The year 1971 is almost gone, and the year 1972 is drawing nigh. Unless our congregations had well-thought-out and arranged plans for this old year of '71, they will bear witness that they have not done much work for the Lord this year. As a rule the congregation must set the example and diligently and zealously work, as a church, or the members will not do much



GUS NICHOLS

personal and individual work apart from the church program. If the elders have not been good overseers, and if the deacons have not faithfully served, and if the preachers have not earnestly preached the whole counsel of God; and if the members have failed to attend all the services of the church for study and worship, and if they have not each cooperated with all others in the work of the Lord, then such congregation has not accomplished much thus far in 1971. Only those who have done their best, have been able to see much progress in evangelism, edification and benevolence.

Since it takes several weeks to get a good program of church work planned, advertised and sold to the members, it is time the churches were making out such programs of work as will challenge them to use all their talents and resources in the Lord's work for the year 1972.

Each congregation should begin now to arrange a program of Bible teaching for the year 1972. This will, of course, include the public proclamation of the word from the pulpit. This is very important, for it is usually true, that "As goes the pulpit, so goes the church." God has ordained to save the world through the preaching of the truth (I Cor. 1:18-21). Unless the preachers preach Christ Jesus they are sure to fail. However, preaching Christ includes preaching the things concerning his church or kingdom and his name and authority (Acts 8:5, 12; II Cor. 4:1-5). Beautiful little speeches, of human wisdom and learning, substituted for the word of God, is sure to fail to produce the faith, love and hope needed to build up the church (Acts 20:28-32).

The story is told of a preacher who lectured and lectured unto the congregation, and it was obvious that the church was becoming more and more lukewarm, and was rapidly dying. The preacher finally recognized the fact that something was wrong, and asked the members for their suggestions. The next Sunday when he arose to speak there was a little note on the pulpit on which the scripture was written; "THEY HAVE TAKEN AWAY MY LORD, AND I KNOW NOT WHERE THEY HAVE LAID HIM". The preacher got the idea, and started preaching the Christ and all things concerning his way of life and salvation, his church and kingdom, and things which strengthened faith and hope, and the church immediately began to grow. This is not strange, for how can we have a great harvest without sowing the seed of the kingdom? (Lk. 8:11; Mt. 13:19)

But faithful preaching of the word by itself is not enough. The Bible school must be well organized, or arranged, so that the maximum amount of needed teaching can be done in the various Bible classes. Teachers in our literary schools spend years of time and much money getting the training essential to teaching the things of this world and of this life. But when it comes to the Bible, many think they can teach without much preparation. Solomon said, "Much study is a weariness of the flesh" and many are too lazy to study the Bible, or anything else, unless forced to do so by some outside something. Whether or not one is a class teacher, he should study the Bible daily and regularly (II Tim. 2:15; Acts 17:11-12). If one will first of all study as a Christian, and because he wants, above all earthly things, a well-

rounded and practical knowledge of the Bible, then he is prepared to satisfy his spiritual hunger, in studying to teach others. What can be more thrilling than to be a sower of the seed of the kingdom of God? (Mk. 4:14; Psa. 126:5-6) Some of those who claim to be Christians teach in the literary school systems of our country, and have their degrees, without knowing even those primary things about the Bible, while we teach unto children, and then wonder why the elders will not let them get up and lecture to our Bible classes, seeing they are "educated". Their education and experience in teaching is fine, so far as it goes; but it does not go far enough. They could not teach math if they had not studied it any more than they have the Bible.

Most churches need some good teachers to come in and teach their teachers how to study the Bible and how to get others to study, and want to know it, so as to teach others. A Bible class is a wonderful learning situation, if only there are qualified teachers, with students who are hungering to find a grain of truth here, or there, in the discussion of the lesson, and to be reminded of truth already learned, but not very well practiced, as yet.

Unless the Bible class teacher has great faith in the word of God, as being inspired of God, and being seed-thoughts from a heavenly and Infinite Mind, he, or she, cannot infuse this faith into others by teaching it in an infidel and doubting setting. It is hard to teach others to have a faith which we obviously do not possess. It is hard to do a good job in teaching something which we do not either understand, nor believe, nor love and appreciate.

Brother Hall Calhoun, who once taught in some of our Bible colleges, and daily spoke over a Nashville radio station, said he studied his Sunday school lesson one hour each day, seven days a week. In so doing, he said he studied a great deal of the whole Bible. And, it is important to have a general and overall knowledge of the whole Bible, in order to teach any part of it, as best it could be taught.

Neither should the teacher of a Bible class spend all his time in trying to be "smart" and able to always bring up some "new thing", or tricky and "technical" point which may not be relevant to the needs of the class. He should know people, what they are thinking, what they are interested in, and where their interests lie, and what their weaknesses are, and strive above all else to help them where they need it.

Therefore, each teacher should teach his class, as though it were his congregation, and he the preacher, trying to build up the church and lead all its members to become and be more mature, and to be real Christians.

And yet, all classes should be so coordinated, and so work and operate in harmony with the general purpose of the elders and overseers of the church, that there will be no clash between classes. The teachers of all classes should work hard to build up the whole Bible school, and not simply their own classes. They should not lose sight of the whole church in the teaching process. Teachers should share with each other any information which might help to make the whole Bible school function better.

Proper records should be kept in the classes, and any absent because of sickness, or other misfortune, should be duly mentioned in prayer, and visited if such is needed. Especially, a member of the class should be visited soon after being absent from a single class meeting. Cancers too long neglected may become incurable.

It is also good for the classes to meet and know one another. They could meet for a dinner at least once per month, at which time each one may be introduced and a brief sketch of the fine things about him presented for the encouragement of others. At this meeting, someone may deliver a pointed address concerning our class teaching situation, and how to improve it.

Each member of a Bible class should seek opportunities to invite others to his class each week, and take pride in sharing with them the good things taught and learned, and spiritually digested by those attending regularly.

Most teachers do their best work as teachers if

they stay with a certain age group, or grade of students. Though these students may graduate to higher grades, it is best for the teacher to stay with his own grade. However, some of the very best teachers stay in a certain and given field of learning. One teacher may stay in the Book of Proverbs (a book of wisdom) with students coming under his instruction every three months, until many different grades and classes have studied under him. At the same time, another teacher may specially qualify to teach the book of Genesis, another the book of Acts, etc. There is no need for a dull moment in the Bible school work.

Of course, this means that the overseers must look ahead, and plan the Bible school work, and make it as good as they can make it. And they should aim to become better qualified to offer more and more challenging work unto the students.

There should be at least forty minutes of time given in the class to the study of the lesson; that is, provided the teacher is capable of holding their interest that long. God does not work miracles with those who demand that He catch them on the wing, and work wonders in them.

Finally, the teacher should be a likeable person, one who loves people, and rather be teaching that very class, at that very time, than to be doing anything else in all the world. And he should love his class, every member of it, and long and yearn to help each member where he needs it most, to be a real Christian. And let the teacher, and all the students be so unselfish that they together will work to enlarge the class, and thus increase the golden opportunity for others to also be Christians, and some to be even much better Christians, and all alike to be able to better win souls for Jesus Christ (Prov. 11:30).

The general, personal soul winning work of the church, must wait for a future article.

"Would God Condemn Man To Eternal Hell?"

Truly did the apostle Peter write, "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction" (II Pet. 2:1).

I know of no better demonstration of this "sect of perdition" than that one framing the question, *Would God Condemn Man To Eternal Hell?* Adventism is almost as old as the religion of Christ. Paul combated the error of the early return of Jesus, especially in the second epistle to the Thessalonians, when he warned them not to be shaken in mind "as that the day of the Lord is just at hand" (II Thes. 2:1-2).

The seventh day variety of Adventism has been most vociferous and aggressive in spreading its false doctrine. Religious errors usually develop in clusters rather than singly. William Miller gave rise to the present. Advent institution with his false prophecies of the return of Christ, which (said he) was to be in 1843-44. Time Scripture and reason have all combined to brand Miller and his followers as false prophets. (Cf. Deut. 18:21-22). Along with the errors of time-setting have arisen claims of present day inspiration which some call "progressive revelations", annihilation of the wicked, non-resurrection of the wicked, and a fanatical, hobbyistic proclamation of the Jewish sabbath.

But now to the above question and a statement or so taken from one of their ads in the Nashville Tennessean in October 1970, about 126 years later than the predicted return of Jesus by William Miller! The writer says, "In fact, the Bible clearly indicates that there is no eternally burning hell. True, sinners will perish, but there will be no endless punishing." Further he wrote, "Once he has consumed the wicked, the fire dies. Hell is over and the earth will be cleansed from sin." I shall now briefly address myself to the falsity and error of these statements.

It is strange indeed that the "Bible clearly indicates" something that we cannot once find

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"The Editor's Spot"

(Continued from page 1)

poured forth from the overflow of decades of preaching, training, counseling, teaching, radio work, writing, etc. I know of no man today, regardless of age or strength, who exerts more power for good than does Gus Nichols. In all candor I know few, if any, who match the productivity of this spiritual giant. No matter how highly educated, richly experienced, or truly knowledgeable one might be, if he cannot learn something from this dedicated servant of God he must already be in heaven.

There were usually 40-50 preachers in attendance at most classes. It is possible that in the five-day period 75-100 different men attended. Joe Connell figured the amount of time we spent in classes with brother Nichols just about equaled a full semester hour of Bible. Not only this, there was considerable study and discussion beyond the scheduled hours. Often times these sessions lasted past midnight. Without a doubt, we were stirred and provoked in holiness—something most of us need rather often. The tendency to be satisfied with the status quo settles on most people.

Here let me share with you a few Nichols' pearls. "There is not a false doctrine or argument ever advanced any where, but that God put something in the Bible with which to refute it. Hundreds of years before anyone ever taught sprinkling for baptism, God went out of his way to tell us that both Phillip and the Eunuch went down into the water for baptism and then after the act both came up out of the water, as sprinklers don't do." (Acts 8:35-39.)

"Centuries before the Roman Catholic Church ever existed, God had Paul to say Peter (whom the Catholics say was the first Pope) had a wife. (I Cor. 9:5.) Of, course, "Cephas" was Peter."

Another one of Nichols' pearls was, "If we can do as well as we are doing with a knowledge of perhaps not more than 3 percent of the Bible, what could we do if we knew about forty or fifty percent of the whole Book? Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Mat. 4:4.) We are spiritually under-fed in these days when church members are tempted to be too busy with trivial matters, and many are having running fits."

"We are in war, and on the field of battle, supposed to be clad in the whole armour of God, cutting right and left with the sword of the Spirit, the word of God. (Eph. 6:1-17; I Tim. 6:12.) We are too listless, dull and lifeless to accomplish what we should and could. WE NEED zeal and enthusiasm to the overflowing degree. Too many block and hinder good works by their lethargy. We need to stir up ourselves and others to do more and more good works." (Heb. 10:24; Tit. 2:11-14.)

"It is amazing how much good one person can do in a short lifetime, if he will do his very best, and then be unconcerned as to who may get the credit for it."

"Bitter criticism is of no value, but scriptural reproof is wholesome and good for those who become careless and unconcerned. There is too much lukewarmness in the church of our Lord, and God condemns all such members and calls upon them to repent. (Rev. 3:14-19.) Christ is outside the door of such a heart, and says he would that they were either cold or hot."

"Let us all do the very best we can with what we have, and try to obtain more knowledge, zeal and what ever it takes to be more Christlike. We do not have to know all the truth now, but we must do the best we can as we are and try to become better and grow as time and opportunity are afforded. God not only holds us responsible for what we know, but also for what could have been learned, if we had hungered and thirsted for knowledge, but left the truth out of our lives. Wilful ignorance is wilful sin as much as immorality."

"All need to live and move and have their being in the atmosphere of prayer. A fish cannot live out of water, and neither can we live the Christian life apart from the element of prayer. We should cultivate the habit of praying at every spare moment, as when waiting at a signal light. Just a

little short prayer, is enough. We do not have to tell God about the weather, and all such things round about. Five or six words is enough. Let us learn to pray fifty or a hundred times per day. We may simply say, "God bless brother John Blank", and if we pray for pardon of sin, don't ask but once, but believe his promise, and trust it, then if we think of the old sin again, thank God for having pardoned you the first time you asked." (I Jn. 1:7-10; Mt. 7:11.)

The Why Of Child Care

(Continued from page 2)

and cultivation of children. Let no one seek to sever them for the sake of supporting a hurtful hobby. Near the end of the book of Psalms we read, "The Lord preserveth the strangers; he relieveth the fatherless and widow: . . ." (Psalm 146:9). Representative of prophetic of Israel, affirmed that in God "the fatherless findeth mercy" (Hos. 14:3). God cares for the fatherless. To be like him we must imitate him in attitude and action, in motive and mission. Because God cares we are to care.

BECAUSE JESUS CARES

In reality everything affirmed in the foregoing section is equally true of the second member of the Sacred Three. In this as in all other matters perfect harmony subsists between the Father and the Word who later became God's Son in human flesh (John 10:30; 17:20-23). The personal ministry of our blessed Lord evidenced his great love for children. He used children as object lessons to impart great spiritual insights into heavenly truth (Matt. 18:1-6; 21:15-16; Mark 9:33-37; Luke 7:31-32). Jesus received little children even against the active protest of interfering disciples. Jesus took these children up into his compassionate embrace, touched them with holy hands of tenderness and allowed a bountiful blessing to descend from his hallowed lips upon them (Mark 10:13-16). The holy religion of which he is the divine author and the supreme architect demands the care of the fatherless and widows (James 1:27). Through Paul he commands that we do good to all (Gal. 6:10). This certainly is inclusive of caring for homeless children. Jesus cares. Because he cares we care.

"Would God Condemn Man To Eternal Hell?"

(Continued from page 3)

written upon its sacred pages. For the Bible does clearly say that hell and the punishment of those miserable souls who go there is an everlasting punishment in an eternal hell of fire. They will not be there because God has not loved them, but because of their wickedness, rebelliousness and unbelief.

The first teaching of Jesus on the subject of hell is in the sermon on the Mount in Matthew 5:22, 29,30. (Keep in mind that hell and hades are not the same in the Scriptures). In the reference here the Lord said that he who calls his brother, "thou fool, shall be in danger of the hell of fire." Then, if your right eye or right hand causes you to stumble into sin they should be cut off and cast away, "for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." This establishes the truth that hell is a real place, where real sinners may have their whole body cast. The Lord expands this thought by saying, "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to DESTROY BOTH SOUL AND BODY IN HELL." (Matt. 10:28).

We are thus informed that both soul and body may be cast into hell. But what about the word destroy? Does this sustain the contentions of the annihilationists that the wick cease to exist? It does not. There is no thought herein that suggests that either soul or body of the wicked cease to exist. Hear this from authorities on the word, destroy. Destroy is from *apollumi*, and signifies to destroy utterly—the idea is NOT EXTINCTION but ruin, loss, not of being, but of well-being—of the loss of well-being in the case of the unsaved hereafter" W. E. Vine, p. 302). Thayers Greek Lexicon affirms the same. He says *apollumi* is "to be lost—to give over to eternal misery." Vincent,

Robertson, Clarke and many others join in denying extinction, or cessation of existence, and give emphasis to the JUSTICE of God in retributive action against the disobedient.

UNQUENCHABLE FIRE

Let us now move to Mark Chapter 9, verses 43-48. Here we find hell to be "unquenchable fire—where their worm dieth not, and THE FIRE IS NOT QUENCHED." Now, if God has kindled a fire in which both "soul and body" may be "destroyed", or given over to eternal misery, how say the Adventists that "once it has consumed the wicked, the fire dies?" Wistful, wishful thinking! Why, even John the Immerser knew the theory of the dying fire to be false, for, in reference to Jesus' work he said, "whose fan is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff he will burn up with UNQUENCHABLE FIRE." (Matt. 3:12) In reference to this Vincent says, "The whole metaphor represents the Messiah as separating the evil from the good, according to the tests of his kingdom and Gospel, receivings: he worthy into his kingdom and consigning the unworthy to destruction." (Word Studies, Vol. I, p. 25). Please remember that "destruction" does not mean extinction, or cessation of being, but "the loss of well-being."

ETERNAL FIRE

Our Lord says to the unfaithful in the Judgment scene recorded by Matthew, "Depart from me, ye cursed, into the ETERNAL FIRE which is prepared for the devil and his angels" And, "these shall go away into ETERNAL PUNISHMENT: but the righteous into eternal life" (Matt. 25:41, 46). Eternal is from *aiouos*, and says W. E. Vine quoting from Hogg and Vine on Thessalonians, "The use of *aiouos* here shows the punishment referred to in II Thes. 1:9 is not temporary, but final, and, accordingly the phraseology shows that its purpose is not remedial but retributive."

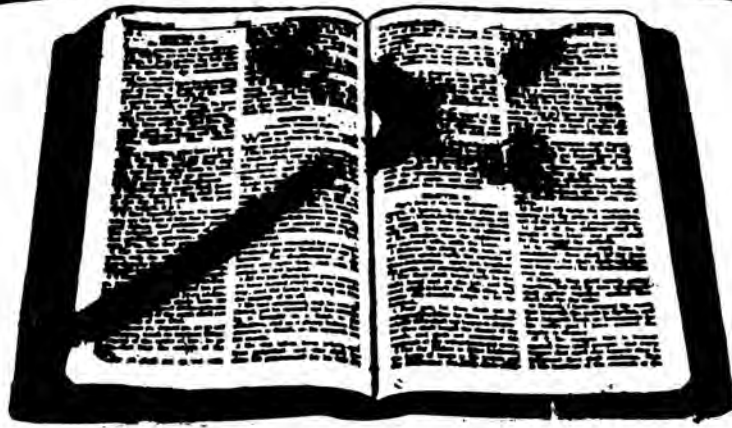
Does not reason and common sense teach us that when the Scripture speaks of eternal fire, eternal punishment, and eternal destruction that if all this is temporary, comes to an end, that eternal life will also come to an end? The same Scripture, yes, the same verse of God's word tells us that both life and punishment are eternal (See Matthew 25:46 again.)

SMOKE OF THEIR TORMENT

Finally, let those who are trying to quench the unquenchable and limit the eternal consider the eternal word of God as we read in Revelation 14. (All capitalization is my emphasis) "If any man worship the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he SHALL BE TORMENTED with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever: AND THEY HAVE NO REST DAY OR NIGHT, they that worship the beast and his image, and receiveth the mark of his name" (Rev. 14:9-11). These Scriptures speak for themselves and warn of the awful doom, misery and anguish of those who "go away into eternal punishment."

In a very real sense men "condemn" themselves to hell. God sent his beloved Son into the world to save "whosoever will." (Jn. 3:16). John 3:17 says, "For God sent not the Son into the world to judge (condemn) the world; but that the word should be saved through him." The Lord did not have to condemn the world was already condemned. He came to rescue us from sin and eternal destruction and woe. Likewise, when the day of Judgment comes God Almighty will not have to condemn the wicked, for they are self-condemned having chosen to reject the gospel of Christ and the life giving words of his covenant. It would be far better to give more time and attention to serving the Lord according to that which is revealed in the New Covenant so that we may die "in the Lord" and go to be with him (Phil. 1:23). Evil men might indeed wish for their cessation, for a future non-existent state in which they have no being and no consciousness, for then they would be as the dumb beasts living only to gratify the flesh and then go into oblivion. But, friend, don't count on it.

WORDS of TRUTH



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

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

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More On Child Care

Human compassion wells up within Christian hearts when people are witnessed as victims of serious injury, are grieving the departure of loved ones, are suffering from the mounting maladies of incurable diseases or have suffered the break-up of a marriage and the deadly destruction of the home. Perhaps there is no sight more productive of instant



compassion and **ROBERT R. TAYLOR JR.** tenderhearted mercy than a child who has lost its home by the death, desertion, delinquency, disease or divorce of its parents. There are sound reasons extended us in God's Word as to why this compassion should exist and how it should be translated into holy helpfulness. In a previous article we suggested that we should care because the Godhead cares. Specific mention was given of the Father's and Son's care of the homeless. Now other reasons for child care will be listed.

THE SPIRIT CARES

Every child care sentiment expressed in the former article and attributed to God the Father and Christ the Son is also true of the third member of the Godhead. Holy harmony exists among the Sacred Three in this regard. The Spirit recorded all the many scriptures that teach how heaven really feels toward the stranger, widow and the fatherless. Each scripture that will be noted in this article is likewise an inspired utterance written by the inerrant hand of God's Spirit through human instrumentality. We are to care for the homeless because the Holy Spirit cares.

A PART OF PURE RELIGION

God Almighty has linked the religion of purity and holiness with the practical observance of beautiful benevolence and personal purity. James wrote, "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" (James 1:27). The inspired infinitive "to visit" means far more than a mere social call with just an expression of soothing statements to those in need. To the afflicted party such would be but a mockery of mission and an expression of emptiness. Required in this term is the idea of searching out the needs with an anticipated view of rendering necessary help.

Those who oppose the church supported child care homes among us have stoutly contended that

this is an individual duty only. They are about as wedded to ONLY "isms" in the field of benevolence as are our denominational friends toward "faith only" and "grace only" in salvation requirements. The word HIMSELF in the latter admonition makes the verse an obligation of individual action only, they contend. Paul used the singular word HIMSELF to refer to the Lord's Supper in I Corinthians 11:28. Does this mean the church cannot observe the Lord's Supper in public worship? The same type of language is employed concerning giving in I Corinthians 16:2. Can the church take up a collection on Sunday? If it be contended that the plural is used in I Corinthians 11:26 and I Corinthians 16:11 which make the Lord's Supper and the contribution respectively church action, we immediately point out that the very next verse in James' epistle also talks of brethren (James 2:1). In fact the opening verses of James 2 speak of the assembly. James did not divide his book into its present five chapters and one hundred and eight verses. That was done centuries later. We fully concur with Brother Guy N. Woods who recently penned these thoughts in the GOSPEL ADVOCATE QUARTERLY: "The word 'visit' is a metaphorical term meaning to provide for; and, there is thus an obligation to the fatherless and destitute widow. WHAT is required is here indicated; WHO may do it is set out in I Timothy 5:16, where the CHURCH is thus charged. Inasmuch as the home is the divine agency God has ordered for the care of the needy, the support of homes for such purposes is eminently scriptural. This is true, whether the home being supported is a natural one or a legally constituted one such as the homes for the fatherless and the needy among us" (Page 5 - Emphasis his).

To say that churches of Christ cannot help the fatherless is to deny God's church the right to practice pure and undefiled religion! Fatherless and widows in this verse are plural. If only obligatory upon individuals, then every Christian would have to care for at least two fatherless children and two widows to practice pure religion. If taking the homeless into our immediate homes is the ONLY way it can be done, this would be well nigh impossible for many to practice. The aged could not do it. Those who are single could not do it. Yet these and all others CAN fulfill James 1:27 through congregational participation in caring for widows and the fatherless in homes provided for such. Individuals and congregations both are included in James 1:27. We care because of child care's connection with pure and undefiled religion.

COMMANDED TO DO GOOD TO ALL

The Galatian epistle was written to "the

churches of Galatia" (Gal. 1:2). Paul commanded the Galatian churches, as they had opportunity, to "do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). People who seek to remove this obligation from the church would be highly inconsistent in debating with a denominational preacher who removes baptism from a command directed toward alien sinners and making of it a church ordinance. The one is not content until he makes baptism a church action; the other is not content until he removes benevolence for all from church action. Both are wrong. It is sinful to pervert Galatians 6:10 just as it is to pervert Mark 16:16 and Acts 2:38. Neither shows reverent regard for the scriptures.

Paul said for the church to do good to all men and especially to the household of faith. Even a surface and cursory reading of this passage reflects that the ALL MEN is much more comprehensive than the HOUSEHOLD OF FAITH. The word MEN is in italics meaning it is a supplied word by the translators. Paul said do good to all. The all included homeless children. We care because such is an included part of doing good.

TO ADORN THE DOCTRINE OF GOD

Paul encouraged slaves in Titus 2:9-10 to do the right thing toward their masters. They were to avoid purloining or stealing. By such they could "adorn the doctrine of God our Saviour in all things" (Tit. 2:10). By obedient actions directed toward their masters they could make God's doctrine more attractive to a watching world. Are they the only ones who could do this? No! Aged men and aged women who diligently followed instructions given them in Titus 2:2-4 could adorn heavenly doctrine. Young women and young men who obeyed Titus 2:4-6 would adorn Christianity. Gospel preachers who practiced the priceless precepts of Titus 2:7-8 could make more attractive the holy doctrine they proclaimed. Those in Titus 2:11-12 who denied evil and lived soberly, righteously and godly would adorn right doctrine. Titus 2:14 reflects the command that God's people are to be "zealous of good works." One of these very obvious works is the care of the homeless. We are to care because such will adorn the doctrine of God.

CONCLUDING REASONS

We are to care because salvation of souls is at stake. These homeless children have souls. They deserve a Christian home framework in which to be reared. Such will be invaluable to them in making an intelligent decision to obey Christ when accountability in age is achieved.

Our own souls are at stake. According to Matthew 25:31-46 the practice of benevolence is

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WORDS of TRUTH

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Open Letter To Churches No. 2

In the former letter of this series I suggested unto churches some things which might improve the church and make it more efficient in the community. Again, let us remind you that the Old Year, 1971 is about gone, and it will soon be very late, if not too late, to begin to plan the work of the church for the year 1972.

PLANNING IS IMPORTANT

Just as it is important for the farmer to plan his crops, and the student his courses of study in school, it is important for the church to plan its work. Half-hearted, slipshod methods get poor results. Serious, prayerful planning for the work of the church bears good fruit. "Where there is no vision, the people perish" (Prov. 29:18). While this passage may have meant that the people perish where there is no true prophet to give a true vision of the future, still the meaning in principle includes our failure to look ahead and plan for the future. Unless the driver has vision in the dark night, he may be wrecked and perish. The future work of the church is dark as midnight to those who do not plan it all in the light of God's word, which is a lamp unto our feet, and a light unto our path (Psa. 119:105, 130).

PUT LOOKING BACK

While it is profitable for us to look back, it is only so for a brief moment. If we undertake to drive looking back, we would certainly head into trouble. Jesus put this principle in these words and this illustration: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Lk. 9:62).

Many churches try to plough in the kingdom, while looking back. Some are nearly always looking back! They hardly get a glimpse of the future and its possibilities. Some plan nothing in the future, because they are always looking back to some misfortune in the church. They lost some good leaders, song leaders, liberal givers, good class teachers, and others who meant so much to the church and its work. What good does it do to thus grieve over split milk?

Some churches are forever looking back to some church problem, disturbance, mistake, blunder made, or failure to grasp opportunities, and, like



GUS NICHOLS

Lot's wife, they turn to a pillar of salt, and never look forward any more. As a church they have no plans for the future— they are not looking and thinking ahead. While they are slowed down they could at least take stock, and see exactly what resources and talents they have left, and very much undeveloped. They bankrupt the church by trying to grind on water long since gone over the dam and down the river. Why not begin to look ahead and think of what could be done, if every one is happily exhorted to do his very best in the future. For, we can't live in the past, neither as individuals, nor as churches of the Lord. We are still making history; it is not all made yet.

Let us repent of our slothfulness thus far in 1971, and lay a better foundation, and some better plans for ourselves and the church for 1972.

Paul, the great apostle, who wrote half the books of the New Testament, did not allow himself to be satisfied with past efforts, nor to think that he had reached the top rung in the ladder of success, believed he could still do better and attain unto higher goals. He said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). There is not a one of us who could not do better than we have done in 1971. We have another year of practice and experience in living the Christian life, and this should not be underestimated, much less entirely overlooked in taking stock of ourselves, and our congregations. Our best last year, in a normal estimate, should not at all equal our best next year—under the same circumstances.

WHAT ARE THE FACTS?

We should know more about the Bible than we knew a year ago. God declares there is such a thing as growing in knowledge (II Pet. 3:18). That there is such a thing as adding knowledge (II Pet. 1:5-11). We have had another year in the great school of Christ, and of which he is the head and president, and in which the apostles and prophets of the New Testament are our daily teachers, and inspired instructors. Just as a child in school should not be where it was a year ago, neither should we be as blundering and uninformed as we were a year ago.

We have also had another year in which to build strong faith. "Your faith groweth exceedingly" (II Thess. 1:3). If we have applied our hearts as diligent students of the word of God, our faith has grown, as did the faith of the Thesalonians, "exceedingly." With this additional faith, we should be able to attend more of the church services, pray more earnestly, give more liberally, work harder in every way. Why not? We positively do have spiritual potentials out of which to render a greater service in the church, and as a church, in 1972, than we've had in 1971. We may have been richly blessed with opportunities and the external potentials, good health, wealth, or a good income, thus far; but **WE NEVER DO MORE THAN WE HAVE FAITH TO DO.** Now that our faith has increased, our performance should have a corresponding increase next year. All the Christian virtues should have been more liberally added last year, and with the increase of these we can do more work, give better service, than ever before. Hence, in planning the work of the church, give as much more money in proportion as your faith has increased (II Pet. 1:5-11). Peter tells us that we are blind and cannot see afar off, without these virtues. Hence, we should have a clearer and more enticing vision of what lies ahead, and what is possible, than we had before this growth and increase in experience furnished by old father time.

Therefore, the planning of the work, and budget of the church for 1972 should take into consideration all these facts which Satan would like for us to overlook, but they are facts which the Lord would have us keep before our minds. God wants us to aim high, for all know that we always shoot lower than we aim in the distance. Of course, some don't aim, or plan ahead at all—they just shoot in the dark. But all of us know that hit or miss methods almost always miss.

AIMING HIGH IS NECESSARY

Let us plan and aim to have every member of the church present for ever Bible class, and every service of the church, in the whole year of 1972. Who knows but that the Lord will let us live during that coming year, just for the extra growth planned and that we may be presented in Christ Jesus at the end more nearly perfect? (Col. 1:27-28). In fact, we must actually, and earnestly plan to do better next year, in order to even hold our own status quo. We would have drifted last year, and become lukewarm, and gone further back down the ladder, if we had not aimed to make spiritual progress during that year. Even those who came short of their goals, climbed higher up the spiritual ladder, than they would have come, without those very high goals. Perhaps, we should put it this way: We should aim higher than we now can reach, in order to bring out the best that is in us now.

Being the oldest child in a large family, I can remember when my father was a young man, about twenty five. I well remember seeing him and an uncle, about the same age, take the house broom into the sandy yard, and each hold up the broom handle for the other to jump it. They usually started with the handle about knee-high, but kept raising it higher and higher, as they aimed higher and higher. Finally they were jumping several feet higher than at the beginning. Sometimes they entered another kind of jumping contest in the yard. They would make a mark in the sand, then each see how far he could jump. Each aimed to jump further than the other. After doing their best, they were jumping several feet further than at first.

About 1926 Brother W. A. Black and I stood at the great power dam at Florence, Alabama, and discussed the mighty potential in the miles of water stored up for making "fertilizer" and the like, and there was only about one small outlet of water producing anything at that time. We compared the churches to the great potential. We discussed the buried and wasted talents, the wisdom, strength and power we could have been wielding for the glory of God, and the salvation of the lost, but were not using it, as we ought, and must to remain Christians.

Christians are Christ-like people. They are new creatures in Christ (II Cor. 5:17). They are dead unto sin, but alive unto God (Rom. 6:1-11). They have crucified the flesh with its affections and lusts (Gal. 5:24). The work of the Lord is their chief concern. (More later.)

Some Important Truths Illustrated By Postage Stamps

GUS NICHOLS

- I. INTRODUCTION
 1. Jesus used almost everything around him to illustrate the truth of his kingdom, Matt. 13. A sower and his seed, etc.
 2. We may use the things about us for the purpose of illustrating truth. Such as postage stamps, simple as they are.
- II. POSTAGE STAMPS WERE MADE — THEY DID NOT JUST HAPPEN.
 1. The blind forces of nature guided by no intelligence did not make postage stamps. They were intelligently made — designed, etc.
 2. Man was created and made by Almighty God — he did not just happen, Gen. 1:26-27; 2:7; Psa. 100; Heb. 3:4.
- III. A POSTAGE STAMP BEARS THE IMAGE OF DIGNITY — WASHINGTON, LINCOLN, ETC.
 1. Man is made in the image of God — in the likeness of His Maker — can think — reason — etc., Gen. 1:26-27; Matt. 9:4; Mk. 2:8.
 2. Stamps are not easily counterfeited. Dolls are not alive — can't think, no personality, no conscience, etc. like man.
- IV. STAMPS ARE MADE BY THOSE IN

(Continued on page 4)

Pat Boone And Religion

GUS NICHOLS

According to Pat Boone's book, his "NEW SONG", he has left the church and gone after feelings as his guide, instead of the Bible. He now claims to be able to speak in tongues, and that God is now working all the miracles he has ever worked. Of course, he has so patented and copywrote his book that we are not allowed to quote from it. But he claims to be a new creature now, and right with God, though he claims to have been baptized into Christ many years ago. But Paul says, "If any man be in Christ he is a new creature." (2 Cor. 5:17.) However, being in Christ does not make a mere babe in Christ full grown and mature. Paul rebuked the Corinthians for not being more mature (1 Cor. 3:1-4; 1 Pet. 2:2; 2 Pet. 3:18). The time element has to do with maturity. (Heb. 5:12-14; 6:1.)

But it does not require a life time to become and be a strong and well informed Christian. Young people can be strong Christians. The apostle John said, "I have written unto you young men, because ye ARE STRONG, and the word of God ABIDETH IN YOU, and ye HAVE OVERCOME THE WICKED ONE" (1 John 2:14). Pat Boone had been a Christian long enough to have become a mature and well informed Christian.

But instead, he had gotten into shameful sin and open rebellion against God, and according to his book he was rapidly becoming an alcoholic, and was guilty of many other sins which he also mentions in his book.

All of this reminds me that I counseled Pat one time on these very matters. I was preaching in a meeting at the church which was then meeting at David Lipscomb College, and Brother Batsell Barrett Baxter brought Pat to me one day for counseling. Pat wanted to know if a Christian could go into the entertainment business and be a faithful Christian, remain such and go to heaven. He seemed to be very conscientious and to want (above all things) to remain a faithful Christian.

1. I began by saying that entertainment is not, in itself, sin, and that some entertainment is wholesome and good for people, at least for some people. I reminded him that there are two kinds of entertainment: that which is bad and sinful, and that which is wholesome, clean, and good; and that a Christian must abstain from every appearance of evil. (1 Thes. 5:22-23.) And that Christians are not to walk after the flesh (Rom. 8:13; Gal. 5:24.) That we as Christians are to keep our bodies under, as Paul did his, and bring them into subjection to the will of God (1 Cor. 9:27). I referred to the works of the flesh, as sinful and forbidden (1 Cor. 6:9-11; Gal. 5:19-21.)

2. I reminded Pat that even entertainment can be carried too far--that one could engage in legitimate entertainment and yet sin by letting such interfere with the most important things of life, and that we are to put the kingdom of God first (Mat. 6:33).

3. I reminded Pat of the many temptations in the entertainment business, a few of which I knew about by reading the papers and magazines. And closed by saying (in substance) "PAT, IF YOU HAVE A BACKBONE AS BIG AS A SAW LOG, YOU CAN BE A CHRISTIAN AND BE IN THE ENTERTAINMENT BUSINESS". But according to his book, it turned out that Pat had a COTTON STRING for a backbone; at least, that is about what he had when he decided to come back to God and save his home and himself.

4. But after observing how Pat with such a great regard for God and his word fell from grace, and then in his ignorance of the Bible went off after tongues and so called miracles, with all the false doctrines associated with all these, I doubt that any man living can stay in the entertainment business and make a success of it, and remain a faithful Christian. Pat and I were both much younger when I gave him this advice. However, Brother O.C. Lambert (who is ill, but still in possession of his right mind) and I talked to Pat about other matters for about half an hour at D.L.C. a few years ago, and Pat seemed to be

trying to live right and to please God in all things.

I would not mention his sins and short comings, since he claims to have repented of them, and confessed them to the church, if it were not for the fact that he has himself told the world about them in his book, which I am not allowed to quote because of its "Copywrite" nature.

In his new book, Pat tells how he learned to put his CONFIDENCE IN RELIGIOUS BUSINESS MEN who claimed to speak in tongues, and work all the miracles that were done in New Testament times, etc. Some of these were preachers OF DENOMINATIONS, which taught contradictory doctrines. To the degree that Pat was taking up with these men, to that same degree that losing confidence in the Bible as an all-sufficient guide in matters of religion. (2 Tim. 3:15-17; 2 Pet. 1:3; Psa. 119:105, 130; 2 Cor. 4:3-4; Eph. 3:2-5).

Any man who claims that God is working all the miracles now that he has ever performed is nothing but a babe in knowledge of the Bible, or else cares nothing about what the Bible says. The Devil's first attack against man was to get him to give up what God says and substitute for it what some one else says about it (Gen. 3:1-6; 2 Cor. 11-13; Jer. 23:23-30.) Once feelings and human testimony of uninspired men are received, as legitimate evidence, in matters of religion, then the Bible is set aside and feelings, dreams and imaginations become the standard, whether or not such a one will admit this to be the fact in the case.

1. By feelings, etc. the Jew can testify that God apart from Christ hears and answers prayer and forgives sins without faith in Christ. This completely sets aside Christianity, and the entire New Testament. (Jn. 14:6; Acts 4:11-12; Jn. 8:21-24; Heb. 1:1-3; Jn. 1:17.)

2. By their feelings and false miracles the Mormons can prove that Joseph Smith was a prophet of God, and the BOOK OF MORMON is inspired of God and is a part of our Bible, is God's word the same as our Bible. And remember, the mormons can prove their so called miracles, the same as those who follow Christ, instead of Joseph Smith.

3. The so called "Christian Scientists", who do not believe that Jesus Christ was born of the virgin Mary, and do not believe that he died, or rose again, can, by their testimony, prove that they heal the sick, and perform great miracles. This would prove them to be right, according to modern "MIRACLES" being any proof of rightness in religion is concerned.

4. There are about 33 sects and differing bodies of the so called "Holiness" people, almost all of whom claim to speak in "tongues" and work miracles. Shall we believe all of these contradictory doctrines are of God?

5. Then, as Pat shows in his book, there are many in all sorts of denominations claiming to speak in tongues and to work miracles. Are all these contradictory doctrines from God? Is God thus the author of confusion? (1 Cor. 14:33; Psa. 12:6; Jn. 17:17.) Does the truth thus contradict itself?

6. The main purpose of most miracles was that they should confirm the word of God--to prove that the inspired men who wrote and spoke the word were men of God, as they claimed to be, and that their word was not theirs, but God's word. (Mk. 16:20; Heb. 2:4; Jn. 20:30-31.) Now, I ask; is God confirming, and proving true, all the contradictory doctrines of all these false teachers who claim to work miracles? God declares that we must abide in his doctrine or we have not God. (II. John 9:11.) God says if any bring not his doctrine and the doctrine of Christ, we must not receive him into our houses, nor bid them God's speed. (2 John 9:11.) Paul declares that we must mark and avoid those who do not bring the doctrine of the apostles. (Rom. 16:17-18.) Jesus said their false doctrine resulted in vain worship, or vain religion. (Mat. 15:9; Mk. 7:7-13.)

The apostles and prophets of the Bible wrought miracles, and these proved their doctrine true. (Ex. 4-14.) The apostles "went forth and preached every where, the Lord working with them, and confirming the word with signs following" (Mk. 16:20.) But these apostles all taught the same doctrine--were guided by the Holy Spirit into all truth. (Jn. 16:13; 14:26; 1 Cor. 2:13.) Their

miracles proved all of them to be true teachers. But Pat Boone cannot possibly follow all the so called miracle workers of our day, for they teach DIFFERENT DOCTRINES, and he cannot belong to all of them, for as often as he joins a new sect or denomination, the former one, or ones, will turn him out of theirs. If he were to join the Episcopalian sect, which he has seemingly started with, then the other so called miracle groups will not let him belong to their groups at the same time.

7. So called miracles now are only counterfeit, just as counterfeit money is not real and true money, but is false money. The devil is a great counterfeiter, and has counterfeited every item of divine religion, even to having false gods. Paul speaks of lying wonders and false miracles in his prophecy of modern Catholicism. (2 Thes. 2:1-12.) They have always been those who had false gifts. "Whoso boasteth himself of a false gift is like clouds and wind without rain." (Prov. 25:14.) There were false and deceitful workers even in the days of the apostles, and the Holy Spirit warned against them, through the inspired apostle Paul. (2 Cor. 11-13-15.) The church at Ephesus tried those who said they were apostles, and found them liars. (Rev. 2:1-3.) The real and true apostles could work real miracles and prove their doctrine to be from God, and themselves his true messengers. (2 Cor. 12:12.)

But even then, the churches were warned not to believe every teacher claiming to be from God, but to try them, as the church at Ephesus did, and reject those who were not of God. (1 Jn. 4:1-6.) One way to test them was to see if they taught as did the apostles. (1 Jn. 4:1-6; Gal. 1:6-9.) A man does not have TO WORK REAL MIRACLES to deceive the masses of the people. Simon, the Sorcerer, did this and they all said he was the great power of God, but he never wrought a miracle. (Acts 8:5-24.)

8. Does Pat believe all the contradictory doctrines of the so called miracle working groups? Remember, that in Bible times all the real miracle workers held the true religion. And their miracles were real, and could not be denied (Acts 2:43; Acts 3:1-16; 4:1-16.)

9. But Pat argues in his book that God is now doing all the miracles ever done in Bible times. Well, let us see about this reckless statement made by Pat, who claims to work miracles now, to speak with tongues, etc. God made Adam out of the dust, and his wife out of one of his ribs. (Gen. 1:26-28; Gen. 2:7-25.) Is God still making others like he made these two? Is God still creating this world over and over, as in Gen. 1:1? Is God still writing the Bible--Old and New Testaments? Or, are they finished? Is Jesus still being born of a virgin? Is he still being raised from the dead, over and over again, and again? Can Pat and his miracle working (?) group raise the dead? Jesus told the apostles to, "Heal the sick, cleanse the lepers, RAISE THE DEAD, cast out devils, "etc. (Mat. 10:8.) Peter raised Dorcus from the dead. (Acts 9.) Paul raised Euticus from the dead. (Acts 20.) Who among you can do this today, Pat? Why not come back to the truth?

May I Follow Your Examples?

CHARLES WILLIAMSON

Paul told Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). Even though this was spoken to a young evangelist the principle applies to all of us. We should live in such a way that others can see Christ in us and be drawn to the Lord because of it. Do you live in such a way that others could follow your example and be pleasing to God? May I follow your example?

May I follow your example in attending the services of the church? Could I be just as active as you, no more, no less? May I follow your example in my social life? If you drink socially, may I do the same and please God? If I could not and retain the favor of God and the respect of men, should you be setting that example? Why is a different standard used when the preacher and his family

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More On Child Care

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listed as to why certain ones are on the right hand of Christ in judgment. Of course they have been faithful in all aspects of the Christian life also. We are to care because souls are at stake — the souls of the homeless and our own souls.

The milk of human kindness is eloquently exhibited in the compassionate care of homeless children. Christianity is a religion of kindness and tenderhearted sympathy (Eph. 4:32). It is difficult to imagine a group more deserving than little children left bereft of parental care by death, desertion, disease, delinquency or divorce. We care because we espouse a religion built upon the foundation of kindness, erected with the walls of tenderheartedness and roofed in with genuine love that extends its blessed benefits to all in need.

We care because such is a way to allow our lights to shine for the Lord. Paul told the Philippians that they were to "shine as lights in the world" (Phil. 2:15). Jesus said, "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven" (Matt. 5:14,16). The world really sits up and takes notice when we engage in child care. There is hardly another work among us that will catch the public eye, enlist their sympathetic support and approval and make a finer impression for Christianity as quickly as does this endeavor of nobility. We are to care because such will allow Christian lights to shine more brightly for Christ's Cause in this dark world of sin and wickedness.

The opportunities are many in this field of religious benevolence; the work is great; the end is far-reaching in reaping results for the blessed cause of Prince Emmanuel. Let us do all we possibly can to engage more earnestly and energetically in the great work of child care.

Some Important Truths Illustrated By Postage Stamps

(Continued from page 2)

AUTHORITY AND GOVERNED AND CONTROLLED BY AUTHORITY.

1. Man must be governed by divine authority, Matt. 28:18-20; Acts 3:22-23; Heb. 5:8-9 (The law regulates the use of stamps).

V. A RAGGED EDGE IS NO REAL HINDRANCE.

1. Many men have a ragged edge — they are ugly, too tall, too short, bald, crippled, scarred in the face, etc. But they get there just the same, if they do their best, etc., Phil. 4:13. Poverty, II Cor. 8:1-5.

VI. STAMP NO BENEFIT UNTIL IT IS LICKED.

1. Man must usually get licked before he is of much importance. Daniel got licked, Dan. 6. Three Hebrews, Dan. 3. Paul, II Cor. 11; Rom. 8:28. Hardships are good for us, if we endure, II Tim. 2:1-5.

VII. STAMPS ARE OF VARIOUS VALUES — SOME ONE CENT — SOME TWO — THREE — FOUR, ETC.

1. Our talents differ, Matt. 25:14-30. Each stamp is to do its best. We must do what we can, Mk. 14:8. The one cent stamp works as hard as if it were a four cent stamp, etc.

VIII. STAMPS COOPERATE — WORK TOGETHER. A ONE CENTER WILL WORK WITH A TWO, OR FOUR, OR A DOZEN OTHERS, THE SAME AS IF ALONE.

1. All sizes work together on a letter or package. Christians to work together — be united — cooperate in doing what one alone cannot do, Jn. 17:20-22; I Cor. 1:10; I Cor. 3:5-8.

IX. POSTAGE STAMP WILL WORK ANYWHERE YOU PUT IT — ON A LETTER — ON A PACKAGE, ETC. LARGE OR SMALL.

1. Christians are humble and do all they can

anywhere they may be — on a little job or a big one, Phil. 2:5-11; Rom. 1:14-16.

X. STAMPS HAVE TO BE PURCHASED — OF NO USE UNTIL BOUGHT.

1. Christians were first purchased with the blood of Christ, Acts 20:28; I Cor. 16:20.

XL. NOT READY TO GO UNTIL FIRST CANCELED OUT.

1. Our old life of sin must be canceled out — blotted out, Acts 3:19; 2:38.

XII. STAMP WORKS — PERSEVERES — TILL IT REACHES DESTINATION, Rom. 2:4-11; Rev. 2:10; Mt. 24:13.

May I Follow Your Examples

(Continued from page 3)

are considered?

May we, as a family, follow your example? What would you think or say if we allowed our children to act just like your children? What would you say if they should go where your children go and do what your children do? May we follow your example?

It would do well for us to stop and consider the Lord's requirements for our lives. The Lord wants us to be an example to others in all that we do. Could others follow our lives and be pleasing to God? We should study our attitudes toward the Word, the church, the program of work, the lost, our brethren, every area that our lives may touch. It is time that we take Christianity seriously and display a worthy example in all that we do.

Peter declares, ". . . Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2:21). Could we say with Paul, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9). May I follow your example?

If You Get Where You Are Going, Where Will You Be?

JOHN GIPSON

Someone once drew a cartoon showing two men on Mars looking down at the people in this world scurrying here, there and everywhere. One said to the other, "What are they doing?" The other replied, "They are going." "But," said the first, "where are they going?" "Oh," said the other, "they are not going anywhere, they are just going."

Maybe that is one of the reasons why so frequently we feel frustrated and unfulfilled. Content to go anywhere, we have arrived at nowhere!

Imagine, for a moment, a runner. On the day of the race he shows up, flabby and soft, without any previous preparation whatsoever. After the gun is sounded, he discovers that he is headed in the wrong direction. Finally, after abundant counsel, he gets himself turned around and sees the goal afar off. He starts for it, but after a few steps he begins to run aimlessly, making all manner of loops on the track. After a minimum of exertion he sits down to rest and lament about how hard it is to run. Victory? Forget it! He's not about to win.

Yet many of us approach life in a haphazard manner without any plan or direction and vaguely hope that somehow everything will turn out alright. But 99 times out of 100 it doesn't. The unexamined life become a useless and unproductive existence.

A goal . . . that is what we need. But more than that it must be a worthy goal, something worth striving for, a prize that will not tarnish or vanish.

Worthy men throughout the ages have marked the course and set the pace. Look at the example of King David who said "One thing I have desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple" (Psalm 27:4). Or consider the apostle Paul who said, "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:14). These runners knew that there was "an imperishable" crown waiting. And that

made the race worth it.

In all of the circumstances of life, keep your eye on the goal and "so run that you may obtain" (I Cor. 9:25-27; Heb. 12:1-2; II Tim. 4:1-8).

A Troubled Mother

"Dear Brother Nichols:

"I know you have your hands full trying to preach the gospel to those lost, but I would appreciate it very much if you would enter a few words in 'WORDS OF TRUTH' on the subject I am to discuss in this letter.

"The thing that prompted me to write this letter is that I find it very difficult to be a genuine Christian and virtuous woman. I have to put up so much strong opposition that I am about exhausted. The pressure is powerfully against us. Our problems are serious, and often we wonder how long we can stand up under present pressures.

"We have a great problem facing our young people, and especially our girls. In my family, and among my relatives, we have a fairly young gospel preacher. Recently, while I was trying to tell my young daughter not to wear short dresses, this young preacher, in my presence, told her it was all right for her to dress in shorts like that as a young girl, but that it would not do for older women to thus show their legs and display their bodies. He said it would not look right for a mother to dress like her daughter, in such a fashion. He also said his own wife, at her age, would look better if not dressed in so short a dress.

"On another occasion we were going to a place that is visited by many tourists, and I was surprised when my husband brought in a dress which he had bought for me, and it was halfway up to my thighs. When I refused to wear it, my husband became very angry and contended that no one of all that crowd would stare at me, regardless of my dress, when all the girls were wearing short dresses too embarrassing to describe. These are people who attend church services regularly and claim to be Christians. They take a part in the services, sing, eat the Lord's supper and give as if they were all right in the sight of God; while at that very moment those serving the audience have to be careful to look off toward the windows to be pure in heart while they worship.

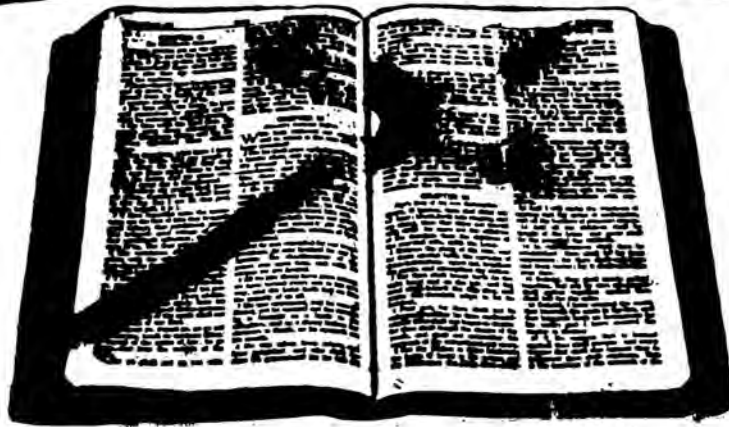
"Brother Nichols, I am not trying to leave the impression that I am sinlessly perfect, for I am not. I have been worldly to a great degree in part of my life; but I have repented, and I hate every evil way. Please pray for us, and teach us women, so we can stand for the right regardless of the sinful customs and wicked habits of so many round about us. Everywhere we turn we see wickedness and sin, immodesty, hear vulgar language, witness drinking, swearing and know of a fact that our children are being led astray.

"There is a real clash and difference between those who still believe the Bible to contain the true standards of right and wrong, and those who have lost faith in God and the Bible. When God's standard is given up we are left with as many standards as there are people, each one governed by what he likes and dislikes, and sin and even crime are being whitewashed today. Things which everyone, even the vilest of sinners, has always said were sinful and wrong, are now being heartily approved. Adultery is being labeled 'love'. Drunkenness is being called mere 'illness'. 'Lust' is being called custom. Stealing is just taking what the world owes you, and will not pay, or give. Murder is only a mistake of temper, for all make mistakes. And rape is just a response to temptations which silly women are flouting around. Since there is no such thing as immodesty and sin any more, I suppose that such preachers can quit preaching about hell, and this will destroy all faith in the place called heaven, and then we can live like the beasts of the field. It is hard to live right when our standards are being lowered all the time, and sin is being winked at. What can we do? Where can a mother find help to rear her daughter in the way she should go? Should I compromise in the interest of peace in the home?"

(NOTE: KEEP ON KEEPING ON AS YOU ARE. EDITOR.)

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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Amphetamines-The Up Drug

This writer is not aware of any sin or crime which has experienced greater acceleration in so short a time as has the general problem of drugs or dope. It seems only yesterday the drug abuse problem was quite isolated and always far removed from our doorsteps. Almost overnight this problem has mushroomed and now no section of the country is immune to its cancerous spread. In millions of youthful hearts there just does not seem to be any backbone at all in bucking the temptation to try drugs and thus received the kicks they are promised to deliver. Our young people today are intelligent in so many ways but yet it seems so naive and stupid to experiment with deadly drugs. In a former article we dealt with the menace of marijuana. During that article we mentioned that subsequent articles on other drugs would be forthcoming. In this article we wish to note amphetamines. A later article within the near future will note barbiturates. These have been called "The Up and Down Drugs."



ROBERT R. TAYLOR JR.

AMPHETAMINES OR STIMULANTS

These were first produced in the 1920's for medical use and serve as stimulants to the central nervous system. They "are best known for their ability to combat fatigue and sleepiness: . . . The most commonly used stimulants are amphetamine (Benzedrine), dextroamphetamine (Dexedrine), and methamphetamine (Mathedrine)." Among those who misuse these stimulants such slang terms as "pep pills," "bennies" and "speed" are in vogue.

Proper prescription of these by a competent physician "can check fatigue and produce feelings of alertness, self-confidence and well-being." Use of these stimulants by some people leaves a let-down feeling or a depression hangover. "Heavier doses cause jitteriness, irritability, unclear speech, and tension. People on very large doses of amphetamines appear withdrawn, with their emotions dulled and they seem unable to organize their thinking."

What physical effects do they produce? "Stimulant drugs increase the heart rate, raise the blood pressure, cause palpitations (throbbing heart and rapid breathing), dilate the pupils, and cause dry mouth, sweating, headache, diarrhea and

paleness. They also depress the appetite." Use of these stimulants "speed up the action of the heart and the metabolism, which the body's process for converting food into the chemicals it needs."

Stimulants should only be used under the strict supervision of a physician who may prescribe their use "for narcolepsy (overwhelming attacks of sleep), depression or to control over-weight." Sometimes doctors will prescribe them "for fliers, astronauts and others who can use them as medically directed to ward off fatigue during dangerous and prolonged tasks." Stimulants are entirely too risky for self-medication.

The Food and Drug Administration reports that about 50 per cent of the stimulants produced in this country enter illegal channels. Black market laboratories also produce these and thus the obtaining of these drugs from illegal sources is quite easy. People among different ages and various walks of life are the misusers. Drivers take them to stay awake on long trips, students use them while cramming for exams and athletes employ them though athletic associations have banned their use. Some abusers get on both stimulants and sedatives at the same time and thus seek a chemical "up" and chemical "down" type of reaction. Though generally taken by mouth they can be taken in liquid form by injection into the veins. Abusers call this speeding. Dangerous is too tame a term for this practice.

Though not addicting as are narcotics their continued use may call for larger and larger doses to feel the effects. Authorities upon stimulants tell us that an abuse of them may lead to "psychological" dependence "with the person 'getting used to' and turning to the drug for its effects."

"HOW DANGEROUS ARE STIMULANT DRUGS?"

"The drugs can drive a person to do things beyond his physical endurance that leave him exhausted. Heavy doses may cause a temporary toxic psychosis (mental derangement) which requires hospitalization. This is usually accompanied by auditory and visual hallucinations (hearing and seeing imaginary things). Abrupt withdrawal of the drug from the heavy abuser can result in a deep and suicidal depression.

"Long term heavy users of the amphetamines are usually irritable, unstable, and like other heavy drug users, show social, intellectual, and emotional breakdown.

"Dangers from unsanitary injections of 'speed' (methamphetamine) include serum hepatitis and abscesses. Injections of 'speed' cause abnormal heart rates, and may result in psychotic states (mental derangement) and long term personality disorders. Unaccustomed high doses may cause

death."

Young people, your mind is a precious gift from God. He commands that you love him with all your mind. (Matt. 22:37.) With the mind you are to "serve the law of God." (Rom. 7:25.) As a Christian youth God holds the title to your body, mind and spirit. (1 Cor. 6:19-20.) Do not mess up your clear minds with the illegal use of stimulants. You only have one mind. Do not blow it with drug experimentation. The misuse of stimulants is a sure way to get hurt. Beware of this and all other deadly drugs.

(All quotations are taken from material put out by the U.S. Department of Health, Education and Welfare. This material was mailed to the writer upon request in February of this year, 1971.)

Are All Approved N.T. Examples Binding On Us?

(A REPRINT)
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, Sept. 24, 1962, their radio preacher in our county said: "Brethren sometimes go through the Bible and pick approved examples and declare that this approved example is binding, but here is another approved example that is not binding upon the children of God." (T.G.O.)

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 even 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 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

(Continued on page 4)

WORDS of TRUTH

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Are We Without Law Under Christ?

Some are contending that we are, as Christians, without law, that is, that Christians are not under any kind of divine law. Furthermore, they contend that the sinner is also not under any law of the new covenant. But Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:1-2.) How could this be, if Christianity has no law for men to obey? No doubt but that David was speaking prophetically when he said, "The law of the Lord is perfect, converting the soul, 'The law of the Lord is perfect, converting the soul.'" (Psa. 19:7.) How could the law here referred to convert a sinner if it is in no way applicable unto him?

And if the law of the new covenant is not applicable unto Christians, why did Paul say, "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2).

But here I want to present an article by our beloved brother James D. Bales, of Harding College, Searcy, Arkansas, on this subject, which I consider worthy of preservation, and I especially commend it unto our preachers who need to know more about how to effectually defend the truth and refute denominational doctrines.

WITHOUT LAW?

By JAMES BALES

There are those who think that a Christian is without law in any sense. If this is true, it is impossible for a Christian to do wrong. Anything that he can possibly do is right for him to do; for there is no law against it. Anything which he does not want to do, it is right for him to refuse to do it; for there is no law which says he must do it. If there is no law there can be no transgression; for "every one that doeth sin doeth also lawlessness; and sin is lawlessness." (I John 3:4). And yet, Paul says that through love we fulfill the law. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law." (Rom. 13:9-10.) However, if there is no law for us to fulfill, there is nothing to regulate love. If



GUS NICHOLS

there is no law which says thou shalt not work ill to thy neighbor, love is under no obligation not to work ill. The golden rule shows that love not only does not work ill, but that love works good to the neighbor. (Matt. 7:12.) And yet, if there is no law which says: Thou shalt, there is no good that we are obligated to work toward our neighbor. Furthermore, if a Christian is not under law in any sense, he is not under the law of love. But what would Christianity be without law and without love? It would not be Christianity.

Laws do apply to Christians. Concerning those baptized, Jesus said: "teaching them to OBSERVE ALL THINGS WHATSOEVER I COMMANDED YOU". (Matt. 28:20.) Paul wrote: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the COMMANDMENT OF THE LORD" (I Cor. 14:37). Although Paul was without law in that he was not under the law of Moses, yet he said: "not being without law to God, but under law to Christ" (I Cor. 9:21). He who is under the impression that he is without law in any sense, does not understand the nature of the new covenant; for under it God said: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I WILL PUT MY LAWS INTO THEIR MIND, AND ON THEIR HEART ALSO WILL I WRITE THEM" (Heb. 8:10).

It is crystal clear that law in some sense applies to the Christian. It is just as clear that in some sense the Christian is not under law. What is the harmony between these two statements? Paul said that sin should not have dominion over us because we are not under law but under grace (Rom. 6:14). If this meant that law in no sense applies to the Christian, it would mean that a Christian can do no wrong. And yet in the very next verse Paul said that we should not sin just because we are not under law but under grace. Paul would not say in one verse that it is impossible to sin, and then say in the next verse that we should not sin. If we were under law in the sense Paul mentions here, we would be under sin's rulership or dominion. How so? If we had to live a perfect life to be saved, all of us would be under the curse. For the law says that one is cursed unless he does all the law says and does it all of the time (Gal. 3:10). Having once sinned, sin would be our master and rule over us unto death, if we had to be justified by a law of merit, a law of perfect perpetual obedience. The Christian is not under law in that he has to earn or merit his salvation. Because of God's grace he can come out from under sin's domination and not reap sin's wages. But under grace he still has laws to follow and is to yield his body members as instruments of righteousness. But he does not do a perfect job of this. His case would be hopeless if he was to be judged on his merit; if he had to live under law as the standard by which he had to be judged. For not having done it all, and not having done it all the time, he would be under the curse. But forgiveness is available. This grace is not a license to sin, but provides pardon for the penitent sinner.

The High Price Of Discipleship

RUBEL SHELLY

The gospel of Jesus Christ is as powerful today as it ever was. The reason why its power to change men and the world is not being felt as it should be is that we do not have the depth of commitment which characterized the first disciples.

Hardly thirty years went by from the time of the Great Commission until the apostle Paul could announce that the gospel had been thoroughly enough preached so as to be bearing fruit in all the world! And this was accomplished without automobiles, printing presses or radio! These men were committed to their task. (Col. 1:5-9, 23.)

And there is no commitment so great as the commitment which Jesus evidenced to his Father's work. He was able to say, "My meat is to do the will of him that sent me, and to accomplish his work." (John 4:34.)

If any one of us seriously desires to follow Christ in this generation, he must completely consecrate himself to the doing of the Master's

will. First, one must be willing to sacrifice anything and everything that stands between him and the Savior. Jesus said that even if it is something so precious as an eye or a hand, it must go if it is hindering one's commitment. (Mark. 9:43-49.) That leaves no room for half-heartedness! Second, he must love the Lord above all earthly relations. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37). Third, one must keep himself totally pure and unspotted from the world if he is to be the Lord's disciple. (James 1:27.) Fourth, he must make any sacrifice and bear any necessary burden in order to be a faithful Christian. (Matt. 10:38.)

Too many of us are playing at Christianity. We are like children walking around the edge of a swimming pool and sticking a toe in here and there only to shudder at the prospect of getting completely immersed in the water. In both swimming and religion, the better course is to back up, get a running start and dive in!

Christian, offer yourself daily as a living sacrifice unto the Lord. Let Christ and all the world know that faithful discipleship unto him is the most important thing in your life. Don't wait until judgment to learn that Christ meant what he said about commitment and dedication!

Christ The Way

BILL E. FREEZE

The world of today is filled with problems. Amid this peril Jesus offers peace. "Come unto me, all ye that labour 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). Jesus came to this earth to live, to die and to rise on the third day. He did this so that we could have the GOOD NEWS and to inherit eternal life. The gospel of Jesus Christ (the good tidings) is just as relevant for man's needs today as it was over 1900 years ago. Jesus came to this earth to point the way to his heavenly Father. "I am the way, the Truth, and the life: No man cometh unto the Father but by me." (John 14:6). Jesus admonishes man, the world over, to follow Him. "If ye love me, keep my commandments." (John 14:15). Christ further states in Matthew 24:35, "Heaven and earth shall pass away, but my words shall not pass away."

What the world needs today is for individuals to fall in love with God and Jesus, and be followers of their will. The Bible declares in II Timothy 3:16-17, "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."

There are various roads of pursuit vying for man's heart, but many of these roads will only lead one to deadends of disappointment. Jesus came from the Father to map the course for us from earth to heaven. If we follow this map carefully, it will lead us to a sublime destination. Jesus beckons us to follow his course for life. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:13-14). CHRIST is the Way, the only way. TO GOD BE THE GLORY.

Must we have uniformity in all matters of religion? Must all churches do all they do in the same way and be uniform in practice? In so far as SPECIFIC authority is concerned, all are to be alike and uniform in that all are to obey the same commands. But under GENERIC commands they may have diversity in practice. One church may build a brick building and another, a frame building; one may have Bible classes, and another only one large class.

Our Greatest Need

Not since the first century has a generation expressed more interest in evangelism than our present age. Mission forums, area wide campaigns, mission lectureships, reports of successes by World Radio or Herald of Truth, gain greater attention and draw larger crowds than in past decades. Both the desire and the plan to evangelize the world is present with us in greater proportions, and for this we are truly thankful.



R. W. GRAY

With the renewed interest, successful means of motivation, seemingly unlimited resources, modern means of travel and communication, one has reason to expect much greater success than we seem to enjoy. Many obstacles, no doubt, unknown to us, stand in the way of phenomenal growth. But most, if not all, could be overcome, and victory for truth won, if there was manifestation in the lives of professed believers a real change; a change so radical that observers could find no better language with which to describe them than, "He has been born again!" In a word, our greatest single need in evangelizing the world is a better brand of Christians.

The forces of evil are fully dedicated to the advance of atheism, immorality, communism and sectarianism. The whole armor of God must be worn as we prepare for battle with the rulers of darkness of this world, with spiritual wickedness in high places. These present a formidable bulwark against truth, and the sword of the Spirit must enter the battle without encumbrance or the victory will not soon be won.

A flagman was assigned the work of warning an oncoming passenger train that a freight had been unable to clear the track. As he saw the headlight slicing the darkness, the railroad employee began to swing his lantern frantically, only to realize, to his dismay, that the lamp had gone out. His warning was not seen, and the man was destined to spend a lifetime of remorse at his failure. Lives were lost, not because of a lack of interest in saving them, but through failure to trim the wick, replenish the oil, and to keep the lamp burning bright; rendering it unfit as a beacon of warning in the night.

This is our problem, brethren. We are frantically calling out, shouting the message of salvation, but the world rushes headlong toward destruction and ruin. Our warnings go unheeded if our lights have gone out (Matt. 5:14-15). There is so much of the world in us that the world about us can see nothing significantly different into which we invite them. It is really amazing, in view of this, that we enjoy the success we do.

The first work of the church, the evangelization of the world, can be realized when we understand that men are waiting to see the evidence of a living Christ in us (Gal. 2:20). They know we claim to be in Christ, but they want proof that it has made a real difference in our morals, our emotions, our priorities and aims.

No one questions whether the most promising and beautiful words in human language comes from the lips of preachers and the lyrics of Christian hymns. But many seriously question whether these beautiful abstractions have been successfully transferred into reality in the lives of those who preach and sing.

Let us bring the lesson home to ourselves: When virtue is considered, does the discussion inevitably lead to you, my brother or sister, as a case in point? When unfortunate circumstances befall our neighbors, when help is needed, does the community expect that the church of Christ will be the first to answer the call? Is it likely that you would be singled out as an example of religious

conviction if your neighbors should begin a discussion of this theme? If there is a man whose word is his bond, it should be that man who says, "I am of Christ!"

Peter affirms that godly women may be able to influence their husbands to obey the gospel when every other effort has failed. But his inference is that an ungodly woman, professing to be a Christian, will have the reverse effect (I Pet. 3:1-4). All too frequently the hands of gospel preachers and personal workers have been tied, their efforts wasted, because of the lack of godliness on the part of a marriage partner who is a professed believer in Jesus Christ. Thus if we, in our evangelistic zeal, forget purity of life — the battle is lost.

What Are The Greatest Things Of Life?

SERMON OUTLINE
(By GUS NICHOLS)

I. INTRODUCTION

1. CHARITY OR LOVE IS NO DOUBT THE GREATEST AND MOST POWERFUL PRINCIPLE OF LIFE (I Cor. 13:13). Love sacrifices in behalf of the beloved object (Jn. 3:16). Love gives its best (II Cor. 9:15). Love makes heavy burdens seem light (Gen. 29:20).
2. I Cor. 13:1-7. Charity or love is here personified. It does these things. God is love, and therefore, these things are characteristic of him (Read substituting God for charity). Christ is love, etc (Substitute). Christians love (Substitute and read). I AM supposed to be a Christian. Shall we substitute and put my name in the reading instead of love?

II. BUT THERE ARE OTHER GREAT PRINCIPLES AND THINGS OF LIFE WORTHY OF OUR MOST SERIOUS CONSIDERATION.

1. THE GREATEST OBJECT IN LIFE is to purpose to glorify God in all that we do and say (I Cor. 10:30-32). By confessing the Lord (Phil. 2:11). In our bodies (I Cor. 6:16-20). In the church (Eph. 3:21). By letting our light shine through good works (Matt. 5:16).
2. THE GREATEST PRIVILEGE IN LIFE is the privilege of being "Sons of God" (I Jn. 3:1-3; Gal. 3:26, 27; I Jn. 3:10). Then we can pray "Our Father, who art in heaven", etc. (Matt. 6:9). Must be children to be heirs (Rom. 8:16, 17).
3. THE GREATEST KNOWLEDGE IN LIFE is to know God and His Son, Jesus Christ (Jn. 17:3). It involves keeping his commandments (I Jn. 2:3, 4). It means to approve of God and Christ (Psa. 1).
4. THE GREATEST VOCATION IS TO WORK FOR GOD AND SERVE HIM (Eph. 4:1, 2). A vocation is one's main calling in life, while an avocation is a sideline. Christianity is our vocation. It puts God first (Matt. 22:37; Matt. 6:33; Rom. 16:16-18).
5. THE GREATEST WORK IN THE WORLD is the work of winning souls (Prov. 11:30; Dan. 12:1-3). A wife winning her husband (I Pet. 3:1-4). The church inviting the lost (Isa. 2:3; Rev. 22:17). One soul is worth more than all the world (Matt. 16:26).
6. THE GREATEST JOY IS THE JOY OF SALVATION (Acts 8:37-39; 16:33-34; I Pet. 1:8; Psa. 51:12).
7. THE GREATEST VICTORY is to overcome self and the world (I Cor. 9:27; I Jn. 5:3-5; 2:14; Rev. 3:5).
8. THE GREATEST FELLOWSHIP is with Christ and Christians (I Jn. 1:7; Acts 2:42).

9. THE GREATEST GIFT IN LIFE is to give one's self unto God and unto God's people (II Cor. 8:1-5). Song: "Here, Lord, I Give Myself Away, 'Tis All That I Can Do" (II Cor. 4:5).
10. THE GREATEST LOSS IN LIFE is to lose one's soul (Matt. 16:26). This would be infinitely worse than losing a million dollars (Matt. 25:41-46).
11. THE GREATEST NEGLECT in this life is to neglect so great salvation (Heb. 2:3, 4; Mk. 16:15, 16).
12. THE GREATEST PRIZE TO BE SOUGHT in life is the prize of eternal life — eternal glory — or crown of life (I Cor. 9:24-27; II Tim. 4:7-8; I Tim. 6:12; Gal. 6:7-9).

Self-Control

Plato said, "The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile." God has endowed men with various potentials. All of these are capable of abuse. The Christian life is to be characterized by control of all these powers. This controlling force comes by virtue of God's power in the life of the Christian through His Spirit (Eph. 3:16).

"The fruit of the Spirit is . . . self-control." "While Paul was talking about goodness, self-control, and the judgment that is to come, Felix became alarmed. . . ." It is an alarming thing to consider that we are responsible creatures, vigilant because of an over-ruling power in our lives. The Bible holds the virtue of self-control high in the life of the Christian (2 Pet. 1:6). The great apostle Paul made the statement in a comparison to Christianity: "Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable."

The Bible indicates that age brings about a deterioration in this Christian virtue. Thus the young preacher Timothy was given these instructions by his father in the faith: "Bid the older men be temperate, serious, sensible, sound in faith, in love, and in steadfastness."

The Greek root word of "temperance" literally means "strength." In the English translations "self-control" is the preferable rendering with synonyms such as "continence" and "self-restraint." The apostle Paul is our example in his statement, "I am my body's sternest master, for fear that when I have preached to others, I should myself be disqualified." The Christian is not the Lord of his own life; God is Lord. The Christian is not an unrestrained beast comparable to barnyard animals; he is restrained by the higher designs of God for his life. His mastery over self is for the high and noble victory which will be bestowed by his God for eternity.

Our Lord presents the imaginary case in Matthew 5:27-30 of one who enters Heaven maimed because of actions regarding self-discipline, rather than entering Hell a whole man. The specific point under consideration is the matter of lust. Man was given sexual desire by his own Maker, but this desire uncontrolled is lust, and lust leads one to eternal doom. This is not to say that temptation is sin, but rather that the favorable response given to temptation LEADS to sin and ultimate death (James 1:13ff). There is a Chinese proverb which says: "You cannot keep the birds from flying over your head, but you can keep them from building a nest in your hair." The appeals of our age are glamorous and bold. This is all the more reason for the Christian to be concerned about self-control. Pornography appeals to the uncontrolled sexual desire and base sense of values in the recipient. Lewd jokes and base talk can elicit explosive responses by appealing to the same run-away desires.

The kind of freedom that we have in Christ does not excuse the responsibility that we have regarding our desires. The apostle Paul was a free man in Christ but he wrote, "all things are lawful for me. . . but I will not be brought under the power of any." He describes the great battle between his fleshly desires and his spiritual desires

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Are All Approved N. T.

Examples

(Continued from page 1)

sending 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 we 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 until 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" on 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, 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 some times **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 evangelists. (Acts 13:1-4.) Must we follow all such approved examples? Are 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 people confess Christ in the meeting house, or where ever 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?** 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 ways they did them? Must we at least once in a life time 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 are putting the money down at the apostles feet and having all things in common is an approved example. (Acts 2:42-47; 4:35-37.) Is this approved example binding upon 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 back-ground 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 made the 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 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.

Self Control

(Continued from page 3)

in Romans 7:22ff, stating ever so clearly that the battle is constant and heated. These thoughts may well bring into focus the neglected subject of fasting. Why did Paul and other spiritual giants engage in fasting? The basic reason seems to be the denial of fleshly appetites for the victory of the spiritual appetites. A denial of the physical appetite known as hunger was replaced by the encouragement of spiritual appetites such as prayer and meditation upon God's will.

The challenge of self-control is a tremendous one to the Christian today. There may be times when the Lord's disciple must look the other way when one of the opposite sex arouses unlawful desire in his heart. There may be times when an "innocent" habit must be boldly challenged and devastated because it has a grip on the person's abilities and being. There may be times when these struggles are wrought out in prayer and in Bible reading. The Christian lives in a fleshly body just as does the prostitute, the reader of pornography, the glutton, and the alcoholic. But the line of demarcation between the Christian and the worldling is the line of self-control. God has promised that no temptation is greater than His child can bear. We must be willing then to look for God's open door, His way of escape provided for us. Let us be bold and strong people by virtue of our faith in God.—BOB MIZE

Something Must Be Done By All Who Would Be Saved

GUS NICHOLS

- Acts 4:11, 12. All who would be saved must be saved through the name of Christ. This means by his authority — as he has commanded (Acts 3:22, 23; Matt. 17:5; Heb. 5:8, 9; Rev. 22:14).
 - Col. 3:17. All things must be done in the name of Christ.
 - Luke 24:46, 47. Gospel must be preached in his name.
 - Acts 10:43. The believer must be saved through his name.
 - Acts 2:38. Penitent believers must be baptized in his name for the remission of sins, or so as to be saved by faith.
- I. "WHAT MUST I DO TO BE SAVED?" (Acts 16:30)
- Paul and Silas did not tell him that there is nothing to be done in order to salvation (Acts 16:30-34).
 - Acts 9:5,6. Jesus told Saul it would be told him "what thou must do." Ananias who was sent to tell him, said, "Arise, and be baptized, and wash away thy sins" (Acts 22:16). When the Pentecostians asked what to do, they were told to repent and be baptized "for the remission of sins" (Acts 2:38).
 - Let us analyze the question. (1) It is not what may I do, but what **MUST I** do to be saved (Acts 16:30).
 - The question is "What" must I do, etc. Of all the things which one might do, just "WHAT" must one do to be saved?
 - The question is what must "I" do — God, Christ, and the Holy Spirit have provided salvation for me, etc. — What must I do?, etc.

6. It is "What must I **DO**", not what must I dream, imagine, etc.

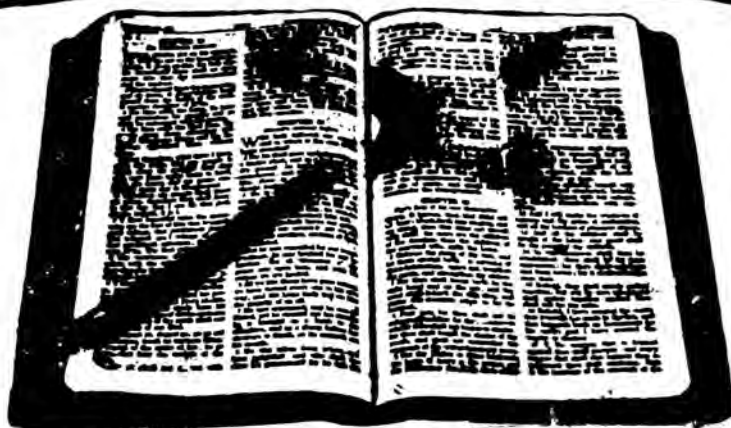
- ALL WHO WOULD BE SAVED MUST BELIEVE ON THE LORD JESUS CHRIST.**
 - Acts 16:30, 31. "Believe on the Lord Jesus Christ and thou shall be saved." This he "**MUST**" do (v. 30).
 - Heb. 11:6. Can't please God without faith. "He that cometh to God **MUST** believe", etc.
 - The faith must include obedience to Christ — repentance and baptism (Heb. 5:8, 9; Mk. 16:15, 16; Acts 2:38).
 - Yes, one "**MUST**" be baptized (Acts 9:6; 22:16).
- JESUS SAID UNTO NICHODEMUS, "YE MUST BE BORN AGAIN"** (Jn. 3:7).
 - The new birth is a must (Jn. 3:7).
 - Jn. 3:3. Without the new birth, one cannot see the kingdom of God.
 - Jn. 3:5. Without a birth of water and the spirit, one cannot enter into the kingdom of God (Mk. 16:16; I Pet. 3:21).
 - Jn. 3:5. "Born of water" — is baptism in water (v. 23). We are baptized into Christ where we become new creatures — have the new birth — the new life — are babes in Christ (Rom. 6:3; Gal. 3:27; II Cor. 5:17; I Jn. 5:11; I Cor. 3:1).
- THE CHRISTIAN MUST WORSHIP ACCORDING TO THE SCRIPTURES.**
 - Jn. 4:24. "They that worship him **MUST** worship him in spirit and in truth." **SING, PRAY, SUPPER, GIVE, TEACHING.**
- CHRISTIANS MUST NOT STRIVE — NOT BE CONTENTIOUS — NOT SOW DISCORD** (II Tim. 2:24-26; Rom. 14:19; 12:18; Rom. 2:5-7; Prov. 6:16-19).
- "WE MUST ALL APPEAR BEFORE THE JUDGMENT SEAT OF CHRIST"** (II Cor. 5:10; Eccl. 12:13, 14; Matt. 25:31-46; Matt. 16:27).
 - Have you done what one "**MUST**" do to be saved and to be a Christian? Now is the accepted time. Tomorrow, it may be too late (II Cor. 6:2; Prov. 27:1; Heb. 3:7, 8, 13).

I Challenge You?

M. NORVEL YOUNG

I CHALLENGE YOU—to prove that you are not asleep on the job. I CHALLENGE YOU—to spend more time reading the Bible than you do reading the daily newspaper. I CHALLENGE YOU—to face doubts and conquer them. I CHALLENGE YOU—to brave the snickers of your friends and live in the simple style which will enable you to spend more on Christ. I CHALLENGE YOU—to talk to your friends about living up to their professed religion. I CHALLENGE YOU—to take Christ with you into the schoolroom, office, worship. I CHALLENGE YOU—to be courageous and willing to accept criticism by trying to start some Christian work in your congregation. I CHALLENGE YOU—to speak respectfully and, yet, frankly against those who stifle Christ in the church. I CHALLENGE YOU—to risk your reputation by rising up in protest at the inertia, which characterizes most congregations and members. I CHALLENGE YOU—to throw your whole soul into the worship of God every time you meet for that purpose. I CHALLENGE YOU—to work half as hard to save souls for whom Christ died as you work for your business. I CHALLENGE YOU—to act as if you believe that Jesus is the Christ. These are just some of the challenges which you can find in sentiment, many times in the New Testament. **WILL YOU ACCEPT THESE CHALLENGES?**

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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Dancing's New Setting

For many years dancing has been associated with night clubs in the most fashionable parts of large cities and with road houses and honky-tonks lining the highways and roads of our nation. Flashing neon lights promising a place to dine, drink and dance are consistent with the intents of these establishments. Dancing has frequently been the expected thing to do on the high



ROBERT R. TAYLOR JR.

school or college campus following a Friday night or Saturday afternoon football game. The high school gym or the college student center thus becomes an expected setting for this sexually pleasing activity. Senior Proms have been very popular with graduating youths for many years. A spacious ballroom setting is usually the desired location for this type of activity. Dancing and the ballroom floor have natural affinity for each other.

In strong contrast there are settings which never point to a place available for dancing. A church building is one of these. A chapel is another. Worship is associated with such edifices but dancing is not connected with such buildings, at least is not usually linked. However, dancing with immodest garb encouraged as proper (????) apparel has now invaded religious settings. Consider the two following episodes which recently happened in Dallas and Memphis respectively.

THE COMMERCIAL APPEAL, on December 7, 1971, carried a picture of a religious leader and a young lady clad in the latest feminine fad, hot pants, dancing. The setting was up and down the aisles of a chapel! The dancing was a part of their religious celebration and was done after observing Holy Communion. Underneath the strange looking picture in bold black letters were: "Rejoice—Rejoice—Rejoice." But this religious leader was not rejoicing over what which Paul had in mind when he wrote, "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). This explanation also appeared underneath the picture: "The joy of Advent, the period including the four Sundays before Christmas, is celebrated by dancing in the aisles after Holy Communion in the Perkins Chapel at Southern Methodist University in Dallas. Miss Kris Pfautech and SMU Chaplain J. Claude Evans were among the participants. The dancing is part of Chaplain Evans' program to

relate religion to today's youth."

A religious leader clad in his cleric garb dancing with a young girl in thigh revealing shorts is quite a commentary on where modern religion is headed. The bald headed chaplain could easily be old enough to be this girl's grandfather but he seems to be in perfect step with her youthful gyrations. This is supposed to be an effort to relate religion to today's youth. Multitudes of modern youth like to dance. The chaplain thus turns his chapel into a dance hall and connects such with religion. How inconsistent can one get? But dancing is not the only indulgence desired by many young people today. Millions of modern youth like their liquor also. How will the chaplain relate his religion (not Jehovah's) to this? Will he turn his chapel into a religious bar. Come to Holy Communion and leave drunk might be next on the agenda to relate religion to modern youth. Growing multitudes of young people like drugs and the kicks such promise them upon their entrance into the world of psychedelic participation. How will he relate to this? Will he be willing to turn his chapel into an illegal drug dispensary? This is one way to relate you know! Millions of modern youth each year decide to walk the way of free love and engage in pre-marital relationships. How will the chaplain relate to this? Will he seek to join religion and overt immorality as ancient idolatry did in the Old World and as corrupt Corinth in Paul's day practiced with such debauchery? The dancing is but a beginning in this direction. The presence of hot pants adds to the explosive danger. What will come next? Need we answer? Dancing, hot pants and leg shows do not belong in a religious setting. They do not belong anywhere for that matter where purity is practiced and decency is demanded.

The very same day this picture appeared the writer was in Memphis attending the Harding Graduate School Lectureship. The writer ate the evening meal with James A. Horton and Thomas Eaves, fellow gospel preachers from Tupelo, Mississippi, and El Dorado, Arkansas, respectively. After the meal at Shoney's we noted an advertisement in the front window of a large business establishment down two or three doors from where we had dined. Here is what it contained: "Super Star Productions Presents: A Hot Pants Dance Friday, December 3, 9-1 at the Second Presbyterian Church gym, Popular at Goodlett, Featuring Post. All girls wearing Hot Pants get in at 1/2 price. \$1.50 and 75 cents—Come and enjoy the scenery." (Punctuation added). Hot pants were certainly the preferred garb for all the young ladies attending. They were to be shown preferred treatment at the ticket counter. All boys would pay \$1.50 but they were

promised a fleshly compensation. There would be plenty of leg exposure for their roving eyes to behold. Hot pants and a dance what an unholy combination! Satan designed the former and begat the latter to tempt men and women to follow the base urges of their lower natures. Hot pants and a church building gym! How incompatible! Dancing and a church owned recreational hall-how inconsistent! For centuries church owned property and a place lasting into the wee hours of the night constitute inconsistency gone to seed.

John Wesley was the eighteenth century founder of Methodism. We wonder what the English religious leader would say if he could see a Methodist Chaplain and a college coed clad in revealing hot pants dancing up and down the aisles in a chapel. He might well decide that his own movement now needed as much of a clean-up as cold formalistic Anglicanism needed in eighteenth century England and which prompted the birth of the Methodist movement around 1729.

John Calvin was the founder of Presbyterianism in the sixteenth century. We wonder what the stern religious Swiss reformer would say if he could have been an eye witness at the "Hot Pants Dance" in Memphis with its enticing leg show.

Such disclosures should make the decent and sincere people of these religious bodies forsake all man made movements and come all the way back to New Testament Christianity. That is the pervading plea of the church of Christ in your community.

Hot pants, dancing and leg shows are in total disharmony with the following scriptures. "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). "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "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). "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.) "Abstain from all appearance of evil." (I Thess. 5:22.) "Let no man

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WORDS of TRUTH

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What Is Christmas?

"Christmas" is defined "1. The yearly Christian religious festival commemorating the birth of Christ, celebrated by special church services, giving of gifts, and sending of greetings, observed December 25; Yule. 2. The religious and festive season before and after Christmas day; Yule; Yuletide. (Old English CHRISTES MAESSE Christ's Mass.)" (WORLD BOOK ENCYC. DICTIONARY).



GUS NICHOLS

An Incyclopedia by "McCLINTOCK AND STRONG", says of "CHRISTMAS", "The day (December 25th) which is celebrated throughout nearly the whole of Christendom as the birthday of our Saviour. It is occupied, therefore, with the event--the incarnation--which forms the center and turning point of the history of the world. . . "It kindles in mid-winter a holy fire of love and gratitude, and preaches in the longest night the rising of the Sun of life and the glory of the Lord. . No one can measure the joy and blessings which from year to year flow forth upon all ages of life from the contemplation of the holy child Jesus in his heavenly innocense and divine humility"--(Quoted from Schaff, Church History, 3-77.)

Again, McCLINTOCK AND STRONG" says, "The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birthday cannot be ascertained from the New Testament, or, indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity." They then go on to present reasons for this, and say, "In the second place, the day and month of the birth of Christ are no where stated in the gospel history, and cannot be certainly determined." (Page 276.)

At this time of the year, and in the light of our national, and international customs, it is thought fitting that something should be said about "CHRISTMAS".

1. Christmas was not celebrated for more than three hundred years after the birth of Christ. (Proof already given.)

2. No one knows the day or month of the birth of our Lord. (Admitted by the best scholars in the world today.)

3. However, our civilized world seems to believe that Jesus was born into the world about 4 B.C.

Our world does not believe that Jesus Christ was a mere myth.

4. Though largely prejudiced against the Christ, and his claims and teaching, the whole civilized world wants to celebrate the coming of Christ into the world, even though no one does know the exact time of his birth. Here is largely an international celebration of the Founder of Christianity, when God nor Christ ever even suggested any such celebration. This is a remarkable confession of the greatness of our Saviour and Lord.

5. This celebration is also now highly regarded by many who will not stop to think of the greatness of Jesus, as admitted annually at this time of the year when they celebrate "CHRISTMAS". Our world will never be able to gainsay the fact of the virgin birth of Christ, when it is celebrating "HIS BIRTH" in a manner no other on earth is ever celebrated.

6. The fact that time is now reconed from his birth, is further convincing and overwhelming evidence of the greatness of Christ. This is A.D. "In the year of our Lord" 1971. This change would have been impossible, if our Lord had been a nobody.

7. While it is true that we do not know the very day, nor perhaps the exact year of Jesus birth, we know that he was born about 4 B.C. and that an error was made in setting the date for the beginning of the new reconing of time. But, thanks be to God, Jesus was born, and is the Son of the Living God. Yes, he was born nearly 2,000 years ago, but he is as precious to us as if he were born only yesterday. He "Is the same yesterday, today, and for ever." (Heb. 13:8.) Yes, time is a monument towering up above the mountains as today reconed from the birth of Christ by the use of our "B.C. and A.D."

8. The Lord's day is another monument towering up nearly 2,000 years high to the memory of Christ--in this case to the memory of his resurrection. John says, "I was in the Spirit on the Lord's day." (Rev. 1:10.) This day is the first day of the week on which the early Christians met for worship, and for the observance of the Lord's supper, which also is a monument to the Lord's crucifixion. (I Cor. 11:17-34; I Cor. 16:2; Acts 20:7.) Just as the Washington monument proves our George Washington lived and was a real character in history, so these monuments to the memory of Christ, being living monuments, more certainly prove that he was an historical character.

THE BIRTH OF JESUS

Though we do not know the day of Jesus' birth, we love and appreciate him just as much as if we knew the very day and hour of his birth. In fact, we love Jesus more, rather than less, because of the distance in years between us and his first advent into this world. We can now look back and see his influence for good piled up nearly 2,000 years high as evidence of his integrity and the truth of his claims to be the Son of God. We can see more of the influence of his gospel in the hearts of men in all intervening years back to his birth. We can see that to the extent that he has been accepted and obeyed men have been made over and became new creatures.

CELEBRATE HIS DEATH

Instead of celebrating, in world fashion, the birth of Jesus, and that without divine authority to do so, we, as Christians meet every Sunday, on the first day of every week in the year, to celebrate his death till he comes again. (I Cor. 11:17-34; Mt. 26:26-30; Mk. 14; Lk. 32.) This is authorized--it is commanded by the Lord Jesus Christ. Of course, it is easier to celebrate Christmas once a year than to do all this, for it takes faith and love to obey Christ and to put him first in our lives.

HOW CELEBRATE HIS RESURRECTION

Let us remember that the Lord's day properly observed as directed in the scriptures is a monument to the resurrection of Christ. The observance of the old Jewish sabbath day was a celebration of the deliverance of the Israelites from Egyptian bondage where they had been slaves, and they came under the law to rest on the sabbath day. (Ex. 20; Deut. 5; Ex. 31.)

CHRIST THE WORLD'S GREATEST

All the facts in this study lead us to the conclusion that Christ is the greatest being ever born into this world. Just the fact of his miraculous entrance into the world by a virgin birth, as believed by all true Christians, (Isa. 7:14; 9:6-7; Mat. 1:18-25; Lk. 2), along with his influence for good in the world, makes us happy at every thought of his Deity and Divinity.

When Mr. H.G. Wells, a famous historian, was asked to write out a list of six of the world's greatest men of all time, he headed the list with Jesus Christ, and ended it with Abraham Lincoln. He knew that Christ belonged in first place, and as an honest historian he put him there. We may never know just how great the leavening influence of Jesus has been in this world, even among those who have not followed him, except afar off.

GO ALL THE WAY WITH JESUS

While many give Jesus some praise, and some lip service, let us, as disciples of Christ, daily make a total commitment of our hearts and lives unto him. Let us go with him all the way. We can't do our best, until we give him our all. Let us observe all things whatsoever he has commanded us. (Mat. 28:18-20.)

OUR BEST WISHES TO ALL

We wish for all our readers a happy yuletide season. As you mix and mingle with people, and especially with your family and loved ones, try to add something to their joy and gladness; and especially influence them to be Christians, and even better servants of Christ Jesus, our Lord and Master. Purpose way down deep in your heart to begin and live the new year according to the last will and testament of Christ.

Sermon Outline

CHRIST THE HOPE OF A WORLD PLAGUED BY IGNORANCE OF GOD'S WORD

GUS NICHOLS

I. INTRODUCTION

1. WE MEAN THE CHRIST OF THE SCRIPTURES -- Matt. 16:16-18. ANY OTHER CHRIST WOULD BE A FALSE CHRIST, Matt. 24:24. Shall arise F. C.
2. THE CHRIST OF SCRIPTURE -- WAS IN PROPHECY. GOD HAD CHRISTIANITY IN PURPOSE BEFORE THE WORLD WAS, THE CHURCH, ETC., Eph. 3:8-11; II Tim. 1:8-9.
3. GOD DID NOT GIVE CHRIST UNTO THE WORLD AT EDEN WHEN ADAM SINNED, Gen. 3:15; Gal. 4:4-5.
4. GOD GAVE PATRIARCHAL AGE FIRST -- PREPARE FOR JUDAISM. 2500 YEARS AND 1500 YEARS. GOD DID NOT ROB US OF HISTORY AND PROPHECY.
5. JESUS ENDORSED MOSES -- AND THE O.T. CREATION, Mt. 19:3-6; Jn. 5:46-47.
6. WAS A PLACE IN O.T. INTO WHICH THE N.T. WOULD FIT LIKE A HAND IN A GLOVE. THE O.T. WAS THE N.T. CONCEALED -- AND N.T. WAS THE O.T. REVEALED, Jer. 31:31-34; Heb. 8:6-13; 9:15-17; 10:8-10.

II. OUR HOPE IS IN CHRIST OUR LORD.

1. OUR HOPE IS TO BE FOUND IN THE SCRIPTURES, Rom. 15:4; Rom. 1:1-4; I Cor. 15:1-4, 19.
2. WE GENTILES ONCE HAD NO HOPE, Eph. 2:11-16; 3:2-6.
3. "WHICH IS CHRIST IN YOU, THE HOPE OF GLORY" (Col. 1:27).
4. THERE ARE "OTHERS WHICH HAVE NO HOPE", I Thess. 4:13. AN IGNORANT WORLD!
5. WHEN JESUS DIED THE DISCIPLES LOST HOPE, I Pet. 1:3. "BEGOTTEN US AGAIN UNTO A LIVING HOPE",

(Continued on page 4)

The Religion of Nadab And Abihu

Jehovah God has enacted clearly defined laws regulating the type of worship he will accept in each dispensation. This was true for the Patriarchal and Mosaic Ages of the Old Testament era. This proposition remains equally true for the Christian Age. Regardless of how clear and simple heaven's instructions have been relative to acceptable worship many have displayed a passionate proneness and strong stubbornness to follow hungrily derived ways rather than being guided by a "thus saith the Lord." A recent article from our pen depicted how Cain rejected God's prescribed order of worship in the very morning of time and sought to develop his own brand of religion. In this article we will notice how two young men in the very pinnacles of Jewish leadership failed to honor God's blueprints pertaining to acceptable worship under the Mosaic Economy.



ROBERT R. TAYLOR JR.

Nadab and Abihu were sons of Aaron, the brother of Moses and the first high priest. Jehovah God greatly honored the members of Aaron's family by placing the high priesthood among them. Aaron became the first high priest and then it would fall to one of his sons upon his death. The privilege of priesthood belonged to these two highly favored sons of Aaron. Their sinful defection from the Mosaic pattern or worship is depicted quite vividly and yet very tersely. The penman of the Pentateuch, the first five books of the Old Testament, wrote, "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, AND OFFERED STRANGE FIRE BEFORE THE LORD, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." (Lev. 10:1-2 Emphasis supplied.) Paul told the Roman saints that we are to learn from these Old Testament examples. (Rom. 15:4.) The following observations appear to be in order.

Nadab and Abihu were sons of Aaron, the brother of Moses and the first high priest. Jehovah God greatly honored the members of Aaron's family by placing the high priesthood among them. Aaron became the first high priest and then it would fall to one of his sons upon his death. The privilege of priesthood belonged to these two highly favored sons of Aaron. Their sinful defection from the Mosaic pattern or worship is depicted quite vividly and yet very tersely. The penman of the Pentateuch, the first five books of the Old Testament, wrote, "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, AND OFFERED STRANGE FIRE BEFORE THE LORD, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." (Lev. 10:1-2 Emphasis supplied.) Paul told the Roman saints that we are to learn from these Old Testament examples. (Rom. 15:4.) The following observations appear to be in order.

Nadab and Abihu offered something which was without divine authorization. They did not respect God's law. Possibly to them fire was fire whether it came from the right source (the brazen altar) or from an unauthorized source. They offered common fire or fire that was not authorized. Many today still make this same mistake. (Levit 16:12.)

Singing is a case in point. The New Testament states clearly the specific kind of music God now demands. Music is generic and includes singing, playing or a combination of both. It is not an either or both proposition. Christ and the apostles specified singing as the following scriptures fully indicate. "And when they had sung a hymn, they went out into the mount of Olives." (Matt. 26:30; Mark 14:26.) "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." (Acts 16:25.) "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." (Rom. 15:9.) "What is it then? 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." (I Cor. 14:15.) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; . . ." (Eph. 5:19.) "Let this word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.) "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. 2:12.) "Is any among you afflicted? Let him pray. Is any merry? let him sing psalms." (James 5:13.) Singing

is authorized in all these passages. The mechanical instrument is not mentioned in a single one of these passages. In fact mechanical instruments in Christian worship were never endorsed by Christ, never commanded by the Spirit of God, never sanctioned by apostolic authority and no New Testament church of the first century practiced such.

The institution of the Lord's Supper is another case in point. Jesus took bread and fruit of the vine to institute the memorial feast designed so perfectly to enable his disciples to remember him throughout coming generations. (Matt. 26:26-29.) Both elements were intended for worshippers. Roman Catholics changed this in their system a long time ago as they denied the cup to the laity. In more recent years we have seen other changes advocated by religious leaders. A few years back a Methodist bishop of Des Moines, Iowa, James Thomas, suggested, "The use of hamburgers and soft drinks at Communion is acceptable if these items have religious significance for the communicant. . . It is proper to say that this time-honored sacrament must be interpreted with meaning and vitality in every age. . . We are determined not to continue doing the things that have no meaning in the modern world." Read it and weep! This was from a religious leader! Early in 1971 in the northeast there was an effort to sweeten up the Lord's Supper. THE SUN CHRONICLE, Attleboro, Massachusetts, on March 10, 1971, told of an ecumenical service conducted by two Protestant preachers and one priest. This was for the celebration of Girl Scout Sunday. "A special feature of the Girl Scout ecumenical service will be that Girl Scout cookies will be blessed and distributed instead of the usual breaking of bread." (Quoted from Glenn M. Lee's church bulletin of Savannah, Tennessee.)

Toward each of the foregoing let no one counter by suggesting it makes no difference. It did nearly thirty-five centuries ago and it still does today. In worship we must be guided by Jehovah's speaking and by his silence.

Nadab and Abihu immediately felt the heavy hand of Jehovah's potent punishment. There was no delay in its execution. Fire came out from the Lord and devoured them. That element in which they chose to deviate was what consumed them. They died childless according to Numbers 3:4. Nadab, the oldest of Aaron's sons, would have been in line to inherit the high priest's office upon the death of Aaron. Instead it went to a younger brother who was more worthy and who took God's worship seriously. By this action Inspiration has left their names covered with infamy. When these two names are mentioned by gospel preachers they are always used as examples totally unworthy of our emulation.

The Church And The Public

NO. 1

HOYT BAILEY

Jesus said to his disciples, "Ye are the salt of the earth"; "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

The apostle said, "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world". Again Paul said, "I wrote unto you in an epistle not to company with fornicators: Yet not altogether the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, be covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

One of the best ways to learn how Christians or those composing the Lord's church are to conduct themselves is to observe the things done by the founder of the church of Christ. Christ was able to converse with people in their homes, on the seashore, the riverbank, the highway, the hilltop, the social gathering and the religious service — these were his means of dealing with the public.

Jesus speaking as one having authority and as

"Never man so spake" is doubtless why he could say to the fishers, "Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him . . ." And again to James and John, "And they straightway left the boat and their father, and followed him." "And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond Jordan."

Jesus was so free in his social contacts until his enemies accused him of being a gluttonous man and a wine bibber. In addition to eating with them, he visited with them in their fields as they sowed their grain, in their boats as they fished, with the shepherds as they guided and guarded the sheep, and with housewives as they wrought with the leaven and the meal. When the people did not come to him, he went to them and blessed them by the message he taught.

Jesus made the beginning of a world movement by directing his message to the person, by changing the lives of individuals. His conversations with Nicodemus, Nathanel, the woman of Samaria, with Mary and Martha, with Zaccheus and Simon, and with the woman of the street who crept in at the end of the feast . . . reveals to us that Jesus was interested in persons.

His pictorial presentation appealed to his hearers as he said, "Ye are the salt of the earth." "Ye are the light of the world." "The kingdom of heaven is like leaven." He taught them that new wine must be put in new wine-skins." The story of a young man going into a far country and by wrong living meeting with reverses until he was reduced to the low level of a swine herd; the story of the brilliant wedding with the ten lamp-bearing bridesmaids, five of them wise and five of them foolish; the picture of the superb feast refuted by the wicked and short-sighted and then enjoyed by the less fortunate to whom invitations had come in the highways and the hedges . . . all these concrete pictures of spiritual truth appealed powerfully to the Hebrews.

Jesus conveyed his truth by story, by parable, and by allegory. The teaching of Jesus was presented positively, "Blessed are the men who are merciful, gentle, peaceable, pure in heart, etc. The positive quality in Christ's teaching indicates the type of good man the Master had it in mind to produce. He was not to be one who had run away from the world to escape the evil of it, but an active, robust type of man who had overcome evil by the militant goodness of his life.

Jesus prepared his hearers for the truths he taught by presenting concrete examples of their application in life and in human relationships. He drew extensively upon their previous knowledge by frequent reference to the various books of the Old Testament, the Law and the Prophets. He continually adjusted his lessons to the common experiences of those he taught by referring to the familiar phenomena of nature and to the institutions and practices of social life. He made effective use of the simile, the metaphor, the analogy, and the parable. He not only made the lesson concrete and interesting, but drove home the truth to be taught so that no one could miss its meaning.

In addition to using the simplest language, phrases, idioms, and expressions current among the common people, Jesus encouraged his hearers to ask questions. He appealed to the imagination and made use of the power of suggestion to stimulate the thought processes of his hearers. Jesus recognized the principle of individual differences and adjusted his teaching methods to the needs, conditions, and capacities of those with whom he came in contact. His approach was always determined by the nature of the occasion and the needs of the individual or of the group.

Jesus exemplified motivation in his method of teaching. His words and demonstrations were full of interest and attracted and held the attention of his listeners. The power of his motive is easily understood. The common man needs a motive that appeals to both feeling and intellect, and this Jesus always recognized. He made no use, however, of such instinctive motives as competition and acquisition. Love was the motive he offered as a positive stimulus to goodness. He used oral

(Continued on page 4)

Dancing's New Setting

(Continued from page 1)

despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (I Tim. 4:12.) Paul told Timothy to treat the younger women "as sisters, with all purity." (I Tim. 5:2.) "Keep thyself pure" is the apostolic admonition of I Timothy 5:22. "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (II Tim. 2:22.) "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (I Pet. 2:11.)

Sermon Outline

(Continued from page 2)

Rom. 1:4; Acts 17:30-31.

6. WE CAN GIVE A REASON FOR OUR HOPE - I Pet. 3:15.
 7. LIKE ABRAHAM, WE BELIEVE GOD AGAINST HUMAN HOPE, Rom. 4:16-20; Rom. 4:18; Gen. 15.
 8. CHRIST DID NOT BY ACCIDENT FULFILL THE SCRIPTURES. 300 PROPHECIES OF CHRIST AND OF CHRISTIANITY (A B C D s.) (Boy)
 9. IF JUST 40 OF THE PROPHECIES - OF CHRIST FULFILLED - NO ACCIDENT. NOT ONCE IN A TRILLION TIMES (40 ARCHERS - NIGHT).
 10. ADAM A TYPE 4,000 YEARS BEFORE THE CROSS, Rom. 4:14; I Cor. 15:45-49; I Cor. 15:22.
- III. CHRIST THE ONLY HOPE OF AN IGNORANT AND UNTAUGHT WORLD.
1. GOD WANTS ALL TO BE TAUGHT OF THIS HOPE. GREAT COM., Mt. 28; Mk. 16; Lk. 24; Acts 1.
 2. "THEY SHALL ALL TAUGHT OF GOD", Jn. 6:44-45; Jn. 12:32-33.
 3. PERSONAL WORKERS SHOULD GO AND SAY COME, Isa. 2:1-3; Acts 2; Acts 5:42.
 4. WE SHOULD REMEMBER JER. 22:29, "O EARTH, EARTH, EARTH, HEAR THE WORD OF THE LORD."
 5. "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."
"And that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. 31:12-13).
- YES, GATHER THEM - IS STILL A GOOD WAY.
 6. GOD PROVIDENTIALLY GATHERED THEM ON PENT. ACTS 2. TOOK 1500 YEARS. Levit. 23:15-16. - ACTS 10:24-26. KIN AND FRIENDS. ALL HERE.
- IV. HOW IT HAS PLEASSED GOD TO SAVE AN IGNORANT AND UNTAUGHT WORLD.
1. I COR. 1:21, "THROUGH PREACHING" - MK. 6:15-16 - NATION? PROVINCE? CITY? VILLAGE? HOME?
 2. BY PREACHERS - PREACHING THE WORD - II Tim. 4:1-3; I Cor. 3:5; Jn. 17:20-21; Rom. 10:13-17.
 3. AN IGNORANT WORLD IS A LOST WORLD, II Cor. 4:3-4, 6; I Thess. 2:16.
 4. MUST HEAR THE WORD TO BE SAVED, AS CORNEL, Acts 11:13-14; Acts 15:7-9; Eph. 3:6.
 5. WORD PREACHED AND TAUGHT IN ALL CASES OF CONVERSION IN ACTS. Psa. 19:7; Lk. 8:11; Mk. 4:14; Ps. 126:5-6.
 6. WORD IS STILL THE POWER OF

GOD TO SAVE, Rom. 1:16; I Cor. 15:2; Jas. 1:21.

7. CHURCH IS THE PILLAR AND GROUND OF TRUTH, I Tim. 3:15; Eph. 3:9-11; I Thess. 1:6-9.
8. EVERY SINNER IS OBLIGATED TO HEAR GOSPEL, Acts 11:13-14; BY PRINTED PAGE - RADIO - TV. AND WE ARE OBLIGATED TO TEACH ALL.
9. BLOOD ON HANDS TILL DO BEST, Acts 20:16-27; Acts 18:6. (CORINTH) PURE FROM BLOOD.

The Church And The Public

(Continued from page 3)

instruction, either the sermon method (used in speaking to large numbers) or the dialectic method, used in the intimate circle of a few friends. His obedience to authority, his observance of the spirit of the law, his humility, his mercy, his charity were all continual examples set before the disciples for their guidance in dealing with the public.

LOOK AT THE EARLY

HISTORY OF THE CHURCH

When the Lord's church began on the first Pentecost after his resurrection, about three thousand souls were added on the first day. Though Jesus was crucified about fifty-three days prior to this time, we are informed that the church had favor with all the people. Soon after three thousand were added, the number came to be about five thousand; "Multitudes of both men and women were added"; "The number of disciples multiplied"; "They multiplied exceedingly."

THE EARLY CHURCH HAD ITS PROBLEMS WITH THE PUBLIC

When the apostles "Preached through Jesus the resurrection from the dead", after the healing of the lame man at the beautiful gate, the priests, the captain of the temple, and the Sadducees laid hands on them, and put them in hold until the next day. The Sadducees did not believe in the resurrection, and they were opposed to those who did believe in the resurrection. Those Sadducees were no more tolerant than some individuals of the present day. After a discussion of the problem, they said, "Let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done." Peace or controversy with the public, there are times when men cannot suppress their convictions.

THE CHURCH IS FACED WITH THE PROBLEM OF DEALING WITH THE PUBLIC

The church is in the world, and the church members are forced to deal with the people of the world, or to deal with the public. The public should be brought to understand that as a religious body, we believe in being sociable in everyday activities, that we will study the Bible with those who wish to study, we seek to be scriptural in all things, and to encourage all people to do things according to God's will. If the public could place itself in the church's position, that is, if the public believed that the Bible is an infallible guide in religion without additional amendments, such as "Disciplines", "Confessions of Faith", "Church Manuals", and "Catechisms", our convictions might be respected more. The worst of critics are those who make criticisms without sufficient knowledge of conditions.

SOME POINTS ABOUT THE CHURCH FOR THE PUBLIC

The public should learn that we have a scriptural reason for wearing the name "church of Christ". Paul referring to the local congregations, said, "The churches of Christ salute you". The public should learn that "Scientists", "Latter Day Saints", or "Disciples" are neither used in scripture as part of the name "church of Christ."

Of course, the public should be brought to understand that the Bible does not teach sprinkling or pouring for baptism, but a burial in baptism; neither does the Bible teach infant church membership.

The church must make the public conscious of the fact that New Testament worship does not include mechanical instruments of music. The public should understand that the church does not use the term "Pastor" in the sense of preacher or minister. The public should be made conscious of the fact that the church of Christ has no central organization, but carries out its work through local congregations.

The public should, also, be brought to know that members of the church of Christ do not use the term "Father" in a religious sense with reference to man. The public should also understand that minister, preacher or evangelist are terms used to describe the same person. Another thing the public should understand is that preachers do not use the term "Revered". The "Oklahoma Daily Stylebook", in the University of Oklahoma School of Journalism, contains the following, "Ministers of the churches of Christ do not use the term "Rev." Our public should be made to know something of the organization of the church, the elders and deacons.

The Best Gift For A Friend

EDITOR

A year's subscription to WORDS OF TRUTH would make one of the very best gifts to a friend, or a club of friends. One year's subscription, 48 copies of the paper, will be sent to one address, for \$3. In clubs of 5 or more, \$2.50 each, or only \$12.50 for the club.

If the church will subscribe for the paper to be sent to each family, (including friends, or prospects), the cost will be only 5 cents per copy, or \$2.40 per year. The church would only send to our printer a list of all those to receive the paper, with no down payment, and the paper will be sent to each individual member, or family, and the first of the following month our printer will bill the church for the number of papers mailed to that membership, (including friends), and the elders or leaders in the church will pay only for that month, or part of month, at 5 cents per copy.

Here is how this would work. If a church sends in 50 names and addresses, Jan. 1972, in time to receive all four issues of the paper for that month, this would be a total of 4 times 50 or 200 copies, at 5 cents per copy, or \$10 for the month.

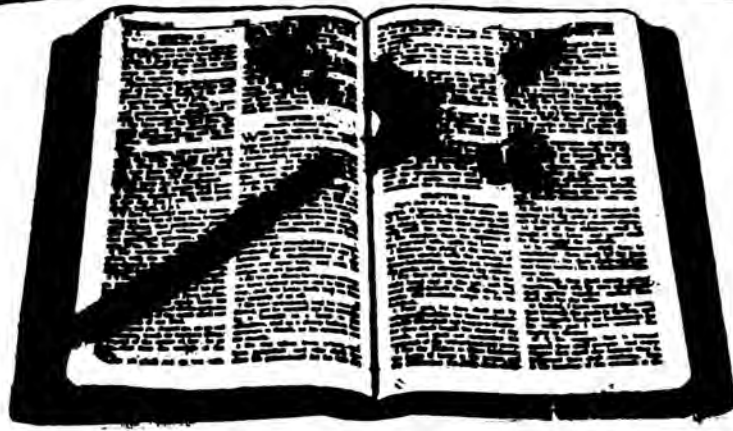
If there were 100 copies mailed to as many members, the total cost would be \$20 per month. This many tracts at only 10 cents each, would be \$40 for the month, when the paper contains many times more material than a tract, and a greater variety of matter.

See page two of WORDS OF TRUTH for our printer's address. Our goal is 25,000 subscriptions by Jan. 1973, one year from now. Will you help us to increase the subscription list? Neither the church, the editor nor any writer of the paper receives anything from the paper in the way of money or remuneration for his work. It is entirely a "NON PROFIT" effort on the part of Christians. Of course, the Lord will reward all our labors, and us for any subscriptions we give unto others.

While every thing else has advanced in price, our paper, "WORDS OF TRUTH", remains at the rock-bottom price with which the paper was started about 8 years ago.

Our policy remains the same year after year. We purpose to publish the truth, as it is in the Bible, without any perversions thereof, and as it is relevant to our needs. We believe the Bible to be the infallible and inspired word of God, and that our greatest need today is for 1st Century Christianity in the Twentieth Century. We no more need a new religion for our day than we need a new sun for our eyes, or a new earth upon which to walk, or a new sort of air for our lungs. We stand against all forms of sectarianism and denominationalism; and against all the hobbies and man-made laws of extreme brethren who are out to divide the body of Christ. We are against every form of liberalism, and all departures from 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 7

THURSDAY, DECEMBER 23, 1971

NUMBER 98

Send Your Preacher To A Lectureship

For a number of years most of our Christian Colleges have sponsored one or more lectureships during the school year. With but few exceptions these lectureships have grown tremendously year by year. As a rule more brethren are seen on a given campus during lectureship week than for any other event of the year. With the recent development of many fine Schools of



Preaching among us **ROBERT R. TAYLOR JR.** they also have provided well planned and highly profitable lectures. Thousands of preachers have been sold on the importance of attending one or more of these lectureships. For the most part we imagine that elders have been pleasantly pleased that their preacher desired to attend. They know from experience that he will bring home with him many good things. In subsequent lessons he will share both the ardency built up in him and the content of Biblical truth he learned at the feet of the great and gifted speakers he was privileged to hear from a week of concentrated study. The fine fellowship he experiences at one of these lectureships will buoy his spiritual strength as few events of the year can accomplish. Occasionally we hear of elders who strongly discourage the attendance of their preachers at such fruitful sessions of spiritual activity. Sometime the preacher has no desire to attend. We think such is an unfortunate thing whether it be the fault of elders, preachers or a combination of both.

Sometimes there may be a strong desire on the part of the preacher to attend but a long expensive trip out of his own pocket can hardly be afforded on a salary that barely meets his weekly living expenses. As this article is written there lies a letter before the writer from a fine preacher in a northern mission field. He says that he will be unable to be at the Freed-Hardeman lectures due to a lack of "time" and "money." This preacher has made many sacrifices and we know him well enough to detect that the lack of money is the real deterrent.

As an alert eldership why not make a hearty provision for your preacher to attend a good lectureship in 1972? Let him know that you want him to attend. Show your appreciation later when you sense in his preaching and teaching a renewed zeal and a greater grasp of truth. Why not bear either all or a portion of his expenses? It costs to

drive a car several hundred miles. His housing and food while there are additional costs. Many of you who serve as elders work for companies which expect you to attend conferences or conventions in distant cities. The company is glad to reimburse you for your traveling expenses and provide you with motel and food allowances while there. They do so knowing that your working efficiency stands to improve. Is it not right to treat your preacher as your company treats you? You may not be paying him but a living salary anyway. His expenses go on at home while he is away. Attendance at the lectureship incurs additional expenses. This would be a way that you could help ease some of his

The Death of The Righteous

ROBERT R. TAYLOR JR.

The pernicious prophet Balaam uttered the following words, "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like this!" (Num. 23:10)

Balaam counted himself a prophet of Jehovah God. However, he did not breathe the spirit of prophetic loyalty to the Lord and total adherence to the heavenly will as did Moses, a contemporary of his, and great prophets subsequent to him such as Samuel, Elijah, Elisha, Isaiah and Jeremiah. The inspired Peter recalled Balaam as one "who loved the wages of unrighteousness; . . ." (II Pet. 2:15). Jude declared that the false teachers of his day "ran greedily after the error of Balaam for reward . . ." (Jude 11). In his terse epistle to Pergamos the Heavenly Examiner accused the false teachers of this Asiatic congregation of holding "the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Rev. 2:14).

By word of mouth Balaam desired the death of the righteous and to enjoy the eternal salvation of the saints in the heavenly hereafter. By manner of life he preferred the life of unrighteousness and the rewards of wickedness. Balaam lived unrighteously yet declared a desire to die in the hopeful embrace of righteousness. Like many today he wished to live for the world and to die in a saved condition. However, a life lived in righteousness is a prerequisite to the death of the righteousness. After hearing a lesson on Luke 16:19-31 a little girl was asked whether she'd rather had been the rich man or Lazarus. Her reply went something like this: "I would rather have been like the rich man before death and like Lazarus after death." But it does not work this way. We cannot live unrighteously and die righteously. Righteousness in death means prior righteousness in life.

financial load. Many elderships have already sensed the need of doing this. They have added a real meaningful chapter in elder-preacher relationships.

By all means send your preacher to a lectureship this year. It will be a good investment for him and the congregation both.

The Best School

JOHN GIPSON

We are all concerned about our schools. We love our children and want them to grow up to be the right kind of citizens, neighbors and church members. And we depend upon the schools, the community and the church to see that this great work is accomplished. But mark it down that this goal will never be reached if the home abdicates its responsibility.

The best school any youngster ever has should be the home. Never doubt that some kind of education is being woven into the very fabric of childhood, and some color is being given to the whole texture of the child's life in the home, whether we are aware of it or not.

These early impressions are not easily erased; wax is faithful to the signet, and subsequent impressions serve rather to indent the former one. The knowledge one gains from the university may fade from recollection, but the simple lessons impressed upon the heart of a child, defy the years. An elder in the church told me last week: "You know I have never been able to tell or listen to dirty jokes. My mother always said: 'Son, never tell a story that you wouldn't be willing to tell me first.'" "Those words, spoken many years ago, made an indelible impression on his heart and have guided him through the years.

Many years ago, in His infinite wisdom, God commanded parents: "These commandments which I give you this day are to be kept in your heart; you shall repent them to your sons, and speak them indoors and out of doors, when you lie down and when you rise. Bind them as a sign on the hand and wear them as a phylactery on the forehead; write them upon the doorposts of your houses and on your gates." (Deuteronomy 6:6-9, NEB).

Take pains in the home to educate your children to love the good and true. And remember that every word spoken within the hearing of little children, and every action observed tends toward the formation of character.

In our concern over schools, let us not ignore the one over which we have complete control--the home.

WORDS of TRUTH

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The Editor

January The First -1972-

There are certain things which all of us should think about at the beginning of a NEW YEAR.

1. ALL OF US ARE OLDER than we have ever been before. We are passing another mile stone along the way of life. This means (to faithful Christians) that we have more of our trials and troubles behind us, and that we are nearer that wonderful city of God than ever before! (Rev. 21:22.)

While, to those in the sinning business, it means that they have more sins charged against them; more to regret, and of which to repent. It means that they have harder hearts, and that they are more certainly tied and bound by the cords of their sins, and sinful habits.

It all reminds us of the fact that life is rapidly getting away from us, and that the sinner has less time left in which to turn away from his sins, and built for himself a great faith, a strong character and a great life. It is also a great reminder to Christians and the church that we have less time left in which to perfect our character, evangelise the world and win many souls to Christ.

2. ALL OF US HAVE MORE EXPERIENCE than we have ever possessed before. It has been a year since we passed the last annual mile stone along the way to eternity. In the twelve months we have experienced much. We have lived, loved or hated, been happy or miserable, served the Lord, or served sin. We have drawn ourselves closer to God, or we have moved further away from him. Faith has either been destroyed, weakened, been barely maintained, or been increased, and made strong. All sinners have been further weakened by their sinning, and faithful Christians have been strengthened by their practice of the principles of righteousness and truth. But here we are; (more than three billions of us) at another mile stone in life. All of us are headed toward eternity. This world is not our home. Here we have no abiding place. We are all moving along by the powerful force of time. We shall all, (the good, the better and the best; together with the bad, the worse and the worst) soon be in eternity.

3. HOWEVER ALL OF US ARE NOT ON THE SAME ROAD, or way. For some, this mile stone is up the strait and narrow way that leads to LIFE (Mt. 7:13-14.) Many of us Christians have passed several of these since we started up the rugged hill of duty, by obeying the gospel of Christ, and being



GUS NICHOLS

added to his church. We have less distance to go, but we are not spiritually weary, nor heavy laden. We thoroughly enjoy the company and fellowship of fellow disciples along the way. Love makes our burdens light. Many of us are on top of the hill, and by a faith which has been strengthened through the years, we can see the promised land! Some of us (we do not know who), is actually going down toward the river, the Jordan of death, and may cross over without passing another mile stone on the way. We thank God for our past, and are literally thrilled at what (by faith) we can see just ahead.

But those in and out of the church who are engaged in the sinning business are not traveling this road at all. They are now in the broad way which leads to eternal death. But they, too, are passing another mile stone down the way to destruction. The further they go, the more speed they gain, and they are rushing on, down, AND DOWN, to eternal ruin; and they are doing this over the prayers and tears, and the earnest intreaties of the best friends they have on earth. To them, it makes no difference where the road leads to, just so they are associated with great crowds along the way, and so long as they can coast down hill, rather than struggle to make speed up the rugged hill of duty. Many have spent another year chasing after SINFUL pleasures, hard to overtake, around the curves and down, AND DOWN, the broad way; and they rush on to destruction. "The way of transgressors is hard." (Prov. 13:15.)

4. THE BROAD WAY IS ROUGH AND DESTRUCTIVE of all who travel that way. One may pass several mile stones down the broad way, but it is marked with sin and death. Every curve is a DEAD-MAN'S CURVE. Every mile of the way is lined with wrecked and ruin human beings. Sooner or later, they begin reaping their wild oats. Some have already lost all integrity and sense of honor. Others have lost their virtue and all self-respect. Many of them have GOOD ARTERIES, but THEIR HEARTS are hardened so no good impression can any more be written thereon. Others could turn back but they are deceived into thinking they certainly have "Time enough yet." They do not know that the further they go down toward eternal ruin, THE FURTHER THEY WILL HAVE TO COME BACK, if they ever decide to go with Christ and be Christians. Sinners have to repent and be converted to ever be saved. (Acts. 2:37-38; Acts 3:19,26; Mk. 16:15-16.)

5. AS WE LOOK BACK, let us thank God for the wonderful way that He has brought us to this new mile-stone along the way. Hundreds of thousands crossed over the great divide in '71, and are now experiencing the realities of another world. We are still on this side, and blessed with the golden opportunities and challenges of the present, and of the future--we hope. But let us not spend much time looking back over the trials and troubles of the old year. Let us only look back long enough to repent of our failures and half-hearted efforts, and long enough to see our successes and blessings and thereby rejoice and face the future with confidence and courage.

6. AS WE CONTEMPLATE THE NEXT MILE OF the way, let us make a total committal of our hearts and talents to Christ. Let us sanctify him as Lord, or make him our ruler, put him at the steering wheel of our lives, and present unto him our bodies, as a living sacrifice for his sake and his work. (I Pet. 3:15 Am. Std. Ver.; Rom. 12:1-2.) In this way, and only in this way, can we live at our best in '72. Surely, we are not satisfied with past accomplishments and achievements. Surely we long to reach higher ground of Christian living. Surely those who are not Christians, and are thinking seriously about our present position and condition, are feeling the truth of God tugging at their hearts to draw them away from sin, and to put them forward with Christ and his faithful servants.

7. THE CHURCH SHOULD BE INTERESTED IN -72 because its salvation depends upon perseverance. (Eph. 6:17-20.) We must go the last mile of the way. Not one of us must ever try to turn back. In fact, we could not, if we would, go back and live the old year over again. Time will not permit this. We must go forward with the

clock, even if not in any other way. "Time and tide wait for no man." We must get older, become better, or worse, for time is doing something-doing much to us. Time is either making, or breaking us. Sin and time together can break and ruin the strongest of men. But faith, love and obedience can (in cooperation with time) make mature men of babes in Christ. (I Pet. 2:2; 2 Pet. 3:18.)

8. PAST ACHIEVEMENTS CAN ONLY SUFFICE for the past. We cannot go forward with Jesus in --72, on efforts, faith and service of --71. Our efforts, etc. should increase in the NEW YEAR, rather than decrease. We are more efficient than under the Old Year, for we have another year of experience. And if a year can't make any difference, what could? With the increase in time, opportunity and spiritual maturity, there should come a corresponding increase in efficiency in our work, worship and service to God. The NEW YEAR should by all counts be the best year for Christianity in all the history of the church. With more faith in Christ, and his blessings upon us, it will be the greatest year in our lives, if we are permitted to further labor on this side of the great divide. MAY GOD GIVE US ALL A GREAT NEW YEAR!

Aren't You Glad...

BOB MIZE

1. THAT YOU CAN'T KNOW THE FUTURE?
Sure, you've wished to, but you don't really mean it. Think about it. We've realized that studying the past can be beneficial, and from that comes the expression, "Hindsight is better than foresight." But it SHOULD be, and it MUST be. By studying the past we can learn, correct, and find motivation and courage to thrust forward into the future. But if we knew the future we would likely withdraw in horror, never going forward, and likely even withdrawing from reality, as a schizophrenic. Thank God that He has not given you the ability to see into the future.
2. THAT YOU CAN'T READ PEOPLE'S MINDS?
Apparently God knew that every man needed some place that was completely, privately and uniquely HIS. So, others cannot invade our minds. Technology and psychology have probed some, but the truth serums, lie detectors, and psychiatrist's couches have still not opened the head like a book. You need your private thoughts, and so does everyone else. Thank God that you can't read people's minds.
3. THAT YOU CAN'T HEAR PEOPLE TALK ABOUT YOU EVERY TIME YOUR NAME IS MENTIONED?
We say, "I knew someone was talking about me because my ears burned." But really, it's a good thing we can't always know. We'd either be lifted with pride at the commendations of others, or dejected with humiliation at their unloving remarks. (Usually the comments made about us are not objective fact, but rather commendations or condemnations.) The fact that we can't always hear what's being said about us does not excuse the sins of gossip and character assassination, but it surely is sensible that we have this protection.
4. THAT EVERYONE IS NOT EXPECTED TO BE ALIKE?
Did you ever wish you were someone else, or at least that you had some of their traits? Sure you have. That isn't confined to the childish years of hero-worship; grown-ups do it too. But if we'd stop and think, it's a blessing that we're not all alike. If everyone had the same personality, bankroll, job and abilities, this would be a drab place to live. Not only so, we'd never get on with the job of living, for we'd have too many chiefs and not enough Indians, or vice-versa. Thank God that we're not all expected to be alike.

Aren't you glad that God made us the way He did?

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

THURSDAY, DECEMBER 23, 1971

GREETINGS from East Africa,

It has been raining here for the last eighteen hours. Only the main roads are passable and even they are covered with water in some places. We are thankful for the rains and happy that they did not start last week for it would have found us two hundred miles from the nearest pavement among some interesting people of Arab-African mixture.



BERKELEY HACKETT

The road up there is at best terrible and if one is caught in rains there is no choice but to wait for things to dry out.

The school here is out for the month, and next month I join Van in full-time teaching. The problem that kept me away from full-time teaching has been solved with the help of the Lord and that congregation is back on its feet and seems stronger than ever. They are in need of someone to spend a great deal of time with them, as do most of the congregations here. Right now with only Van and myself in this large city, indeed in the whole Eastern half of Kenya, we don't want to spread ourselves thinner than we already are.

Next month we are expecting one more family to come to work for the Lord here in Kenya. We could use several more. This family will be supported by the White Station Church in Memphis, the same group that supports the Van Tate family. It will be good to have someone else here to share in the work. There is a great need for more workers in the countries of East Africa. We have mentioned several times before of this need and have prayed that others would come. Just recently I have been communicating with a man in Mobile about the possibility of coming to work here in Kenya. I will include part of a letter that I sent to him that contains some advice to the person thinking about mission work. Perhaps there are some of our readers who are thinking about mission work who might benefit from them.

1. Make sure that your mind is really made up. Nothing will shake people's confidence in you more than if you vacillate between going and not going.

2. When you have made up your mind to go, tell people about it. This will be a way that you can commit yourself as well as advertise your intentions to others.

3. Don't be intimidated by the amount of money that must be raised for support. If we believe in anything, we should believe that God will help his children. This is a worthy cause, trust in the help of God and strike out on faith and you will find that all will work out.

4. The important thing is to begin. Much time is wasted making up one's mind to begin a worthwhile venture. Once the task is undertaken it is often surprising how quickly it is completed.

5. Seek the help of others. There are many men of good will in the brotherhood that will be happy to have a part in helping you. Seek them out; they will make your task much easier.

6. Don't give up. There are always those ups and downs in most everything that one does. This is no less true in raising support for the mission field; in fact if anything it is more often the case. Expect this and be mentally prepared for it. Ask God to give you strength.

One of the members at Makongeni has begun a children's chorus among the children who attend the classes. So far it is a sort of "rag-a-muffin" affair, since most of the children are in fact dressed in rags. We are happy to see this effort on the part of this young brother since it shows a measure of involvement on his part. This same

young man is also always on hand whenever there is street preaching to be done. Also he takes his turn in the pulpit as do most of the other male members of the congregations that we work with. We are hoping that we might be able to reach the parents of these children since not all of them come from Christian homes.

This season has brought us a lot of cards and letters from friends back home. It has been a real blessing to receive these bits of news. We always like to hear from friends and fellow Christians. We certainly try to answer every letter that we receive, even if it sometimes takes us a few days to do so. We are especially grateful for a packet of letters sent by the Primary Class of the Cordova Church of Christ. Cordova is one of our faithful supporters and we count many personal friends among that congregation.

We broke the rear axle of the Land Rover this last month. I was able to find a mechanic who is currently out of work due to the fact that he is a British citizen and without a permit to work here in Kenya. Through him I was able to get it repaired at a cheaper rate than at the dealers' garage. Our vehicles must be made to last another year and a half.

We are quite concerned with the fate of the dollar. Right now we are getting seven Kenyan Shillings to the dollar on the official market. This is about two and a half shillings below the world rate for this currency. The government is then able to sell the dollars that it gets on the world market at a profit. This is fine for the Kenya Government, but of course not so good for us. If the dollar falls another couple of points it will be even harder for us to get our 'dollar's worth'. The next few days should tell us more about this situation. We are hoping for no drastic changes.

We have just enjoyed visiting with the Andrew Connally family who were here in Nairobi for a week. The Connallys have recently moved from the States to Arusha, Tanzania to take up the work of the Lord in that place. You will remember that Tanzania is the country just to the south of us. The city of Arusha is in the north of that country not too far from Kenya, but about 600 miles from Nairobi. That part of Tanzania should be a good place to work since very little mission work has been done there by the Church of Christ. He left us with a large number of tracts that he has had translated into Swahili. He is going to make Bible teaching literature a great part of his work. He has a good arrangement with a local Arusha printer to do all his printing at a reasonable cost.

Until next month,

Berkeley Hackett

NOVEMBER EXPENSES

Salary	\$ 600.00
House, Utilities	189.00
Auto (repair) & Gasoline	102.00
Postage E. A.	31.00
Supplies	19.00
TOTAL	\$ 951.00

Received via Sixth Ave.

Church of Christ \$1,000.00

CONTRIBUTIONS

Herman King	20.00
Roscoe Kirkpatrick	10.00
S. G. Barker	10.00
F. D. Dover	10.00
Farley E. Geddie	5.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	10.00
Nolia Shipp	5.00
Myrlee Terry	5.00
Mr. and Mrs. Clyde Welch	6.00
Millport Church of Christ	50.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Adamsville Church of Christ	75.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00

Cordova Church of Christ	25.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. Walker Church of Christ	25.00
Goodsprings Church of Christ	50.00
Midway Church of Christ	70.00
Mt. Harmony Church of Christ	20.00
New Hope Church of Christ	300.00
Oakman Church of Christ	20.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	40.00
Whitehouse Church of Christ	25.00
TOTAL	\$1,261.00



Bwana Nason Masila, an Elder of one of the congregations we work with.



Makongeni Estate in Nairobi. Each family has two small rooms where up to 12 people live.



Street teaching at "Posta" located in Nairobi City. We are handing out Tracts.



A Nairobi housing estate. That little round house in the background is one of our meeting places.



Pumwani, one of the parts of Nairobi where we have done street preaching.

What Kind of Member Are You?

GUS NICHOLS

THERE ARE VARIOUS KINDS OF CHURCH MEMBERS referred to in the New Testament. Some members can differ and still be faithful Christians. You say you do not believe that? How about babes in Christ and mature Christians? Don't they differ? The babes need to grow, but they are already faithful, or at least should be. Even young people, young Christians, can be strong, and have the word of God abiding in them, and always be overcoming the wicked one. (1 Jn. 2:14.) But such new converts to Christ should grow, and not remain babes. (2 Pet. 3:18.) They should go on unto perfection. (Heb. 5:12-4; 6:1.) Have you done this? Are you now a mature Christian? Or are you a 20 year old babe in Christ? (Heb. 5:12-14.)

But let us note some other kinds of church members.

1. SOME MEMBERS HAVE LEFT THEIR FIRST LOVE, and are losing ground all the time. They are exhorted to remember from whence they have fallen, and go back to their first love and work diligently as at first. (Rev. 2:1-5.)

2. OTHERS HAVE BECOME LUKEWARM, and are neither cold nor hot, and God says he will spew them out of his mouth, if they don't repent. (Rev. 3:14-19.) Christ is not in their hearts, and they are lost. But he is standing outside the door of their hearts and is knocking for them to open the door and let him in. (Rev. 3:14-20.)

3. SOME OTHER DID RUN WELL, and had accepted the liberty and freedom in Christ but have fallen from grace, and need to be restored. (Gal. 5:1-7.) "Restore such a one in the spirit of meekness" (Gal. 6:1.)

4. SOME DELIBERATELY GO BACK never to walk with Jesus any more. (Jn. 6:66-68.) They give up eternal life when they do this. "Fight the good fight of faith, lay hold on eternal life." (1 Tim. 6:12.)

5. SOME ARE ONCERS--THEY COME ONLY ON SUNDAY MORNING--but not on Sunday nights. Their neighbors who come on Sunday nights think of them as backsliders, when they come and fail to see them at the night services. If that kind of members had been at Troas they would have been absent when Paul preached that night, and they would have missed seeing Paul raise a man from the dead, as they would have also missed the fellowship and worship of the evening. (Acts 20:6-13.)

6. SOME ARE CHURCH TRAMPS--they go tramping from one congregation to another, so as to avoid any responsibility for doing any work in the church. They are "just visitors," they say. They are church drifters. They never settle down so as to work and grow in the church. Some of them have no proper conception of the local church and our responsibility to it. (1 Cor. 16:13.)

7. THERE IS ANOTHER KIND OF CHURCH MEMBERS WHO ARE POUTERS--they are always getting their feelings hurt, and running from duty, staying at home and pouting, or off running around among the other congregations, or even off attending and helping to build up the attendance at denominational churches. They run from plain duty, and they do not know what the scriptures says, and you may become one of them, if you do not read references in such lessons as this. (Mat. 18:15-18.)

8. OTHER MEMBERS ARE LEANERS--they lean on the church in time of sickness, and need, then, they never contribute to it so it can help such people when they are unfortunate. They are out to "get" and not to "give". They want treasures FROM HEAVEN, but don't want to lay up any treasures there. (Mat. 6:19-21.) They don't have any "ACCOUNT" up in the bank of heaven. (Phil 4:14-18.) They are like the dead sea--they, having no outlet, are dead. They are like sponges--they take in all they can hold, but you have to squeeze them to get anything out of them--even a few pennies, or dimes.

9. SOME OTHERS ARE SPECIALS--they attend, work and pray in the church on SPECIAL OCCASIONS, when their favorite preacher is

coming, or religious kinfolk are visiting. But the regular work of the church has no appeal unto them. The every-day matter of being Christians is to them a drab affair. When they are tuned up they work like fighting fire, but no one knows just when they are going to get the chip knocked off their shoulder. They support that part of the work of the church which they like, and when they happen to like it, and then always fight the regular and basic work of the church. Nobody is perfect, but them, and they don't need anything, if they do recognize any SPIRITUAL NEED, they are unconcerned as to whether or not the need is supplied.

10. SOME OTHERS ARE EXPERT KNOCKERS. They feel that they have been called and sent of God to criticize faithful members because they are not sinlessly perfect. They have a beam in their own eyes, but are moters hunters, looking for specks in the eyes of others. Jesus calls them hypocrites. (Mat. 7:1-7.) They want the church to know that are smart and have spiritual insight so as to see even a mote in one's eye. They are out shooting at chiggers while rattlesnakes are taking over the home and yards.

11. BUT SOME BELONG TO THE CONSTRUCTION GANG. They are always trying to build up the church. They want the gospel preached, and Bible classes taught. They want literature spread all over the community. They give their papers unto others, and strive to get new subscribers. You can count on them being for all the good work of the church, and to help in it. They want to obey and observe all the commands of Jesus, and want all others to do so. If it were not for such good and stable members, the church would fail to edify and save its own members for heaven and immortal glory, and leave the outside world untouched. Thank God for the rank and file of the church--the great backbone of its membership. Thank God for those who attend all church services possible, and who are thought to be sick if they are absent. Thank God for those members who enjoy giving liberally to the church that it may meet its obligations, and be a true church of the Lord in the community.

12. WHAT KIND OF A MEMBER ARE YOU--rather, let us put the question this way: WHAT KIND OF A MEMBER AM I? Many have changed when they saw their pictures, and that they are in a failing, falling, disgrunteled class. The faithful, and they only, will finally get to heaven. (Rev. 2:10; Mt. 24:13; II Pet. 1:5-11.) "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief"--or disobedience. (Heb. 4:9-11.)

The Church And The Public

NO. 2

HOYT BAILEY

MEMBERS OF THE CHURCH AND THEIR INFLUENCE ON THE PUBLIC

THE ELDERS OR PASTORS of a congregation are to "be of good report from those who are without", "to be blameless -- without reproach." He is to so live that he cannot be truthfully charged with conduct which will bring reproach on the church. If an elder does not have the confidence and respect of all fair-minded people who know him, he will be a stumbling block to those who should become Christians. If he is a worldly man, he is neither "blameless" nor "without reproach". He "must rule his house and his children well". Disobedient children would help the public to disrespect the elder and cause him to lose his good influence over the public.

The elder is to be "temperate", well balanced, of good poise; not hastily rushing to extremes, and having the rare talent of self-control in speech and acts. The "self-willed" man is contentious and contrary, disqualified for the eldership. Such could have but little good influence over the public, because of being such a leader in congregational trouble. A self-willed person would permit the congregation to drift into a state of confusion.

The New Testament elder is "not greedy of filthy lucre -- no lover of money." Perhaps nowhere else can a covetous man do so much harm to the cause of Christ. On the other hand, a

visionary, spendthrift, lacking in business judgment and economy, will waste the Lord's money. Either a covetous or spendthrift eldership will get the church into trouble, causing it to lose its influence over the public.

The elder can help the public relations of the church by being "given to hospitality". He is to be a man of sympathetic understanding, sociable, friendly. A man strong in this qualification will have a large influence in making shy members and visitors feel welcome in all meetings. A warm, hospitable welcome draws people to any place where this Christian spirit is felt, whether in a place of business, at home, or in the church. He will create and diffuse a sincere feeling of fellowship, and aid much in filling the house of worship, and making all feel that "it is good to be here." We cannot over-estimate the good that a sincere Christian fellowship will do. But it must be real, not assumed.

THE PREACHER IS ONE WHO DEALS CONTINUOUSLY WITH THE PUBLIC. He proclaims to the public religious truth. It is that continuous and public testimony which the church is always giving, through discourses, by men set apart for such work, to her own living faith as that faith is rooted in and sustained by the written Word of God. Daniel Webster thought, "Though we live in a reading age and in a reading community, yet the preaching of the Gospel is the form in which human agency has been and still is most efficaciously employed for the spiritual improvement of men." Mr. Cecil said, "It requires as much reflection and wisdom to know what is not to be put into a sermon, as what is."

Emerson observed, "Men of God have always, from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer." F. W. Robertson noted that, "It is not a minister's wisdom but his conviction which imparts life to others. Nothing gives life but life. Real flame alone kindles other flame; this was the power of the apostles: 'We believe and therefore speak.' Firm faith in what they spoke, that was the basis of the apostles' strength."

Hooker said, "The life of a pious minister is visible rhetoric." According to Fuller, "It was said of one who preached very well, and lived very ill, that when he was out of the pulpit it was a pity he should ever go into it; and when he was in the pulpit, it was apity he should ever come out of it." Cecil saw that, "The world looks at ministers out of the pulpit to know what they mean when in it." Martin Luther detected that "The defects of a preacher are soon spied. Let him be endued with ten virtues, and have but one fault, and that one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times."

C. H. Fowler could see that, "... there are only a few model preachers. We have read of only one perfect Model, and He was crucified many centuries ago." Gurnall declared that, "A minister, without boldness, is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove." Earnest, devoted preachers surely have such conviction as expressed by Baxter, "I preached as never sure to preach again, and as a dying man to dying men."

Chapin advises that "The minister should preach as if he felt that although the congregation owns

(Continued on page 4)

*The children of
Mr. and Mrs. Gus Nichols
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the happy occasion of
Brother Nichols' Eightieth Birthday
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from 3:00 to 5:00 in the afternoon
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(No gifts, Please!)*

The Church And The Public

(Continued from page 1)

the church (building), and have bought the pews, they have not bought him. His soul is worth no more than any other man's, but it is all he has, and he cannot be expected to sell it for a salary. The terms are by no means equal. If a member does not like the preaching, he can go elsewhere and get another pew, but the preacher cannot get another soul. To get, then, the mind of Christ, and to declare it, is the primary end of the teaching offices of the church. Preachers have a tremendous influence on the public.

LET US THINK OF THE CHURCH FROM THE VIEWPOINT OF ITS MEMBERS

M. G. Bowden said, "What public contacts the church has is through its members in the local community. By the very lives of its members, most of the people of the local community judge the church. The local church is regarded highly or lowly in the community by the activity of its membership. A working, wide awake congregation of people attracts the attention of the community, and people become a part of the group to share the benefits of the group. Each individual Christian is a public relations man for Christ in his community. More particularly, each individual member of the church is a public relations man for the local church. The individual member will have an easier time of it if his congregation is working, working together, progressive, Christ-like, etc. A Christian in Lubbock or Abilene will find his community church contacts easier than will another Christian in Madison, Wisconsin. That is because of the reputation of the church."

Frank J. Dunn said, "Whether we think of the followers of Christ as a peculiar people, the light of the world, a spiritual house, the family of God, or a persecuted people, worldliness belies the significance of the figures used and impugns the saving influence of the church." Those church members who are not devoted to the cause of righteousness, but who show as much or more interest in the progress of material things as they do spiritual things are poor public examples for the church. They will not give a Christian's example to the world, because they are too much a part of worldly things. Unfaithful attendance in the church services leaves a bad impression on the public.

For the church to have proper influence on the public, scripture says, "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 Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Paul wrote, "The younger men likewise exhort to be sober-minded: in all things showing thyself an example of good works; in doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." Church members who live impure lives will be unable to influence the public favorably for the church. Pure and truthful church members are those who spread the good influence in a community and lead people to Christ.

CHRISTIAN ORDINANCES CAN HAVE INFLUENCE UPON THE PUBLIC

The way church members conduct the communion service and the way those who partake of the communion conduct themselves will have influence upon the public. Christians should partake of the bread and the fruit of the vine reverently and sincerely, understanding and appreciating the sacred purpose of the communion. He who partakes of the Lord's Supper "in an unworthy manner (carelessly, thoughtlessly, irreverently) not discerning the Lord's body", eats and drinks condemnation to himself. The very best preparation possible should be made for this service, and for all other phases of the Lord's work, the opening prayer, the songs, the lesson, the invitation song, the closing song, and closing prayer.

The manner in which baptism is administered

can be very influential for good, or it may be performed in such a careless manner until the beholders will think lightly of spiritual matters. We are baptized into the death of Christ, but we would not think an undertaker polite or serious minded if he carelessly handled the dead body of one of our relatives. Shouldn't we handle the one being baptized as reverently and cautiously as we would a corpse? Baptism should be characterized by demeanor becoming the occasion.

BIBLE SCHOOL TEACHERS AND THE PUBLIC

To maintain good relations and advance the church in a community, there must be capable teachers, housing facilities, and a grading of students. The lessons should be designed to fit each age group or according to knowledge. Bible school teachers must be well qualified in character, training and interest to properly influence the public. One who will not try to live the Christian life is not worthy to be selected for a teacher.

Consider, also, the advantages and disadvantages of the newspaper, direct mail, magazines, outdoor advertising, exhibits, radio, TV, telephone, pictures, meetings, tracts and other means. May each reader use all of his talent for the advancement of the church. Let us conduct training classes for teachers, personal workers, distribute gospel literature (and as individuals plan wholesome recreation), have Bible classes in new homes, and always conduct the worship in an orderly manner.

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FLAVIL H. NICHOLS, Circulation Manager

I have been asked to serve as Circulation Manager for WORDS OF TRUTH, and am happy to do so. Yet no one knows better than I that, alone, I cannot greatly increase the circulation of this fine journal. I need the help of all readers.

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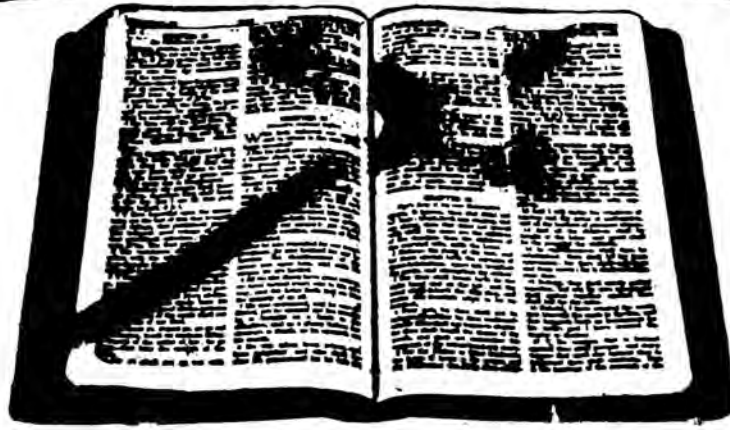
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WORDS of TRUTH

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



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

VOLUME 7

THURSDAY, DECEMBER 30, 1971

NUMBER 99

What The Church Is Like -Pillar And Ground-

The church of the New Testament is mentioned therein about 110 times. The church is compared to other things in the New Testament scriptures. It is, at least, once compared to the pillar and ground under a house, holding up the house, and supporting it. Paul said unto the young preacher,



GUS NICHOLS

Timothy, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, THE PILLAR AND GROUND OF THE TRUTH" (I Tim. 3:14-15). Just as the pillars and ground under the house hold it up and support it, the church is to hold up and support the truth. The truth must depend upon the church to support it, for the church "IS THE PILLAR AND GROUND OF THE TRUTH." Therefore, every member of the church should get his broad shoulders under the truth, hold it up, and support it. If it were not for the pillars and ground under the house, it would fall down, and down into the earth. But these hold it up, and keep it from sinking into ignorance, superstition and shame in the community. Hence, the truth and its success, must depend upon the church.

NOT FOR ITS VERACITY

The truth does not depend upon the church for its veracity, or integrity and truthfulness. The truth is true, and altogether reliable, whether the church upholds it or not. All men might hate the truth, reject and oppose it, even call it "damnable heresy", and it would be just as true as ever. Paul says, "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: Yea, let God be true, but every man a liar (Rom. 3:3-4). The word of God, which produces faith in honest hearts, is not made false by being rejected of men. God is true, and his word is the truth, even if this makes "every man a liar." For, "If we believe not, yet he abideth faithful: he cannot deny himself" (II Tim. 2:13.) The fact that many deny and reject the truth does not destroy its veracity. The truth does not depend upon the church for its veracity, as the Roman Catholics, and some others think it does.

FOR ITS PROCLAMATION

But the truth does depend upon the church for its proclamation, just as the house must depend upon the pillars and ground under it to hold it up and support it. Hence, "The church is the pillar

and ground of the truth" (I Tim. 3:14-15). The church is God's missionary society, through which the gospel is to be preached unto every creature in all the world (Mk. 16:15, 16, 20). "The manifold wisdom of God" is to be made known through the church" (Eph. 3:8-11). And this is "According to the eternal purpose which he purposed in Christ Jesus our Lord." This makes the church the "pillar and ground of the truth" (I Tim. 3:14-15). The truth has no voice of its own with which to proclaim itself unto a lost world, but it must rest upon the pillar and ground, the church to hold it up.

THE CHURCH MUST SEND OUT MEN

"Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch" (Acts 11:22.) By sending the preacher to teach and edify another church, the Jerusalem church was being the "pillar and ground of the truth" (I Tim. 3:14-15). Then we read that "It came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first at Antioch" (Acts 11:26). The Jerusalem church was holding up and supporting the truth, like the ground and pillars holding up the building.

Again we read "That there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:1-3). Here is the Antioch church, under the direction of the Holy Spirit, sending out missionaries to go preach the gospel, which they did and established churches, or congregations, in various cities. Later these missionaries returned unto Antioch. "From whence they had been recommended to the grace of God for the work which fulfilled" (Acts 11:26). "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles. And there they abode long time with the disciples" (Acts 14:27-8). In this way the Antioch church was being the "Pillar and ground of the truth." It was sending out men to preach the gospel. They were sent out by the church, and when the work was done, they reported back to the church which sent them (Acts 13:1 to 14:28).

Later the Jerusalem church sent out four men to go to Antioch. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul

and Barnabas; namely, Judas surnamed Barnabas, and Silas, chief men among the brethren" (Acts 15:22). And they wrote letters unto the new congregations, and sent them by these men, and "They came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them" (Acts 15:23-32.) The Jerusalem church which sent these missionaries was being the Pillar and ground of the truth" (I Tim. 3:14-15.)

FOR ITS FINANCIAL SUPPORT

While Paul was preaching the gospel to the city of Corinth, and the church there, He says he, "Robbed other churches, taking wages of them, to do you (the Corinthian church) service" (II Cor. 11:8). Here were some churches cooperating with each other in supporting the apostle Paul to do service to the church at Corinth. Paul said unto the church at Corinth that these contributions was from "Churches" and was "TO DO YOU SERVICE" (II Cor. 11:8). Here were "churches" contributing to Paul to support him to do another church "service." Plainly then, a plurality of churches supported Paul to "Do you (Corinthian church) service." No doubt, no one of these churches was able of itself to support Paul in this work, and so, each church sent according to its ability. Each church gave so much on Paul's support. This is a case where churches cooperated with each other in doing a work which no one of them alone could do by itself. Our radical brethren are saying here over the radio, "Let each little church do as it can with its own money." And they say, "God does not expect a church to do a work that it cannot do by itself." Here, neither of these "churches" could support Paul by itself, but they still supported Paul, so that Paul could say to the Corinthian brethren, "I robbed other churches, taking wages of them to do you service" (II Cor. 11:8). Each of these churches was trying to be the "Pillar and ground of the truth" (I Tim. 3:14-15).

FOR ITS OWN DEFENSE

The truth must depend upon the church for its defense. It has no voice of its own with which to cry out in its own defense when it is slandered, misrepresented, and called heresy. It is a fact, to be admitted by all, that the truth has enemies. Before his conversion, Paul was an enemy of the truth. The People said, of Paul, he "Now preacheth the faith which once he destroyed" (Gal. 1:23.) Paul later says of himself, "Who was before a blasphemer, and a persecutor, and injurious" (I Tim. 1:13). For this cause, he called himself the "Chief" of sinners (v. 15). Some do not love the truth, but love darkness rather than light (Jn. 3:19-21). The truth must therefore,

(Continued on page 4)

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"Human Institutions"

There is so much being said about "Human Institutions and human organizations" that it is in order to say a few things about them through this medium of teaching.

HAVE A RIGHT TO EXIST

All civil governments existing by properly constituted authority have a scriptural right to exist. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:1-4). Yes, civil governments are "Ordained of God." They are human in their organizations and forms of government, but they are divine in that they have a extent that they are in harmony with the principles of divine truth (I Pet. 2:13-15). They are human in that they are made up of human beings, and are set up by human beings, some of them being dictatorships, while others are democracies. The same is true of many other institutions and organizations. But no institution has a right to do wrong.

THE HOME IS AN INSTITUTION

The home is the oldest institution in the world (Gen. 2:7, 3:20-24). The ADAM-EVE home was the first (I Cor. 15:45; Gen. 3:20). At first this home had no children, but when the children came later they were a part of that home. If children were left orphans they still had a right to a home. Their needs could not be supplied without their being a part of a home. They need love, guidance and oversight, food clothing, shelter, education, recreation, etc. The widow also has a right to a home, if her original home is broken up she cannot be properly cared for without having or being a part of a home. The Bible says—"A father of the fatherless, and a judge of widows, is God in his holy habitation. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land"



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(Psa. 68:5-6). Here we are told that God sets the fatherless and widows in "families", has ordained that they have a home. If the church cannot contribute to any other institution then it cannot contribute to a needy family of its own members. A needy and destitute home is an "INSTITUTION." The home of a widow is an "INSTITUTION." The church is not a home. The church is authorized to contribute to or relieve the widow (I Tim. 5:16). The church may do this in her home, just as the relative in the same verse. Homes are implied as functioning in cases of New Testament church relief (Acts 2; Acts 4; Acts 6). The church was not the only institution that functioned. The church was the giving institution, and the home was the receiving institution. The church has no more right to take over and run the home to which it contributes in need, than it has to take over and run another congregation, to which it sends a contribution to help the needy (Acts 11:27-30). Here was a church, the church at Antioch, contributing to another church, to another organization, separate and distinct from the giving institution, and autonomy was in no wise endangered, either in the giving church or the receiving church, or churches.

Furthermore, if the church cannot give to another organization without in so doing being tied to that organization, then the church at Antioch became tied to the church, or churches in Judea to which it sent a contribution (Acts 11:29-30). But if one church can thus contribute to another church and not become tied to the receiving church, then the church does not become tied to a home to which it may contribute. And if one church may thus contribute to another church to satisfy a benevolent need in that church, then one church may contribute to another church to aid it in evangelism. The churches in the New Testament aided each other in both benevolence and in evangelism (Acts 11:22-26; 15:22-35; Col. 4:16; Acts 11:27-30; I Cor. 16:1-3; II Cor. 8:1-4; Rom. 15:25-32.) For one church to contribute to another church to aid it in putting on a radio program, or in evangelism, no more destroys church autonomy than for one church to contribute to another church to aid it in benevolence. If it does not make a church a benevolent society to receive a contribution, or contributions, from another church to aid it in benevolence, then it would not make that same church a "MISSIONARY SOCIETY" for the giving church to also contribute to the same church to aid it in evangelism. If it be argued that a church must "SEND A MAN" in evangelism, and not money, (as in Acts 11:22-26; 15:22-35), we reply that money was also sent in evangelism in II Cor. 11:8. Furthermore, if we must send only WHAT WAS sent then, we could not send food, clothes, medicine, etc. now, as there is no record of a New Testament church sending these things then. Also, if a church must send only "WHAT" they sent then, it would follow that a church must send only in the same "WAY" that a church sent to another church in the New Testament. They sent their contribution by the hands of a man or men (Acts 11:29-30; Phil. 4:18). They did not use a modern method and send a BANK-CHECK and send it by means of a POST OFFICE. They did not resort to the use of these two institutions which are human in origin and operation. Is it wrong for us to send a check, and send it by mail? Is the way everything the early Christians did binding upon us? Of course, not. When they were operating under "GENERIC" law they way they carried out a command is not binding upon us, for the reason it was not binding upon them to do it the way they did. We can depart from "THEIR WAY" of travel and "WAY OF" teaching because we are under the same general command to "GO" and "TEACH" as they were, and "WE HAVE THE SAME LIBERTY" as to how to "GO" and how to "TEACH" that they had. God did not bind the details of evangelism upon them, nor through them upon us. The same is true of benevolence, and in many such things and this does not in any way commit us to the missionary society, or to the use of instrumental music in Christian worship, as such things are in no way authorized, by either specific or generic authority; nor by a necessary inference.

The Power of God's Word

RUBEL SHELLEY

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12.)

Notice four words used in this verse to describe the power of the Word of God in the lives of men. First, "the word of God is living. . ." The Bible lives because God lives and is the source of its power. If God were dead, as various "Christian atheists" have surmised, the Bible would have no power. But God lives, and so does his Word! Second, "the word of God is. . . active." It operates, moves, works and 'is able to save your souls" (James 1:21.) Third, notice that "the word of God is. . . piercing even to the dividing of soul and spirit." The Word of God penetrates man's spirit, reaching the depth of the human soul and laying it bare. Finally, the Word of God is able 'to discern the thoughts and intents of the heart." It explores, discovers and exposes the real truth of a man's character. It acts as a mirror to the soul in which one may see his blemishes of character and learn how to correct them. "He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing" (James 1:25.)

The Bible, when handled properly, is God's power to save man's soul. Paul wrote: "I am not ashamed of the gospel: for it is the power of God unto salvation. . ." (Rom. 1:16). The first step in this process is to convict man of his sin. Of the work of the Holy Spirit, Christ said: "And he, when he is come, will convict the world in respect of sin. . ." (John 16:8). The Holy Spirit came on the first Pentecost following the resurrection of Christ from the dead and enabled Peter and the other apostles to preach God's Word to certain Jews assembled in Jerusalem. In the course of this sermon, the promise of Christ that the Holy Spirit would convict men of sin had the beginning of its fulfillment. Peter gave evidence of Christ's divinity and then accused those who were present of having participated in the murder of the Son of God. Acts 2:37 tells of their reaction to his preaching: "Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" From that day until this, the Holy Spirit has been acting through the spoken and written word to convict men of their sins and cause them to desire salvation. And the inspired answer which he has repeatedly given to the question "What shall I do to be saved?" has been: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38).

The power of the Bible in the lives of men is also seen in its leading of the Christian. Paul said: "For as man as are led by the Spirit of God, these are the sons of God" (Rom. 8:14). I have already pointed out that the Spirit is working today through the Word of God. Thus the Spirit shows us in the written and preached Word how to serve God as Christians in the kingdom of Christ. The thoroughness of the Bible's leading for the Christian is seen in the fact that it is able to provide teaching, reproof, correction and instruction which is in righteousness "that the man of God may be complete, furnished completely unto every good work" (II Timothy 3:16-17.) Truly God's Word is wondrous in the power it is able to exhibit in the lives of men!

It is not what you "TEACH" your Bible class that does most good, BUT WHAT THE CLASS CANNOT FORGET. A class will remember about 10 per cent of what you "TEACH". Let this 10 per cent be the most important things of the lesson.

The Bible school is either the church at work, or else it is the church at play. Any congregation is merely playing church, if it trifles with its Bible school work.

No Substitute For Integrity

BATSELL BARRETT BAXTER

The story of Job in the Old Testament is one of the most interesting in the entire Bible. It has many interesting aspects, among which is the one which I wish to emphasize in our study today. First, let us review the story of Job. "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil." (Job. 1:1.) The following is a description of Job's blessings. He had seven sons and three daughters, seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a great household. He is described as "the greatest of all the children of the east."

After reading of his possessions and his excellent qualities of life, we then continue the reading of the text, "And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil. Then Satan answered Jehovah, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance has increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face. And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah." (Job. 1:8-12.)

Immediately Job suffered the loss of all of his possessions and even the loss of all of his children. The text then says, "Then Job arose, and rent his robe, and shaved his head, and fell down upon the ground, and worshipped; and he said, Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah. In all this Job sinned not, nor charged God foolishly." (Job. 1:20-22.)

Shortly thereafter we read, "And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his INTEGRITY, although thou movedest me against him, to destroy him without cause. And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face. And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life." (Job. 2:3-6.)

JOB'S INTEGRITY

Immediately Satan smote Job with boils from the sole of his foot to the top of his head. At this point we read, "Then said his wife unto him, Dost thou still hold fast thine INTEGRITY? renounce God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." (Job 2:9-10.) Twice in this reading we came across the word integrity. Even when his world was suddenly turned upside down Job still maintained his loyalty to Jehovah. He knew that Jehovah was good and righteous and even though his life had suddenly undergone the heaviest of misfortune, he still held to his faith in the goodness of God.

Much of the remainder of the book of Job consists of speeches delivered by three of Job's friends who came to comfort Job in his adversity, while they said many things, the most pressing point that they made was simply that Job must have been a great sinner or else he would not have suffered so greatly. They pressed their point in many ways, and each time Job protested his innocence. It would have been easier for Job to admit that he was a grievous sinner and to put himself upon God's mercy, but Job knew that he was not a grievous sinner. Therefore, even under the pressure of his insistent friends, during a time when he was suffering physical agony as well as mental anguish, he maintained his innocence. This is another evidence of the integrity of Job. In Job

27:5 we find him saying, "Till I die I will not put away mine integrity from me." Men often speak of the patience of Job. It is also meaningful to speak of the integrity of Job. Job maintained stoutly what he believed to be true even when the evidences about him seemed to indicate otherwise. Job had a devotion and a loyalty to what he believed was right and true that demonstrated a rare degree of integrity.

DEFINITIONS

Just what is integrity? One of our widely used dictionaries includes these words, "Soundness of moral principle and character, complete honesty and uprightness with no masking of intent." It means, to use our own words, genuineness, absence of shame or hypocrisy, no false front, openness, singleness of purpose, trustworthiness, and honesty in general. It is interesting to note that the word integrity appears only 20 times in the American Revised Version of the Bible. All of these, surprisingly, are to be found in the Old Testament. Five times the word is used in the book of Job, seven times in the Psalms, five times in the book of Proverbs, twice in Genesis, and once in I Kings. However, even though the word itself does not often appear among the three-quarter million words of the Bible, the idea of honesty, genuineness, and moral soundness is to be found on page after page of the scriptures.

NO SUBSTITUTE FOR INTEGRITY

In the Old Testament we read the stories of two men. One is a man devoid of integrity; the other is a man abounding in integrity. The first man to whom we refer is Balaam, one of God's prophets during the time when the nation of Israel was making preparation to enter the land of Canaan, after the wilderness wanderings. This great host of people was moving northward east of the Dead Sea and was soon to pass through the little country of Moab. Realizing that his forces could not protect his tiny kingdom, Balak the king hit upon a plan by which he hoped to defend himself and his people. He sent his most trusted advisors to Balaam and offered him great honor and great monetary regard if the prophet would pronounce a curse upon Israel. At first Balaam refused to go with these emissaries but as the story unfolds in Numbers 22-24 he vacillates between his desire to deliver only God's message and his desire to have the honor and the wealth that King Balak promised. Balaam moves off the scene of history a man of weak character. Through more than thirty centuries since his day he has had few admirers. He knew what was right, but did not stand firmly for it. He lacked integrity.

If this story seems strange and long go, consider this modern parallel to Balaam. There was a newspaper man who was quite religious and even taught a Sunday school class. In his teaching and also in the editorials that he wrote for his newspaper he pointed out the evils of alcohol. He forcefully set forth his views concerning the dangers of drinking and marshalled his facts to show the damage that the liquor industry inflicts upon the nation. He became a militant leader and was having noticeable influence through his vigorous editorials. The liquor industry felt the impact of his writing and decided to do something about it. A select group representing the liquor industry called upon him, offering him a fine job in their advertising department. It would mean a much higher salary, almost twice what he had previously received. He was stunned at first, but asked time to think it over. He sought advice of a friend. After a time he accepted the new job. We would ask, "Would the five million alcoholics be cured by his change? Would the miseries that he had previously recounted in his newspaper be prevented? Would homes now be saved? Would traffic accidents now be prevented? Would skid row be brightened?" The answer, of course, is that certainly none of these things would happen. His change simply was an exchange of his own integrity for more money.

Just here we remember the words of the apostle Paul in I Tim. 6:10-12, "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 sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience,

meeekness. Fight the good fight of the faith, get hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses."

A MAN OF INTEGRITY

Returning to the Old Testament for the story of the second man whom we mentioned, we stop in I Samuel 12. This is the story of Samuel himself. He had led God's people honorably and well during a long lifetime, but as he grew old the people clamored for a king that they might be like the nations round about them. With God's permission Samuel gave them their king. Then he called the people to gether and said unto them, "Behold, I have hearkened unto your voice in all that you said unto me, and have made a king over you. And now, behold, the king walketh before you; and I am old and grayheaded; and behold, my sons are with you: and I have walked before you from my youth unto this day. Here I am: witness against me before Jehovah, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, or oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness." (I Sam. 12:1-6.) A little later Samuel said, "Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way. Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you." (I Sam. 12:23-24.) Here is an old man, who has served God and his people well, as he leaves the stage of history, a man of integrity and character.

I have in my library a book which contains some very valuable material. My attitude toward this book changed, however, quite radically when I discovered an older volume from which whole chapters had been lifted without acknowledgement. The writer of the later book was perfectly within the law, for the older book had passed out of copyright restrictions, which lasted for twenty-eight years, and then can be extended for another twenty-eight years, or a total of only fifty-six years. While the older book was in the public domain and could be quoted without liability it was not honest to quote it so extensively without giving an acknowledgement of the original authorship. The writer of this later book lacked the kind of integrity of which we speak.

In the 24th Psalm, verses 3-5, David described the man of integrity when he said, "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully. He shall receive a blessing from Jehovah, And righteousness from the God of salvation."

GREAT NEED FOR INTEGRITY

There is a great need for integrity in casual conversations. How often do we hear one woman compliment profusely another woman on her appearance or on some article of her clothing, when actually she does not mean what she is saying? How often do we hear a man exude good will when he meets another man though he actually almost despises the other man? He simply speaks so glowingly for policy's sake. Unfortunately, there is a growing tendency in our day for people to say what they do not mean for policy's sake.

There is a need for integrity in advertising and selling, especially. Many products are described in such a way as to leave a false picture. In fact, the "image" of many radio and television announcers is that they read what is put before them, whether they believe it or not. In contrast, to those who advertise their products so glowingly and so blatantly, I would like to tell of a merchant in a store who was a man of real integrity. I went into his store to buy a ladder. He had one such as I sought and I agreed to purchase it. As I walked to the cash register and was preparing to pay for he

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What The Church Is Like Pillar And Ground

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depend upon the church for its support, and its defense. If church members will not believe, love and live the truth before men, who will? If they do not stand for it and are not ready to have it preached in all its condemning, saving, power, who will do this? Paul says he was "Set for the defense of the gospel" (Phil. 1:17). Paul "disputed" with the enemies of the truth in public places (Acts 17:17). We are not only exhorted to contend for the truth, but to do it "earnestly" (Jude 3). It seems that the early Christians had faith as strong as steel, and loved the truth.

Of course, those who oppose the truth will want undisputed right to the field, and will oppose all those who oppose old, well established errors, and false doctrines. Many rather believe and uphold a very pleasant and popular falsehood, and false doctrine, than to defend the truth and help the church to be the "pillar and ground of the truth" **MANY TODAY FRANKLY SAY IF THEY ARE WRONG THEY DO NOT WANT TO KNOW IT.** Yet, such people think they love the truth and love the Lord. **IF ALL MEMBERS OF THE CHURCH WERE JUST LIKE ME, OR JUST LIKE YOU, WOULD THE CHURCH BE THE PILLAR AND GROUND OF THE TRUTH? (I Tim. 3:14-15). ARE WE HOLDING UP THE TRUTH AND KEEPING IT FROM FALLING DOWN, AND DOWN, INTO SHAME AND REPROACH? TRUTH NEEDS SOME GROUND AND PILLARS UNDER IT, HERE AND EVERYWHERE!**

No Substitute For Integrity

(Continued from page 3)

ladder, he called me back to look at the ladder again. As he had continued to unwrap it he noticed that one of the legs of the ladder was bent and that it did not sit squarely on the floor. He said "I don't believe that you will want to buy this ladder." He was right, for it was defective. Since he had no other ladder in stock, and since I needed one immediately, his honesty cost him a sale.

I also think of a friend of mine who recently sold a house. It was during the dry season of the year and he had forgotten that the back porch leaked. After the sale was consummated he remembered the defective back porch roof, called a roofing company and arranged for the roof to be replaced. The buyer of the house knew neither that the roof leaked nor that a new one had been provided. The seller was a man of integrity.

There is a need for integrity in the realm of religion. Much has been said about the inadequacy of modern religion and much remains to be said. There are many disturbing facets: the range is all the way from the money-grabbing charlatan who claims special spectacular revelations from God and who promises to perform all manner of miracles, on to the sophisticated intellectual spokesman for higher criticism who dissects the Bible into little pieces and comes out declaring that God is dead. No amount of sensationalism on the other hand or sophisticated doubt on the other can take the place of honest Bible-believing, God-fearing, Christ-serving obedience.

Christ's most stinging rebukes were reserved for the religious leaders of his day. Seven times in the 23rd chapter of Matthew Christ said, "Woe unto you, scribes and Pharisees, hypocrites!" The religious leaders of his day were men who knew the law, proclaimed God's teachings vigorously, but who did not have integrity. Their hypocrisy disturbed our Lord deeply.

A PERSONAL THING

There are no areas of our modern world where integrity is not needed. The loss of integrity is one of the most disturbing factors in our modern civilization. A lack of integrity will destroy the individual and the nation. We speak urgently, then or a return to basic integrity, for the times demand decisive action. This means telling the truth, paying our debts, keeping our promises, keeping our appointments, giving a full day's work for a full day's pay, admitting our mistakes, being

what we claim to be, and being honest in our relations to men and to God. Our nation was built by men and women of integrity; it will remain strong only if we continue to be men and women of integrity. It is a basic bedrock quality of life without which no man shall see the Lord.

The Christian Life

By WAYNE THOMAS
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The most beautiful life in all the world is the Christian life. Of course there are many interesting things about the Christian who lives it. He is a baptized believer in Christ Jesus. (Mark 16:16.) And he is also "born again". (John 3:5.) Through the acts of baptism a believer is raised to newness of life. (Romans 6:3, 4.) There are many reasons why the Christian life is the most wonderful life in all of the world.

IT IS A NEW LIFE

On one occasion Nicodemus came to the Lord seeking information about spiritual matters. In the book of John, chapter three, Nicodemus made the confession "We know thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him." Jesus replied, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This was a blunt statement for Nicodemus to receive. The Jews took pride in knowing that they were the seed of Abraham, and here Jesus plainly taught that a man "must be born again." The first question and answer lead to a specific question asked by Nicodemus. "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus answered, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

In the letter to the Romans we read, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3.) This is what Jesus explained to Nicodemus. A man must be "born of water and of the Spirit," and this is made possible through the one baptism, as taught by the Spirit. (Romans 6:4; Ephesians 4:5.) Hence, the Christian life is a new life brought about by being born again. Having been born again necessitates: a new name (Isaiah 62:2; Acts 11:26.) a new speech (Colossians 4:6), a new attitude toward our neighbor (Matthew 22:39), a new business and social rule (Matthew 7:12), a new way to spend the Lord's day (Hebrews 10:25), and a new way to use our substance (II Corinthians 9:7.)

A LIFE WHICH REVOLVES AROUND CHRIST

In the words of Paul we find the meaning expressed "For to me to live is Christ." (Philippians 1:21.) We are living in an age of emphasis on "DO IT YOURSELF." Books and pamphlets, tell how a man can be his own gardener, carpenter, mechanic, and so on up to a certain point. The Bible plainly gives instructions which will make one a Christian like those of the first century. The apostle Paul said, "Be ye also followers of me even as I also am of Christ." (I Corinthians 11:1.) What does the inspired apostle mean? Exactly that our lives are to revolve around the life of Christ. As the earth revolves around the sun, receiving warmth and light, even so the Christian life revolves around Christ.

A LIFE OF GROWTH AND DEVELOPMENT

Peter said, "Desire the sincere milk of the word that ye may grow thereby." (I Peter 2:2.) Now the apostle Peter speaks plainly with precise words to Christians of our day and age. It is common knowledge if a baby is not fed the proper food, it will wither away and eventually die!

A growth in knowledge and soul winning is to be made. A man must possess wisdom if he expects to lead souls to Christ. A growth in diplomacy is necessary in order to be well-rounded. Recently I read a humorous story which illustrates the point. "At a dinner a woman said, "Doctor, can you tell me who that horrible looking man is over there?" The doctor replied, "I can; that is my brother." There was an awkward pause as the woman racked her brain for

something to say. She then stammered, "Oh, how silly of me not to have seen the resemblance." Lest we forget, the wise man Solomon has some advice for all Christians to follow in soul-winning for Jesus. "He that winneth souls is WISE" (Caps mine, W.T.) We may win the battle but lose the war! Or, we may win an argument but lose the soul of our prospect during the argument. Let us use wisdom which God provides (James 1:5-7; 3:13-17.)

A RACE TO BE RUN

The Christian life is portrayed by the Hebrew writer as a race (Hebrews 12:1). Again, Paul said, "Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain." (I Corinthians 9:24.) Take a look at the word "so". It emphasizes the degree of diligence needed in living the Christian life. All weights and sin that would hinder the race are to be set aside. (Hebrews 12:1-2.) A runner must be strong (Ephesians 6:10), and must be qualified (Revelation 22:14) in order to receive the crown at the end of the race (I Corinthians 9:24-25.)

Just One Day A Year?

MRS. G. WAYNE THOMAS

Was Christ born on Christmas Day? Yes? No? Maybe? We have no records of his birth date. The first four books of the New Testament record his birth and no exact date is given.

The word Christmas is simply a combination of the two words CHRIST and MASS. As the word implies, the origin of our Christmas holiday comes from the Catholics. The original idea being a Mass celebrated in honor of the Christ on what the Pope had designated as the birthday of the Christ. This was several hundred years after the death and resurrection of Christ.

Yet, during this season of the year when we are all made aware of the fact that Christ was born, let us stop for a moment and read one account of his birth found in Luke. Doctor Luke in chapter 2 and verses 1-24 tells us that Christ was born in Bethlehem of Judea, during the time that Cyrenius, or Quirinius, was governor of Syria.

The Pictorial Bible Dictionary, p. 701, gives the following, which is according to W. M. Ramsay: "Cyrenius or Quirinius was probably in office around 6 B.C. Christ was probably born in the autumn of 5 B.C." As most historians know, an error was made in our present calendar, causing A.D. 1 to fall somewhere between 5 B.C. and 3 B.C. Thus accounting for the year of Christ's birth, but no specific month or day.

THE EXACT TIME of Christ's birth is of no real importance. Christ did not command us to hold a celebration in honor of his birth. He has commanded us to remember his death and resurrection. We should give thanks daily for Christ. The fact that he was born and that he did die for our sins is the thing of most importance to us as Christians.

Let us give daily thanks for the Child who was born so miraculously and who died such a low and humiliating death so that we might be born again. Have you given thanks today?

While we wrapped our presents for friends and relatives, did we remember to give Christ his present -- a present not of material value, but of spiritual value? You ask, what can I give Christ? We can all give him our love and obedience, as well as our thanks for coming to earth to die for man.

Be careful and give no offense (I Cor. 10:26-33). It is almost certain that if you offend some one he will never really forgive you. Never offend expecting to be forgiven. If you do, it is because you do not know people, nor your Bible (Mat. 18:15-17; Eph. 4:32).

* * * *

If believing and obeying the gospel of Christ offends others, only they are to be blamed for the offense. We must follow Jesus whether men like it or not. We must obey and serve Christ in order to go to heaven at last (Rev. 22:14). This we must do whether we are in unity with others or not (Lk. 12:51-53).