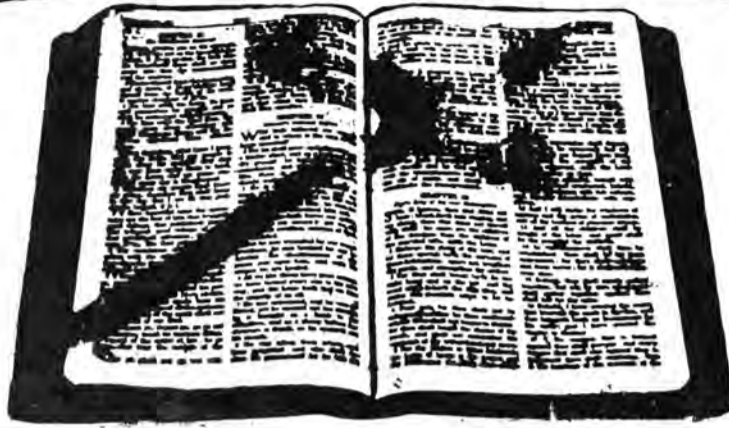


WORDS of TRUTH



"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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"Curse Ye Meroz"

The above words are lifted from the general period of the Israelite judges and particularly from the days of Deborah. In her song of thanksgiving she made mention of the hindering inhabitants of Meroz. The full verse states, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord against the mighty." (Judges 5:23.)



ROBERT R. TAYLOR JR.

There had been a great enemy in the land. But the complacent inhabitants of Meroz were content to allow Jabin, king of Canaan, and Sisera, the Canaanite captain, to control their land with the cruel hand of armed power. There had been a great battle fought led by the dedicated Deborah. But the people of Meroz chose to follow the route of doing other things. They could not be bothered with earnest employment in the Lord's cause. There had been a great victory won but not due to any part played by the citizens of Meroz. If all had been of their listless persuasion, the Canaanites would not have been defeated. Rejoicing followed the great military defeat of the enemy but Meroz enjoyed none of the praise. The victory was none of her doing. Instead her citizens rested under the curse of choosing other things rather than aiding the Lord's cause. In refusing to fight the battle they rejected more than Deborah and Barak. They led down more than those courageous Israelites who did aid the work. They turned their backs upon the Lord. They came not to render aid to the Lord. They seriously hindered his cause. Jehovah God permitted Israel a great victory over Sisera and the heathen forces under him but it was not due to any aid from Meroz. Her citizens rested under a curse, a bitter curse because they allowed laziness to interfere. They preferred other things to helping the Lord's cause. They chose inactivity over involvement. The spirit of Meroz did not die with Deborah's generation. Unfortunately, many manifestations of it are all around us today.

There are many professing Christians today who breathe this same spirit. When there is the empty to oppose they are nowhere in sight. They have not been contending for that faith which was once and for all delivered unto the saints. (Jude 3). They have not been pointing others to the Lamb of God who takes away the sin of the world (John 1:29). They have not been set for the defense of the gospel. (Phil. 1:17.) They have not been

abounding (overflowing) in the work of the Lord. (I Cor. 15:58) The firing line of the Lord's army is minus their presence. In the thick of the battle they are busy doing other things. They are like the man in I Kings 20:40 who was given the duty to guard a prisoner and became so "busy here and there" that he allowed the prisoner to escape. Instead of arming themselves with the battle gear of spiritual soldiers (Ephesians 6:10-18) they are seeking the panoply of pleasure. When the victory is won they have no right to rejoice in the rewards or sing the songs of thanksgiving. They have been doing everything else except helping the Lord's cause.

Modern practitioners of this spirit do not aid the cause of spiritual Zion. Instead of being faithful and regular they are busy pursuing the things of the world. They will not attend zealously our Bible classes. They are busy with other matters. A sports' event may find them in the spectators' stand on a Tuesday night, Friday night or Saturday afternoon but prayer meetings on Wednesday night is NEVER on their planned agenda. A two weeks' vacation can be planned annually so as to allow for no interference but attending faithfully every service of a spring and fall gospel meeting is just asking too much. Their full schedule will not allow for this much church going. This writer preaches each year in about eight to ten gospel meetings. It is not the least bit unusual to find members belonging to the congregations sponsoring these meetings to be gone for vacation the entire time of the meeting. Scores of times we have listened to this type of attempted justification, "We had our vacation planned before we knew of the meeting." Yet that very meeting may have been scheduled for three or four years with exact dates set! We wonder if brethren really plan that far ahead for their vacations! In other cases during these meetings members will come perhaps once (Sunday morning) and then retire for the rest of the meeting. They evidence no further interest in the singing, prayers, gospel messages, fellowship and seeking to interest others in the Lord's cause. In a recent meeting a brother said, "I have been wanting to get out to our meeting all week but have been tied up every night." The curse of putting other things first is really the guilty culprit. Such members prefer to say "no" to the Lord and "yes" to secular pressures that bid for their allegiance. Many members fear they will hurt someone's feelings. However, the Lord's feelings apparently do not bother them too much for they do not mind offending him at will. When there is a training class, a visitation program in effect, a personal workers' class in session or a Ladies' Class meeting someday during the week, where are you? When there are sick to be visited, the weak to be

strengthened, the erring to be reclaimed, newcomers in the community to be welcomed and invited to church and lost souls to be taught the truth of Christianity, where are you? Are you with the fighting forces of the Deborahs and Baraks or lingering along with the cursed inhabitants of Meroz who refused to come to the aid of the Lord's cause?

The old year of 1971 has just bowed out. The new year of 1972 has now arrived. Let each of us deeply repent of every manifestation of the Meroz spirit which may have characterized our efforts during the previous year. With a renewed heart of zealous resolution let us determine that 1972 will find us at our respective posts of duty ready to defend the truth from all the assaults of the enemy and to promote its spread throughout the world during the new year that God has now graciously extended his children. The spirit of Deborah needs to replace the spirit of Meroz throughout the brotherhood. Such an accomplishment will permit us one day to sing a song of thanksgiving for the victory won just as the dedicated Deborah once did. Meroz was cursed; Deborah was blessed. Of whose spirit will we be the chief partaker?

Sermon Outline

GUS NICHOLS

I. INTRODUCTION

1. Life is like an unbanistered bridge: if we go too far either to the right or to the left we land in destruction below. Our blessings often are an occasion to abuse the blessing and do wrong.
2. Sampson's strength seems to have been the cause of his moral weakness. The story. (1) Sampson's birth (Judges 13); (2) Sampson's strength and victory (Judges 14); (3) Sampson, a man of vengeance (Judges 15); (4) Sampson's escape, Delila's opportunity, and Sampson's death (Judges 16). His great strength was his temptation - his weakness.

II. WHEN GOOD THINGS ARE PERVERTED AND MISUSED THEY BECOME A CURSE UNTO MAN.

1. GREAT INTELLECT - HIGHER EDUCATION AND EXCESSIVE EDUCATION MAY BECOME A CURSE.
 - a. The safety of the powerful locomotive depends upon who is at the throttle. Automobile - drunk - at the steering?

Continued on page 4

WORDS of TRUTH

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Our Policy And The Nature Of Our Paper

We may need to add a word about our paper, WORDS OF TRUTH. It is to be made as good as we can make it. No time and effort will be spared in the desire to put out a paper which will be a blessing to every congregation taking the paper, and to every home into which it may come. It will be on a good grade of white paper and will consist of four large pages.



GUS NICHOLS
Editor

It will be the purpose of this paper to convert sinners, build up the church and promote the peace and unity among congregations upon the principles of unity and harmony to be found in the word of God.

It will be our purpose to oppose sin and evil in all its forms, and to encourage the church to go on into a full program of good works which will be in keeping with the great potentials and abilities possessed by all of us, as individuals and congregations. We have hardly even tapped our great resources of strength. Doors of opportunity are standing wide open before our eyes inviting us to "Abound in the work of the Lord" (I Cor. 15:58). We shall oppose liberalism in all its efforts to lead men away from strict obedience to the word of God. We shall be found standing like a stone wall against all forms of unbelief, modernism and atheism, and for the "Simplicity which is in Christ" (II Cor. 11:1-3).

On the other hand, we shall also oppose the efforts of misguided brethren who would divide the brotherhood into factions, warring sects and parties, with their man-made laws and regulations which they seek to bind upon the brethren. Where God left them unbound, and free, under the commands of God, we leave them free.

Where God has not regulated his people, or where he has not told us HOW TO DO THINGS, we shall contend for the faith once for all delivered unto the saints," and at the same time leave matters of opinion where God put them. Like the old pioneers, we shall teach that there should be unity in all MATTERS OF FAITH. That is, in all matters where God has spoken we should all unite in doing exactly what God said do, and in all that he commanded. We shall teach in our paper that when God has specified the way a command is to be obeyed, that it must be done in

that particular way, without addition, subtraction, or substitution.

But we shall just as strongly teach that if God has only commanded that a certain thing be done (and has left the way of doing it to human opinion and judgment), that no man should be permitted to step in and make a law telling the rest of us HOW TO DO WHAT God said do. Like the old pioneers, we shall plead for unity in all matters of faith, and for liberty in matters of opinion.

No man has any divine right to say one must "GO" by WALKING, or must "TEACH" IN CLASSES, using literature and visual aids, and that one must "BAPTIZE", or be "BAPTIZED", in a meeting house in a baptistry. We shall just as strongly contend that no one has any sort of right to regulate what God did not say, by making a man-made law that one cannot "GO" BY WALKING, if he should desire to GO" in that manner; or THAT A CHURCH CANNOT USE THE CLASS METHOD OF TEACHING, if it so desires; or that it CANNOT USE A BAPTISTRY, IF IT WISHES TO DO SO. We should contend for the law of the Lord, and oppose all additions thereto. We shall urge all to be united in matters of faith, and all to have and enjoy liberty in matters of opinion. We shall oppose man-made laws, either binding where God did not bind, or loosing where God bound (Matt. 16:19).

We believe that all our current strife and divisions are over departures from the law of God, or over a failure to abide in the doctrine of Christ. We shall contend that the doctrine of Christ has two kinds of law in it: SPECIFIC LAW - where God has told us the THING to be done (and sometimes HOW to do the thing commanded), and also GENERIC LAW - where God uses such general words as "GO" which do not tell us HOW to do the THING commanded. In a word, we shall oppose LIBERALISM which is the theory of our modern age that we may trifle with the commandments of the Lord, and change them as we see fit. We shall likewise oppose all the laws gotten up by men and made tests of fellowship in their efforts to restrain men and prevent them from exercising their God-given liberty under generic authority.

Yes, LIBERALISM trifles with the commands of the Lord - matters of faith; while "ANTI-ISM" trifles with matters of opinion and treats them as matters of faith.

Our paper will help to unite and edify those who read it. It will be a blessing to you and to your home and congregation. It is dedicated to the teaching of the Word of God, as it is in the Bible. It stands dedicated to the teaching of the Word of God, as it is in the Bible. It stands dedicated to the defense of the gospel (Phil. 1:17). It stands against worldliness and sin, and for all righteousness and truth. We suggest that you subscribe for "WORDS OF TRUTH", our paper, at \$3 per year, paid in advance, or in clubs of five or more \$2.50 each. Better still, get the church to subscribe for it for all of its families at five cents per copy, payable on the first of the following month. Send your order to: Northwest Alabamian, P.O. Box 450, Haleyville, Ala. 35565.

(Last issue of our Bulletin, Nov. 29, 1963 - 8 years ago - In introducing our present paper "WORDS OF TRUTH": As we now begin our ninth year with our new paper "WORDS OF TRUTH", we simply say we have the same policy now as at the beginning 8 years ago. And many thanks to all of you who have made the paper a great blessing to so many hundreds and thousands throughout the nation. - Gus Nichols, Editor)

History And Hoax

BASIL OVERTON

When the United States put men on the moon, one news commentator remarked that the feat was the greatest event in man's history since some sort of creature came up out of the sea to become an important link in the evolution of man. To put man's getting to the moon in the category of an imaginary event like the imaginary creature coming out of the sea in the evolution of man is not only very unscientific, it is utterly ridiculous! The historical reality of the moon landing in absolutely no way compares with an event which

no one has even a shred of evidence that it ever actually occurred!

Evolutionists have worked out what appears to the unsuspecting and uninformed to be an authentic history of man's gradual evolution through various stages of development.

THE PEKING MAN HOAX

Bones found at Choukoutien, China, near Peking, about forty-five years ago are allegedly the remains of primitive age-like humans that lived about 500,000 years ago. The account of the finding of these bones is presented in schoolbooks in several countries as proof of the evolution of man. Statues and pictures of the supposed ape-man of Peking are found in museums such as the Natural History Museum of London, the British Kensington Museum, and museums in Warsaw, Moscow, Peking, and several in America. THESE STATUES AND PICTURES WERE MADE TO SUIT THE WISHFUL THINKING OF EVOLUTIONISTS INSTEAD OF BEING MADE TO CONFORM TO THE ACTUAL BONES THAT WERE FOUND AT CHOUKOUTIEN. About thirty skulls, whole or partial, eleven mandibles, and one hundred forty-seven teeth were found at Choukoutien. Good evidence supports the idea that evolutionists destroyed these bones and teeth because the models and pictures allegedly based on them did not correspond with the description of the bones and teeth published by three independent eye-witnesses, viz., Dr. Marcellin Boule, one of the world's greatest authorities on human fossils, Teilhard de Chardin, and Abbe Breuil.

Patrick O'Connell stayed in China from 1927 to 1947. In his book: "Science of Today and the Problems of Genesis", he relates personal experience and personally acquired knowledge regarding the so-called Peking man fossils. In Chapter Five of this book, Mr. O'Connell presents the evidence that a large scale limestone quarrying industry was carried on in relatively ancient times at Choukoutien where the so-called Peking man fossils were found. He shows that it is obvious that these fossil remains were the skulls and teeth of baboons and macaques (large monkeys). He supports this view with testimony from many of the world's best authorities on human fossils. Mr. O'Connell points out that what most of the public has not been told is that the remains of TEN HUMAN BEINGS OF MODERN TYPE have been found at exactly the same site where the so-called Peking man fossils were found. Mr. O'Connell points out that some books which deal with so-called Peking man (also called Sinanthropus) make no reference at all to these ten human fossils. Of these ten human fossils, Mr. O'Connell says:

"There is no justification for representing these human fossils as belong to a later date than the skulls of Sinanthropus for both were found buried under the same landslide that killed the human beings, and covered with ashes and debris in which the skulls of Sinanthropus (the skulls of baboons and macaques) were found. Weidenreich, who was in charge of the excavations after the death of Dr. Black, denied that these human fossils were found in a cave as is alleged by some."

The so-called pre-men, or ape-man types which evolutionists refer to as evidence of man's evolution are the product of their fruitful wishful thinking. In some caves where these alleged pre-men have lived there is evidence that those who lived in such caves were very skilled and intelligent. Beautifully sculptured ivory, magnificent colored paintings, including paintings of woolly mammoths, bison, horses, reindeer and fish, have been found. Along with the bones of cavemen the tools for painting and sculpturing have been found. Also a wide assortment of tools and weapons have been found, such as blades, harpoons, arrows, scrapers, spears, and other items which make it obvious that the so-called pre-men creatures were really just human beings like modern human beings. As far as anyone knows from all the sources of knowledge like fossils, archaeology and history, man has always been an intelligent being. The FACTS of science support what the Bible says about man's origin and history. Be not deceived by the clever devices of evolutionists.

Israel's Protector And Punisher

It is a fact beyond dispute that as long as the children of Israel walked in the ways of God, he was their impregnable protector. For example, three times a year male Jews were required to "appear before the Lord" to celebrate certain feasts. In connection therewith, God promised, "neither shall any man desire thy land, when thou goest up to appear before Jehovah thy God three times in the year." (Ex. 34:23) Noted scholar T.H. Horne points out that "it is a well known fact, that the Jews constantly attended these ceremonies without any fear of danger, and that their most vigilant enemies never invaded or injured them during these sacred seasons." (Horne's Introduction II, p. 122) What a remarkable example of Jehovah's providential care!



WAYNE JACKSON

On the other hand, when Israel apostatized from Jehovah, neither fortress nor armament could protect them from God's providential instruments of punishment. Because of their corruptness, which was consummated by the crucifixion of Christ, the Almighty decreed the destruction of Jerusalem. This was accomplished in 70 A.D. by the invasion of the Roman army. (In the parable of the marriage of the king's son, Jesus called the Roman military forces God's armies. See Mt. 22:7) In connection with Jerusalem's invasion, Jewish historian Josephus declares that when the Roman commander Titus observed the fortifications of the city, with their large stones, exact joints and solidarity, he declared, "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do towards overthrowing these towers?" (Wars, vi, ix, 1)

Truly, Israel could never have been subjugated had not "their Rock sold them, And Jehovah had delivered them up." (Deut. 32:30) So the Lord was both Israel's Protector (when they served him) and their Punisher (when they forsook him). Do not we serve the same God? (Mal. 3:6.)

Theistic Evolution

BASIL OVERTON

According to Genesis 1:7-8, God made a firmament which he called HEAVEN, which separated waters which were above it and waters which were below it. Theistic evolutionists cannot accept the implications of this division of waters and also believe the evolutionary hypothesis. The HEAVEN of Genesis 1:8 is the heaven where the birds fly. (Gen. 1:20.) "The waters which were above the firmament" apparently were the waters which constituted a vast vapor shield around the earth in the upper atmosphere. During the great flood some of the water which formed that mighty cosmological deluge came up from "the fountains of the great deep," and some of the waters came down when "the windows of heaven were opened." (Gen. 7:11)

Many scientists feel that "the waters which were above the firmament" constituted such a protective shield around the earth that that shield accounts for the fact that the north and south pole regions were once tropical, being warmed by the "greenhouse" effects of such a vast vapor shield. It is certain that the polar regions were once tropical; this is determined by the fossils of tropical plants and animals that have been found in these areas.

Dr. Ivan T. Sanderson reported on the frozen mammoth elephants in the Arctic area in an article

in the Saturday Evening Post of January 16, 1960, which was condensed in the Reader's Digest of April 1960. Even though Dr. Sanderson could offer no sure explanation for the "riddle of the quick-frozen mammoths," he did present some interesting facts. He tells of the well preserved state of the frozen elephants that have been found in the Arctic area. The elephants are so well preserved that delicate sedges and grasses and even fresh buttercups are found on the tongues and between the teeth of such frozen animals, which show what their diet was. He points out that vast herds of enormous, well-fed beasts were placidly feeding in sunny pastures and were grazing on succulent grasses and flowers and that these animals were suddenly killed without any sign of violence and apparently freezing caused their sudden death. Dr. Sanderson says that these animals were so suddenly frozen that every cell of their bodies was preserved despite their great bulk and high temperature.

In 1887, Henry H. Howorth published a large book entitled: THE MAMMOTH AND THE FLOOD. According to Byron C. Nelson, Howorth's argument for the flood was based principally on the manner in which elephant remains are found in Siberia or the Arctic area. Howorth did not try to prove the Biblical record was true, but that the evolutionary uniformitarian view was false. However, in doing this he did prove that what the Bible says about a great deluge or flood is true! In writing about the evidences for a great catastrophic flood, Howorth said that this great catastrophe involved a widespread flood of waters which not only killed the animals, but also buried them under continuous beds of loam and gravel. Furthermore he stated that THE SAME CATASTROPHE WAS ACCOMPANIED BY A VERY GREAT AND SUDDENT CHANGE OF CLIMATE in Siberia by which the animals which were living in a fairly temperate climate were frozen and have remained frozen ever since. Howorth states that every one of the islands in the Arctic Ocean near the coast of Siberia contains strata containing an abundance of animal remains. Concerning the island of Laikov, he said its soil "is almost composed of fossil bones." He quotes a visitor named Henderstrom who visited another of these islands called Kotelnoi who said that elephants were buried beneath its surface in such abundance that he counted ten elephant tusks sticking out of the ground as he walked just one half a mile. Also, the remains of horses, bison, oxen, sheep and rhinoceroses, etc. have been found in abundance on the same islands. These interesting facts are found in DELUGE STORY IN STONE BY BYRON C. NELSON, pages 115-124. Nelson on page 125 of this book said: "The number of animals that are buried in Siberia must be stupendous. Some conception can be gotten from the fact that since the year 900 A.D. men have made it a business of collecting ivory tusks of that region and selling them in China, Arabia, and Europe. In a case where a record could be secured, Howorth said that in one period of twenty years tusks from at least 20,000 elephants were taken from one Siberian 'mine' to the markets of Europe during the nineteenth century. Considering the vast area over which the remains of elephants are scattered, and the numbers in which they are known to exist in many places, it does not seem improbable that five millions or more of these great animals perished in Siberia in the watery cataclysm which caused their end."

The distinguished New York scholar Dr. Immanuel Velikovsky presented some interesting matters concerning the mammoths in a book published by Doubleday and Co. in 1950. The book is entitled: WORLD'S IN COLLISION. He says of elephant remains that have been found in the Arctic area: "The corpses were well preserved, and the sledge dogs ate the flesh "unharmful." He then quotes D. F. Hertz who said of the same frozen elephants "The flesh is fibrous and marbled with fat" and "looks as fresh as well frozen beef." Dr. Velikovsky also quotes Cuvier another authority who said of the frozen elephants of Siberia that a great catastrophe "left the carcasses of large quadrupeds which became enveloped in ice, and have thus been preserved even to our own

times, with their skin, their hair, and their flesh. If they had not been frozen as soon as killed, they would have been decomposed by putrefaction, and, on the other hand, this eternal frost could not have previously occupied the places in which they have been seized by it, for they could not have lived in such a temperature. It was, therefore, at one and the same moment that these animals were destroyed and the country which they inhabited covered with ice." Dr. Velikovsky adds: "However, if geological processes are slow, the mammoths would not have been trapped on the isolated hills. Besides, this theory (of slow geological processes) cannot be true because the animals did not die of starvation. In their stomachs and between their teeth undigested grass and leaves are found. This, too, proves that they died from a sudden cause." (See World's In Collision, pages 24-26).

Theistic evolutionists try to fit the evolutionary hypothesis with the record of creation in Genesis chapter one, but such cannot be done. Evolutionists cannot explain why the polar regions were once tropical and why they were SUDDENLY turned into frigid zones. It is certainly possible, as some scientists believe, that the "waters above the firmament" came down during the great flood of Noah's time and thus removed the "greenhouse" effect on the earth's climate. If this happened, naturally the regions farthest from the direct influence of the sun were turned into vast frigid and frozen zones. We do know that evidence is abundant that the polar regions became frozen zones suddenly as testimony from various authorities cited in this article attest.

Money Talks

GUS NICHOLS

1. MONEY says, "A gentleman can't possess me without hard work, common sense and strict economy."
2. MONEY says, "Honest laborers earn me, drunkards throw me away, gamblers blow me in, while smokers burn me up, together with their own lungs."
3. MONEY says, "The average person does not like me: for when he obtains me he immediately begins to worry about ways to get rid of me."
4. MONEY says, "If you have much of me, you may have more than your share, and should remember those you have defrauded, swindled, cheated, and all those you owe."
5. MONEY says, "I came to you the hard way! Don't exchange me for a fleeting moment of pleasure, or lust. Learn to talk to me without always saying 'GOODBYE!'"
6. MONEY talks (even small change) and says, "Be sure to TAKE US LITTLE PIECES to church, for that is where small change gets together."
7. MONEY talks and says, "Thieves take me, forgers fake me, bankers lend me, the careless lose me, spendthrifts blow me in, while true believers lay me up as a treasure in heaven, where alone I shall be forever safe" (Matt. 6:19-21).
8. MONEY says, "I have never seen a church which died from too much giving (of course, I don't get to go to church very much), but if you ever hear of a church dying because of too much giving, remember the Lord says, "Blessed are the dead which die in the Lord" (Rev. 14:12-13).
9. MONEY says, "I am a good thing, and you could not run the world without me (nor even the church). You are not to love me, for the GOOD BOOK says, 'The love of money is the root of all evil' (1 Tim. 6:5-19). So, I can't afford to be your MASTER; but you should (with all your pride, conceit and professed knowledge) make me a better SERVANT. I don't want to promote evil and sin. Don't force me to do it. Remember I am your slave. DON'T MAKE ME YOUR MASTER, but be ye wise and make me to glorify God." Yes, in a way MONEY TALKS!

Members of the church usually teach more effectively by the way they WALK, than by the way they TALK.

Sermon Outline

Continued from page 1

- b. Education is power, and if God be not at the throttle of such a life it is bound to be a curse (Jer. 10:23; I Cor. 1:18-21).
- c. Few GREAT MEN are ever true Christians (I Cor. 1:26).
- d. One cannot be a Christian without being humble and as teachable as a child (Matt. 11:25-26; Matt. 18:14).
- e. Knowledge puffs up — ministers to pride if we are not constantly on guard against it. "Knowledge puffeth up" (I Cor. 8:1). Many lost to modernism because could not manage much worldly learning, nor resist the influence of worldly men as their teachers. Knowledge is a blessing, but it has its temptations also — its potential danger!

III. OTHER GREAT BLESSINGS WHICH POSSESS POTENTIAL DANGER.

1. TIME IS A GREAT BLESSING. IF MISUSED IT BECOMES A CURSE (Eph. 5:16). "Redeeming the time". The same time used by one to prepare to be a great surgeon may be used by another to learn to be a bank robber, etc. If we did not have the blessing called time it could not be misused, etc.
2. WEALTH A GREAT BLESSING OFTEN BECOMES A GREAT CURSE (I Tim. 6:5-19; Matt. 19:16-30; Heb. 13:5-6; Lk. 8:14).
3. AUTHORITY IS A GOOD THING WHICH IS OFTEN PERVERTED INTO A CURSE (III Jn. 9-10; Prov. 29:2). "When the wicked beareth rule the righteous mourn." Overbearing husbands, bosses, some officers, etc.
4. GREAT BEAUTY OR PERSONALITY WHEN PERVERTED TO A SINFUL PURPOSE BECOMES A CURSE. Possibly be a means of deception, adultery, etc. (Prov. 30:30; Prov. 11:22).
5. GREAT POPULARITY — REPUTATION AND WORLDLY HONOR, MAY LEAD TO DANGEROUS COMPROMISES OF THE TRUTH AND OF CHARACTER. The world usually has a strong pull at the heart strings of such people (Ex. 23:2; Jn. 12:42-43; I Cor. 1:26).
6. EVEN A GOOD MORAL LIFE AND DEVOTION TO DUTY MAY CAUSE ONE TO DESPISE "PUBLICANS AND SINNERS" (Lk. 18:9-14). Pharisee & Publican.
7. FINE CLOTHES, CARS, HOMES, MEETING HOUSES, ARE FRAUGHT WITH DANGER. If we depend upon these rather than personal faith, devotion, godly life, soul winning, etc. they become a curse (I Jn. 2:15-17).
8. LOYALTY TO HOME, CHURCH, DUTY CAUSED THE ELDER SON TO DESPISE HIS WAYWARD AND PRODIGAL BROTHER (Lk. 15:11-31). Good woman's unfortunate one.
9. GREAT TALENT, FINE PERSONALITY, VOICE, IF THEY KEEP THE PREACHER FROM STUDY, RUIN HIM (II Tim. 2:15; I Tim. 4:12-16; Mt. 25:14-30).
10. GOOD HEALTH RIGHT NOW MAY KEEP SOME FROM OBEYING THE LORD, A CURSE IF SUBSTITUTE IT FOR OBEDIENCE AND SERVICE TO GOD (Prov. 27:1; II Cor. 6:2).

Scrambled Wisdom

Most of us may never be able to do big things for God, but perhaps all of us could do little things in a bigger way. — If you wish to find some strong Christians, don't inspect them "at church" alone, but also examine them when they are offguard in the home, or on the job. — In the final analysis, the cost of failure is greater than the price of success. — The easiest and best way to utterly destroy an enemy is to reconcile him and make him into a loving friend. — We may learn a great deal about a person by closely observing what he says about others. — The church needs those who can take the cold water thrown upon them and their work, heat it with enthusiasm, make steam out of it and push ahead to success. — Church members are very much like horses: they work best when they are pulling a heavy load.

"Taking Stock"

GUS NICHOLS

At this season business houses and industries are taking stock. They are checking to see what they have done during the old year and what they have left in stock, or on hand. It would be good for all Christians and churches of the Lord to take spiritual stock to see whether or not they have gained or lost. Spiritual progress is more important than financial success (Matt. 16:26; III Jn. 2). As we glance back over the old year, we must be convinced that our opportunities for spiritual progress have been great indeed (Gal. 6:10; Phil. 4:10). We have had ample opportunity to grow in grace and in the knowledge of our Lord Jesus Christ (I Pet. 2:2; II Pet. 3:18). We have opportunity to "go on unto perfection" (Heb. 6:1).

PROFITING BY THE PAST

All of us should be able to greatly profit by the experiences which came to us in the old year, 1971. Out of our experience, we should be able to bring forth wisdom for the planning of a better and richer year for 1972. Trial and error is a profitable method of learning.

When Mr. Thomas A. Edison had conducted a large number of experiments in an effort to develop his phonograph record, and had failed in each effort he was told by members of his staff that he might as well quit, for he was no nearer success than he was before he started his costly experiments. His reply was, that they were wrong, that he was much nearer success than at first as he then knew several hundred experiments not to make again. He told them that his success was then depending upon the few remaining experiments which were possible. It is not pleasant to think of the mistakes which most of us made in the year 1971. However, it would be folly for us to waste our energies and present opportunities by continually sorrowing over mistakes made. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Lk. 9:62). The past should be forgotten as quickly as we can obtain wisdom from it to properly face the future. Paul 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). Let us also forget the mistakes of the old year. Having repented of all our sins, and having a determination to press forward let us forget the past, and keep our eyes upon the road ahead. While devout Christians are not satisfied with the past, it is not their purpose to worry over the past. The past is gone forever, and the New Year is here. We have the present. Let us use it well and wisely. We must use our knowledge and talents in the Lord's service, or lose them. The blacksmith would lose his big muscles if he were to cease to use them. The reaper must use his shining blade or else it would rust out.

RESOLUTIONS FOR 1972

Now that we are passing another memorable milestone along the journey of life, let us make some high resolves of heart for the year 1972. Let us make some good old-fashioned resolutions which can prove themselves able to further

transform our lives, renew and greatly build up the church (Rom. 12:1-2). The following list of such resolutions may be adapted with whatever changes each one may be able to make for his own good:

1. If the Lord wills, I shall attend all of the services of the church when at all possible during the year 1972 (Heb. 10:25).
2. I shall endeavour to worship the Lord in spirit and in truth (Jn. 4:23, 24; 9:31).
3. I shall strive by the grace of God to live each day in harmony with the Will of God and to keep myself unspotted from the world (Jas. 1:27; Tit. 2:11-14).
4. It is my high resolve to read my Bible every day and take some time out in which to meditate upon some precious truth thereof (Acts 17:11, 12; Matt. 4:4; I Pet. 2:2; II Pet. 3:18).
5. I shall strive to pray earnestly unto the Lord each day in the full assurance of faith. I shall also pray for the church and its progress (I Thess. 5:17, 18; Rom. 10:1; Matt. 7:11; Jas. 4:1, 2; 5:16).
6. If the Lord wills, I shall give of my means as I have been prospered and according to my purpose of heart (II Cor. 9:7). I understand that the Jews gave a tenth, plus free will offerings when they were only under the blood of animals (Prov. 3:9-10; Mal. 3:10).
7. I shall strive to see the bright side of everything in the year ahead, and rejoice in the Lord and be glad every day. In this spirit I shall face the future with confidence and courage. It is great to be alive, and to have hope of living through another new year.

A New Breed of Preachers?

ROBERT R. TAYLOR JR.

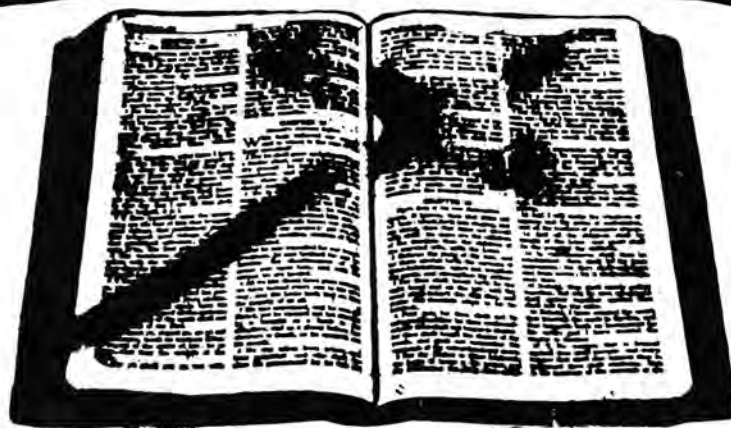
The picture of a long-haired denominational minister appeared in a Memphis newspaper some time back. He works with students upon a large Mid-South university campus. The accompanying article quotes him as saying, "I smoke, drink, don't condemn drugs and don't save souls but I relate to the young people." 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. Is this what the liberals among us would have us fellowship? Is this to be the beginning of a new breed of preachers?

What a contrast to Paul. Paul said it was a shame for a man to wear long hair (I Cor. 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. We may be sure that his love for saving souls would be equal to the devotion he felt toward this in the first century. If anything it would be greater now for there are possibly ten or twelve times as many people living today as lived in the first century (See I Cor. 11:1; 9:19-27).

If so-called college ministries are going to participate in youthful transgressions and never teach against such participation, what purpose exists for a college ministry in the first place? Young people on college campuses do not need any counsel from so-called preachers on how to sin. All of us are too well trained in that department as it already is. We all need instruction and inspiration directed at getting us out of the sinning business. Here is a clear-cut example of the end result when people lose sight of souls and turn from truth. Sin is the problem with the college youth of our land as indeed it is with all accountable people. Only the truth of the gospel can save any of us from a devil's hell.

Are you a faithful and strong Christian? If so, you can pray for God to TREAT YOU TOMORROW as you TREAT OTHERS TODAY, for you follow the golden rule. (Mat. 7:12.)

WORDS of TRUTH



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

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

VOLUME 7

FRIDAY, JANUARY 21, 1972

NUMRER 102

"Withdraw Yourselves"

"Withdraw Yourselves" is the name of a splendid workbook on Church Discipline. Its author is James Meadows, the personable and highly capable evangelist for the East Chester congregation in Jackson, Tennessee. Brother Meadows has written this fine material from an excellent background. He knows what the Bible teaches relative to church discipline. He



ROBERT R. TAYLOR JR.

believes what Inspiration has taught on this deeply controversial subject. He belongs to a congregation that practices church discipline. Knowledge, belief and practice of truth have always made for a successful combination. Brother Meadows has read widely what leading students of the Bible have written in regard to this theme. The scriptures serve as his only authoritative basis to substantiate his presented points. He believes in a book, chapter and verse type of writing. Such is true of his many fine workbooks and of his total approach in preaching publicly the gospel. He is one of the soundest men among us in the judgment of this writer. What knowledgeable men have written about church discipline has been skillfully interwoven into the material he has ably presented. Brother Meadows has greatly enriched his messages by noting the definitions of many of the Greek terms. The appreciative student of the original language in which the New Testament was penned will delight in this aspect of the study. These Greek terms are inserted in such fashion that the teacher and students unacquainted with Greek pronunciation can skip over the actual words and just note the definitions.

There are thirteen lessons in this fifty-eight page booklet. Each lesson is divided into an Introduction, Discussion, Conclusion and a group of excellently worded Questions for class discussion. There is sufficient material here to last longer than one quarter if such is desired. The book can easily be stretched to cover at least six months or longer. The writer has just finished this book for a combined Wednesday night group of classes here at Ripley and we took almost a full year in covering the material. Church Discipline is a theme that brethren need to study slowly, thoroughly and as exhaustively as is humanly possible. Quickly rushing through such material is not wise.

Lesson Headings are: "God Speaks To Today's World," "Church Discipline-A Bible Subject,"

"The Nature Of Church Discipline," "Instructive Discipline," "Corrective Discipline," "Purposes of Corrective Discipline," "Upon Whom Is It To Be Administered?—Part 1," "Upon Whom Is It To Be Administered?—Part 2," "Scriptural Procedure In Corrective Discipline," "The Steps Given By Our Lord," "Treatment Of One Disfellowshipped," "Objections To Discipline—Part 1," "Objections To Discipline—Part 2." In addition to these thirteen lessons Brother Meadows has some fine "Suggestive Helps In Discipline Cases." A biographical sketch of the author and a preface are presented at the beginning of the study. A Bibliography is found at the close of the study.

Brother Meadows has performed a very valuable service in writing this book. Having taught it the writer recommends it without reservation. Congregations everywhere need to make a thorough study of church discipline. Many church members do not know what the scriptures teach on this vital topic. Elderships would do well to saturate their respective memberships with a study of this kind. Then after members are grounded church discipline should be, must be and can be practiced with remarkable results accompanying such scriptural obedience.

This book sells for \$1.25 per copy. It can be obtained from James Meadows, 39 Webb Drive, Jackson, Tennessee, 38301.

Why not plan a class in church discipline for

The Sacredness of Marriage

MAX R. MILLER

The Bible has a great deal to say about marriage. There are certain laws and principles which govern marriage, all of which are designed for the good of the race. The Bible records instances of every type of marriage; the successful and the unsuccessful. The Bible introduces and reveals every type of marriage partner; the faithful, the unfaithful.

Marriage was divinely ordained of God and is a sacred ordinance and institution. God created man in his own image, male and female created he them. It was God's purpose that a man should leave his home with father and mother and cleave unto his wife and they should be one flesh. God made woman for the man that man might have the ultimate of happiness and satisfaction in life; that man might be complete.

God made man and woman different from each other. It is not that they only look different, but they are different emotionally, physically, and have a different mission and purpose in physical life. Man is greater in physical strength; cooler of mind, and equipped to go into the world to conquer, win and establish himself and his family.

(Continued On Page 4)

1972? Every member of the congregation should be included. You could not go wrong by choosing to use Brother Meadows' excellent material. It is Bible centered. His material can only do good in proportion to how widely it is used. It has already enjoyed a fine reception. It needs to be much more widely used. Brother Willard Collins recently commended it in his "Book of the Week" column for GOSPEL ADVOCATE readers.

WORDS OF TRUTH and this writer are happy to commend this good work to all our many readers. The writer feels he is but speaking the sentiments of our editor for no man among us is any more interested in teaching the whole truth about church discipline than is Brother Nichols.

The Tolerance of Christ

HARDEMAN NICHOLS

This age boasts of its tolerance, and appeals for more of it are made, upon most ever issue. Tolerance in religion has limits demonstrated by the examples from the life and teaching of our Lord.

Jesus had unalterable convictions about right and wrong. He knew the will of God was right, and he did it, even when it meant death on the cross. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38.)

His allegiance to the truth was not subject to the barter of a larger following. Multitudes left him, charging him with "hard sayings," but he did not compromise one principle to get them to stay "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life". (Jn. 6:66-68.)

Yet Jesus held in sanctity everyone's person. Even those who differed from him were allowed to rebel. Though he warned that in the judgment they will give an account. He never took a sword to force his cause. Instead, he established his kingdom upon the principle of individual responsibility. His invitation is to "whosoever will" (Revelation 22:17.)

Jesus' cause was pressed through the influence and teaching of truth. He declared, "The truth shall make you free" (John 8:32.) He fought his battles with the word of God as his weapon. It is to be ours also. The Scriptures affirm: "The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong-holds; casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Corinthians 10:4-5.)

Like a doctor who hates the disease instead of
Continued on page 4

WORDS of TRUTH

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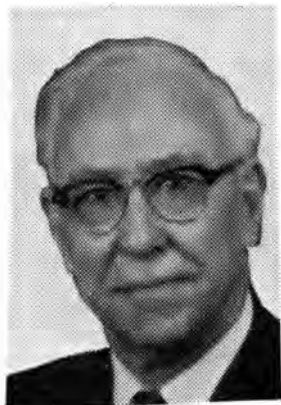
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What About You In - 72?

A congregation perfectly united and standing behind the elders and deacons 100 percent is anxious and ready to work, visit, teach and be taught. It is determined that every time the meeting house door flies open for a service, a song drill, or Bible class, they fly in, each to bless with his presence, prayers, and the like. Such a church is stronger than 500 members of lukewarm,



GUS NICHOLS

or cold folks, walking after the flesh, and doing nothing but disgust the world with false religion.

But some one argues that he can't do any better and say they are just young Christians. The facts are young people can be strong Christians. 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 Jn. 2:14.) More, depends upon whether or not one has been truly converted, become a new creature in Christ; and whether or not he has made a total commitment to Christ and a complete break with sin, than on whether or not he is old and feeble in body, or has been a member of the church for many years. Those who have not forsaken all to follow Christ would not be like Christ in a thousand years of such lukewarmness in the church. Mere time cannot make a real Christian out of a dwarf, or a spiritual midget. It takes true conversion, plus regular Christian worship, and daily, zealous Christian living, to mature a babe in Christ. (1 Jn. 2:14; 1 Pet. 2:2) About 100 per cent of the secret is in wanting (above all things else) to be more and more Christ-like, and the determination to follow him 100 percent.

But all true and faithful Christians are happy and would not exchange their faith and hope for the whole world. They love the Lord supremely, and are not ashamed of it. (Mt. 22:37-40) They love the brethren and the church of the Lord, and they know it! They know they have passed from death unto life, because they love the brethren." (1 Jn. 3:14) They are not sinlessly perfect, BUT THEY ARE TRYING TO BE! (Heb. 6:1.) One thing they know good and well, and that is they are against the sinning business. They properly look upon all willful sinners as having a wicked heart and being lost. (Heb. 10:26.)

Yet, all real Christians are patient and longsuffering, in dealing with others, even with

those weak, if they do not have a wicked and arrogant heart manifested in what they say and do. "Blessed are the pure in heart, for they shall see God." (Matt. 5:8.) They love the Bible, and love the church. They love the elders and deacons, and even the preacher who "cuts right and left with the sword of the Spirit," the word of God against sin and evil. Furthermore, this pure, primitive Christianity, makes men reasonable. They love wisdom and truth, and hate error and confusion. If they know where the Lord is, they are on his side. They are against the Devil and all his works, in the church and out of it.

Almighty God is the only true object of worship. He is infinite in wisdom and goodness, justice and mercy. He is holy and pure and free from all imperfections. And Jesus has the same nature of the Father. Those who saw Jesus say the attributes of the Father, all these dwelt in the Son, as in the Father. (Jn. 14:9.) And the Holy Spirit is likewise of the same nature. (Mat. 28:19.)

Now let us say it again, that as we adore, praise and pay acts of homage and adoration unto the Father, in the name of His Son, we partake of the nature of the Godhead, the Father, Son and Spirit. This is because we naturally become like that which we adore, love and admire, praise and worship.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18.) This tells us that when we see Jesus in his wondrous word, and in his church and its worship, we become like him, and are changed into his image from one state of glory to a higher state. Infidels and backsliders don't believe this scripture.

Also those who put on the new man, the new life, are renewed in knowledge, or by knowledge, more and more into the image of God who created us in Christ when he made us Christians. (Col. 3:10; Eph. 3:10; 2 Cor. 5:17.) Here is a transformation of our lives and character into the image of him whom we worship and adore, love and cherish so much!

"Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) We are to partake of his mind, his thoughts and his way of life. This is hastened as a process when we truly worship the Lord, and yield ourselves completely under his control! (2 Pet. 1:3-4)

"If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) Though the context here shows that the Spirit of Christ is the Holy Spirit, it still follows that if we have that Spirit, we have the nature, or divine disposition and lovely attitude and character of the Son of God himself. Without this, no man can be a Christian, as is affirmed in the text. Paul was anxious about the welfare of the Galatian Christians, "Until Christ be formed in you" (Gal. 4:19). Here Christ and his thoughts, purposes and affections, with all his divine nature, is being formed in those who submit to his will, worship and serve him wholeheartedly. When they failed to do this, Paul was worried concerning them.

Christians are to be transformed by the renewing of their minds (Rom. 12:1-2). This certainly involves worship and serving God. In the moulds of prayer and praise, thanksgiving and true worship, God makes us over, actually makes some body out of no body. But when one obeys the gospel from the heart, gets out of the wilful-sinning-business, worships in Spirit and in truth, he is truly moulded into the likeness of the Lord.

The fact of this principle is what makes idolatry such a dangerous and damning sin. Just as one who truly worships God becomes like him in purity of life and character, on the other hand, one who worships idols becomes like the idol, or partakes of the character ascribed unto the idol by those who believe in it.

When traveling in the holy lands in 1962 with the generous support of friends of Freed-Hardeman College, and other friends all over the nation, we visited the ruins of many heathen, or idol temples. When an idol was erected unto a Goddess, or female Deity, thought to be a sex-maniac, the worshippers partook of this supposed characteristic of the idol, and went away

to rape and commit adultery. When the Hindu woman believes her Idol is angry and unforgiving, she will throw her baby into the Granges River to be devoured by crocodiles, to appease the wrath of a god made by human hands. Paul calls such people fools, and says they are without excuse (Rom. 1:20-26).

However, we have idolatry all over our nation. There are only a few visible idols in our country, but many idols, nevertheless. IN A REAL SENSE, WHAT EVER COMES BETWEEN A MAN AND HIS GOD, BECOMES AN IDOL AND TAKES FIRST PLACE IN HIS HEART.

Paul says, "Coveteousness is idolatry". (Col. 3:5; Eph. 5:5.) A man might as well fall down before a golden calf, or some other type of idol and worship it as to put worldly things, houses, lands, stocks and bonds, first in his heart, and let them make a slave of him unto such things. They rob him of all true religion, make him coveteous and stingy, hard-hearted and cruel and send his soul to a Devil's hell, just the same as any other idol worship. (Rev. 21:8.)

Some others make a god, or idol of their belly, or appetites. (Rom. 16:17-18.) The result is they pervert and corrupt the gospel of Christ and cause religious divisions, and are to be marked and avoided, for they serve not our Lord Jesus Christ. So declares the text. They become like what they adore and slave for. Like a hog, they live for fleshly gratifications. (Rom. 8:13; Gal. 5:19-24.)

Man is at his best when he is a true servant and worshipper of God. For God's will for us is infinitely wise, holy and good. It makes for better homes, better schools, better nations, and for a better world. The Bible has always been the fore-runner of civilization. Its laws make better citizens, better husbands and wives. All children brought up to live by the laws of the Bible, are happier and more successful. The best laws of the best nations have been patterned after the laws of the Bible. While the Bible restrains men from sin and crime, it encourages and enhances in every good work. It furnishes the motivating power the human race needs.

Atheism, agnosticism and doubt can't supply our needs. If the Athiest were to finally be found right, HE WOULD NEVER KNOW IT. For he believes he will go out of existence at death, and has no more hope than an ox.

The Athiest has all to lose, and nothing to gain. He gambles away faith, hope and love, for nothing. He terribly loses, even if he wins. While, the Christian and true worshipper of God through his Son, Jesus Christ, has all to gain, and nothing to lose. We are safe if Atheism is, and safe if it is not—we are doubly safe. If we were to lose, we would be better off than the Athiest, for we have the richest of the blessing of faith, hope and love in this life, and no fear in death, but great hope instead. The dying words of great infidels elects our great sympathy and pity. They have just enough faith to make them miserable in life, and to torment them in death.

We are right and know it now, and we shall know that we are right after death, and for billions of years in all eternity. Christianity leaves the infidels ruined and lost for all eternity, because they rejected the Christ, the only hope and Saviour of the world. If we are right, they are eternally condemned and punished forever. But if they are right we lose nothing for being Christians—but are better off than the Athiests. If we are right there is hope for Christians for all eternity! If they were right there would be no hope for any body, and we might as well all cry forever. But thanks to God for Christ and Christianity.

Visitors are wanted and invited to all services of "the churches of Christ" — no money or experience is necessary (Isa. 2:1-3; Rev. 22:17).

Why is it that the less some people know, the more they talk? They talk so much that an informed person can't get a word in edgewise to teach them, or to help them where they need it most.

Some fellow who had no shoes complained, until he met a happy man who had no feet.

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, JANUARY 21, 1972

Dear Friends,

I asked Berkeley to let me do the Newsletter this week so that I could include several photographs taken at a tea party on New Year's Day. These are all church people, our fellow Christians and brothers and sisters in Christ. Perhaps, if you were to meet them face to face you and they would, at least at first, feel shy and ill at ease because of the language difficulty, but I think that through these pictures you will see so many more similarities than differences.



BERKELEY HACKETT

Besides teaching at the Bible School and going into the reserves to preach, Berkeley works with two congregations in the Nairobi area. The congregation where these pictures were taken is Makongeni, the congregation we consider the most mature. There are several reasons for this. One is that the elders are mature and capable. Another is that there is a nucleus of good faithful women who give the congregation considerable stability. This is the place where I have children's classes that run over a hundred in attendance.

I hope you enjoy the pictures. I wish you could know the people as we do and see them as real persons with problems and faults and many, many good points. But maybe the pictures can convey to you something of the work here and why we feel so committed to it.

Until Next Month,
Charlotte Hackett

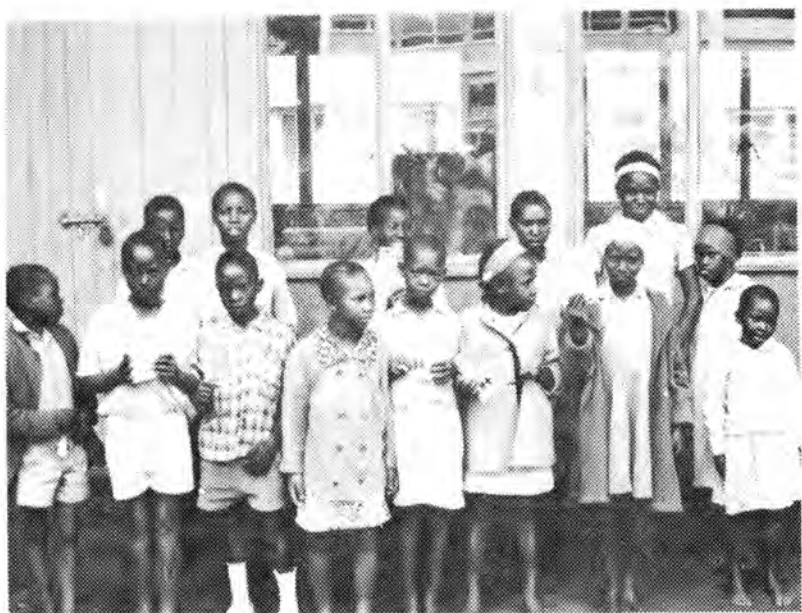
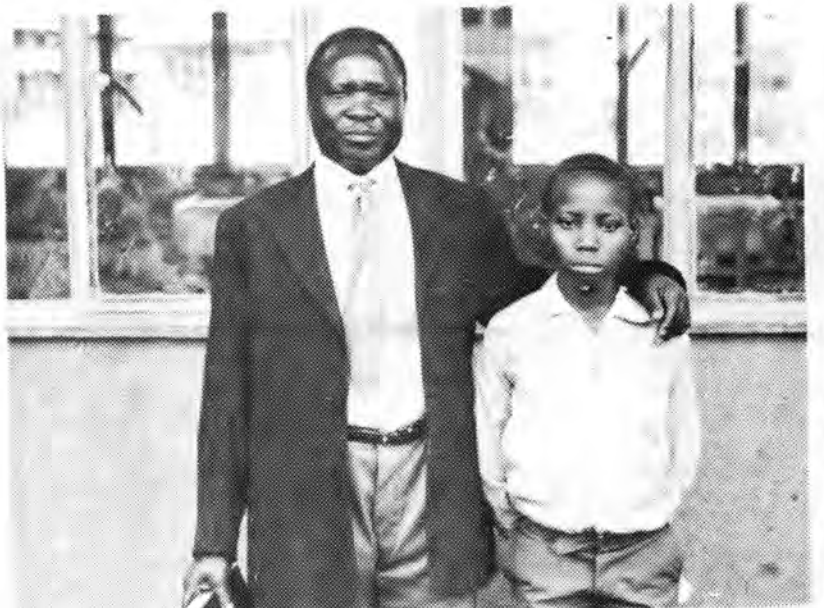
DECEMBER EXPENSES

Salary	\$ 600.00
House, Utilities	186.00
Insurance (VW)	41.00
Auto	65.00
Postage (EA)	32.00
Misc. Supplies	20.00
Total	\$ 944.00

Received via 6th. Ave. Church of Christ
Jasper, Alabama \$1,000.00

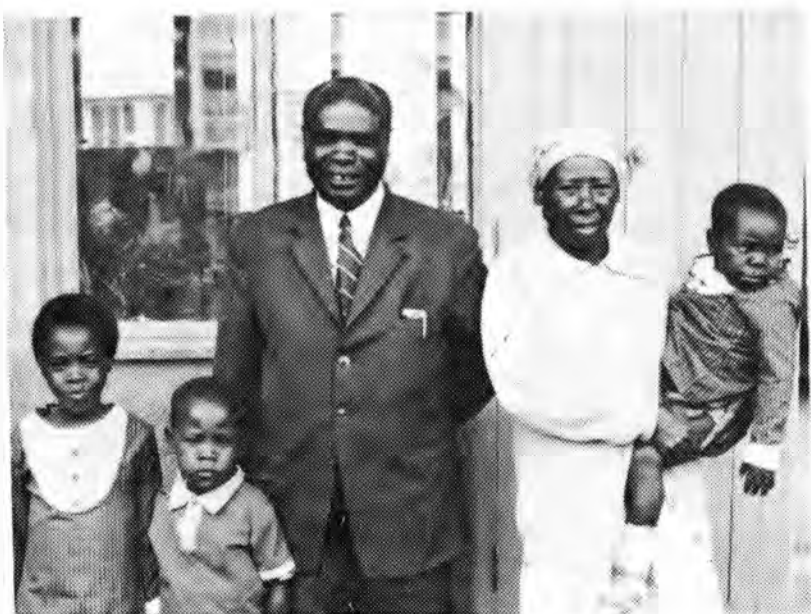
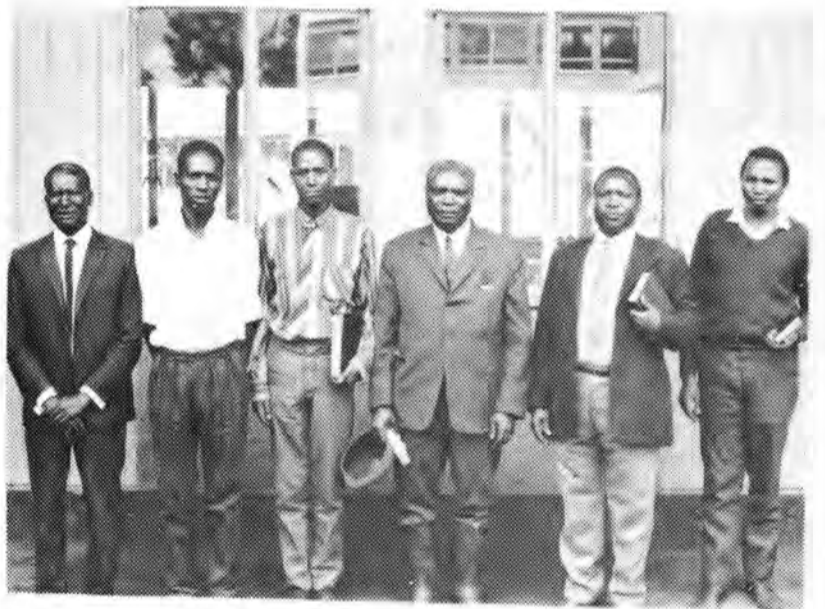
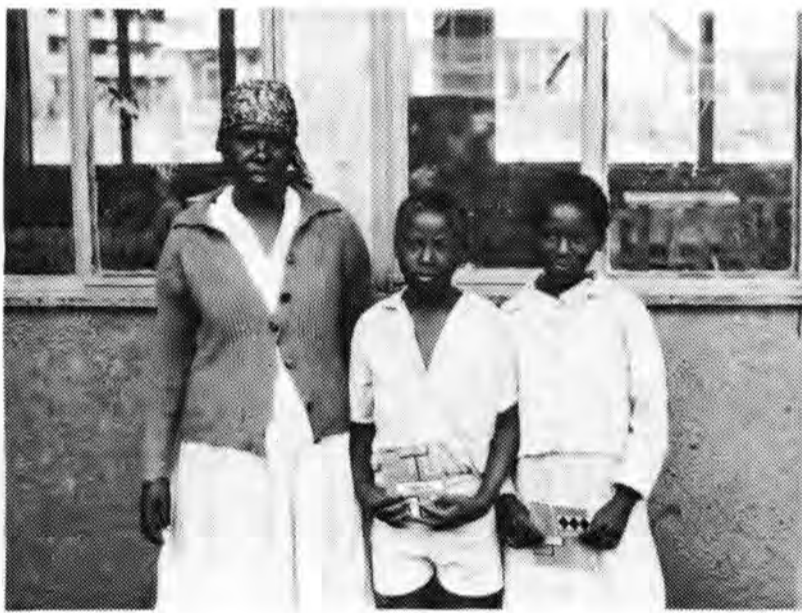
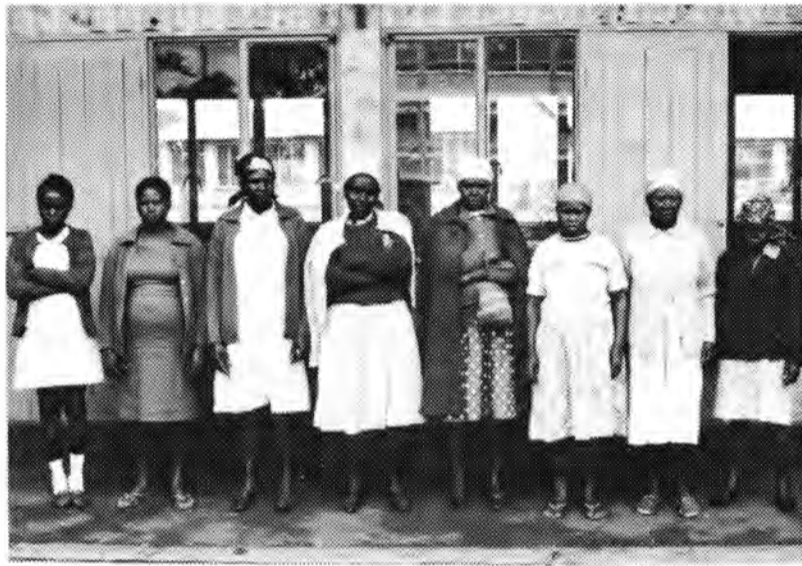
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E. Walker Church of Christ	25.00
Eldridge Church of Christ	15.00



Goodsprings Church of Christ	25.00	6th Ave. Church of Christ	200.00
Midway Church of Christ	70.00	Tarrant Church of Christ	50.00
Millport Church of Christ	50.00	Townley Church of Christ	20.00
Mt. Harmony Church of Christ	10.00	Whitehouse Church of Christ	25.00
Oakman Church of Christ	40.00	Zion Church of Christ	15.00
Parrish Church of Christ	20.00	Total	\$1,510.00
Pea Ridge Church of Christ	15.00		
Pleasantfield Church of Christ	10.00		

PICTURES MADE AT A TEA PARTY ON NEW YEAR'S DAY AT MAKONGENI



Some Lessons From Church History

The church of Christ was born in troublous times. And the bold and uncompromising preaching that was characteristic of those early disciples soon plunged them into grievous persecutions. Peter and John were imprisoned and whipped (Acts 4, 5); shortly thereafter Stephen became the first martyr (Acts 7:60), and apparently his death triggered the "great persecution"



WAYNE JACKSON

(Acts 8:1), which subsequently came upon the church. For the following two and one half centuries, the church of God was literally bathed in blood. Thousands of saints were tortured and murdered in the most inhumane way.

Though the atrocities of this period were dreadful indeed, the persecutions were not without secondary benefits to the cause of the Savior. First of all, the hardships tempered those who were truly converted to Jesus. Secondly it "weeded out" much of the hypocritical element which plagued the church. And thirdly, it prevented insincere people from identifying with the people of God. As one historian put it, "One effect of the trials through which the Christians of that period passed was a purified church. The persecutions kept away all who were not sincere in their profession." In spite of the tribulations, the church grew with marvelous rapidity. Scholars estimate that there were possibly some sixty million Christians by the end of the 2nd century A.D.

In the early 4th century, however, the Roman ruler Constantine came to the imperial throne. Constantine was friendly toward the Christians and thus, in 313 A.D. he issued his famous "Edict of Toleration" which at once put an end to the persecution of those who professed to follow Christ.

Admittedly, this produced some very good effects as far as society in general was concerned. Crucifixion as a method of capital punishment was abolished, slavery began to fade and the murder of unwanted infants was repressed. If we consider the cessation of persecution a blessing, it is only fair to point out that this newly found popularity which Christianity enjoyed had its disadvantages as well. In view of the popularity of the "Christian religion" in the western world of our own time, we might be able to learn some lessons from history.

In his excellent little volume, *Story of the Christian Church*, J. L. Hurlbut lists some of the effects that this period of history had upon the church.

1. "Everybody sought membership in the church, and nearly everybody was received. Both good and bad, sincere seekers after God and hypocritical seekers after gain, rushed into the communion." Conditions are not unlike this in some places today. In some areas it is "popular" to be a member of the church; it is even financially advantageous. In recent years much emphasis has been given to booming attendance drives with little stress on straight-forward, soul-shaking Bible teaching. Have we become so enamored with quantity that we are but little concerned with quality? We need to remember that it is possible to be "strong in the land, but not for truth" (Jer. 9:3).

2. Hurlbut further says, "The services of worship increased in splendor, but were less spiritual and hearty than those of former times." How true of today! This is the era of huge "plants", plush carpet and stained glass. Our image in the community has become more important than our image with God. And those monstrous mortgages to which we have anchored ourselves have in some cases been an effective deterrent to

powerful pulpit preaching. Some of our preaching is so indistinct and "spit and polish" oriented, that one can transfer from denominationalism into our fellowship and never be aware of the change. Numerous brethren who once shouted "Amen" to solid gospel preaching, when meeting in those little white-framed buildings, now blush in dismay when denominational names are mentioned or sin is vigorously exposed. What has happened?

3. Finally, "As a result of the church sitting in power, we do not see Christianity transforming the world to its own ideal, but the world dominating the church." When there is no sharp line of distinction between the lives of professing Christians and the world, the influence of the church is greatly curtailed. When members of the church can dance, smoke, practice social drinking, dress indecently, and neglect any phase of the Lord's work that they please, with little being said and practically nothing being done about it, is it any wonder that the church does not grow today as it did nineteen centuries ago?

Yes, there are lessons to be learned from history. We need to look back to where we've been, and then ahead to where we're going, and then ask ourselves: are we aiming in the right direction?

Aids Vs. Additions

Gus Nichols

In further reviewing the tract on instrumental music in worship, its author raises the question: "IS THE LAW OF EXPEDIENCY AUTHORITY?" We answer that the "Law of Expediency" is very simple. The thing being done must be authorized before any aids in doing it can be authorized. The command for Noah to "build" an ark was all the authority needed for the use of TOOLS for the reason that the command was generic in its nature (Gen. 6:14-16). If God had not told Noah to "BUILD" the ark, then the use of tools in building an ark would have been without authority from God. Furthermore, to use tools in "BUILDING" an ark of "PINE WOOD" would have been without divine authority. God commanded that an ark be "BUILT" of "GOPHER" wood (Gen. 6:14-16). "Gopher" is specific and excluded all other kinds of wood, and therefore excluded the use of tools as aid in BUILDING AN ARK OF ANY OTHER KIND OF WOOD than "GOPHER" wood. To build an ark partly of pine, or some other kind of wood than "gopher", would have been an addition to the word of God, and not a legitimate aid. When the thing being done is not authorized, no sort of aid to the doing of that unauthorized thing can be scriptural. Aids are only scriptural when they aid us in doing the very thing commanded of God. God said, "Sing" in New Testament worship (Eph. 5:19). He did not say "Play". Playing in worship is an addition to the singing—is a coordinate element added by man, just as flooring the ark with pine would have been an addition to the "gopher" wood commanded. A specific command is exclusive. It excludes the doing of something else. Any aid could have been used by Noah in building an ark provided his aids would help him to strictly obey God and build the ark of "gopher" wood and as God directed concerning the size of the ark, etc. He could use no aids at all in building an ark of "pine", etc. In that case the thing being done would not have been unauthorized, and no means of doing it could be authorized. Singing is authorized in the New Testament (Col. 3:16). The word "Sing" is specific as to the kind of music to be produced in worship, and excludes playing, the other kind of music, just as the command to build the ark of "gopher" wood excluded pine and other kinds of wood.

However, the command to "sing" is generic as to how to do the specific thing called "singing." We may use notes, song books, tuning forks, etc. to aid us in doing the very thing commanded. Aids must not become additions to the word of God (Rev. 22:18-19). The use of song books, notes, tuning fork, etc. do not add any coordinate element to the command to sing. Whether or not these things are used the music is the kind commanded—"SINGING", and only singing. But this is not true when the piano or organ is played

in worship. A kind of music which God has not commanded IN THE NEW TESTAMENT is added to the singing commanded in worship.

But the writer of the tract said we also use aids, such as "lesson helps", etc. Yes, the "LESSON HELPS" are used under the "GENERIC" command to "TEACH"—a command which leaves the ways, methods and aids to our option. When we use the "lesson helps" we are using them to aid us in doing the very thing commanded (Mat. 28:19-20). We are simply "teaching." It is only a question of expediency—which is more expedient—which will be most effective—the oral comments or the written ones, or both? They are all nothing more than mere expedients under the generic command to "TEACH." (Mat. 28:19-20). The same is true of meeting houses. The writer of the tract mentions "CHURCH-OWNED MEETING HOUSES" as an unspecified aid. Again, the background command is to "Assemble" or for the church to come together in "ONE PLACE" (Heb. 10:25; I Cor. 14:23). The words "ONE PLACE" are not specific—they do not specify any particular place. These words do not say whether the church is to borrow the "place", rent it, or buy and own it. All such incidentals are by the command left to human judgment and are matters of expediency. But the "Christian Church" is not "playing" under a generic command to merely "MAKE MUSIC", leaving them free to both play and sing, but they are adding instrumental music to a SPECIFIC command which says for us to "SING" (Eph. 5:19).

The author of the tract contradicts himself. At one time he argues that instrumental music in worship is "commanded" then contradicts this by arguing that it is justified on the ground that it is "an aid" to something which is commanded. He also MISREPRESENTS us when he says we allow "ONLY THOSE AIDS WHICH ARE SPECIFICALLY NAMED IN THE NEW TESTAMENT."

When God "specifically names" something and says it must be done then that thing is not optional, but must be done. It is not a mere aid to do something else, but becomes a part of the divine law. BUT WE DO NOT LIMIT AIDS TO THOSE "NAMED" IN THE WORD OF GOD. Under GENERIC commands aids are scriptural, though not mentioned by name. When Christ commissioned his disciples to "GO" and teach all nations he did not tell them how to "GO" (Mat. 28:19). If he had said, "Walk" into all the world and preach the gospel, etc. he would have been using a specific which would have excluded all means of travel other than "walking". But he used the "generic" "go", which can be obeyed by walking, riding, swimming, etc. Under this command an automobile is an "aid" in carrying out the commission.

But God did not say for us to "MAKE MUSIC" in our worship, thus leaving the kind of music to our judgment, as he did the methods of travel in the great commission. God selected the kind of music we are to produce in worship and said, "Sing", but he did not select the method of travel in "going", into all the world to preach the gospel by saying "WALK" etc. If God had said "Walk" into all the world, etc. then riding would have been excluded.

But the tract says, "Some use a pitch pipe (No scripture for this month organ) to get the pitch", etc. First of all, when we use the "pitch pipe" we still make no other music than singing, we do not add another kind of music to the worship. We do not produce instrumental music. If God had said for us to "play" on mechanical instruments in worship, then the "pitch pipe" might have been used also as an aid in getting the pitch on the MECHANICAL INSTRUMENT, if such were needed. But we are limited in the use of aids to such things as may "aid" us in doing the very "THING" which the Lord commanded, without adding some thing not authorized. AIDS ARE AUTHORIZED IN GENERIC COMMANDS, AND LIMITED TO THE USE OF SUCH AIDS ARE NOT ADDITIONS TO THE WORD OF THE LORD (Deut. 4:2; 12:31; Psa. 30:5-6; II Jn. 9; Rev. 22:18-19). Again, how could the piano aid the singing during instrumental solos?

The Sacredness Of Marriage

(Continued From Page 1)

The woman has a finer grain of character, a more tender and loving nature and is perfectly prepared by God to make a home of love, peace, and comfort for man and his offspring. All this was in the mind of God when he said, "I will make a help meet for him." (Gen. 2:19-25).

The first marriage found one man to be joined to one woman under the command and leadership of God. God made only one woman for the one man. Christ stated that God never intended that it ever be any other way, i.e. that man or woman ever have more than one mate.

God had purpose in this first marriage and His purpose in marriage is as unchanging as is His nature. He purposed that the marriage be the ideal companionship and love of husband and wife for each other. He also purposed that in marriage the human race was to be propagated. "Be fruitful, and multiply, and replenish the earth" (Gen. 1-2). The procreation of children outside the bounds of marriage is a sin against God and the nobility of mankind. God made the first marriage a model for all humanity. This ideal marriage is still the correct one for us to imitate. Communal living and sexual relations, all for lustful and fleshly gratification, are an abomination in the sight of God. Our generation is experimenting in a new philosophy of marriage, bringing into marriage corruption, perversions, and strange modifications of God's divine, eternal and binding ordinance of marriage. The generation and nation which so perverts God's divine plan and purpose in marriage is laying the foundation for moral and spiritual decay and opens the way for the human family to be an open, running, putrifying abscess before God.

Marriage is a life contract-not a mere ceremony. Marriage is a continuous and continued relationship which is to be broken only in death. Choosing a partner is a choice for life.

God honors and blesses those marriages that acknowledges and honors His way.

Therefore, preserve sacredly the privacy of your own home, your married state, and your heart. Let no father or mother or sister or brother ever presume to come between you or share the joys or sorrows that belong to you two alone.

With mutual help build your quiet world, not allowing your dearest earthly friend to be the confident of anything that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never-no-never speak of it outside; but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Renew and again renew your vows. It will always do good, and thereby your minds will grow together contented in that love which is stronger than death, and you will truly be one.

The Tolerance Of Christ

(Continued From Page 1)

the patient, Jesus distinguished between a sinner and his sins. He opposed their sins knowing the tragedy they bring. In John 8:21, he warned, "Ye . . . shall die in your sins; whither I go, ye cannot come." He did not tolerate abuses of righteousness nor did he fellowship the practices of error.

Error must be opposed and truth is the weapon to militantly challenge evil. What we cannot correct by following the Lord's example and teachings should be permitted to exist without our fellowship. "Have no fellowship with the unfruitful works of darkness, but rather even reprove them." (Eph. 5:11.)

Church And Meeting House

G. N.

Many speak of the meeting house as the church. By a figure of speech called "metonymy" the house is put for the church meeting therein, just as Jesus put the cup for its contents when telling his disciples to drink the cup (Matt. 26:26-28; I Cor. 11:25-28). Hence, some speak of being baptized "in the church," when they mean in the baptistery

in the meeting house. They speak of a wedding in the meeting house as a "church wedding." They talk of "painting the church," and of "air-conditioning the church," when they mean the meeting house. They speak of "eating in the church" and of "church suppers," meaning that such was in the meeting house. But the scriptures never speak of the meeting house as the church.

Church Is Not The House

Christ built his church (Matt. 16:18), but he did not build the meeting house. He purchased the church with his blood (Acts 20:28), but he did not purchase the meeting house, the members did that. Paul persecuted the church and wasted it, (Gal. 1:13), but he did not go about to destroy meeting houses, but rather to persecute the members of the church—Christians (Acts 9:1-2; I Cor. 15:9).

Early Meeting Houses

God authorized the disciples in the days of the apostles to assemble for worship (Heb. 10:25; Acts 20:7). But he did not command them to own any sort of meeting house, nor give any command concerning the use of such A HOUSE. Divine principles governing the use of all our possessions would forbid that anything indecent or immoral be permitted in our places of worship (I Cor. 14:40). The necessary inference is that since we are commanded to assemble, the place for such meeting should be such as would expedite the work of the church and its worship. The place for our meeting is to be provided in keeping with the ability and wisdom of the congregation. The church at Jerusalem (the first congregation) first met in the temple (Acts 2:46). But many Christians did not have access to such an elaborate meeting place; hence, we read of the church in some man's house (Rom. 16:5; I Cor. 16:19; Col. 4:15; Phil. 2). In such cases the members lived, ate, and slept in THE MEETING HOUSE — a private home. It was according to history many years after the days of the apostles before we have any account of a church owning a meeting house.

Must Not Eat In The Church

While Christians may eat in the same house where they worship, as in the foregoing private homes, they are forbidden to eat a common meal IN WORSHIP, or to substitute such for the Lord's supper. Paul condemned the church at Corinth for such a perversion of the worship (I Cor. 11:20, 23, 33, 34). They were condemned for eating IN THE CHURCH—IN THE ASSEMBLY FOR WORSHIP, and as a part of WORSHIP, and not for eating in the meeting house. If any was hungry he was to eat "AT HOME," or before coming to the "Lord's supper," which was then eaten at nights, but still on the Lord's day, the first day of the week (Acts 20:7).

May Eat Where Church Meets

Paul ate his breakfast in the meeting house at Troas (Acts 20:7-12). But he did not EAT A MEAL IN THE WORSHIP—IN THE CHURCH. Those who ate their food in their private homes where the church met for worship were eating in the meeting house (Rom. 16:5; I Cor. 16:19, etc.) Some churches of the Lord still bring their dinner occasionally and have "dinner on the ground"—on a table in the meeting house yard—on church owned property. Others eat in the meeting house.

Not To Drink In The Church

Just as the church at Corinth was condemned for eating in the church—in their assembly for the worship—they were also forbidden to "DRINK" in the CHURCH—in the worship of the church assembly (I Cor. 11:22). However, THERE IS NO WRONG IN DRINKING IN THE MEETING HOUSE, for IT IS NOT THE CHURCH. Even if the church meets in a private home where they daily eat and drink there is to be no eating nor drinking in the church—the assembly for worship, but such must be done "at home"—meaning apart from the worship. If CHURCH PROPERTY were too sacred for us, to eat or drink on the premises, what about rest rooms, offices, parking lots etc.

The Drinking Fountain

Many meeting houses now contain drinking fountains in the basement or somewhere in the building. What is the difference in principle in drinking in the basement of the meeting house and in bringing food for a meal in the basement—all apart from the worship—apart from the church

assembly (I Cor. 14:23). What is the difference in eating to satisfy hunger and drinking to satisfy thirst? Such EATING AND DRINKING ARE BOTH condemned in the church—in the assembly for worship—but not in the meeting house. (I Cor. 11:22). Remember the church may meet in a house or home where there is eating and drinking daily by those who live there (Rom. 16:5; Phil. 2.)

The Anti Sign At Fountain

Those who object to helping orphans and other non-members out of the church treasury have not as yet put up a sign at the drinking fountain in the meeting house saying: "THIS WATER IS FURNISHED BY THE CHURCH AND PAID FOR OUT OF THE CHURCH TREASURY, AND IS, THEREFORE, NOT FOR AN ORPHAN OR OUTSIDER, BUT IS FOR THE SAINTS ONLY." To be consistent they should put up such a sign, for if the church can give an orphan or an outsider water paid for out of the church treasury, and furnished in a cooler costing two or three hundred dollars, why can it not, as a church, give out of its treasury to orphans and others who are not saints when in need of food? Why would it be scriptural to satisfy the thirst of non-members but unscriptural to supply food for hungry outsiders? Having supplied the need of the saints, we are to do good unto all men as we have opportunity (Gal. 6:10; Matt. 5:46-48)

The Abominable Seven

JOHN GIPSON

A loving God can hate. The Bible says so. Of course God hates sin, every sin, but Solomon has drawn up a special list of seven which are an abomination to our Maker. (Prov. 6:16-19.)

1. A PROUD LOOK. Lofty eyes serve as an indicator of a haughty heart. Pride, which would vie with God and nudge Him off His throne, is at the very bottom of the well of sin. Lord Elton said, "The Devil is doubtless perfectly content to see us becoming brace or chaste or generous or goodtempered, provided that we remain proud."

2. A LYING TONGUE. Holmes has observed that "sin has many tools, but a lie is the handle that fits them all." The sin is so serious that it brought immediate death in the early church to Ananias and Sapphira. To a God of Truth, the perversion of truth is no small matter.

3. HANDS THAT SHED INNOCENT BLOOD. Blood is here used as a word symbol for death. Life belongs to God. He gives it. If one sheds innocent blood, he joins hands with Judas, who confessed to this sin. (Matthew 27:4), and with Satan, who "was a murderer from the beginning." (John 8:44).

4. A HEART THAT DIVISETH WICKED IMAGINATIONS. Instead of using one's intellectual abilities for the cause of righteousness, the pursuit of peace and progress of mankind, the sinner revels in thoughts of iniquity, manufactures mischief and turns his heart (mind) into a workshop for the Devil.

5. FEET THAT ARE SWIFT IN RUNNING TO MISCHIEF. This is a case where sin is sought out and swiftly entered. As soon as the heart plans the evil, the feet are eager to work the plan.

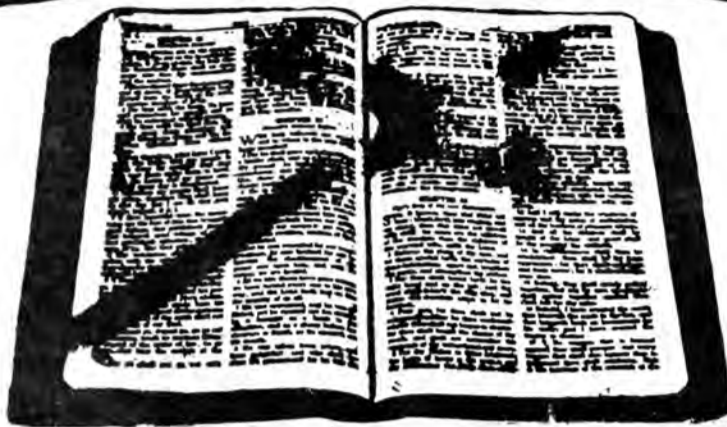
6. A FALSE WITNESS THAT SPEAKETH LIES. Of the seven things God hates, two of them pertain to lying. Here is a plain violation of the Ninth Command, "Thou shalt not bear false witness against thy neighbor." Someone has observed that the man who speaks lies under oath "defies his Maker, perverts justice, wrongs the innocent, releases the guilty, is disloyal to his country and outrages his own conscience." (Ex. 20:1-20.)

7. HE THAT SOWETH DISCORD AMONG BRETHREN. God's delight is in concord, not discord. And those who stir up brethren through malice, gossip, slander and evil surmises are singled out for Divine displeasure. Jesus said, "Blessed are the peacemakers." And our text says, "Cursed are the mischief-makers." (Mt. 5:1-16.)

Watch out for THE ABOMINABLE SEVEN. THEY SPELL TROUBLE!

There are three things every young person should know: (1) What to do to be saved; (2) How to live the Christian life; (3) and who to marry, and when.

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 103

Making The Years Count

There are many noble qualities that bind together the writing and reading family of WORDS OF TRUTH. We love the gospel of Jesus Christ and desire its spread over the earth even as the waters cover the mighty seas. We believe the gospel is God's power to save the lost (Rom. 1:16). We believe that the Bible is the infallible and inerrant word of God Almighty. We are, we



ROBERT R. TAYLOR JR.

trust, set for the courageous defense of the truth at all times and ready to oppose any and all errors which rise in opposition to it. (Phil. 1:17; Psalm 119:128). We believe that truth is different from error and that the difference matters. We also recognize the important fact that God has commissioned men to tell the story of redeeming love. Consequently, we love those who faithfully perform this great, grand and glorious work whether it be by word of mouth or by stroke of pen. There is a beautiful bond of fervent fellowship binding the various writers and all the readers of WORDS OF TRUTH to the great and magnanimous soul of our illustrious editor-Brother Gus Nichols. We sincerely hope he will allow these words of well deserved tribute to appear in the paper he has guided so wisely and skillfully the last eight years the WORDS OF TRUTH. This religious journal has done worlds of good during its fruitful years of publication.

Many readers are aware that Brother Nichols reached the fourscore mark in age on January 12 of this year. On the eve of his birthday the writer expressed sincere appreciation in a letter to him for his many rich years of Christian fruitfulness. In essence we wrote, "There is no other man of our current acquaintance who has made the years count so much for the Lord and humanity as have you." Such sums up the life of this greatly humble and deeply gifted servant in the Lord's work.

Brother Nichols has made the years count in a life of continuing service. His has not been an "on and off" and "hot and cold" type of Christian pilgrimage. His faith has been consistently fervent. His hope has been built upon continuing holiness. His love has been continuously loyal to God above and his fellowman below and in that one two order. His hands became glued to the gospel plow when he turned from denominational error and accepted the beautiful simplicity of New

Testament Christianity in the year 1909 and began his preaching career in 1917. His eye has been on the heavenly city. He knows where he is headed and believes as strongly as any man we know that heaven will be his eternal abode. He loves the "sweet now and now" but the headquarters of his heart are in the "sweet by and by." Looking back at the baubles of the world has held no attraction for this man with a single eye (Matt. 6:22-23). Like Luke he began well, has continued well and plans to end well.

Brother Nichols has made the years count as a student. It is difficult for us now to visualize Brother Nichols in any other role of Bible knowledge other than as a "walking Bible." Some years back he told the story while in a meeting here at Ripley of the first time he presided at the Lord's Supper shortly after becoming a Christian. He tried to get some of the older men to do this but they refused. He said he was not sure whether the bread or the fruit of the vine should be served first. In such characteristic style of this man he knew the Bible held the answer. To solve the difficulty he read Matthew 26 to those present. Of course the chapter answered the order of observance. Think of the amazing advancement that this man of God has made in Biblical knowledge from that Lord's Day at the table for the first time to the present. For some sixty years Brother Nichols has studied the Bible some five hours a day. Truth to him has been the pearl of great price. We have heard him say that there have been times when he would literally have to hold open his eyelids to keep at his study. Though a lover and purchaser of good books he is preeminently a man of one book the Bible. When the writer thinks of Brother Nichols he thinks of a man who truly loves the Bible and the glorious God it beautifully portrays. The study habits of Brother Nichols have been an inspiration to all of us. Brother Franklin Camp tells the following story of his own beginning as a gospel preacher, "If Brother Nichols needs to study the Bible five hours a day, I need to study it six hours daily."

Brother Nichols has made the years count as a preacher and teacher. Two or three years ago he told the writer that he had appeared before audiences close to 75,000 times. At eighty he preaches two or three times as many sermons per year as most of his younger contemporaries. Two thirty-minute radio programs daily, sermons and Bible classes at Jasper where he is in his fortieth year as local preacher, lectures all over the country and filling gospel meeting commitments keep him on the move constantly. Funerals and marriage ceremonies by the hundreds through the years have consumed much of his time. His energy, drive and determination to be about his heavenly

Father's business are a marvel to all of us. Brother Nichols' sermons are meaty with gospel truth. He knows what saves and that is what he preaches. His name stands for book, chapter and verse preaching. Brother Guy N. Woods paid high tribute to him during the Gus Nichols Appreciation Dinner at the Freed-Hardeman Lectureship some years back. Among other things he said he was without peer among us in his ability to quote scripture. Brother Nichols not only possesses unusual ability in quoting scripture but he knows what he has quoted when he finishes. We doubt a man lives who could surpass his ability to expound on any given passage of scripture on a moment's notice.

Brother Nichols has made the years count in the field of religious counseling. It is doubtful if any preacher among us has counseled with as many couples approaching matrimony as has he. Troubled churches have sought for his wise counsel and he has spent and been spent in this type of work. Brother E. A. Elam was a master in this field of helping settle differences among brethren a generation ago. Brother Nichols has been equally gifted in this difficult role in our generation. Such introductory queries as "Do you know what is right? Do you want to do what is right? And do you want to do what is right now?" marvelously manifest his generous grasp of workable wisdom.

Brother Nichols has made the years count in defending the truth against errors of all kinds. He has met and demolished many of the leading errors of our time. He is especially skilled in the field of religious polemics. The truth has always been safe in his hands. He has loved each of his opponents but keenly recognized the enormous dangers residing in their respective errors. He has made it a point to learn of every error that confronts the people of his home area and that opposes the church of the Lord. Then he has presented a clarion and courageous cry against those errors. Were we interested in perpetrating error we would choose another location rather than Walker County, Alabama. The anti-boasted some years back of what they planned to accomplish in undoing Brother Nichols' work over the last forty years. To their utter dismay he had laid a foundation so firm and solid that their radicalism was totally unable to dent it much less demolish its abiding structure. Denominational error and infidelity from the outside and radicalism and liberalism for the inside have found Brother Gus Nichols standing as a stone wall ready to resist to the very end the onslaughts they have aimed toward kingly truth. Brother Nichols is a warm and zealous friend to all truth; he is an unrelenting

(Continued On Page 4)

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The Lord's Supper

Our common versions do not speak of the "Sacrament", the "Eucharist", and the like. But instead, we read of "The Lord's supper", "The Lord's table", and "The communion (I Cor. 11:20; I Cor. 10:6, 21). Churches of Christ prefer to call Bible things by the names given them in the Bible when they are specifically mentioned therein.



GUS NICHOLS

The Lord's supper is not an Old Testament institution. It was barely instituted under the law; that is, just the night before the old law went out of force the next day at the cross (Col. 2:14-16; Eph. 2:14-16). However, it was instituted with a view to its being a part of the worship of the church which was to be established and built by Christ on the first Pentecost after his resurrection from the dead (Mt. 16:18-19; Acts 2:47).

At the last scriptural observance of the old Passover supper, the night in which he was betrayed, Jesus instituted His supper, called, "The Lord's supper" (I Cor. 11:20). The Lord here has reference to Christ, the Son of God, and his supper is a New Testament supper (Acts 2:38; Phil. 2:11).

At the last passover, Jesus took some of the bread of that supper, and some of the fruit of the vine, and instituted his supper by the use of these simple elements which may be had wherever man is found (Matt. 26:26-30; Mk. 14:22-26; Lk. 22:14-20; I Cor. 11:23-24).

"The Lord's supper" is a memorial institution, or a great monument among many other monuments in the Bible. It is a memorial of the death and sufferings of Christ "for our sins" (Matt. 26:26-30; I Cor. 15:1-4).

The passover was a memorial of how God spared the first born among the Israelites at the last plague upon the Egyptians, when the Israelites were being delivered from Egyptian bondage (Ex. 12). The passover lamb of that supper was a type of Christ, our passover lamb, slain for us, and by whose blood we escape eternal death (I Cor. 5:7). The old passover monument towered up about FIFTEEN HUNDRED YEARS HIGH at that time, from Ex. 12 to Matt. 26.

Such monuments serve several good purposes in the divine economy. First, they perpetuate the memory of some great day, event, or thing, which is good to remember. Second, the monument of the event, naturally serves to indelibly write the Author of the event, and its memorial in the minds

and hearts of the people. Some things are too important to ever be forgotten (Ex. 12:14, 26). Third, such would serve to produce and strengthen faith in human hearts through the ages.

As such a monument, the Lord's supper, now towers up about two thousand years high. It declares to every proper observer that Christianity cost the suffering and death of God's only begotten Son, and that He is coming again, all of which is proclaimed very eloquently, and with great feeling of deep appreciation, on the part of every Christian worshipper.

Also very fittingly, the "Lord's day" is another New Testament monument, and is a memorial of the Lord's resurrection from the dead, upon the First Day of the week (Mk. 16:1, 9; Lk. 24:1, 7, 13, 21, 46). This is "The Lord's Day" (Rev. 1:10). Now, it was upon this first day of the week, "The Lord's day", the day on which Christ rose from the dead, that the disciples were to eat the supper in communion with Christ, and in remembrance of his death. The supper celebrates his death for us, and "The Lord's Day" is in celebration of his resurrection, which proved him to be the Son of God (Rom. 1:4). "The Lord's day", like the "Lord's supper", both tower up some nineteen hundred years high, and proclaim that Jesus died for all, tasting death for every man (Heb. 2:9), and that he rose again on the third day after his death, and is alive forevermore, and there is life after death for all of us (Jn. 5:28-29), and that there is a great judgment day coming to one and all (Acts 17:30-31).

When Christ instituted the "Lord's supper", he appointed that the supper would be observed next on a first day of the week, a prominent day in the history of the church. Condensing his statements, or compounding them, we have this appointment made by the Lord. He said, "BUT I SAY UNTO YOU, I WILL NOT DRINK HENCEFORTH OF THIS FRUIT OF THE VINE, UNTIL THAT DAY WHEN I DRINK IT NEW WITH YOU IN MY FATHER'S KINGDOM" . . . "I WILL DRINK NO MORE OF THE FRUIT OF THE VINE, UNTIL THAT DAY THAT I DRINK IT NEW IN THE KINGDOM OF GOD" . . . "I WILL NOT DRINK OF THE FRUIT OF THE VINE, UNTIL THE KINGDOM OF GOD SHALL COME" . . . "I WILL NOT ANY MORE EAT THEREOF, UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD" (Mt. 26:29; Mk. 14:25; Lk. 22:16, 18). He would not eat the supper with them any more "UNTIL THAT DAY" (Mt. 26:19), "UNTIL THAT DAY", (Mk. 14:25), well, what day? "UNTIL THAT DAY THAT I DRINK IT NEW IN THE KINGDOM OF GOD" (Mk. 14:25). What day? "UNTIL THE KINGDOM OF GOD SHALL COME" (Lk. 22:18). "UNTIL IT SHALL BE FULFILLED IN THE KINGDOM OF GOD" (Lk. 22:16). Yes, he would not eat the supper with them any more, "UNTIL THAT DAY" . . . (Mt. 26:29), "UNTIL THAT DAY" (Mk. 14:25), "UNTIL THE KINGDOM OF GOD SHALL COME" (:1, 22:18). So, Christ here plainly set the day on which the kingdom "shall come" to be the next day on which the supper would be eaten.

But the kingdom of God was to come "with power", and in the lifetime of some then living (Mk. 9:1). The power was the power of the Holy Spirit, and was to come on Pentecost, ACTS 1:6-8; Lk. 24:48-49; Acts 2:1-4). Therefore, the kingdom came on the "DAY" of Pentecost (Acts 2:1-4). Before Acts 2 the kingdom was only "at hand" (Mt. 3:2; Mt. 4:17; Mk. 1:15; Mt. 10:5-7; Lk. 10:9, 11). But the kingdom came with power (Mk. 9:1), power of the Spirit (Acts 1:6-8), on the "DAY OF PENTECOST" (Acts 2:1-4). After that Christians were in the kingdom, having received the kingdom (Col. 1:13; Heb. 12:28; Rev. 1:9).

Remember, that Jesus was to eat the supper with the disciples in a new sense on "that day" . . . That "the kingdom of God" was to "come" — or on Pentecost, of Acts 2.

BUT WHAT DAY OF THE WEEK WAS PENTECOST? IT WAS ALWAYS THE NEXT DAY AFTER A CERTAIN "SABBATH" (Levit. 23:15-16). But the next day after the sabbath was on the "first day of the week", for the "sabbath" was the "seventh day" (Ex. 20:10; Deut. 5:14).

But the word Pentecost means fiftieth, and came the next day after seven sabbaths, seven

times seven equals 49, plus the next day after the seventh sabbath (Levit. 23:15-16), makes Pentecost, the fiftieth day — the right day, the first day of the week, the day we call Sunday, or the Lord's day (Rev. 1:10), the day of the resurrection of Christ (Mk. 16:1, 9).

But Jesus was to eat the supper in a new sense beginning on Pentecost, or when the kingdom would come. Did the disciples eat the supper on this first day of the week, to fulfill the Lord's promise? He said, "I WILL NOT ANY MORE EAT THEREOF, UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD" (Lk. 22:16). "I WILL NOT DRINK OF THE FRUIT OF THE VINE, UNTIL THE KINGDOM OF GOD SHALL COME" (Lk. 22:18). We have seen that the kingdom came, and now the time had come for them to have the supper on that day. After about three thousand were baptized (Acts 2:38, 41), on the day of Pentecost (v. 1). Luke says of their worship which was started on that day, "And they continued steadfastly in the apostles' doctrine and fellowship, and in BREAKING OF BREAD, and in prayers" (Acts 2:41-42). Had they not begun this worship on that day, the day of Pentecost, on the first day of the week, there would have been no purpose in saying "AND THEY CONTINUED", and "CONTINUED STEADFASTLY" in . . . "THE BREAKING OF BREAD", etc. which included the Lord's supper (I Cor. 10:16-17).

But the "fellowship" or contribution, of Acts 2:42, was, by Paul commanded to be upon the first day of the week (I Cor. 16:1-3). But here it is associated with the Lord's supper, or "breaking of bread", and hence both on the first day of the week, the Lord's day. So, we have a background command, or appointment of the Lord, at the institution of the supper, that it would be observed on the first day of the week, and then we have the approved example of its observance on the day of Pentecost, and afterward, or continuing after that day. The eating daily of v. 46 was not the Lord's supper, but was their food "at home" (Am. Std. Ver.) (Acts 2:46).

The Lord's supper was not observed daily in New Testament churches, but was observed weekly, and upon the first day of each week.

1. THE DISCIPLES HAD A REGULAR MEETING. "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more; as ye see the day approaching" (Heb. 10:24-25). Their regular and stated meeting was for the purpose of eating the Lord's supper, unless they perverted it, and it became their own supper. Paul says to the church at Corinth, "I praise you not, that ye come together not for the better, but for the worse" (I Cor. 11:17). They were coming together for a perverted worship. Then he says to them, "First of all, when ye come together in the church, I hear that there be divisions among you" (I Cor. 11:18). They thought they were coming together to eat the Lord's supper, but in God's sight it was to eat their own supper, because of their perversion of it. So he said unto them, "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry and another is drunken. What? have ye not houses to eat and drink in? Or despise ye the church of God, and shame that have not" (I Cor. 11:20-22). Had it not been for their perversion of the supper, instead of saying, "When ye come together therefore into one place, this is not to eat the Lord's supper," he would have said, "When ye come together, therefore into one place, THIS IS TO EAT THE LORD'S SUPPER (I Cor. 11:20). Again he says, "If any man hunger, let him eat at home; that ye come not together unto condemnation" (I Cor. 11:34).

Some people are easily offended — they have a chip on their shoulder, and dare anyone to bump it off. The story is told of a man who had not told his wife he loved her in many years, and yet he got offended at the preacher because he exhorted all the members to "LOVE EVERYBODY"!

"Our Eternal Abode"

It should be no surprise that the preoccupation with materialism that is characteristic of humanity has spilled over into religion. Some are so enamored with the earth and its carnality, that they long to remain here eternally. It is a cardinal doctrine of the Watch Tower Society ("Jehovah's Witnesses") that only 144,000 will go to heaven, while the remainder of the righteous will live on "God's glorified earth." "This earth," claim the JW's, "was created, not to be destroyed, but to be inhabited forever by righteous, perfect men and women." (Let God Be True, p 264) This assertion is totally untrue.



WAYNE JACKSON

THE EARTH

The JW's contend that the Bible teaches that the earth is everlasting. They cite Psa. 78:69; 104:5; Eccl. 1:4, "the earth abideth for ever," to this end. Within these verses, however, the Hebrew term OLAM is used. It simply means "age-lasting". It suggests that the subject under consideration, whatever it is, will last as long as the age for which it is designed. The same word is used of the Jewish Passover (Ex. 12:14) and the Levitical priesthood (Num. 25:13), both of which passed away with the abrogation of the Mosaic system. Thus, the earth will last as long as it was designed to last, i.e., until time ends, but not into eternity. But consider some passages which speak of the earth's end.

Immediately after the flood, Jehovah alluded to the temporary status of the earth when he said, "WHILE THE EARTH REMAINETH, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.) Jesus emphatically said, "Heaven and earth shall pass away. . ." (Mt. 24:35) The Hebrew writer, in stressing the eternity of Christ, contrasts him with the heavens and earth, which are waxing old, hence, will be "changed" as a garment and thus "perish". (Heb. 1:11-12) And Peter forever settles the question when he says, "the heavens that now are, and the earth, by the same word have been stored up for fire. . ." He declares the "heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (II Pet. 3:10-12) The word "dissolved" is used three times within this context. Arndt and Gingrich comment regarding the term, "Of the parts of the universe, as it is broken up and destroyed in the final conflagration." (Greek Lexicon, p. 485) The Bible is clear as to the fate of this earth.

In describing this destruction of the earth, Peter affirms that "the earth and the works that are therein shall be burned up." (II Pet. 3:10) In connection with the expression "burned up", the ASV has the word "discovered" in the footnote. Since the JW's deny the destruction of the earth, they readily accept the term "discovered" and thus, so render the passage in their "New World Translation". But what are the facts of the matter?

There is a variation among ancient manuscripts as to the actual word used in the original text. Some manuscripts contain the word katakaesetai (burned up). It is in the Alexandrian Mss. (5th C.), as well as some two dozen others of later date. The ripest of the Greek scholars—Westcott and Hort, and J. H. Thayer, and A. T. Robertson consider this to be the word originally used by Peter. Other manuscripts, however, have euresetai (shall be discovered), notably the Vaticanus (4th C.) and Sinaiticus (4th C.), with some half dozen of later date. It is certainly doubtful that this latter term was in the original text. Even if it were though, Thayer suggests the meaning of the verse would be: "SHALL BE FOUND for destruction, i.e., unable to hide themselves from the doom decreed by God." Finally, there is one other remote

possibility. The Sahadic Version (3rd-6th C.) in II Pet. 3:10 has ouch heuresetai (shall not be found), which would indicate that after the destruction which accompanies the Christ's coming, the earth and its works will NOT BE FOUND, and we might add, not even by the JW's!

OUR HOPE

But what of the Christian's hope? Are there two, i.e., either heaven or earth? No, there is "ONE hope." (Eph. 4:4) That hope is laid up for us "in the heavens," (Col. 1:5), indeed, this is our inheritance which is for us "reserved in heaven." (I Pet. 1:4) Jesus would have us rejoice when persecuted, for great is our reward in heaven. (Mt. 5:12. We are taught to lay up treasures in heaven (not on earth). (Mt. 6:19, 20) Those who forsake all and follow Christ are promised treasure in heaven. (Mt. 19:21) When our earthly tabernacle is dissolved, we will have a new abiding place, "in the heavens." (II Cor. 5:1) The obedient have their names written in heaven, which means they are "enrolled" there. (Lk. 10:20; Heb. 12:23) When Jesus ascended, he went to heaven. (Mk. 16:19) But he went as a "forerunner" for us. (Heb. 6:19) The way to heaven Christ "dedicated for us." (Heb. 10:20) Thus, the promise of heaven is a comprehensive promise to all faithful children of God.

NEW HEAVENS AND NEW EARTH

But will there not be a "new heavens and a new earth?" Indeed there will, "but according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) The question is, what does the expression "new heavens and a new earth" mean? The same phraseology is used in Isa. 65:17; 66:22. The context reveals that the usage is figurative. It refers primarily to Israel's return from Babylonian captivity and hence, denotes for them a new state of existence. When Peter thus speaks of the "new heavens and a new earth," he too figuratively alludes to our future and blessed state of being, heaven itself. The new earth cannot be this present earth, for it will pass away, hence, it must be a symbolic reference to heaven itself. (See Rev. 21:1)

The adjective "new" describing our future state is the Greek word kainos. It does not mean new with reference to TIME, but it denotes QUALITY, "the new, as set over against that which has seen service, to outworn, the effete or marred through age." (Trench, NT Synonyms, p. 220) Thus, heaven, our new abode, is contrasted with our former abode, a worn out and dissolved earth.

We must therefore, prepare to leave this earth. Those who plan to remain here will be sorely disappointed.

BE NOT DISMAYED WAYNE JACKSON

After the death of Moses, as the children of Israel were preparing to enter Canaan, Joshua delivered a great speech in order to prepare the minds of the people for the monumental task that lay ahead. He exhorted, "Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." (Josh. 1:6) For forty years the Israelites had lived in the barren wastes of Sinai's wilderness. For two centuries prior to that they had been in bondage to Egypt. They were hardly prepared therefore, by NATURAL MEANS, to engage in any strenuous military efforts. And yet, God had promised them the land of Canaan as a gift (because of the iniquity of those inhabitants, Gen. 15:16), and charged them to take it. Surely without great faith in Jehovah as their constant guardian, they would have been unable to accomplish their assigned mission. Indeed, their random failures were directly the result of their lack of faith.

Those things were "written for our learning." (Rom. 15:4) There is little doubt that most of our limitations are self-imposed. We have little confidence in ourselves and less in the Almighty. What great things we could accomplish in the kingdom of Christ, if we only would believe in our own abilities when coupled with the power of God.

I am reminded of an incident that I recently read of in Immanuel Velikovsky's book, "Earth In Upheaval." In 1903 Simon Newcomb, one of the

greatest mathematicians who ever lived in American, "proved" that a flying machine carrying a pilot was a "mathematical impossibility." However, in that same year of 1903 the Wright brothers, without mathematics, proved him wrong by building an airplane!

When Moses Lard, one of the truly great Christian leaders of the past century, first attempted to preach, some people criticized him coarsely. Yet because he refused to become the victim of other people's short sightedness, he forged on and became one of the very greatest of the pioneer gospel preachers. Historian Earl West says of him, "Lard at his best had no equal in his day."

How many of us never realize our full capabilities as servants of the Master simply because we lack a divinely oriented self-confidence. There are numerous Christians who could develop into outstanding teachers, personal workers, song directors, preachers and elders. Several things are necessary, however, for such attainment: (1) Great Faith in God; (2) The desire to serve Jehovah to the fullest of your ability; (3) The confidence in yourself, that you CAN develop your talents; (4) The willingness to work hard to make your dreams for usefulness come true. We can do "all things in him who strengthens us." Let us yield ourselves wholly to God for he is able to take a lump of clay and fashion it into a beautiful vessel fit for the Master's use.

Voice of Freedom Breakfast At F-HC Lectureship

ROBERT R. TAYLOR JR.

There will be a VOICE OF FREEDOM breakfast at 7:00 a.m. on February 9, during the Freed-Hardeman College Lectureship. The Blue Room of the cafeteria has been reserved for this meeting. Each person attending will go through the line to obtain his meal and then proceed to the Blue Room. We will be there for about one hour and conclude in time for the first lecture at 8:00. We need to begin promptly and conclude on time.

E. Claude Gardner, long time writer, staff member of the paper and President of Freed-Hardeman College, will speak briefly on the PAST of VOICE OF FREEDOM. Cecil N. Wright, another staff member of the paper, well known religious writer and teacher of Bible at Freed-Hardeman College, will speak briefly on the PRESENT of VOICE OF FREEDOM. Guy N. Woods, writer, lecturer, debater, preacher and moderator of the highly popular Open Forum hour of the lectureship, will speak briefly on the FUTURE of VOICE OF FREEDOM. It is hoped also that perhaps one or two board members can be present and speak a few words. Sample copies of the paper will be available to take back home for a subscription drive.

Plan to be one of the fifty who will attend this breakfast meeting. Let's give VOICE OF FREEDOM a dynamic push in the subscription department. This great paper entered its twentieth year January of 1972. Brother Wilmeth placed the challenge before the VOICE OF FREEDOM family of readers in the December issue of 1971 that we double the number of subscribers to the paper in 1972. This should be done. Brother Wilmeth is doing a marvelous job as editor. Let's hold high his dedicated hands in the decisive battles with the twin dictatorial forces of Communism and Romanism. VOICE OF FREEDOM has a unique role to fill in religious journalism. It is the only paper of its kind in the world.

Why is it that the less some people know, the more they talk? They talk so much that an informed person can't get a word in edgewise to teach them, or to help them where they need it most.

* * * *

Some fellow who had no shoes complained, until he met a happy man who had no feet.

Making The Years Count

(Continued from page 1)

foe to every form of falsehood and shade of sin. If Satan has any prophetic powers, he must have cringed in sadness on January 12, 1892, when a baby boy by the name of Gus Nichols was born.

Brother Nichols has made the years count as a writer. Several timely books have come from his gifted pen. For many years his "Questions and Answers" have been a favorite part of the GOSPEL ADVOCATE. He is now in his ninth year as editor and main writer for WORDS OF TRUTH. Every issue carries from one to three of his always wise and excellently written articles. Reading his articles draws people closer to the Lord. His writings are deeply inspirational. They are God-centered, Christ-centered, Spirit-centered, truth-centered, wisdom-centered and soul-centered. They provide great motivation for fuller faith and overflowing zeal in doing the Lord's work. His pen has stayed busy in making thousands of outlines. These have been generously shared with a generation of preachers who recognize him as a master in this field. Thank God for his writings. They will live long after he has vacated earthly scenes.

Brother Nichols has made the years count in family training. Gospel preachers abound in his family and the touch of the master is easily seen in each of the whom we have heard. The Nichols family is a closely knit family. They love God, each other and the souls of men. Spirituality abounds in their dedicated hearts. It would be difficult to find a family more dedicated to God and to good than is this family. Sister Nichols has been his equal in her role as wife, mother and helper. She is a queen in her own right. Brother Nichols would no doubt have been great without her but it is our deep conviction that he has been much greater with her.

Brother Nichols has made the years count in training men to preach the gospel. Scores of preachers have gone forth to tell the message of Calvary because of what they have learned in his Friday night training class at the Sixth Avenue congregation in Jasper. Hundreds of preachers have come to a better understanding of the Bible by sitting at his feet during the many college lectureships he has spoken upon at Freed-Hardeman, Alabama Christian, Lipscomb and others.

Brother Nichols has made the years count in his own growth and development. He has a great soul. His heart is magnanimous. His carefully cultivated mind contains an abundance of wisdom. For as long as we have known him we have considered him to be a living definition of a wise man. His wisdom is coupled with godliness and goodness.

Brother Nichols, we salute you as a man who has made the years count. In making them count you have helped us want to make them count also.

(James Horton, former worker with Brother Nichols in Jasper and great admirer of him, encouraged the writer to pen this tribute at this time to Brother Nichols).

Superstar-Good or Bad?

BILL E. FREEZE

The popular rock opera, "Jesus Christ Superstar" record album is sweeping the country. Sales have exceeded over the 3 million mark and are increasing daily. It is even being used in the public classroom. What is the message the superstar opera is conveying? Let us note what the writer himself has said, concerning his own creation, "Basically, the idea of the whole opera is to have Christ seen through the eyes of Judas - Christ as a man, not as a God, and that Christ himself is just mixed up and unaware of exactly what he is as Judas is."

The whole rock opera is a masterful attempt to exalt and elevate Judas and belittle our Lord and Saviour, Jesus Christ as the son of God. Furthermore, it denotes this son of God as a mere immoral man. Few parents have read the lyrics for themselves, but have allowed their children to purchase the popular album. Our Children are

being bombarded with a multiplicity of bad records, books and movies. As parents, we should be giving a helping hand to our children in helping them to choose appropriate entertainment. Too many of us are putting all this weight of decision on our inexperienced teenagers. As one listens to this record and reads the lyrics, he is shocked to realize that this record album is being promoted in America. This type of material one might expect to find in an atheistic country, but not in America. It is time for us to wake up to the reality of such shameful infiltrations on our children's minds. However, I will admit with the modern jungle beat of some of the music today, it is difficult to decipher the actual words of songs. Many songs are promoting the use of drugs, marijuana, revolution, and irreverence for God.

Let us now examine some of the lyrics of the superstar rock opera. On page 14 of the lyric book, the writer portrays Jesus as a hard-hearted individual who refuses to heal suffering mankind. He is quoted as saying,

"There's too many of you--don't push me

There's too little of me--don't crowd me--Heal yourselves!"

This is a direct contradiction of the Holy scriptures. Please note Matthew 8:16,17. "And when even was come, they brought unto him many possessed with demons; and he cast out the spirits with a word, and healed all that were sick that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases." The very next lyric statement of Jesus expresses his unconcern for humanity.

"And I think I shall sleep well tonight--Let the world turn without me tonight."

But the Bible reveals Jesus cared enough for humanity to lay down his own life for men. Jesus wanted to die for man in order that man might have salvation. "No man taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father." (John 10:18). Does this sound like an unconcerned Christ to you? Also on the subject of Jesus' death, let us look at page 19 where it discusses Jesus blaming God for his impending crucifixion.

"Why should I die: Can you show me now that I would not be killed in vain? Show me just a little of your omnipresent brain--Show me there's a reason for your wanting me to die--You're far too keen on where and how and not so hot on why. Alright I'll die! Just watch me die! Just watch me die! See how I die!

In the same narrative, Jesus states that once he was inspired but now he's just sad and tired. Perhaps the worst implication in the whole rock opera, is the illicit affair of our Saviour with Mary Magdalene. Please notice on page 14, she refers to Jesus as just another lover. A portion of this reads as follows:

"I don't know how to take this - I don't see why he moves me

He's just a man, he's just a man - And I've had so many men before- In very many ways--He's just one more."

Throughout the composition, the overtone is stated, "Well done, Judas. Good old Judas." On page 17, the Lord's Supper is blasphemed. In the Garden of Gethsemane when Judas comes in betrayal, Jesus is quoted as saying,

"Don't you know that it's all over--Put away your sword--It was nice but now it's gone--Why are you obsessed with fighting? Stick to fishing from now on."

But the Bible expresses that his death was the crowning event in Jesus' life and the foundation for his glorious kingdom. But notice also that Jesus gets the blame for the mistakes of Judas. In other words, Jesus is the "villian" and Judas is the "hero".

"God! I'll never ever know why you chose me for your crime--For your foul bloody crime--You have murdered me! You have murdered me!"

Don't you think that statement sounds as if it is God's fault?

Over and over in the rock opera, Jesus is referred to as "JC" and that's rather interesting when we realize that most subversive groups

against Christianity refer to Jesus and his followers as JC and the boys."

Just because something has a religious sounding title, does not mean that it is designed to exalt God and his cause, but it may mean that it is designed as a mockery of Christianity. "Knowing this first, that in the last days mockers shall come with mockery walking after their own lusts." (II Peter 3:3, ASV.) It is a shame that some uninformed brethren among us would even promote such trash! Today with the mass movements vying for man's loyalty we need to heed the words of Jesus, "... be ye therefore wise as serpents, and harmless as doves." (Matthew 10:16). Let us always investigate with reference to the Holy Scriptures.

Many people are unhappy because their goals and standard for happiness are so unreasonable and far too high. They need to come down out of their imaginary fairy-land, and get their feet on the ground. They want thrills and supreme excitement every waking moment, while the normal and best life is not like that. The greatest happiness comes to those who love God, and serve him with all their hearts - to those who love their families, their brethren, neighbors and friends, and even their enemies - to those who love people and share THE GOOD LIFE with others.

The kind of happiness some are seeking is not to be had this side of heaven. Their goals are far too impracticable and too high. They would have to be rich to be happy - rich enough to always be idle, with no financial worries, have perfect and perpetual good health, with a perfect environment around them, with all others doing and saying just the right things, with no misfortunes of any kind, etc. A lack of this makes them miserable and unfit to live with. We must learn to enjoy life regardless of its misfortunes, hardships and trials; for it is through these that the gold is purified and men are made happy (I Pet. 1:7-9; Phil. 4:4; Phil. 4:13; I Tim. 6:5-6).

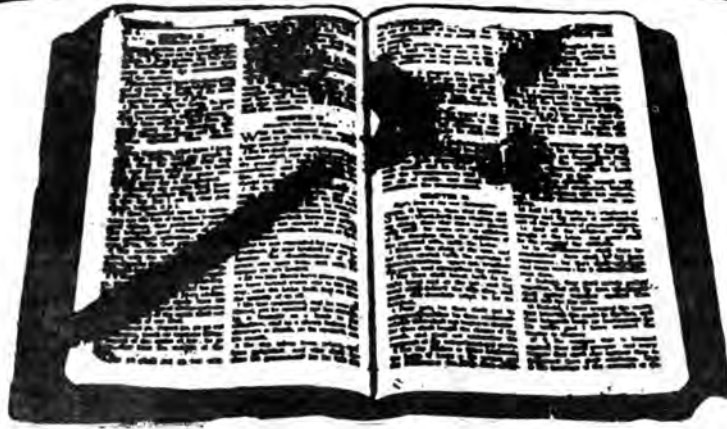
It is good to earn money and to enjoy the things that it can buy. But it is far better to possess (and not lose) those things which money can't buy - love, character, faith, hope, salvation and the blessings of God.

Some church members sit in the back lest they step on others' toes trying to get by them at the end of the pew near the front. Some sit in the back because they came to be spectators, and can from that point see more. Some sit at the front to be found out, while others are up there hoping to sing, pray and worship better, and to leave more room for latecomers in the convenient pews at the back. We also wonder if some do not sit as far from the preacher as possible, because they are in some way afraid of him and his message. Where do you sit, and why do you sit there regularly?

There would not be so much wrong with the younger generation if parents, and especially all Christians, would remain a part of the younger generation as long as they live. No one should isolate himself from any age group in the church and community. All ages of church members are related in Christ and need each other. We do not need one church for aged people, and another for the younger people. All of us alike need the same gospel and the same edifying truth. All of us alike have the same problem - the sin problem - to fight and to overcome. While the young people are LEARNING, the older ones should be UNDERSTANDING. But both young and older in the church are to be united as brothers and sisters in Christ, all loving each other and working together for the salvation of a lost and sinful world (I John 2:14).

"If we abide by the principles taught in the Bible our country will go on prospering, but if we and our prosperity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury us and our glory in profound obscurity."--DANIEL WEBSTER

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 Key To The Kingdom Of God

Some months back the writer was engaged in a gospel meeting in another state. During the week we frequently passed by a large denominational church building in going from our motel room to the radio station for a daily broadcast. On their glass enclosed bulletin board at the corner of the lot appeared these words, "Prayer is the key to the kingdom of God." Most people who read it would never think of questioning its scriptural accuracy. For generations preachers belonging to this religious persuasion have promised people that Jesus will come into their hearts as personal Saviour the exact moment they prayerfully petition, "Lord, save me." Is such scriptural? We answer with a decisive NO.



ROBERT R. TAYLOR JR.

Let it be remembered that a key opens and admits. A person needs a key when he is outside and seeks admittance into a building. When he is once on the inside of the building the key TO it is not needed. Does prayer open and admit people TO the kingdom of God? It needs to be noted that the statement did not say, "Prayer is the key IN the kingdom of God." The preposition TO is employed in the statement. Webster says that TO means, "Primarily TO express the relation of direction of approach and arrival, making its governed word denote the terminus; as: 1. Indicating the terminal point toward which movement is made or projected; as, to drive TO town; ten feet TO the ground." (Emphasis his.) If prayer is one of the stipulated conditions or the only condition for kingdom membership, then the Bible should furnish the proof with book, chapter and verse authority. Does it?

Nicodemus came to Jesus by night in the city of Jerusalem. (John 3:1-2.) Jesus chose to discourse with him concerning the kingdom of God and how entrance thereunto could be achieved. He talked to his night-time visitor about the real key to the kingdom of God. Let us listen reverently and carefully as the Master clearly describes the real key TO the kingdom, "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." (John 3:3-5). The new birth, not prayer, is the key to the kingdom of God. It is a birth from above as is suggested in the marginal reference of our Bible. It is a birth of water and of the Spirit-not of water only and not of Spirit only. There are not two

births into the kingdom of God on this earth-only one. It consists of both water and the Spirit. In every birth there is a begetting and a bringing forth. This is true in every physical birth. It is also true with the birth that admits the obedient person into the kingdom of God. Water is involved in the new birth. Hence, the key to the kingdom requires baptism. Prayer does not require water. That is precisely what this statement and others similar to it seek to avoid-baptism as a prerequisite for kingdom membership.

To put the matter another way the new birth is the same as obeying the gospel of Jesus Christ. Now this is either true or else it takes something other than gospel obedience to get into the kingdom of God. Gospel obedience consists of hearing the gospel of Jesus Christ. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Belief in Christ is an absolute must. "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." (John 8:24.) "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.) Repentance is an imperative. "I tell you, Nay; but, except ye repent, ye shall all likewise perish." (Luke 13:3.) "And the times of this ignorance God winked at: but now commandeth all men every where to repent: . . ." (Acts 17:30.) Confession of faith in Jesus as the Son of God is made on the way toward salvation. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9-10.) Then one must be immersed in water for the remission of his sins. "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." (Acts 2:38.) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.) "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." (Col. 2:12.) "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." (I Pet. 3:21.) Such stipulated conditions as the foregoing were met by people in Bible times. The church and the kingdom are used interchangeably in such passages

as Matthew 16:18-19. People were baptized into the body or the church. (I Cor. 12:13.) Hence, this is how they got into the kingdom of God. That is exactly how people get into God's kingdom now unless he has changed his will about this matter and not one iota of his will has been changed relative to this matter.

It is a noteworthy fact that no gospel preacher ever directed an alien sinner in New Testament times to pray as an entrance requirement into the kingdom of Jesus Christ. They told them to obey the gospel. Obedience, not prayer, is the key to the kingdom of God. Prayer is for those who are IN the kingdom and who can truly and scripturally say, "Our Father." Prayer is NOT the key TO the kingdom of God. Jesus knew some people would pray and yet be rebellious toward his will. He said, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) There are too many who want to ignore the real key to the kingdom of God and erect their own entrance requirements. They would get man into the kingdom on three words, "Lord, save me" and then tell him he could never be lost when once in the kingdom. Neither is Bible teaching.

Public Confession RUEL LEMMONS

A member of the Church who has done a wrong so public in the nature that others know about it such as drunkenness, revelling, bad language, is never humble enough to be forgiven until he is humble enough to publicly take away the reproach he has publicly brought on the church. When such men or women are ashamed to go before the whole church and make their confession by their own mouth, or through someone else, their repentance is not sincere enough to obtain forgiveness.

Some have the pride of thinking it is degrading to go before the congregation and publicly acknowledge a public sin. The sin is already public. The whole church knows about it. A confession shows the humility of the sinner. It asks the forgiveness of offended brethren, and together both offender and offended may pray and petition our Heavenly Father for forgiveness.

There is no sin more public than that of failure to worship God. There is no sin that wrongs more brethren than a failure to attend public services, and to so avow disassociation with the brethren. One who has dropped out of church attendance cannot slip back as if nothing happened! Christians are commanded to confess their faults that they may be healed, and they should honestly, truthfully and faithfully do so.

Be it understood that sins of a private nature are an entirely different matter. But the sin of being absent from worship of the church cannot, under any circumstances, be classed as a "private matter."

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Things By Which We Are Saved

In the introduction let us say that we should fully accept all that God says upon any given Bible subject. Jesus said, "It is written, Man shall not live by bread alone, BUT BY EVERY WORD that proceedeth out of the mouth of God" (Matt. 4:4; Deut. 8:3). Peter quotes from Moses, concerning Christ, that, "Him shall ye HEAR IN ALL THINGS whatsoever he shall say unto you"



GUS NICHOLS

(Acts 3:22). In the great commission Jesus said, "Teaching them to OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU" (Matt. 28:20). All who teach that we are saved by SOME ONE THING to the exclusion of all else are guilty of violating all the foregoing scriptures.

DIVINE SYSTEM OF THINGS

Instead of being saved by some one thing to the exclusion of all else, we are saved by a divine system of things, JUST AS WE "LIVE" BY A SYSTEM OF THINGS and not by some one thing to the exclusion of all other items in the divine system for our lives. We live by breathing, but not by that item alone; we would soon die without food. O yes, we live by eating, but not by that alone; we must sleep -- could not live long without sleep. The same is true of water, or liquids. All these things are essential to the continuation of life.

A watch keeps time by a system of parts making up the whole of the little machine, and not by some one part only. If someone were to say the watch keeps time by the winding spring, we would all agree. But if he were to assert that it keeps time by the winding spring ONLY, we would not agree: for the balance staff or wheel is also essential to keeping time, etc.

The farmer produces his crop by cultivating the soil, but not by that alone: he must also have and use seed if he would have a harvest. Also he may make his crop by the use of a cultivator rather than by the use of a team of mules. It would be erroneous to say the harvest is produced by some one thing only.

The Bible teaches that we are saved from sin by our Lord, WHO USES A SYSTEM OF THINGS by which we are to be saved. We are not saved by any one part of the divine plan of salvation, TO THE EXCLUSION OF ALL OTHER PARTS. When some "THING" is made to be a condition of salvation by our Lord, in the New Testament, that "THING" is implied, and to be understood as

necessary, even in other passages of scripture where only some other item of the plan is being mentioned and emphasized. That is the honest and wonderful attitude we manifest in connection with the illustration of things by which we live, HOW THE WATCH KEEPS TIME, and HOW THE FARMER PRODUCES HIS CROP. If someone is emphasizing ventilation, he might not mention anything else as essential to life, or living. A dietician might not mention anything but wholesome food; not meaning to exclude anything else essential. It grieves our hearts to think man will not be as honest and sincere in his religious thinking, as he is in other matters.

A SYSTEM OF SALVATION

We are saved by many things in God's system of salvation. Here are a few of the things by which we are saved. (A failure here to mention some other item, or items, is not to exclude it, if it be elsewhere made to be a condition of salvation in the new covenant.)

1. GOD IS OUR SAVIOUR (Titus 3:4-5). Here we do not mean to exclude all others, or to say that we are saved by God "only".

2. WE ARE SAVED BY OUR LORD JESUS CHRIST (Matt. 1:21; I Tim. 1:15; Lk. 19:10; Heb. 5:8-9). Of course, we are not saved by Christ alone, for that would exclude God, the Father, from the system, or plan of salvation, and we would be violating all those scriptures at the beginning of this article requiring us to accept all that the scriptures say on any given subject.

3. WE ARE SAVED BY GRACE AND MERCY (Eph. 2:5, 8; Titus 2:11). It was by the grace of God that he gave his Son to die for our sins (Heb. 2:9; I Cor. 15:1-4; Jn. 3:16-17).

4. WE ARE SAVED BY THE HOLY SPIRIT (I Cor. 6:9-11). To exclude the Spirit would be to exclude the gospel which He revealed and preached by the apostles (I Pet. 1:12; Jn. 16:13).

5. WE ARE SAVED BY THE GOSPEL OF CHRIST -- IT IS THE POWER OF GOD UNTO SALVATION (Rom. 1:16; I Cor. 15:2; I Cor. 4:15; II Cor. 4:3-4). But man is not saved by the gospel without the agency of men. God saves through the preaching of the gospel (I Cor. 1:21). Without the gospel no one could become a Christian.

6. SALVATION IS ALSO BY FAITH. All who reject the preaching of the gospel must be condemned (Mk. 16:15-16). And faith comes by hearing the gospel preached (Acts 15:7; Rom. 10:17; I Cor. 3:5; John 17:20-21). Of course, one is not accepting all the truth when he thinks one is saved by faith only. We are saved by faith when it obeys the gospel (Rom. 16:26; I Pet. 4:17). Believers who refuse to obey are not saved by their faith only (Jas. 2:14-26; Jn. 12:42-43; Jn. 8:30-32, 44).

7. THE BELIEVER MUST REPENT IN ORDER TO BE SAVED (Acts 2:36-38, 40; Acts 17:30-31; Acts 3:19, 26; Lk. 13:3, 5).

8. FURTHERMORE, THE BELIEVER OF THE GOSPEL MUST CONFESS FAITH IN CHRIST AS THE SON OF GOD IN ORDER TO BE SAVED BY HIS FAITH (Rom. 10:8-10; Matt. 10:32-33; Phil. 2:11; Acts 8:35-39). Those who refused to do this were not saved by their cowardly faith (Jn. 12:42-43; Jn. 8:30-32, 44).

9. "EVEN BAPTISM DOETH ALSO NOW SAVE US" (I Pet. 3:21). "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED" (Mk. 16:15-16). "REPENT, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS" (Acts 2:36-38, 40, 41). "EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT HE CANNOT ENTER INTO THE KINGDOM OF GOD" (Jn. 3:5). "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Lk. 7:30). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up by the dead by glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4). "If any man be in Christ, he is a new creature" (II Cor. 5:17). "Neither is there salvation in any other" (Acts 4:11-12; II Tim. 2:10). "Ye are all the children of God by faith in

Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27). "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Lessons From The Book of Ruth

The Book of Ruth is truly one of the heart-warming spots of the Bible. For centuries its literary excellence has been acclaimed by a wide variety of critics. The book traces certain events in the life of a Hebrew family. Because of famine, Elimelech and Naomi, along with their two sons, were forced to leave their Bethlehem home and migrate eastward across the Jordan into Moab. There, the sons married Moabite women, one of whom was Ruth. Eventually, all the men of this home died, and Ruth and Naomi returned to Bethlehem. Ruth went to work in the grain fields, where she met and ultimately married Boaz, a kinsman. They were blessed with a son, Obed, who was the grandfather of King David, from whom our Lord Jesus descended. (Note Mt. 1:5ff). There are many wonderful lessons within this marvelous book; let us consider a few of them.



WAYNE JACKSON

1. It demonstrates God's love for Gentiles, even in a period of history when the Hebrews are given prominence. Ruth was a descendant of Lot, Abraham's nephew, and therefore, a Gentile. (It is worthy of mention also that the mother of Boaz, whom Ruth married, was Rahab, a Canaanite. This may shed light on the willingness of Boaz to marry a Gentile.) Though Ruth is a Gentile by birth, she is selected by Jehovah to be in the genealogy of the world's Savior. It is true that God had chosen the Hebrews as the primary avenue through whom to send his Son into the world, however, the very fact that there are some Gentiles in the Lord's background is evidence of the fact that God was still an INTERNATIONAL GOD. And this, of course, was a hint of the time to come when all nations could hear the gospel and thus be united in Christ. (Mt. 28:19; Eph. 2:13ff).

2. The Book of Ruth demonstrates the workings of Jehovah's divine providence. When Ruth went to the grain fields to glean, the Bible says it was "her HAP . . . to light on the portion of the field belonging to Boaz." (2:3). Surely this was no mere accident. As one scholar has expressed it, "A chance in outward seeming, yet a clear shaping of her course by unseen hands. Her steps were divinely guided to a certain field, that God's good purpose should be worked out" (Ellicott's Commentary) or as Cassel points out, "Ruth, as a stranger in Bethlehem, knew neither persons nor properties. She might have chanced on fields of strange and unfriendly owners. Providence so ordered it, that without knowing it, she entered the field of one who was of the family of Elimelech . . ." (Lange's Commentary) What a revealing insight this is into the character of Ruth, whom God so signally honored, that he chose her above the maidens of Israel at this time.

3. Boaz is a fitting type of Christ. Ruth characterizes Boaz as "a near kinsman." The Hebrew term is GOEL, and it signifies a kinsman with "the right to redeem" (See ASV footnote on 3:9). Boaz is thus a KINSMAN-REDEEMER. The ancient Job declared, "I know that my Redeemer (GOEL) liveth, And at last he will stand upon the earth" (19:25). McClintock and Strong suggest that the Goel is "an eminent type of the Redeemer of mankind." Note: by coming to earth as a man, Christ became our kinsman in the flesh. "The Word became flesh and dwelt among us . . ." (Jn. 1:14). Yes, Jesus partook of "flesh and blood" and therefore he is not "ashamed" to call us his brethren (Heb. 2:11, 14).

Furthermore, he is man's Redeemer. At the

birth of John the Baptizer, Zacharias, looking forward to the work of Christ, declared, "He (God) has visited and wrought redemption for his people" (Lk. 1:68). And Paul, in his Epistle to the Ephesians, declares that in Christ "we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace . . ." (1:7). And so, in the very highest sense of the expression, Jesus Christ is our Kinsman-Redeemer.

Those who feel that some of those little-known books of the Old Testament (such as Ruth) are dry and not relevant, need to look into them. They will discover how truly thrilling the entirety of God's Word can be.

May The Church Contribute To Little Children In Need?

Our negative brethren are now in general agreement on the doctrine that the church cannot contribute to any destitute child or other needy person who is not a "Saint." The collection "For the saints" is connected with both the church and its members as individuals. To the Corinthians Paul said, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 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 liberality unto Jerusalem. And if it be meet that I go also, they shall go with me" (I Cor. 15:58 to I Cor. 16:4).

SOME STATED FACTS

(1) God did not divide the Bible into chapters, but men did this for our convenience. Some times the division into chapters must be ignored in order to get the connected thought. In the foregoing quotation from the 1st Corinthian letter we need to read the last verse of the 15th chapter before starting the 16th chapter by doing this we learn that in 16:1-2 the apostles is discussing some of the "Good works" of 15:58.

(2) We also learn from 15:58 that the "good works" in which individual members of the church are to "abound" are "in the Lord", and that such "labor is not in vain."

(3) In chapter 16:1-4 we learn that these individual Christians, "Every one", "As God hath prospered him" was to make weekly contribution into "The collection for the saints" at "Jerusalem." This was not a collection in the church at Corinth and in the Galatian churches for their own members, but was a collection for foreign benevolent work. The collection was to be carried hundreds of miles into another country "Unto Jerusalem". It was in fact foreign mission work done by "Churches" cooperating to the end that a good work might be done which one church alone might not be able to do.

(4) This was a collection to be taken regularly "Upon the first day of the week", or as Goodspeed's translation says, "Every week." The Revised Std. Version says, "On the first day of every week."

(5) If this was a SPECIAL, EAR-MARKED, contribution for the "Saints" at Jerusalem, to be made up over a period of a few weeks or months and to end and be over when Paul should come, then it would be no binding example regulating our contributions on the first day of the week, month after month, and year after year. Our contributions for a given period of time might be special and ear-marked "for sinners", that is for the preaching of the gospel to the lost. Every dollar taken out of the contribution to be made on "The first day of the week" and spent for preaching the gospel to the lost is a dollar spend "For sinners" and not "for the saints" (I Tim. 3:15; I Cor. 9:14; Phil. 4:1-18). It will be admitted that we might designate a certain period of time during which the church will make special and ear-marked contributions for the benefit of

sinners, that is, to have the gospel preached to the lost (II Cor. 11:8). During that time, it would not be right to send that money to the "poor saints". However, in preaching the gospel, supported by church funds, it might be preached to some "saints" though the main purpose in the collection is to have it preached to the sinner. Likewise, the collection ear-marked for "saints" might include their small children and others not "saints."

(6) In fact, this Corinthian contribution was not limited to "saints", was not for "saints only," as negative brethren argue.

Paul says in the II Corinthian letter that this contribution "Supplieth the want of the saints", (here is the noun "Saints") and in the next verse says it was a "Liberal distribution unto them", (the pronoun "them" referring back to the noun "saints" in v. 12). Yes, Paul says it was a "Liberal distribution unto them, and unto all men" (II Cor. 9:12-13). Here is a church contribution which was for "saints", and not for "them" only, but the Bible says, "and unto all men." The word "And" here is a copulative conjunction and means plus, or something more. It was for the "saints", v.12, was for "them, and unto all men." (V. 13). Then by "their" prayer these "saints" thanked God for the gift that was "UNTO THEM AND UNTO ALL MEN" (V. 12, 13, 14).

"UNTO ALL MEN"

But our negative brethren say this statement that the contribution supplied "The want of the saints" (v. 12), but was a "liberal distribution unto them" (v. 13). "And unto all men"-means same ones, just the saints. But if "All men" means the same as "Them", the "Saints" then Paul was saying the contribution supplied the "Want of the saints", V. 12, was a "liberal distribution unto them", V. 13, "And unto them." Obviously it is a false interpretation which says the contribution was "unto them" and unto them. The conjunction "AND" does not mean the same ones, but additional ones—"and unto all men", means more than just "them" the "saints." "Believeth and is baptized" means baptism is more than just belief (Mk. 16:16). "Believeth and is baptized" means belief plus baptism. Just so, "Saints"—"unto them, and unto all men"—unto saints and, or plus, "all men", more than just saints, just as baptism is more than just believing the gospel.

Reason For Weeping

C. MYRON KEITH

INTRODUCTION:

- I. Have you ever wanted to have a good cry?
 - A. There is a time to weep, Eccl. 3:4.
 - B. Let us notice some people and their reasons for weeping.

I. HANNAH AND HER REASON FOR WEEPING, I Sam. 1:8.

- A. Hannah wept because she was barren.
 1. We cannot know the sorrow of the Hannahs of the world unless we have desired children and have not had them.
 2. Hannah was finally blessed with a son, Samuel. She had promised God if He would permit her to have a son she would give it to Him.
 3. Her faithfulness to per promise was to be rewarded with six other children, II Sam. 2:5.
- B. Always be careful what you say to the barren woman. She may have shed tears enough without your unkindness.

II. KING DAVID AND THE REASONS HE WEPT.

- A. David wept over a burned city and stolen wines, I Sam. 30:3-6.
 1. After the weeping David strengthened himself in the Lord.
 2. This strength would bring the morning of joy, Psalms 30:5. Full recovery was made, I Sam. 30:19.
- B. David wept over the death of the rebellious son, Absalom, II Sam. 19:1.
 1. Was this wicked man worth crying

over? To David, he was.

2. Was it worth losing everything else over? This it was not. Too many let prolonged grief destroy the lives of those around them.

III. PETER AND THE REASON HE WEPT.

- A. Peter wept over his sins, Luke 22:62.
 1. Godly sorrow worketh repentance, II Cor. 7:10.
 2. The goodness of God worketh repentance, Romans 2:4.
- B. What a wicked and grievous thing to do to sin against the Son of God.
 1. Have you ever shed one tear over your transgressions? If not, I fear you may still be in your sins.
 2. Weep then for the miseries that are coming upon you, James 5:1.

IV. PAUL AND THE REASONS HE WEPT.

- A. Paul wept over the enemies of the cross, Phil. 3:18, 19.
- B. Paul shed tears as he told the brethren of the warnings of the Bible, Acts 20:31.
- C. Paul wrote a letter to the Corinthians that caused him to shed many tears.
 1. It grieves us to know of wickedness in the church, I Cor. 5.
 2. It grieves us to know of division and contentions in the church, I Cor. 1:6.

V. CHRIST AND THE REASONS HE WEPT.

- A. He wept with grieving friends, John 11:35.
 1. This is ordained of God, Rom. 12:15.
 2. This was practiced by early Christians, Acts 9:39.
- B. He wept over the lost condition of Jerusalem, Luke 19:41; Matt. 23:37.
 1. Ezekiel of old asked the question "Have I any pleasure in the death of the wicked?" saith Jehovah. The answer then and now is still No.
 2. Jesus wept over the opportunities that Jerusalem had turned down. Must Christ weep over your rejected opportunities to serve Him?

CONCLUSION:

- I. Those that truly mourn shall be comforted, Matt. 5:4.
- II. There will be no mourning in heaven, Rev. 21:4.
- III. Tears will ever flow in hell, Matt. 8:12.

PONDER THIS: A statistician has figured that over 5 per cent of all church members do not even exist; 10 per cent of them cannot be found; over 25 per cent of them never go to services; and 50 per cent of them never contribute a cent to the Lord's work; 75 per cent of them never attend the mid-week services; 35 per cent do not attend when you have a gospel meeting; 90 per cent never have family worship in their home; and more than 95 per cent never tried to win a soul to Christ in their lives. Now, what is your per-cent?—Selected.

No one sitting down on the job in the vineyard of the Lord is standing up for Jesus. This is true regardless of what he says or sings.

Convenience and conviction are not the same. A religion which is practiced only when it is convenient, produces no conviction. The crying need in the church is for men and women, boys and girls, to have Christian conviction which is as strong as steel!

"A good name is rather to be chosen than great riches; and loving favor rather than silver and gold (Prov. 22:1). "A good name is better than precious ointment; and the day of death than the day of one's birth" (Eccl. 7:1). "It is better to go to the house of mourning, than to the house of feasting; for that is the end of all men" (Eccl. 7:2).

The Church In Philippi

If the great apostle of the Gentiles had spent his life in the ministry of the gospel and had done no more than plant the Cause of Christ in Philippi his life would have been eminently successful. Though Paul preached to thousands and established many congregations not one of them is dearer to his heart than that to whom he wrote and addressed as "my brethren loved and longed for my joy and crown." (Ph. 4:1) What a wonderful tribute is this to that great church that came to be because God's fellow-workers answered the "Macedonian Call." It is unfortunate and heart rending when brethren must part and not experience that tender love and devotion for one another that existed between Paul and the Philippians.



VIRGIL BRADFORD

COME OVER AND HELP US

Between the end of Paul's first missionary journey and the beginning of the second an important event occurred in Jerusalem in which the matter of circumcision and keeping Moses' law were shown to be abrogated absolutely. (Ac. 15) The Gentiles as such were never under that first covenant which Peter calls a "yoke--which our father nor we were able to bear." (Ac. 15:10) The problem of "LAW" keeping has continued through the centuries in various forms, and continues to be a problem today as among the Adventists and others.

The Holy Spirit directed that a letter be written to the churches assuring them that they were not subject to the mosaical law, and as Paul, Timothy, Silas and others went about preaching the word this good news was made known to all the churches of Christ.

Being directed by the Spirit this company came to Troas, a seaport city on the Aegean Sea and on the western coasts of Asia Minor. It was here that "a vision appeared to Paul in the night: There was a man standing, beseeching him, and saying, Come over into Macedonia and help us." (Ac. 16:6-9.) In Luke's comment on this vision we find a much needed lesson for us today. With my emphasis note that he says, "When HE had seen the vision, straightway WE sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them." (Ac. 16:10) No envy or jealousy on the part of these Godly men! All did not need a direct vision, but all of them did need to fall in and cooperate, which they gladly did. Brethren, preachers and elders especially, lay this to heart. An idea does not have to be yours or mine to be good. If the work is good and right in the sight of God it matters not who came up with the idea. Leave it to the Lord to credit each one according to his own ability and work.

LYDIA AND HOUSEHOLD CONVERTED

Luke says, "On the sabbath day we went forth without the gate (of Philippi) by a river side, where we supposed there was a place of prayer." There the gospel was preached to a group of women who became the first converts on European soil. This sabbath meeting was not a meeting of the church, though certainly Christians were present, but an observance of the JEWISH SABBATH by these women who were worshipping and serving God the best that they knew without Christ and the gospel.

The "sword of the Spirit" found its mark--these women heard the gospel gladly, and through the marvelous power of the word of God the Lord opened their hearts to obey its commandments. Here were "honest and good hearts" in which the seed of the kingdom fell and brought forth its fruit a hundredfold. (Lk. 8:15.) They were all baptized into the Lord Jesus. (Cf. Ac. 2:38; Gal. 3:26-27.)

PAUL AND SILAS IMPRISONED

As we continue our brief survey of the work in

Philippi we find a young woman possessed by an evil spirit which Paul cast out in the name of Jesus Christ. (Read all of Acts 16) The masters of this spirit-possessed maid, seeing that the source of their income was cut off--for the woman was a diviner and brought them much gain--they immediately laid hold of Paul and Silas and falsely accused them before the Roman magistrates. They were mercilessly beaten and turned over to the Jailor who cast them into an inner prison and fastened their feet in stocks.

JAILOR'S HOUSEHOLD CONVERTED

It would be difficult to imagine a more unlikely prospect for Jesus than this hardened, brutal jailor. But the power of the pure, simple gospel of Christ is immeasurable. It does what nothing else on earth can do; it is the "power of God unto salvation." (Cf. Rom. 1:16; I Cor. 6:9-11.) It is sometimes harder to convert the "good moral man" than the hardened sinner because the "good man" feels no need of the Lord. If such is the case we may venture to say that such is too good for his own good! As a sick man realizes his need of medical care, so one convicted in his heart of sin against God should understand that he is doomed and lost for ever unless he turns by faith to the Lord in humble obedience.

Paul and Silas prayed and sang hymns at midnight. Suddenly there was a great earthquake so that the foundations of the prison began to shift, the doors all swung open, and the jailor awaking from sleep and thinking the prisoners had escaped, was about to kill himself. He was immediately reassured by Paul when he said, Do thyself no harm, for we are all here. The jailor called for lights, and fell before Paul and Silas in fear and trembling, asking, Sirs, what must I do to be saved?

BELIEVE ON THE LORD JESUS

Believing on the Lord is often used comprehensively and in principle sums up all of man's duty toward God. (Cf. Jn. 3:16; Eph. 2:8, etc.) But neither here nor any other place in the Bible does the Lord teach salvation without repentance and baptism for the remission of sins. Verse 32 in this chapter is often overlooked. It says, "And they spake the word of the Lord unto him, with all that were in his house." The jailor's repentance is evident--he washed the stripes of his prisoners, and "was baptized, he and all his, IMMEDIATELY." Thus did they become BELIEVERS in the highest and best sense of the word; they became OBEDIENT BELIEVERS. (Cf. Rom. 1:5; 16:26.)

This, in a few words, tells of the unusual circumstances in which the gospel of the Lord was preached and the beginning of the church of Christ in this important Macedonian city. When we read this account and then read the letter later written by Paul to the Philippians we can understand better why he said in the opening paragraph of his epistle, "I thank my God upon all remembrance of you--" (Phil. 1:3.) (It is my purpose to follow this introduction with some outstanding passages from the epistle of Paul to the Philippians.)

It is hoped that each congregation among us, and each individual member thereof, may be able to have said many of the same things that Paul said to these brethren. If such is the case we will surely be going on unto perfection. (Heb. 6:1.)

Baptism Of The Holy Spirit

SERMON OUTLINE

By GUS NICHOLS

I. INTRODUCTION

1. Acts 10:1-48; 11:1-17. Let us carefully study the facts in this case of conversion.
2. Cornelius was a good, moral and religious man when introduced to us in the record (Acts 10:1-3, 22).
3. He believed in God and prayed to him, but knew not of the atonement of Christ, his resurrection, etc. Peter had to preach the gospel to him so that he might be saved (Acts 10:34-43; Acts 15:7-9; Eph. 3:6; Rom. 1:16).
4. Cornelius was not yet saved when the

angel came unto him and had him send for Peter to tell him words whereby he and his house were to be saved (Acts 11:13, 14). He lacked faith in Christ at this time (Acts 15:7-9; 10:43).

II. SOME MIRACLES PRECEDING THEIR BAPTISM WITH THE HOLY SPIRIT.

1. Miracle No. 1 was the coming of the angel unto Cornelius (Acts 10:3-8). This was to inform Cornelius as to where to find an apostle who could tell him what to do to be saved (Acts 11:13, 14). The New Testament had not yet been written. The gospel was then in the inspired apostles, etc. We now have the same message in the inspired New Testament (Jn. 16:13). We need no angel to tell us where to find the way of salvation.
2. The miracle of Peter's vision on the housetop was to remove from his mind the false idea that Gentiles are excluded from membership in the church of Christ (Acts 10:9-35). As yet, he did not understand the Great Commission to take in Gentiles (Matt. 28:19-20; Mk. 16:15, 16). Nor his own words in Acts 2:38-39.

III. WHEN PETER AROSE TO SPEAK AT THE HOUSE OF CORNELIUS, ALL THAT HEARD THE WORD WERE BAPTIZED WITH THE HOLY SPIRIT.

1. Acts 11:15-17. The prophet had said the spirit would be poured out on "all flesh" -- Gentile flesh as well as Jew flesh (Acts 2:16-21; Joel 2:28-30).
2. This was a great miracle on those baptized with the Spirit. Though they were Gentiles, they began to speak in language understood by the Jews (Acts 10:44-46). Peter did not think of another case like it until he went all the way back to Pentecost in his mind (Acts 11:15; 2:4-11).

IV. WHY WAS THE HOUSE OF CORNELIUS BAPTIZED IN THE HOLY SPIRIT AS PETER AROSE TO SPEAK?

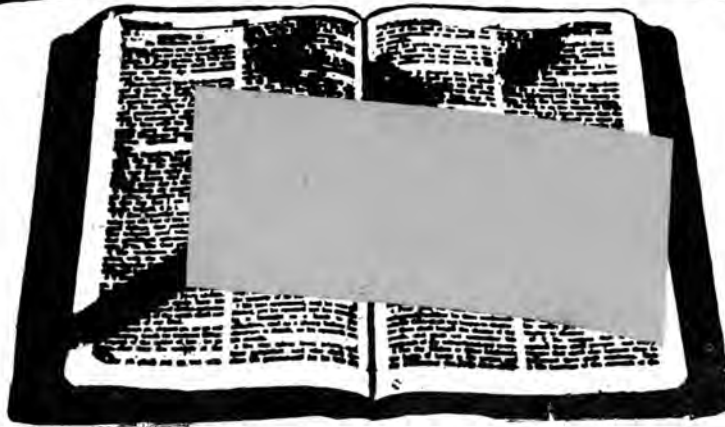
1. It was TO PROVE FOR ALL TIME TO COME that there is no difference between Jews and Gentiles. -- That Gentiles are also gospel subjects. It was to confirm this fact (Acts 15:7-9; Eph. 3:1-8; Heb. 2:3, 4; Mk. 16:20).
2. It was also to keep Peter from further withstanding God's purpose to start the gospel unto the Gentiles (Acts 11:15-17). It was a witness that all doubts should be removed from all hearts (Acts 15:7-9). Never needs to be repeated.
3. It was not to convert them for that was to be done through the word (Psa. 19:7; Acts 11:13, 14; Jas. 1:21; Rom. 1:16; Eph. 3:6).
4. It was not to give them faith apart from the word (Acts 15:7; Rom. 10:17).
5. Holy Ghost baptism did not save them as it came before they heard the word by which to be saved (Acts 11:15; 11:13, 14).
6. After this case, in A.D. 64, Paul said there is one baptism (Eph. 4:4, 5). Water baptism (Matt. 28:19-20; Mk. 16:15, 16).

In teaching a Bible class, every minute should be spent in teaching that part of divine truth which is intended to change the student for the better. One could teach only the Bible for a lifetime, and never teach that which converts and edifies, or never teach the part of the BIBLE MOST NEEDED.

No one is a good student in a Bible class until he begins to learn to practice the principles of divine truth being taught. If he is going to be a Christian, he should imitate the Master and practice what he knows. There is something wrong if he never tries to bring others to his class. Genuine faith in Christ wants to share itself with others.

WORDS of TRUTH

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



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

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Divine Providence: An Introduction

WITH THIS ARTICLE WE BEGIN an intensely interesting study of one of the great themes of the Bible. The fascinating facets that we shall be touching in this challenging field of Biblical thought should strike a thrilling and receptive chord in every reader's heart. We trust that you will be reading with a reverent heart as we look more deeply into a subject that concerns every disciple of Christ.



ROBERT R. TAYLOR JR.

THE EXPRESSION "DIVINE PROVIDENCE" is not found in the Bible. However, it is a Biblical topic as we shall amply prove in the progression of this study. The word PROVIDENCE occurs but once in our Bible. It was employed by one of Paul's enemies during his Caesarean imprisonment. Luke quotes Tertullus, the orator, as saying the following words when given permission to speak in the judgment presence of Felix the Roman governor, "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence." (Acts 24:2). Even a surface reading will quickly indicate that the Jewish orator had no reference to God's care over the land but to the previous protection the Jews had reaped from Felix's governmental policies. The inclusion of flattery cannot be totally ignored in the carefully worded introduction as given by Tertullus. By such glowing applause he sought to enlist quickly and totally the governor's sympathy toward their side of the contention and to pave the way for creating prejudice toward the innocent Paul.

THE MEANING OF THE TERM

BY "DIVINE" WE HAVE REFERENCE TO DEITY or the Godhead. Webster defines the term as follows, "Of or pertaining to God; Pertaining to, or proceeding from a deity." Hence, in our study we shall not be speaking of how one human may provide care and extend help to another human being but how God cares for us-his people.

"PROVIDENCE" MEANS, according to Webster, "The act of providing; exercising foresight, or preparing; divine guidance or care; also, an act or instance of it." Hence, divine providence is how the Godhead provides for us.

DENIALS OF DIVINE PROVIDENCE

SADDUCEISM DEVELOPED between the close of the Old Testament books and the arrival of the New Testament era. This group proved to be a force with which to be reckoned during the

first century. The history of their origin indicates that they began on a wrong foundation and hence it is not surprising that they were on the wrong side of truth in each of their New Testament appearances. They opposed John the Baptist in Matthew 3. They maliciously sought to trap God's Son with an adroitly worded query in Mark 12. They became the first group to persecute the infant church of the Lord in Acts 4. They were totally antagonistic to Paul the apostle in Acts 23:8 as they made their final appearance in the holy scriptures. They majored in denials of Biblical fundamentals. They denied the reality of angels. They rejected the existence of spirits. They were total infidels as far as a future life was concerned. Among their many denials of truth also was the rejection of God's care and concern for his creation. They did not believe he cared what his creation did or what happened to it. Sadduceism had no time for divine providence.

DEISM HAS BEEN A CONSTANT ENEMY TO DIVINE PROVIDENCE. This system contended that God created the world, wound it up as one would a clock and stepped totally out of the picture. The supreme intelligence displayed an interest only at the time of creation but not afterwards. They contend that God is now allowing the universe to unwind with no concern in its daily pursuits or its constant needs.

UNBELIEVERS IN EVERY AGE HAVE DOUBTED DIVINE PROVIDENCE. The do not

believe God made us, that he superintends his created universe or that we shall ever appear before such an august one for any type of final reckoning. Everything bad which happens to them is attributed to an unfortunate stroke of fate while luck and human genius are given credit for the good they experience. Except to deny him God is not part of their everyday philosophy. Concerning such the Bible says, "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" (Psalm 14:1).

EVEN RELIGIOUS PEOPLE SOMETIMES DENY DIVINE PROVIDENCE. Prayer to them is nothing but a psychological device to get something off the mind and thus relieve pent up pressures and emotions. It goes no higher than the ceiling in their estimation. They are quick to blame the Lord for every misfortune which strikes them and just as quick to praise self for any good thing they accomplish. It is certainly true that the Lord gets credit for things he has no hand in but it is also true he frequently fails to receive credit for what he definitely does.

Remember?

JOE R. BARNETT

"... do you not remember?" (Mark 8:18)

"My life has never full of terrible misfortunes most of which have never happened," said the great French philosopher, Montaigne. It's a terrible waste of life to spend it dreading things which are unlikely to occur. Yet, which of us has not laid awake at night conjuring up horrid pictures of what might happen?

One day Jesus made one of His sudden lake-crossings with His disciples. So quick was their departure they forgot to bring bread. Soon they were whispering to each other, "We have no bread." Just hours ago Jesus had miraculously multiplied meager provisions to feed a hungry multitude. Already His disciples had forgotten His power. Jesus disappointedly questioned them, "... do you not remember? Experience had taught them nothing!

Nor can we be very critical of these ulcer-prone followers. Dealing with disciples has always been difficult. Saints are slow to comprehend. With the aid of inspiring Bible stories and the touch of providence in our own lives we do not remember either.

We tend to learn only half the lessons of experience...courting the unpleasant and ignoring the pleasant. Many a man has amassed a fortune during the past 40 years who remembers nothing but the depression. Out of 40 years, three tough ones... and they alone are remembered.

What about stories with happy endings? Do you

Things New And Old

GUS NICHOLS

Since we are beginning a "NEW YEAR," and thinking of the old year in contrast, let us study about things in the Bible which are new and old. Jesus said, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things NEW AND OLD." (Matt. 13:52). The "Scribes" were those who were good writers, and expert in making copies of the scriptures. Because of this fact, they were supposed to be familiar with the word of God. One thus informed in matters of revelation could go back to the OLD TESTAMENT and bring forth OLD THINGS, as the householder could bring forth antique things to the delight of his guests, then present things modern. Such a scribe, if "INSTRUCTED UNTO THE KINGDOM OF HEAVEN," could bring forth from SUCH NEW TEACHING, things pertaining to the new religion. So let us bring forth from the scriptures things "NEW AND OLD" for our delight and profit.

(Continued on page 4)

(Continued on page 4)

WORDS of TRUTH

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My Song Of Joy

My new song is unto almighty God,
Who made us out of the dust of the sod.

He gave his Son Jesus to die for me,

That from all my sins I might be free.

(Col. 3:16; Eph. 5:19).

My song is sweeter than Pat Boone's SONG.

I rejoiced as the Eunuch, traveling along;

Having been baptized for the remission of sins,

That's where my song of rejoicing begins.

(Acts 8:35-38; Acts 2:36, 41).

I needed no "TONGUES" as proof for my feelings:

For my strong faith was in simply believing

The EXCEEDING GREAT PROMISES of his word,

The sweetest story we mortals every heard.

(I Pet. 1:7-8; Acts 16:30-34.)

Instead of rank unbelief, SOME TONGUES demanding,

Like Paul, I sing with Spirit and "UNDERSTANDING."

I shall never ask, like an infidel,
For MIRACULOUS proof that I'm saved from hell.

(I Cor. 14:15; Heb. 10:22; I Jn. 2:3-4).

The proof of salvation's not in our LUNGS;
For some Corinthian saints could not speak in TONGUES.

But they had all believed and been baptized,
As moved by the gospel, and therein advised.

(Acts 18:8; Rom. 1:16; I Cor. 15:2; I Cor. 12:28-30).

Christ said "BAPTIZED" believers would be saved;

But Pat and Shirley LATER misbehaved
Needed to believe and repent TO BE RESTORED:

But LACKING IN FAITH, they jumped overboard.

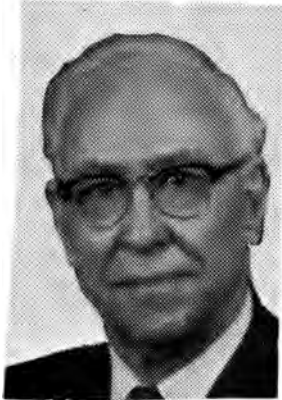
(Mk. 16:15-16; Acts 8:13-24; Jas. 5:19-20).

To them the gospel could not be believed,
And they wanted tongues so as to be relieved--

ANTED SOMETHING BETTER than is PROMISED IN THE WORD.

(Unbelievers had attacked the word they heard).
(Mk. 16:15-16; Acts 27:25; II Pet. 1:3-4).

Now, having rejected ACTS TWO THIRTY



GUS NICHOLS

EIGHT,

Pat and Shirley were left to their own fate,
Having no faith in PROMISES to sinners,
They did not know how to become new beginners.

(Acts 2:36-38; 5:32; Gal. 4:6; James 5:19-20).

Having rejected the truth which they had of God,

They began measuring the Bible by a human rod,

"COMPARING THEMSELVES AMONG THEMSELVES" were not wise,

And the way of men became right in their eyes.
(II Cor. 10:12; Prov. 21:2; 28:26).

Though one say with all the power of his lungs,
That all the children of God spoke with

tongues,
Paul denied this, even in the apostolic day;

But all had evidence of pardon in another way.
(I Cor. 12:28-30; I Cor. 13:8; Mk. 16:16).

All had the promises of God to believe,
And to all who did these promises receive,

And in faith upon them truly rely,
Promises are the best evidence—God can't lie.

(Titus 1:1-2; I Jn. 2:25; Heb. 6:6-20).

When man does his part—meets the conditions,
God does his part, and we receive remission.

One is an infidel, or unbeliever,
Who doubts God's word and makes him a

deceiver.
(Deut. 21:43-45; Mk. 16:15-16; Acts 2:38).

Perhaps twelve billions have lived on this earth,
Since God made Adam and gave us our birth,

But not one has obeyed God—and was honest,
Who failed to receive the blessing promised.

(Mat. 7:21-26; Lk. 6:46; Acts 2:36-41).

In his book, Pat stabs at "Churches of Christ"
Showing himself prejudiced and biased,

Thinking us to be hypocrites and sinners,
When he admits he was worse than beginners.

Pat finally admitted their confusion,
Then went after feelings and delusions.

Pat has terribly perverted the Bible,
Perhaps by thinking it not reliable.

He has taken scriptures out of context.
As though in a "Text-perversion" contest.

His vocation is that of a play boy,
But he shouldn't play with God's word as a toy."

(Gal. 1:6-10; II Pet. 3:16-17).

Pat thinks they do all miracles every wrought,
And Possessed by all who have properly sought.

Must we, like the apostles, raise the dead?
As the Christ hath plainly unto them said?

(Mt. 10:8; I Cor. 12:28-30).

What of the miracles of the creation?
Are they repeated in each generation?

What of the flood? And giving of the Law?
What of inspiration without a flaw?

(Gen. 1; Gen. 6:1; I Cor. 13:8-13).

Is God still establishing religions?
Is he still creating doves and pigeons?

Is the virgin birth being repeated?
Is the resurrection of Christ completed?

(Mk. 16:20; Heb. 2:3-4; Mt. 10:8, 19-20).

Bible miracles were to make believers,
Confirm the word, and expose deceivers.

Those signs were written in the divine Book,
That we might have faith by taking a look.

(Jn. 20:30-31; Jn. 11; Acts 9).

The Bible needs no further revelation,
And it needs no further confirmation.

Dozens of churches claim miracles today;
But all such miracles have passed away.

(Jude 3; I Cor. 13:8-13; Eph. 4:8-16).

Pat thinks his miracles real to believers,
But thinks Mormons and others deceivers.

Yet they make the same claims as Pat and wife,
Claim great healings and resurrection to life.
(II Cor. 11:13-15; Rev. 2:1-3).

Would God by miracles confirm Mormon teaching?

And in like manner "Holiness" preaching?
Is God for "FAITH ONLY" doctrine in one church?

Then deny it, leave another in the lurch?
(Mk. 16:20; Heb. 2:4).

God's Forgiveness

JOE R. BARNETT

"For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55:8, 9).

God's forgiveness is incredible. It is so wonderful it's almost impossible to grasp. The prophet assured a rebellious people that if they would return to God. . . no matter how far they had wandered. . . He would forgive them.

Realizing that men would be staggered by God's way of forgiveness the prophet hastened to tell them that they must not judge God by human standards; must not apply human limitations to the love of God. As the heavens are higher than the earth, so His ways are higher than our ways.

When a man suffers for his wrongs we say he deserves it. And we stand aside to let justice work itself out in that man. But when the Lord saw man struggling under the penalty of his sins, He could not stand aside. He thrust Himself into man's dilemma, became his companion in the penalty, and bore his sins in His own body. He took man's fault as if it were His own. That's the way of God. Indeed, His ways are higher than our ways and His thoughts than our thoughts.

We find forgiveness a hard thing to give. Even after reconciliation, relations remain clouded; a shadow of the old grudge remains. And if we forgive we do so once or twice. Few have the patience to go with Peter the seventh time, much less with Jesus to seventy times seven.

And it's hard for us to think it could be otherwise with God. But God forgives on a large scale. "Don't measure God by your shallow human standards," shouts the prophet. "Remember! His ways are higher than your ways. When He forgives He forgives completely."

Teach! Teach! Teach!

The importance of teaching the Bible must be recognized if the New Testament Church is going to grow as it should. In our Bible school programs we are teaching the most important truths in the world. The Bible contains many commands to teach. Notice the words of Jesus in Matt. 28:19, 20, "Go ye therefore, and teach all nations. . . Teaching them to observe all things whatsoever I have commanded you." Paul told Timothy "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. 2:2).

We find the early church continually teaching. When the persecution in Jerusalem came we find "they that were scattered abroad went everywhere preaching the word" Acts 8:4. The early church should be our example today. "Daily in the temple, and in every house they ceased not to teach and preach Jesus Christ" Acts 5:42.

W. C. Pearce, a preacher of another generation preaching what proved to be his last message said, "If this were my last message to this great congregation of Christians, and if I had only three more words to say, those words would be: Teach, Teach, Teach!" Should not this be the cry of this congregation in this generation.—The Crier, Cornelia, Ga.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).
* * * *

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, FEBRUARY 18, 1971

Greetings from East Africa,

This month we have started in the second term of the Nairobi Bible School. We have great plans for it and hope that it makes a lasting contribution to the Lord's work here in East Africa. We are starting ours in a small way and at this time we only have seven students, but they are good students. We had many more applications, but for various reasons decided on these seven men. Three of the seven are married and two have children.



BERKELEY HACKETT

We are running the school from Monday through Thursday leaving the whole weekend, Friday through Sunday, free for evangelistic work. This gives the students some practical experience in teaching and preaching, things that they cannot learn effectively out of a book or through a class lecture. This term the students are from three tribes. Four of the students are from the Luya tribe which makes its home in Western Kenya, about 250-300 miles to the west of Nairobi. This is the third largest tribe in Kenya and has been called the most religious tribe. They certainly have the most churches. The independent church movement is very strong among them. This is a movement toward breaking away from the denominational teachings that the missionaries have brought into a more 'Africanized' church. Sometimes this has led to a closer understanding of the truth, but sometimes it has led farther away and become a sort of personality cult around some prominent person. I have been in contact with some of these groups that I consider to be conscientiously seeking for the truth and have provided them with free or nearly free literature for distribution among their members.

Two of the students are from the Kikuyu tribe. This is the biggest and most important tribe in Kenya. They control most of the wealth that is in African hands and most of the power in the civil government and the military. The president and most of the country's most powerful men are of this tribe. This is not to say that they have this power by ruthless means or that they keep down the other tribes by force. It is just that they are the most energetic of Kenya's people and have had the advantage in education. They are not adverse to hard work and always seem able to put forth that little extra effort that puts them ahead of their countrymen.

The remaining member of the school is from the Wakamba tribe. This tribe is located to the east of Nairobi; its land abutting the Kikuyu lands directly to the east. In fact the Wakamba and Kikuyu share many of the same traits as their bloodlines have been mixed through intermarriage. It was often the custom for the Wakamba to take Kikuyu wives. They also speak a related language.

That sort of gives you an idea of who our students are. They are showing a great deal of determination and faith in attending this school, since we will not be granting them a salary or a job after leaving their studies. They will spend the year in Bible study after which they will have to go out on the job market. It is our hope that some of the established congregations will choose to employ them, but this, of course, will be up to their discretion. The only sure reason why they are attending the school is so that they can become more effective in soul winning. We do not delude ourselves into thinking that all of these or our future students will always remain faithful in the face of the difficulties that they will be

experiencing in a land where the average wage is just \$102 a year and just getting enough to eat may sometimes be a problem. What we do believe and have faith in is that God will help these young men and that those who weather the trials will be better Christians and stewards because of this school.

We are driving them fairly hard, and expecting a lot from them. So far we have not been disappointed. The lowest that any student has made on an exam has been a 'C' and invariably three or four make an 'A'. This speaks well for their determination and desire. Please pray that these young men will all become great men of God to their own people.

The year of study ends for these students in September of this year. At that time Van Tate and I will be teaching a term in the Swahili language. This course will be primarily designed for church members who are not able to understand English, as many of the older men cannot. Probably most of our students in this course will be coming from 'up-country'. Then in August of this year I'll be in Western Kenya to teach one of our 'short schools'. These schools run about three times a year and usually last for about two-three weeks. We will try to cram as much as we can into this short time. These schools are all taught in the Swahili language. Hilton Merritt and I will share the teaching in this August school.

As we are now entering into our last full year in Kenya before we go home, I am trying to make an effort to write some teaching material that will be of good use while I am gone. It is my desire to put this into Swahili in order to be able to reach the greatest possible number of people. This is a time-consuming process. It is made difficult because I'm trying to put things into an 'African' point of view. Many of our American tracts and teaching aids are just not very useful over here because they don't relate with the African culture.

We have had a new family join the work here in Kenya. They are the Richard Chownings, supported by White Station Church in Memphis. This is the same group that supports Van and his family. This brings our numbers back up to what it was six months ago before the Ted Ogle family had to leave.

We've had a lot of rain over the last few days which is welcome, for it has been a very dry month. I have had to use the Land Rover just to get to the school since the rains have made so much mud and 'mud' is a good name for African roads.

This week the son of the Colombian ambassador rammed into the back of my Volkswagen. Fortunately for him (and unfortunately for me) he is protected by 'diplomatic immunity' which means he doesn't have to pay for the damages unless he wishes to do so. At this point he shows no inclination to set things straight.

We were saddened this last month to hear of the death of our friend, Bro. Ford of the Midway Congregation (Charlotte tells me he and his wife attended services at Sixth Avenue for a number of years before moving to McCollum). I shall always think of him as a big man with a big laugh and with a great love for his Lord.

Berkeley Hackett

January Expenses

Salary	\$ 600.00
House and utilities	198.00
Autos (gas, insurance, license (VW)	169.00
Postage	13.00
Supplies	11.00
TOTAL	\$ 991.00

Received via Sixth Avenue,

Jasper, Alabama

Contributions

Mrs. Bruce Myers	\$ 100.00
Mrs. Wilna Summers	5.00
Mrs. M. D. Addison	10.00

S. G. Barker	10.00
Herman King	20.00
Roscoe Kirkpatrick	10.00
Elsie Millstead	30.00
Max W. Barker	80.00
F. D. Dover	10.00
Farley E. Geddie	5.00
Odelle D. Holt	25.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Nolia Shipp	5.00
Myrlee & Glenn Terry	5.00
Mrs. Corda Webb	5.00
Mr. and Mrs. Clyde Welch	20.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central Church of Christ (Tusc.)	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
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	20.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
TOTAL	\$1,145.00



Calling at one of the Nairobi Estates. Each door is one room where one family dwells, sometimes with up to 10 people in one room. That's our four-wheel drive "Land Rover" below.



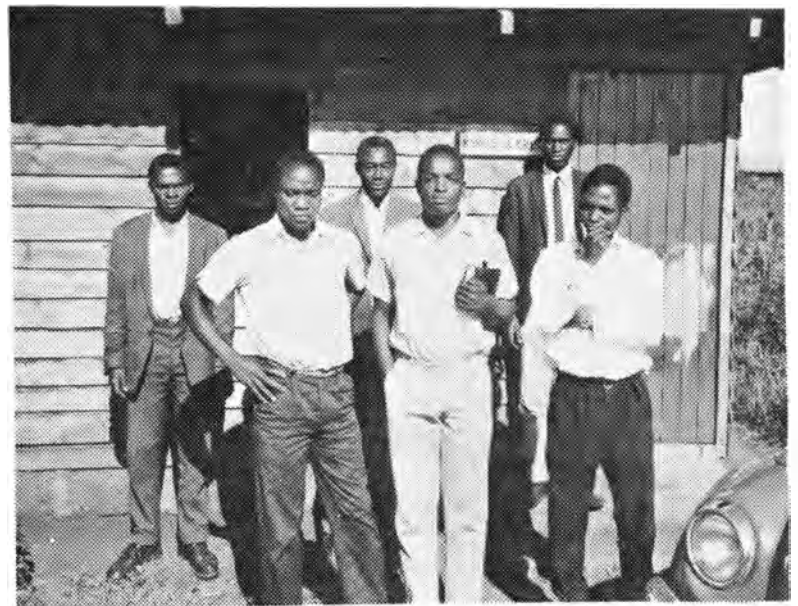
One of the ugliest of African animals, the warthog.



Children's party. Mugu is supervising. This is the same young man who is shown being baptized in another picture.



One of the elders baptizing Mugu. Since his baptism he has spent a lot of time working with young people at Makongeni.



Six of the seven students now enrolled in our school. They are standing in front of the building.

Lessons From The Genealogy Of Christ

The New Testament opens with the genealogy of Jesus from Abraham to Jesus, as traced through the ancestry of Joseph, the adoptive father of Jesus. Matthew thus records the "legal" (according to Jewish reckoning) genealogy of the Savior (Mt. 1:1-16).

Often, superficial students of the Bible see no real purpose for those alleged "dusty" genealogical tables which occupy space in various biblical books. Actually, however, these tables are of vital importance and contain numerous wonderful lessons.

PROPHECY—The main thrust of Matthew's record of our Lord's ancestry is the establishment of fulfilled prophecy. Precious prophecies adorned the inspired pages of the Old Testament which pointed to the coming of a Messiah who would be the seed of Abraham, Issac and Jacob (Gen. 22:18; 26:4; 28:14), who would, in fact, descend from the tribe of Judah (Gen. 49:10), and shoot forth from the stock of Jesse (Isa. 11:1). This promised one would be a descendant of David (II Sam. 7:12, 13) thus endowed with the divine right to sit upon David's (spiritual) throne. (Isa. 9:6,7). When Jesus came, therefore, claiming to be this promised Christ, it was necessary to show that he had the lineage to meet the qualifications of these inspired prophecies. Thus, Matthew begins his gospel narrative with the following words: "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (1:1). As Lenski observes, this "marks Jesus as the one in whom the Messianic promises made to David and to Abraham were fulfilled."

It is further extremely significant to note that when Jerusalem was besieged by the Romans (A. D.) the genealogical records of the Hebrews were destroyed, so that now "they are utterly unable to trace the pedigree of any one Israelite who might lay claim to be their promised and still expected Messiah. Hence Christians assert, with a force that no reasonable and candid Jew can resist, that SHILOH MUST HAVE COME." (McClintock and Strong, III, p. 771.)

In addition, let us consider some of the secondary lessons which may be learned from an examination of the Lord's genealogical table, as recorded by Matthew.

WOMEN—There are four women alluded to in this ancestral catalog of the Christ. Though the practice of mentioning women is not wholly unknown, it is, in the words of A. B. Bruce, "unusual from a genealogical point of view." (Expositor's Greek Testament, I, p. 62). What is the possible significance of this inclusion? It could be a hint of the elevation woman would receive as a result of the influence of Christ's gospel. The plight of ancient woman was dire indeed. "In the ancient Greek world women were considered inferior to men. Wives led lives of seclusion and practical slavery." "In Roman society women enjoyed greater practical, though not legal, freedom than in Greece, but licentiousness and moral laxity was rampant." Even Hebrew women, though considered a part of the covenant of the OT and having great dignity in the home, had little legal position. (C. C. Ryrie, Baker's Dictionary of Theology, p. 556). The coming of Christ, however, dramatically changed the picture. The birth of Jesus to the virgin Mary was the turning point in human history for the woman. The Savior openly defied the attitudes of his day in his frequent dealings with women. He unhesitatingly conversed with the woman at Jacob's well (a Samaritan at that!). (Jn. 4). And he refused to rebuke the sinful woman who kissed and anointed his feet, but rather said, "Thy faith hath saved thee; go in



WAYNE JACKSON

peace" (Lk. 7:50). Jesus permitted noble women to minister to him (Lk. 8:3), and some of them went even to the foot of the cross with him (Jn. 19:25).

The Master's teaching regarding marriage and divorce was a great boon to womanhood. In the ancient world, a man could divorce his wife for the flimsiest of excuses, "But if a woman repudiate her husband, she shall be drowned in the river" (Hastings' Dictionary of Christ and the Gospels, II, p. 834). Jesus however, prohibited divorce except in the case of fornication (Mt. 19:9), and this declaration applied equally to woman (Mk. 10:12). Even the infidel Gibbon acknowledged, "The dignity of marriage was restored by the Christians. . ." (Decline and Fall of the Roman Empire, II, p. 701). The blessings in Christ accrue to male and female alike (Gal. 3:28).

GENTILES—It is interesting to note, that of the four women mentioned above, at least two, and probably all four, were Gentiles by birth. Rahab was of Canaan (Josh. 2) and Ruth was of Moab (Ruth 1). Bathsheba was the wife of Uriah the Hittite (II Sam. 11:3) and Tamar was probably a Canaanitess (Gen. 38). How strange, unless by design, that these should be mentioned instead of such worthies as Sarah, Rebekah, Leah, etc. But what would be the purpose? "Perhaps," says Dr. Walsham How, "to fore-shadow the call of the Gentiles, for He who had not a faultless Jewish pedigree, but numbered in His ancestry strangers to the house of Israel, in like manner came to be 'a light to lighten the Gentiles,' as well as to be 'the glory of God's 'people Israel'." Jehovah's favors were not confined to Israel even during the Mosaic age (see Lk. 4:25-27, where the widow of Zarephath and Naaman are introduced as evidence) and during his ministry, Jesus healed the daughter of the Syrophenician woman. The Lord's "great commission" was directed to all nations, and so, in Christ there is neither Jew nor Greek. (Gal. 3:28).

SINNERS—It is perhaps not without some significance that three of the four women listed in this genealogy had disreputable backgrounds. Tamar prostituted herself to Judah, Rahab was a harlot, and Bathsheba was David's accomplice in adultery. With a stained background of such nature, how easily does the Savior identify with the frailties of human nature, though he himself "did no sin" (I Pet. 2:22). Christ received sinners and ate with them (Lk. 15:2), indeed, he is characterized as "the friend of sinners" (Lk. 7:34). Notice how gently he dealt with fallen women (Lk. 7; Jn. 8).

EVIDENCE OF INSPIRATION—The careful student will observe how Matthew deliberately goes out of his way to call attention to Bathsheba's transgression. He does not say, "David begat Solomon of Bathsheba," rather he declares, "David begat Solomon of her of (literally, belonging to) Uriah." David took her, but she was Uriah's wife! Thus, both David's covetousness and his adultery are underscored! We may be absolutely certain that if the narrative under consideration had been penned by an uninspired person, this unsavory event in the life of Israel's greatest king would hardly have been introduced! In fact, the Jewish Talmud actually denies the adultery of David on the ground "that every warrior had, before going to the field, to give his wife a divorce," hence, Bathsheba was allegedly free! (A. Edersheim, Bible History, IV, p. 191). Incidentally, this incident emphasizes the universal sacredness of God's marriage law. Even though Uriah was a heathen by birth and David was one of God's chosen people, Bathsheba "belonged to" the former in Jehovah's sight, and not even the King could take her with Heaven's approval!

VIRGIN BIRTH—The genealogy of Jesus according to Matthew clearly affirms the Savior's virgin birth. From Abraham to Joseph, the apostle employs the verb "begat" thirty nine times. And yet, instead of claiming that "Joseph begat Jesus," he states, "and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (1:16). Of special notice here is the fact that the pronoun "whom" is the Greek term HES, and it is feminine in gender and singular in number. Joseph is thus excluded from involvement

in Jesus' birth.

Thus, from this table of the ancestry of Christ, often skipped over on rapidly skimmed by the busy reader, comes many wonderful truths.

Sixth Annual Training For Service Series

NORTH-WEST ALABAMA

Churches of Christ in the Northwest Alabama area will conduct the Sixth Annual Training for Service Series March 5-9 at Florence, Alabama. The first session will be Sunday night, March 5, at 7:45 p.m. in the new Fine Arts Center Auditorium at Florence State University. Batsell Barrett Baxter will speak and Paul Brown will direct singing.

All other sessions, from 7:00 to 9:00 p.m. Monday through Thursday nights, will be conducted at Mars Hill Bible school, Florence. Keynote speaker will be John Bannister of Dallas, Texas. He will also teach two class periods nightly on Church Leadership.

Two class periods will be conducted each night to enable attendants to hear more lessons. The following staff will conduct the special classes: Leonard Mullens, Education Directors; John McCourt, Personal Workers; Mrs. Batsell Barrett Baxter, Ladies Class; Johnny Thompson and Paul Brown, Teen-Age & College; and Lamar Plunkett and Jack Wilhelm, Special Question-Answer Session. Working with teachers of special age groups will be Mr. and Mrs. Larry Swaim, Mr. and Mrs. Jim McDoniel, Mrs. Theo Kail, Miss Lora Laycock, and Mrs. Patsy Eakin.

Classes for pre-school and elementary children will be conducted each night by outstanding local teachers.

Supported by over fifty area congregations, the series has been planned by the Highland Park Church of Christ in Muscle Shoals. Attendance in the past has exceeded 1,000 each night and is expected to reach 2,000 this year. Churches are urged to bring busloads. The Mars Hill campus is located on Cox Creek Parkway at Mars Hill Road, on the northern edge of the Florence City limits.

What Difference Does It Make?

By JERRY MANASCO

Minister

Whitehouse Church of Christ

Rt. 2

Haleyville, Ala.

What difference does it make whether one takes arsenic instead of aspirin? What difference does it make whether one puts his hand in boiling water rather than lukewarm water? What is the difference between swallowing a handful of tacks and a handful of candy? Obviously, one can see a great deal of difference in these examples. It is the difference between life and death! What a great difference that is! No one in his right mind would intentionally do any of these harmful things to his physical body. But it is very strange that many people are not so discerning when it comes to spiritual matters. Indeed, let us ask the question, "What difference does it make?"

1. It makes considerable difference which doctrine one preaches. The apostle Paul warned, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, LET HIM BE ACCURSED" (Gal. 1:8). There were many in Paul's day who were "speaking perverse things to draw away disciples after them" (Acts 20:30); even as there are many false teachers today leading men into condemning errors (cf., I Pet. 2:1-3; Matt. 15:13, 14). The doctrine that one preaches makes so much difference that John the apostle informs us that if a man does not abide in the doctrine of Christ, "he hath not God" (II Jn. 9). Those who preach MUST TAKE HEED TO WHAT THEY PREACH (I Tim. 4:16). The Lord is pleased with those men who will preach the "whole counsel of God" (Acts 20:27); but woe be

(Continued on page 4)

Things New And Old

(Continued from page 1)

NEW AND OLD TESTAMENTS

Of Christ the record says, "He is the mediator of the NEW TESTAMENT" (Heb. 9:15.) Again it says, "He is the mediator of A BETTER COVENANT" (Heb. 8:6). Paul says, "Who also hath made us able ministers of the NEW TESTAMENT: not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life" (II Cor. 3:6). The "LETTER" is the Old Testament, that "Killeth", and was called "The law of sin and death" from which Paul said "The law of the Spirit of life in Christ Jesus" made him free (Rom. 8:1-2). When the law was given it "Killed" 3,000 sinners (Ex. 32:25-29). But when "The Spirit" that "Giveth life"—the law of the Spirit, or new covenant—was given on Pentecost 3,000 were made "Alive" in Christ, upon the terms of the gospel (Acts 2:36-41). The old covenant was taken away at the cross (Col. 2:14; Eph. 2:14-16; II Cor. 3:7, 11.) Paul declares that the Jews even until this day were still reading "The Old Testament" with a blind upon their hearts. But we have a new and better covenant (Heb. 8:6-13). The old covenant was called "The Jews' religion" (Gal. 1:14). While the new covenant is for "ALL NATIONS" and "EVERY CREATURE" in "All the world" (Matt. 28:19; Mk. 16:15-16).

NEW AND OLD CREATURES

In keeping with the NEW COVENANT, Christians are "NEW CREATURES" Paul says, "Therefore if any man be in Christ, he is a NEW CREATURE: Old things have passed away; behold, all things are become new" (II Cor. 5:17). We become new creatures by the new birth. "Except a man be born again, he cannot see the kingdom of God" (Jn. 3:3). "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (Jn. 3:5). "Ye have put off the old man with his deeds" (Col. 3:9). "PUT ON THE NEW MAN, which is renewed in knowledge after the image of him that created him" (Col. 3:10).

NEW AND OLD WAYS

The prophet foretold a new way (Isa. 35:8). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, BY A NEW AND LIVING WAY, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:19-20). Paul says there has been made "A change of the law" (Heb. 7:12). We are not saved upon the same conditions stipulated under the law. We have indeed "A NEW AND LIVING WAY" consecrated for us by Christ" (Heb. 10:20). We must believe in a risen Christ to be saved (Rom. 10:8-10). We must believe strong enough to turn from sin and be baptized for the remission of our sins. Jesus said, "He that believeth and is baptized shall be saved" (Mk. 16:16). Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Nothing like this was required under the Old Testament way.

NEW AND OLD WORSHIP

Paul says, "But now we are delivered from the law, that being dead wherein we were held; that we should serve IN NEWNESS OF SPIRIT, and NOT IN THE OLDNESS OF THE LETTER" (Rom. 7:6). Under the Old Testament sacrifices were offered in worship, together with the burning of incense (Psa. 66:13). We have a new worship; "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him as do worship in Spirit and in truth" (Jn. 4:23-24). Yes, "ALL THINGS ARE BECOME NEW" (II Cor. 5:17). When we were "Baptized into Jesus Christ," where we became "NEW CREATURES" in Christ, we rose from the burial in baptism to "WALK IN NEWNESS OF LIFE" (Rom. 6:3-4; II Cor. 5:17). Christianity is new.

NEW AND OLD DAYS OF WORSHIP

Our day of worship is new. Under the "Jew's religion" the sabbath (or seventh day of the week)

was the day of rest (Ex. 20:10). But we have the "FIRST DAY OF THE WEEK" as our day of worship. This day is called "The Lord's Day" (Rev. 1:10). The early disciples came together for the Lord's Supper and other acts of worship upon the First day of the week" (Acts 20:7; 2:42; I Cor. 16:1-2; 11:33; Heb. 10:25). This is the day on which we are to "REJOICE AND BE GLAD" because of the resurrection of our Lord. (Mk. 16:9; Psa. 118:22-24). The church was established upon Pentecost, (Acts 2), which always came upon the first day of the week (Lev. 23:15-16).

OLD AND NEW HOMES

This world is not suited for an eternal home. So, we are to exchange this old world for a new home with God, some sweet day. Christ has gone to prepare for us mansions in the Father's house (Jn. 14:1-4). Our inheritance is in heaven, not here on earth (I Pet. 1:4). Here we have no "Continuing City." (Heb. 11). We are pilgrims on the way to glory.

CONCLUDING THOUGHTS

Let us remember the new covenant contains all the new things essential to Christianity. Whatever is not as old as the New Testament (in religion) is not true, not proper in the service of God. We should not be interested in any religion not in the word of the Lord. If an item of religion is not as old as the New Testament it is not true, nor proper in the service of God. We should not be interested in any religion not in the word of the Lord. If an item of religion is not as old as the New Testament, it is modernism, regardless of what it is called. Denominationalism is modernism, for such is no part of the "OLD TIME RELIGION" of the "NEW TESTAMENT". "Whatever is newer than that book is not true. And whatever is true, in religious doctrine, faith, or worship and service to God, is not new. The New Testament contains all the new "THINGS" now essential in religion.

Remember?

(Continued from page 1)

remember when a problem seemed insoluble? when sorrow invaded? when debts seemed insurmountable? And in most every case things worked out. "... do you not remember?"

No, as a matter of fact, we don't remember! No matter how often God helps us, we're hesitant to trust Him in the next crisis. It didn't matter that God repeatedly fed and watered the Israelites... when they faced short rations they always started whimpering the next verse of their cynical song. Joshua saw their distressing inconsistency and chided.

"... you know in your hearts and souls, all of you, that not one thing has failed of all the good things which the Lord your God promised concerning you, not one of them has failed" (Joshua 23:14).

And you! How many times has God failed you? "... do you not remember?"

What Difference Does It Make?

(Continued from page 3)

to those who will not proclaim the gospel of Christ (I Cor. 9:16)!

2. It makes a difference what one believes. On one occasion Jesus warned his disciples, "Take heed what ye hear" (Mk. 4:24). And John admonishes us to "believe not every spirit, but try the spirits..." (I Jn. 4:1). Then the beloved apostle Paul, the faithful preacher of the gospel, declares that we must "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID THEM" (Rom. 16:17). Thus we observe that time and time again we are warned by the voice of inspiration not to believe a doctrine merely because it suits our taste, or because it sounds good to the ear; rather, we must examine all doctrines in the light of the scriptures and refuse everything that is not found therein. Truly it does make a difference what we believe.

3. It matters what one practices in religion and life. There are numerous practices among devout and seemingly sincere religious people that are without support in the word of God. There is a vast difference between New Testament Christianity

and the man-made religions of the world. Yes, there is a difference between accepting what God says and changing his word to suit ourselves (Rev. 22:18, 19; Prov. 30:6). For instance, when singing is the only music God authorizes (Eph. 5:19; Col. 3:16), it makes a difference when one adds an instrument of music to the worship. It matters what one does to be saved, for the Lord has included baptism in his plan of salvation (Mk. 16:16; Acts 2:38). It matters whether a Christian attends worship faithfully (Heb. 10:25); and it makes a difference whether or not one observes the Lord's Supper each Lord's day as taught in the word of God (see I Cor. 11:25-27; Acts 20:7). Yes, it even matters whether or not a Christian is active in the work of the Lord (I Cor. 15:58; James 2:13-26; Matt. 25:31-46). Oh, what a difference it makes when men practice in life and religion!

4. It makes a difference whether one serves God or the devil. There can be no compromise in our service, for "no man can serve two masters" (Matt. 6:24). God does not settle for less than total, whole-hearted service in his kingdom. And it is certain that one who serves the devil is destined for eternal ruin (Rom. 6:16; Jn. 8:30-34, 44; Psa. 9:17; Rev. 21:8). It matters whether one lives a life of godliness or a life of unrighteousness (Psa. 1:6; James 1:27; Eph. 5:1-17). It is important how one lives; it is the difference between obeying God and the devil.

Yes, it does make a difference how one handles his spiritual matters. We may even add one more question for consideration: "What difference does it make whether one dies as a Christian, or as an unforgiven sinner?" To this we answer, "IT MAKES ALL THE DIFFERENCE IN THE WORLD (or rather, in eternity!). It is the difference between heaven and hell. It is the difference between eternal life and eternal torment. It is the difference between rejoicing and weeping (see Rev. 14:11; Matt. 25:46; 13:41, 42). With all these thoughts before your eyes, why not become a child of God by humbly obeying the Lord's word (Heb. 5:8, 9; Mk. 16:16; Acts 2:38; Rev. 2:10)? It will make all the difference both here and hereafter (I Tim. 4:8)!

"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, whither thou goest" (Eccl. 9:10). "Then shall the dust return unto the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7).

* * * *

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13-14).

* * * *

"Why call ye me, Lord, Lord, and do not the things which I say?" — Jesus (Lk. 6:46; Matt. 28:20).

* * * *

"But wilt thou know, O vain man, that faith without works is dead?" (James 2:20)

* * * *

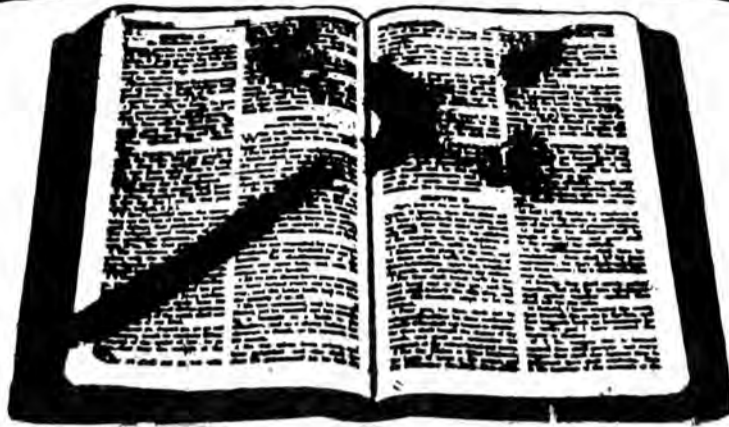
Can you, from memory, name the seven things which will keep church members from falling? (II Pet. 1:5-11)

* * * *

Some say, "Invest in life, so as to get the most out of life; FOR NONE OF US WILL GET OUT ALIVE." The latter thought is unbelief and atheism. Jesus Christ, who himself was raised from the dead, says all of us will be raised, and then it will depend upon how we have lived, and how we have invested in life as to what the eternal results will be. (Jn. 5:28-29). However, the soul of man does not die. (Mat. 10:28; Phil. 1:20-24; 2 Cor. 5:6,9; 12:1-4; Rev. 6:9-11; I Thess. 4:13; 4:13-18.)

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

VOLUME 7

FRIDAY, FEBRUARY 25, 1972

NUMBER 106

'Getting Acquainted With The Old Testament'

Seven months ago this writer penned a review of the first of three volumes which Brother Charles Pledge is authoring and publishing under the captivating title of **GETTING ACQUAINTED WITH THE OLD TESTAMENT**. That review was carried on the front page of **WORDS OF TRUTH**, July 2, 1971.



During that review mention was made that Brother Pledge planned the publication of subsequent material to cover the remainder of the Old Testament. Volume 2 in this valuable series came from the press in late 1971.

Early in December of 1971, Brother Pledge sent this writer a complimentary copy. We immediately began a pleasant and profitable perusal of its treasured contents. With the scholarly type of work characteristic of its immediate predecessor we felt highly confident that Volume 2 would also travel the mountain peaks of literary excellence. In this expectation we have not been the least bit disappointed. If anything Volume 2 is superior. In reality the two volumes complement each other. Those who have read Volume 1 will certainly want Volume 2. Those who may first acquire Volume 2 will surely want to obtain and read also the introductory book of this vital and fundamental three volume set.

Prior to a presentation of the specific offerings of this new book a few words relative to its scholarly author are in good order. Brother Charles Pledge is a personable young man. He possesses a spirit of Christian buoyancy and contagious optimism. He is blessed by nature and careful training with a keen analytical mind. He logically approaches his topic of discussion and has dynamic powers to detect and discern the sly worded fallacies of destructive critics. For a man still relatively young he has an unusual grasp of what the modernists and liberals have been writing to discredit the writings of the Old Testament. Brother J.W. McGarvey was an able defender of the veracity of the Old Testament against the rising rationalists of his era. Brother Pledge is rapidly rising to the very forefront of the ablest defenders of the Old Testament today. His scholarly attainments in this fundamental field are being recognized more and more by a brotherhood that is beginning to realize more fully that the battle for the survival of truth is heavily centered in the Old Testament. Satan and his modernistic

disciples have been making a battlefield of the Old Testament for many years. Some of his greatest attacks against the Bible have been aimed at the creation account in Genesis 1 and 2, man's fall in Genesis 3, the Deluge chapters of Genesis 6-8, the authorship of the Pentateuch especially the book of Deuteronomy, the supernatural events of the Old Testament such as crossing the Red Sea, Joshua's long day and Jonah's fish experience and whether there is really a predictive element present in Old Testament prophecies. To deny this latter point the destructive critics accept late dates for many of the Old Testament writings and thus make history out of Biblical prophecy and historians out of Jehovah's seers. With them the writers were simply describing what had already transpired rather than predicting what was yet to be. A removal of any or all these Old Testament verities means a greatly weakened foundation for the whole scope of Biblical inerrancy. Brother Pledge keenly recognizes these Satanic onslaughts against our beloved Bible and has arisen as a modern David to do battle with the Goliaths among the hostile critics.

Brother Pledge has spent upwards of twenty thousand hours in his study, teaching and preaching of the Pentateuch and the prophets. Recognition of this reveals the WHY of his marvelous grasp of Old Testament material.

Brother Pledge has spent the last five years connected with the Memphis School of Preaching. In February of this year, 1972, he assumed his new duties as director of a new school, "Southeastern School of Evangelism", and which will begin classes September 5, 1972. This new school will be under the Chestnut Drive church of Christ in Doraville, Georgia, in the greater Atlanta area. We take this means to wish Brother Pledge and the Chestnut Drive congregation well in this new and exciting endeavor. We know the tone of Bible direction he will bring to and establish in this new school for training men to preach.

Volume 1 in this series dealt with the Pentateuch. Volume 2 covers the prophetic sections of the Old Testament. This new book is divided into Part One and Part Two which cover the former and latter prophets respectively. The Biblical books of Joshua, Judges, I and II Samuel and I and II Kings are covered in Part One. Isaiah, Jeremiah, Ezekiel and the twelve prophets from Hosea to Malachi are covered in Part Two. Each chapter is well organized. General features, unique characteristics of each book and information about its author, if known, are first treated. This gives the student a quick overall glance at the book. Then a detailed outline is given. Preachers and teachers will find the outlines helpful in their study and instruction of the book. An analysis of each Biblical book is then given in concise form. Brother Pledge does an excellent job in staying

away from idle speculation. He sheds helpful light on some of the difficult passages of the Old Testament.

Brother Pledge recognizes the destructive work that has been manifested toward Isaiah. Satan has been busy for a long time in seeking to destroy and discredit the work of the Messianic Prophet. The reader will peruse with profit Brother Pledge's handling of the book's single authorship and the unity of its composition. Here is a sample paragraph in which he deals with the critics of Isaiah's work: "Pfeiffer (page 441) terms chapters 34-35 a poem which cannot be earlier than the fifth century B.C., possibly written about the third century B.C. Driver (page 226) thinks that these chapters were written toward the close of the exile. Negative critics are agreed that Isaiah was not the author. Naturally, the predictive element in these chapters precludes, in the minds of the critics, any possibility of Isaianic authorship. On this ASSUMPTION ONLY, they date the chapters later than Isaiah's time. Circular reasoning is used so frequently by the negative critics in their analysis of Isaiah that it is to be doubted that one of them could part his hair in a STRAIGHT line" (Emphasis his, p-111). Charles Pledge is not the least bit frightened by the big names of destructive criticism.

Brother Pledge devotes an entire chapter to "The Problems of Isaiah 7:14." What some of our brethren are currently advocating relative to this Messianic pointer frightens this reviewer. It is shamefully shocking when gospel preachers and teachers in some of our schools team up with the destructive critics on this passage. Brother Pledge has some excellent material on the correct identity of the virgin in the passage and whether virgin is a correct translation of the Hebrew word ALMAH in this verse.

About twenty per cent of the entire book deals with Isaiah. A correct analysis of Isaiah is fundamental in Old Testament study. It is just as imperative to a study of the New Testament due to such an intimate relationship of prophecy given and prophecy fulfilled. Isaiah frequently tells what will be; the New Testament presents many "this is that" types of fulfillment of what Isaiah spoke seven to eight centuries earlier.

In the review of the first book we wrote: "Brother Pledge is a strong supporter and able advocate for the verbal and plenary inspiration of the Bible." He continues to maintain marvelously this same healthy attitude in Volume 2. It never ceases to bother this writer to come upon some man's comments where he is dealing with two passages that are very similar or almost alike. Nearly always he will go into a long exposition of who copied from whom. In two choice paragraphs Brother Pledge deals with this and speaks our

(Continued on page 4)

WORDS of TRUTH

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GUS NICHOLS

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Facts About The N. T. Church

In this article we are trying to present some brutal facts about the New Testament church; Bible facts which are either unknown to hundreds of millions of the human race, or by them ignored as if Satan had put them in our Bible. We challenge the reader to honestly examine these facts, in the light of the scriptures referred to, as proof of the facts stated.



GUS NICHOLS

1) There is a church, with its many congregations, mentioned in the New Testament more than one hundred times by Christ and writers who claimed to be inspired by the Holy Spirit. (Read your New Testament through and see for yourself that this is true, or consult a complete concordance.)

2) Christ promised, during his personal ministry, to build this church — his church — upon the rock-bed truth which Peter confessed, that he was, and is, "The Christ, the Son of the Living God" (Matt. 16:16-18).

3) On the first Pentecost after the resurrection of Christ, and immediately following, the Bible says, "And the Lord added to the church daily such as should be saved" (Acts 2:36-47).

4) Christ called this church his church — said, "I will build MY CHURCH" (Matt. 16:18). It is also called, "The church of the living God, the pillar and ground of the truth" (I Timothy 3:15). Congregations of it are called, "The churches of Christ" (Romans 16:16), and "the churches of God" (I Cor. 11:16). Sometimes they are called "churches", "the church", etc.

5) God gave Christ to be "The head over all things to the church, which is his body" (Eph. 1:20-23). "Christ is the head of the church, and he is the saviour of the body" (Eph. 5:23). "He is the head of the body, the church" (Col. 1:18). Any church having some man, or men, as its head is, therefore, a human church, and is in competition with the church of Christ.

6) In a general sense, the church of the New Testament is a body, and there is "one body" (Ph. 4:4) and "But one body" (I Cor. 12:20). "He is the head of the body, the church" (Col. 1:18). "The church which is his body" (Eph. 1:22-23). All other religious bodies are of men, have no scriptural right to exist, and are actually in

competition with Christ and his church.

7) Christ loved the church — his church — and gave himself for it — purchased it with his blood (Eph. 5:25-27; Acts 20:28). He died for the church, and it is, therefore, of great value and importance.

8) The church of Christ in the New Testament was built on the ROCK, Christ Jesus, and he is its foundation. "Other foundation can no man lay, than that is laid, which is Jesus Christ" (I Cor. 3:11; Matt. 16:16-18). Any religious body, or church, built upon some other foundation is a human church, has no right to exist, and is in competition with the church of Christ in the New Testament.

9) Christ, being the head of the church, and thus over all things pertaining to it (Eph. 1:20-23) is to be obeyed in all things whatsoever he has commanded (Heb. 5:8-9; Matt. 28:19-20). Those who obey not his gospel will be punished with everlasting destruction (II Thess. 1:6-9). Also, his body is to obey Christ, its head, and submit to his will in all things (Eph. 5:23-24).

10) Speaking of Christ, and his church as his body, Paul says, "Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). Again, speaking of both Jews and Gentiles, Paul said, "And that he might RECONCILE BOTH UNTO GOD IN ONE BODY by the cross, having slain the enmity thereby" (Eph. 2:16). Since Christ is the saviour of his body, his church, and reconciles sinners unto God in that one body, or church, it follows that the church is important, and men must be members of that church — the church of the New Testament.

11) Christ the Lord adds to his church only such as should be, or were being, saved. "And the Lord added to the church daily such as should be saved" (Acts 2:47). But Christ said, in giving the great commission, and in addressing his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). The fact is, he added to the church such as should be saved, and said "He that believeth and is baptized shall be saved" (Mk. 16:16). He became "the author of eternal salvation unto all them that obey him" (Heb. 5:8-9).

12) Those who obeyed the gospel of Christ simply became Christians, not sectarians, or denominationalists. No one in the New Testament, who obeyed the gospel, ever became a member of some sect or man-made church, with a denominational builder, a denominational creed, name, etc. "The disciples were called 'CHRISTIANS first at Antioch' (Acts 11:26). 'Agrippa said unto Paul, 'Almost thou persuadest me to be a CHRISTIAN' " (Acts 26:26-28). Peter says, "If any man suffer as a CHRISTIAN, let him not be ashamed; but let him glorify God on THIS BEHALF" (I Pet. 4:16). They were not called, Baptists, Methodists, Presbyterians, etc. anywhere in the New Testament. Yet the name by which they were called — "CHRISTIANS" — was the best and most appropriate name in the world for the Lord's disciples. "Do not they blaspheme that WORTHY NAME by the which ye are called" (James 2:7). What were they called? "And the disciples were CALLED CHRISTIANS first at Antioch" (Acts 11:26). This is the new name for the Lord's people under the new covenant (Isa. 55:6; 66:2). There are also some descriptive terms used to describe God's people, such as "DISCIPLES" (Acts 11:26), "SAINTS" etc., but they are to glorify God in the "NAME" Christian" (See I Pet. 4:16, Am. Std. Version).

13) The first congregation was established in Jerusalem, on Pentecost, of Acts 2, when the Lord began to add to the church, His church, such as should be saved (Acts 2:36-47). All who later obeyed the gospel in that city were also added to this same church (Acts 2:47). The same process that made a man a Christian, also made him a member of the body, the church (I Cor. 12:13). The Holy Spirit led them to be baptized into the one body.

14) Later the gospel was carried by Christians into other cities and communities, and all who believed and obeyed this gospel became members

of the same church which had originated in Jerusalem. The gospel was the seed of the kingdom. "The seed is the word of God" (Lk. 8:11). "The sower soweth the word" (Mk. 4:14). This word made "CHRISTIANS" and CHRISTIANS ONLY. The word reproduced after its kind — made only "Christians" (Acts 11:18-26). Hence, all the various churches, or congregations, were simply "Churches of Christ" (Rom. 16:16). They were not Methodist churches, Baptist churches, Presbyterian churches, etc. You know, there are about two hundred and fifty such denominations now in the nation. Just the names of them would likely fill this whole paper, "Words Of Truth". But not one of them is named in the New Testament. Neither are their human creeds in the New Testament, nor their form of church government, nor their entire system of worship, nor their terms of membership, nor their plans of salvation, nor their systems of doctrine. Yes, they have some truth, but that truth was not given and revealed to some sect or party, or denomination. All the truth, the whole New Testament, the whole Bible, as to that matter, has to do with the Lord's church and no sect on earth, as such, has any right to use and apply that truth to itself, unless it is truth condemning sects in the Bible.

15) Now let us go back to Bible facts and be just "CHRISTIANS" — that is enough and would take us all to heaven at last. When the floodgate was opened up for denominationalism to come in and divide the religious world, along with it started coming in other departures, and now some are pleading for the rest of us to call them "CHRISTIAN ATHEISTS". Mr. Altizer claims to be a follower of Christ, and yet says "GOD IS DEAD". Let us all live and die in the church of Christ, the church of the scriptures, just as the true Christ is the Christ of the scriptures, and true doctrine is the doctrine of the scriptures! Yes, and the true faith is the faith of the scriptures — is believing God — believing what he says in his word. Let us go back to the Bible and be Christians only, not sectarians, nor wear sectarian names, nor subscribe to sectarian creeds and doctrines. Let all religious people lay aside their errors and let us all believe in and obey Christ and be united in Christ, and in his church, with no divisions among us (Jn. 17:20-23; I Cor. 1:10; Rom. 16:17-18).

First Use Of 'Church'

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The church of the New Testament is referred to in the Old Testament in its prophecies without using the word "church". In the Old Testament the word "church" was never used. However, Stephen says Moses was "In the church in the wilderness." (Acts 7:38.) The word church is from the Greek word EKKLESSIA, which is a compound word: EK meaning "out", and KALLO meaning "to call," hence to call out. The Israelites in the wilderness had been called out of Egyptian bondage, and were, therefore, those "CALLED OUT", or the "Church in the wilderness."

NOT THE NEW TESTAMENT CHURCH

But the "church" in the wilderness was not the same church as the church of the New Testament. The first recorded instance of the use of the word "church" in the Bible is in Matthew 16:18, where Christ said, "I will build my church." This was a promise made by our Lord, and had to do with a church not yet built. "I WILL BUILD" is future, in tense. This was near the close of the personal ministry of Christ, and yet he had not built his church. The church of Christ was not built by them during his personal ministry before the cross.

Paul argues that Christ had to die on the cross that he might break down the middle wall of partition between Jew and Gentile, so as to make in himself of the two, "one NEW MAN" the body or church of Christ, that both might be reconciled in that one body. (Eph. 2:11-16.) The "church in the wilderness", referred to by Stephen (Acts

(Continued on page 4)

The Urgency Of World Evangelism No. 1

Jesus said, "we must work the works of Him that sent me, while it is day: the night cometh, when no man can work." JOHN 9:4. In these memorable words, the Lord laid upon our hearts the urgency of our task of taking salvation to all the world. URGENT is defined, "pressing, plying with importunity, calling for immediate attention, instantly important."



JOHN WADDEY

So strongly were His disciples impressed with the urgency of their mission that within some 35 years they could write, "the gospel was preached in all creation under heaven." COL. 1:23.

COMPELLING MOTIVES

One of the most difficult problems facing the church today is that of awakening the brethren to the urgent need of evangelizing the world. Perhaps we would be able to appreciate the urgency more if we considered the motives that compelled the early church as they went forth under the commission.

1. They APPRECIATED THE PRICE heaven paid to save the race. The Father had given his only Son; Christ had endured Calvary to ransom mankind. This placed SAVING THE LOST at the top of the list of all priorities. No matter what else, souls must be given the gospel!

2. Their PERSONAL EXPERIENCE WITH JESUS inspired them. It was branded upon their countenance that they had been with Jesus. Even their enemies could tell it, ACTS 4:13. It affected their lives from center to circumference. They HAD to tell their story, even in the face of hardship, persecution and death.

3. Their LOYALTY TO THEIR MASTER drove them ever onward. Paul wrote to Timothy, "Suffer hardship with me as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier," II Tim. 2:3-4. Everything else gave place to that loyalty.

4. They had A WILL that was SUBMISSIVE TO CHRIST in all things. Paul expressed it, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me," GAL. 2:20. That submission to Christ made them obedient to His will. "We must obey God rather than men" was their standard, ACTS 5:29. To Agrippa, Paul said, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both of them of Damascus first, and at Jerusalem, and throughout all the country of Judea and also to the Gentiles, that they should repent and turn to God," ACTS 26:19-20.

5. THEY HAD A GODLY FEAR OF DISPLEASEING THEIR LORD. Again we call upon Paul who wrote, "But 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. The Hebrew writer spoke of "offering service well pleasing to God with reverence and awe: for our God is a consuming fire," HEB. 12:28-29.

6. They had a great FEELING OF INDEBTEDNESS TO CHRIST for saving them. Paul again wrote, "I am a debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome," ROMANS 1:14-15. It ever weighed on the tender conscience of Paul that he had been the chief of sinners before Christ saved him, I TIM. 1:12-16.

7. They had great FAITH IN THE PROVIDENTIAL GUIDANCE AND PROTECTION OF CHRIST AND HIS HOLY SPIRIT. When Jesus promised, "Lo, I am with you

always, even unto the end of the world," they believed it. The book of Acts is a divine commentary of the Holy Spirit's work in and through them.

8. They believed that all men were LOST AND CONDEMNED without Christ. Their message was, "all have sinned and fall short of the glory of God," ROM. 3:23. And, "we before laid to the charge both of Jews and Greeks, that they are all under sin," ROM. 3:9.

9. Coupled with that conviction was their BELIEF IN THE POWER OF THE GOSPEL to save, ROM. 1:16. They had ultimate confidence in their message. They were not ashamed of it!

10. Also THEY WERE CONVINCED THAT THERE WAS ONLY ONE ACCEPTABLE WAY to please God and be saved. Peter confessed, "Lord to whom shall we go? thou hast the words of eternal life," JOHN 6:68. They boldly announced to Jewry, "and in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved," ACTS 4:12.

11. They had a deep COMPASSION FOR THOSE who were LOST. Knowing the fear of the Lord, they persuaded men, II COR. 5:11. Paul wrote, "I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake. . ." ROM. 9:2-3. Again, "My heart's desire and my supplication to God is for them, that they may be saved," ROM. 10:1. This concern led them to "become all things to all men" that by all means they might save some, I COR. 9:22.

12. They strongly believed THAT CHRIST WOULD COME AGAIN to judge the world in righteousness, ACTS 17:31. Thus they toiled on, looking for and earnestly desiring the coming of the day of God, II PET. 3:12.

13. They felt a personal responsibility for the salvation of all MEN, necessity was laid upon them to preach, I COR. 9:16. Failure to warn the lost mean blood on their hands, EZEK. 33:8.

14. The LOVE OF CHRIST CONSTRAINED THEM to make every sacrifice and pay any price to do His bidding, II COR. 5:14.

15. More than anything else in life, THEY WANTED CHRIST'S APPROVAL AND FELLOWSHIP. They were willing to count all things to be loss for the excellency of the knowledge of CHRIST. . . that they might gain Christ and be found in Him. . . that they might know Him and the power of His resurrection, and the fellowship of His sufferings, PHIL. 3:8-10.

16. Last, they DESIRED TO INHERIT A HEAVENLY HOME with Him. Paul's prayer was, "if by any means I may attain unto the resurrection from the dead," PHIL. 3:11. "I do all things for the gospel's sake that I may be a joint partaker thereof," I COR. 9:23. Again he wrote, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." ROM. 8:18.

When we see life as they saw it, when our values are arranged as their's were, then like them, we will grasp the urgency of the great commission.

In teaching a Bible class, every minute should be spent in teaching that part of divine truth which is intended to change the student for the better. One could teach only the Bible for a lifetime, and never teach that which converts and edifies, or never teach the part of the BIBLE MOST NEEDED.

* * * *

No one is a good student in a Bible class until he begins to learn to practice the principles of divine truth being taught. If he is going to be a Christian, he should imitate the Master and practice what he knows. There is something wrong if he never tries to bring others to his class. Genuine faith in Christ wants to share itself with others.

The Manifestation Of Christ

One of the great words of the Bible is the term MANIFESTED. It derives from a Greek word meaning "to make visible, clear, manifest, known." Further back, its root signifies "to shine." Its most illustrious usage in the Sacred Writings concerns the manifestation of the glorious Son of God. Let us note some of the challenging passages in which this exalted theme is set forth.



WAYNE JACKSON

THE TIME OF HIS MANIFESTATION – In his first epistle, Peter affirms the fact of human redemption on the basis of the shed blood of Christ. Concerning God's Lamb who was without blemish or spot, the apostle further declares: "who was foreknown indeed before the foundation of the world, but was manifested at the end of the times." A. T. Robertson says that the expression "times," doubtless has reference to the "successive periods in human history" prior to the coming of Christ (compare Heb. 1:1, 2). Jesus Christ is, of course, no stranger to the pages of the Old Testament. There, he is found in promise as the "seed" who would crush Satan's head and through whom all nations of the earth would be blessed (Gen. 3:15; 13:15; 17:7, 8). He is further viewed in type, for example, as the Passover lamb (Ex. 12; I Cor. 5:7). And he is seen scores of times in prophecy (Cf. Psa. 22; Isa. 53). Though the Lord is thus represented in the OT, when the fullness of time came, he was manifested to men as the Son of the living God (Gal. 4:4).

THE MANNER OF HIS MANIFESTATION – Jesus was not, as the ancient heresy of Docetism taught, a mere allusion or apparition; to the contrary, he was "manifested in the flesh" (I Tim. 3:16). "And the Word became flesh and dwelt among us . . ." (Jn. 1:14). Indeed, to refuse to acknowledge that Christ has come in the flesh is the spirit of anti-Christ (I Jn. 4:2, 3). But why was the Savior manifested to men as a being of flesh?

(1) To be a perfect commentary, in human form, of what God really is. He came to "declare" (literally, to give an exegesis of) the Father (Jn. 1:18). In so doing, he gave us an example concerning how to live (I Jn. 2:6).

(2) He became flesh to identify with us (Heb. 5:1-10). Having lived in the flesh, and been thus subjected to temptation (Heb. 4:15), he is able to come to our aid when we are tempted (Heb. 2:17, 18).

(3) He became flesh so that he might be able to die (Heb. 2:9, 14), and hence, give his life a ransom for mankind (Mk. 10:45).

THE RESULT OF HIS MANIFESTATION – The coming of Jesus brought a permanent system of redemption. "He hath been manifested to put away sin" (Heb. 9:26). The perfect tense of the verb here affirms the permanency characteristic of the benefits of Christ's death, in contrast with the repetitious sacrifices of the Mosaic law. Our Lord was the fulfillment of those offerings; as John says, he was the Lamb of God that was manifested to take away sins (Jn. 1:29; I Jn. 3:5).

Further, "To this end was the Son of God manifested, that he might destroy the works of the devil" (I Jn. 3:8). Christ came to defeat the PURPOSE OF SATAN (to spiritually murder the whole human race) and to undo the consequences of the devil's labors, namely, the destruction of sorrow, pain and death itself (Heb. 2:14, 15; I Cor. 15:25, 26). Ultimately, the arch-enemy of God and man will be cast into hell, and there, tormented day and night for ever and ever (Mt. 25:41; Rev. 20:10).

'Getting Acquainted With The Old Testament'

(Continued from page 1)

sentiments precisely. We now insert both paragraphs: "Note: 2:4 — It is often debated whether Isaiah based his prophecy on Micah 4:1-3 or whether Micah based his on Isaiah. The answer is that neither necessarily based his prophecy upon the other's. Each was inspired. Therefore, there was no necessity for their borrowing from anyone else. The Holy Spirit was capable of supplying all the information needed" (p-102). "Chapter 52 (Jeremiah) is HISTORICAL and is almost the same as II Kings 24-25. Young and others believe that Jeremiah borrowed from the same source from which the passage in II Kings was taken. However, he and others fail to tell us WHERE this source is to be found. It would seem far more reasonable to accept the inspiration of Jeremiah as being responsible for his accurate historical account and to accept that perhaps the inspired writer of II Kings 24-25, also being a prophet, would be directed by God's Spirit to write the same thing. They do not need a COMMON SOURCE to borrow from because they both have a common origin — God, BY HIS HOLY SPIRIT" (Emphasis his, p-156). Amen and amen!

Brother Pledge is a book, chapter and verse writer. Power lies in what God says not what man thinks he says. Brother Pledge gives the Bible message. This is a reverent book. It is a meaty volume. Its tone is truth in action. Its direction is dedication toward right. We commend this great book to all serious students of the Old Testament.

It sells for \$5.95 and can be ordered from Pledge Publications, 4197 Parchester, Memphis, Tennessee 38118. This book deserves a wide circulation and we heartily predict such for it. We now eagerly await Volume 3 which will complete this great work on the Old Testament.

First Use Of 'Church'

(Continued from page 2)

7:38) was for the Israelites only, and excluded Gentiles. (Gal. 1:13-14? Rom. 2:14-15.) But the church of Christ, (Mat. 16:18), was to be a spiritual body which would include both Jews and Gentiles. (Eph. 2:11-16? 3:6.) This is why Paul says the church of the new covenant is a "new man"—or spiritual body with Christ as its head, and all Christians (converted from among both Jews and Gentiles) making the spiritual body. (Eph. 3:6? 2:11-16.— Being a "New man", it is not the same religious body called the "church in the wilderness."

NOT A SECT OR DENOMINATION

When Christ came he did not join any sect or denomination already in existence, such as the Pharisees sect, or the Sadducees, etc. But he opposed all these as being sectarian parties built upon the doctrines and commandments of men. (Mat. 15:9; 23:1-30.) He taught them that they had made the word of God of no effect by their human traditions gotten up by men. (Mk. 7:3-13.)

CHRIST BUILT A NEW CHURCH

But Christ came to prepare the way and to build and establish his own church. He said, with reference to the confession Peter made that he was the Christ, the Son of the living God, "Upon this rock I will build my church." (Mat. 16:18.) Of course, the church of Christ is not a literal building, or a meeting house for the church. It is a spiritual house built of living stones, or of human beings. (I Pet. 2:5.) "Ye are the temple of God." (I Cor. 3:15-17.) Christ was to build this spiritual temple. (Zech. 6:11-13.) The church was to be built by Christ, not by John The Baptist. (Mt. 16:18.) All the faithful congregations of the church of Christ were simply, "Churches of Christ." (Rom. 16:16.) Any congregation, or local church today, which is not identified with the local congregations in the days of the apostles, are not "Churches of Christ." (Rom. 16:16.)

HOW TO FIND A CHURCH

If you were to desire to find and to identify a Mormon church, you would take the book of

Mormon and the Doctrine and Covenants of Joseph Smith and look for a church like unto the one described in that literature. Or, if you wanted to find and identify a Methodist Episcopal Church you would take the Discipline of that church and search till you found a church identical with the church of the Discipline. Or, if you were to desire to go into some strange city and find the Baptist Church, you would do well to take the Baptist Manual and find the church described in that human creed-book.

HOW TO FIND CHRIST'S CHURCH

But if you want to find the CHURCH OF CHRIST, TAKE YOUR NEW TESTAMENT, which is the CREED BOOK OF CHURCHES OF CHRIST, and search till you find the church described in the New Testament, and you will have identified the true church. If you do this you will find the following:

1. You will find a church established, or built by Christ. (Mat. 16:18.)

2. You will find a church of which Christ is the head, and not some pope or human being. (Eph. 1:20-23; 5:23; Col. 1:18, 24.)

3. You will no organization, except the local "Bishops and deacons", or "elders" and deacons. (Phil. 1:1; Acts 14:23; 20:17, 28; Titus 1:5, 7; I Tim 3:1-13.)

4. The members will simply be called Christians. (Acts 11:26; 26:28; I Pet. 4:16; Jas. 2:7.)

5. Its Lord's day worship will consist of singing, praying, the Lord's supper, teaching and the contribution of means as each is prospered. (Eph. 5:19; Col. 3:16; Acts 2:42; I Cor. 11:23-29; Acts 2:42; 20:7; I Cor. 16:2.)

6. Its doctrine will be the doctrine of Christ and the inspired apostles. (I John 9:11; Rom. 16:17-18; Acts 2:42.)

7. Its message of good news will be the gospel of Christ, without any perversion. (Gal. 1:8.)

8. Its terms of membership will be belief of the gospel and obedience thereto, or faith, repentance, confession and baptism for the remission of sins. (Mk. 16:15-16; Acts 2:36-41, 47.)

9. It will not promise final salvation unto any except those who are faithful Christians. (Rev. 2:10; 2 Pet. 1:5-11.)

10. It will be a product of the seed, the word of God. (Lk. 8:11; Mk. 4:14.)

11. In the matter of specific law it will strive to Obey God strictly, and in law which is both specific and generic it will obey in the specific matters and exercise liberty and expediency in ways of doing things in matters of generic law—which leaves something to human judgment or wisdom.

12. A church must be identical with the New Testament Church in all specifics in order to be a church of Christ. "The churches of Christ salute you." (Rom. 16:16.)

Idleness Is Destructive

JOE R. BARNETT

TO BE NOTHING—DO NOTHING: Victorious Roman Legions, left behind to rule a defeated Spain, built an aqueduct in Segovia in 190 A.D. For 1800 years it carried sparkling water to hot and dusty Segovians. Patriotic Spaniards decided, about the turn of the century, that the aqueduct should be preserved for posterity and thus, relieved it of the work it had faithfully performed for sixty generations. Modern pipe-lines were laid, and the flow that gushed through the aqueduct for years was stopped. Shortly, it began to fall apart. The blazing sun dried the mortar and made it crumble; the stones sagged and fell; soon it lay in ruins. What almost 2,000 years of service had not destroyed, idleness rapidly disintegrated.

Idleness will disintegrate the souls of men in the same way. The way to be nothing is to do nothing. "Idleness is the hotbed of temptation, the cradle of disease, the waster of time, the cankerworm of felicity. To him that has no employment, life in a little while will have no novelty; and when novelty is laid in the grave, the funeral of comfort will soon follow."

Lord Chesterfield said: "Idleness is only the

refuge of weak minds, and the holiday of fools."

It is noticable that the busiest people always find time to perform an increasing number of noble deeds. They have no more time than others, but they learn to budget their time to get the most from it. On the other hand, idle men seldom get around to accomplishing even the few deeds for which they are responsible.

Chaucer is credited with having said: "Idleness is the gate of all harms. An idle man is like a house with no walls; the devil may enter on every side."

The average idle person is given to self-pity. He has time to reflect on every insult, slight, and injustice... both real and imagined. He is generally very unhappy.

On the contrary, the busy person has no time for self-pity; no time for brooding over imagined mistreatment. Jesus of Nazareth provides the perfect example. He was the most persecuted man in human history, but nowhere is there even a hint that he felt sorry for Himself. He was far too busy to engage in such mental desperation. While just a lad, He said to His earthly parents, "... I must be about my Father's business," Luke 2:49. Later He said: "My Father worketh... and I work," John 5:17. The urgency of time was indicated in this statement: "I must work the works of him that sent me while it is yet day; the night cometh, when no man can work," John 9:4.

Jesus selected His disciples from among those who were busy at their occupations; Satan selects his disciples from among the idle.

One of the virtues of the Godly woman which is applauded by Solomon is framed in these words: "She... eateth not the bread of idleness," Prov. 31:27.

How Well Do We Know God

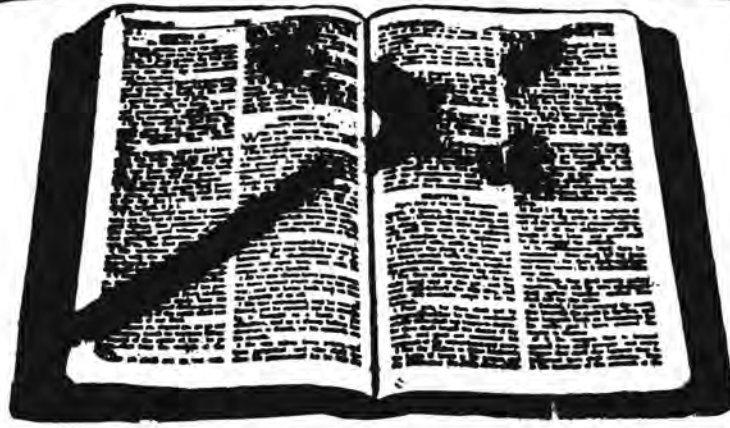
When Gamaliel Bradford began to write his book on Robert E. Lee, he approached his subject in a spirit of hostility. He had little sympathy with the south, and so at first he decided that the title of his book would be LEE THE REBEL. As he studied the material and came to know his man better, he decided that "REBEL" was not quite the word he wanted; and so he changed to LEE THE SOUTHERNER. After he read more and knew Lee still better, he decided that to call him "southerner" was also inadequate. Therefore he changed the title to the one by which we know his book: LEE THE AMERICAN.

SO IT IS WITH GOD. The more we learn of God and his love for mankind the more we respect our Creator. The Bible reveals His greatness throughout its entire pages. The world needs to know God and his teachings in order to find a better way of life. The more we learn of God the better we make our lives and the world about us.

"A man has deprived himself of the best there is in the world who has deprived himself of knowledge of the Bible," said Woodrow Wilson. Benjamin Franklin said, "Young men, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures. I think Christ's system of morals and religion, as he left them with us, the best the world ever saw, or is likely to see." Abraham Lincoln wrote concerning the Bible, "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith and you will live and die a better man." All of these men felt very strongly about the value of the Bible in the lives of those who would come to learn of its Creator, God.

"The Bible is the most valuable document in English literature. No man can be called an uneducated man who knows his Bible and no man can be called an educated man who does not know his Bible." (Dr. Shurman, one-time president of Cornell University). How much time do you spend with your Bible learning of God and his will?—Felton, The Crier, Cornelia, Ga.

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 Inside Sodom

The name of Sodom has become one of the most common proverbs of our world. When we would describe the worst kind of wickedness or when we think of Divine judgment, we use Sodom to illustrate it. Seemingly, most people are only aware of their *sins of sexual immorality and perversion*. However, a careful study, especially in the prophets, reveals a number of other sins that made Sodom the object of God's wrath. Acquaintance with these underlying problems puts Sodom and her sister cities in much clearer focus for modern-day Christians.



JOHN WADDEY

idleness". It is strange that God's blessing of a fruitful land was twisted to promote greed, pride, idleness and voluptuousness. No greater danger confronts our nation and the church today than fulness of bread and prosperous ease. Every civilization that survived long enough to reach this affluence has fallen victim to its decaying influence. Persecution has never destroyed the church, but prosperity and ease have wrecked her time and again.

SHE DID NOT STRENGTHEN THE HAND OF THE POOR AND NEEDY. Selfishly indulging herself, Sodom neglected the poor. God did not overlook this heartless act. Despising self discipline and catering to the fleshly appetites tends only to make them more insatiable. The poor have always been with us and always will be; perhaps they are God's test of our character, Mark 14:7.

The people of Sodom were **HAUGHTY**. This is defined, "Disdainfully or contemptuously proud." It best describes the kind of action and conduct that grows out of a proud heart.

The **ABOMINATIONS** they committed are not specified by Ezekiel, but appearing in a catalogue such as this, it would likely refer to some special sin especially hateful or detestable, such as idolatry (see Is. 44:19 and 66:3). In view of the fact that no other verse mentions Sodom being guilty of idolatry, and in the light of the repeated mention of their gross sexual aberrations, we would conclude that is what "abomination" here refers to. If the foregoing conclusion be correct, then it is a striking fact that another of Sodom's ills was the lack of religion, even of a pagan sort. Even the most corrupt form of worship usually has some restraining power on at least some social evils and sins. Sodom shows no sign of restraint whatever.

Turning to Jeremiah 23:14, we discover yet three more sins of Sodom cited. Charging the false prophets of Jerusalem with having become like the men of Sodom, he gives three examples.

"In the prophets of Jerusalem also I have seen a horrible thing: they commit adultery, and walk in lies and they strengthen the hands of evil-doers, so that none doth return from his wickedness: they are all of them become unto me as Sodom . . ."

Before they degenerated to the vilest forms of perverse immorality, they had given themselves over to **ADULTERY**. Those who set out on the paths of fleshly lust seldom stop until they have plunged to the depths of degradation. An old Arab proverb says, "Passion is a tyrant which slays those whom it governs." It is like fire, which once kindled can scarcely be quenched.

They **WALKED IN LIES**. Not an occasional lie in a moment of temptation, but a way of life, marked by lying.

They **STRENGTHENED THE HAND OF EVIL-DOERS** so that none did turn from his wickedness. In God's sight, not only is the overt

sinner guilty, but he who encourages his evil is held as an accessory to the fact. "He that justifieth the wicked and he that condemneth the righteous, both of them alike are an abomination unto Jehovah", Prov. 17:15.

Isaiah cried out against the sinners of his day, "The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not", 3:9. Sodom's citizens were brazen sinners. They had no shame. Their moral consciousness no longer felt pain when abominations were committed or when others knew about it.

We could not close the record of her indictment without mentioning her awful sin of homosexuality. This is the import of the disgusting event in Gen. 19:4-5: "The men of Sodom . . . both young and old, all the people from every quarter . . . called unto Lot, and said unto him, where are the men that came in to thee? . . . bring them out unto us, that we may know them." As Jude states, they gave themselves over to fornication and went after "strange flesh", vs. 7.

Space does not allow the citing of present day parallels to those we have seen inside Sodom. Really it is not needed, since anyone with eyes to see and ears to hear can see the similarities on every hand: the daily newspaper, the evening T.V. news, plus numerous entertainment shows, the rash of X-rated movies, filthy books and magazines, ad infinitum ad nauseam.

The tragedy of this sordid community was that a handful of righteous people could have turned away the wrath of judgment from them. But ten righteous souls could not be found, Gen. 18:32. So long as there is a righteous remnant in our land, the justice of God will spare it. Woe be unto a sinful land if He does not find "the ten righteous souls". We do not know what the minimum percentage of faithful people must be. This makes it all the more imperative that we be about our Father's business, seeking and saving that which is lost. We must not deceive ourselves, should our society fill the cup of iniquity, the land will vomit us out, Lev. 18:24-25.

Sodom is an example of the punishment of eternal fire which awaits the wicked, Jude 7. It points out the certain judgment awaiting the wicked, especially the immoral and perverted. God delivered righteous Lot from the destruction of that society. So God can and will deliver His faithful ones whose righteous souls are vexed in the midst of a wicked and corrupt generation, II Pet. 2:8-9. Finally, the world must be made to realize that it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for those who reject the blessed light of the gospel of Jesus and the moral standards He has declared, Matt. 10:15.

FULNESS OF BREAD AND PROSPEROUS EASE were in Sodom. A modern term for this situation is affluence. Few generations since Noah have known the meaning of these words as well as we of America today. Rather than being sin, this is the incubator of sin. It provides a perfect environment for sin to spawn and flourish in. The KJV renders the second phrase, "abundance of

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Some Questions Answered

(Before answering some questions for WORDS OF TRUTH, I want to announce that I am again answering questions in the Gospel Advocate, for which I would also suggest that our readers subscribe, if they want a larger paper, and one of the oldest religious journals published in the brotherhood--more than one hundred and twenty five years old. Brother B. C. Goodpasture, is the editor, P.O. Box 150, Nashville, Tenn. 27202. Subscription is \$6 per year in advance.)



GUS NICHOLS

DID THE HOLY SPIRIT COIN A WORD?

"I was taught by an excellent teacher more than 40 years ago that the Greek word for "Lord's", in I Cor. 10:21 and Rev. 1:10 is used no where else in the Bible, and that the Holy Spirit coined a new word for "Lord's" in these passages. Is this true? "Sign me Mary Lee."

I have failed to find this Greek word any where else in the New Testament. However, I do not know whether or not the Holy Spirit coined the word. It may have already been in classic Greek. Most Greek words in the Greek New Testament were already in common use before the Holy Spirit used them through the writers of the New Testament. The passages preferred to mention the "Lord's supper" and the "Lord's day". The "Lord's supper" was not the old passover supper of the Old Testament; and neither is the "Lord's day" the Jewish sabbath of the Old Testament. The Greek word is applied unto Christ, and not unto God, the Father--in these two passages. We can read of the "Lord's supper" in Matthew 26; Mark 14, Luke 22 and I Cor. 11, but it is not always called "THE LORD'S SUPPER" when mentioned in the New Testament.

WHO WAS CAIN'S WIFE?

"You did not tell us who Cain's wife was in your lectures last week at Freed-Hardeman College. What we want to know is: whose daughter she was? You asserted that Adam had daughters, as well as sons. But surely Cain would not have married his own sister!

("Some truth seekers.")

I discussed this matter later in the week in one of my lectures. A general outline of some things presented may be outlined as follows.

1. ADAM WAS THE FIRST MAN, AND EVE WAS THE FIRST WOMAN. The man and woman created in Gen. 1:26-28 was the same man created in Gen. 2:7 who is called Adam, by the inspired apostle Paul, who quotes part of Gen. 2:7, and says this man was Adam, and that he was the first man. (See I Cor. 15:45-49. After writing of the creation of the first man in the first chapter of Genesis, the writer turns back to review more explicitly and in greater detail things stated in the first chapter. (Gen. 2:1-5.) He says he was going back to "The day the Lord God made the earth and the heavens." (Gen. 2:4.) He wanted to go more into detail and tell us what the woman and man of the first chapter were made of, and about the fact that they became living souls, etc. (Gen. 2:4-7.) He said he was going back to a time before any plant of the field was in the earth. (Gen. 2:5.) He went back in time to the point before any herb of the field grew. (same verse). In the same verse he says he was going back to the time before it had rained upon the earth, and before there was a man to till the ground. Then he tells how it rained. (Verse 6.) Then told of the creation of the same man and woman of chapter 1:26-28, this time going more into detail, as good writers often do. (Gen. 2:7.) He begins this chapter by saying, "Thus the heavens and the earth were finished, and all the hosts of them." (Gen. 2:1.) This would not have been true, if God had not yet created the man of Gen. 2:7, (back in Gen. 1:26-27.)

2. LATER THE WRITER CALLS THE BOOK OF GENESIS, "The book of the generation of Adam." (Gen. 5:1-2.) If you will read the rest of chapter five you will see that all human beings came from Adam. (See also Gen. 1-2.)

3. THERE WERE NOT TWO FOUNTAIN HEADS FOR THE HUMAN RACE. Paul says God, "Hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26.) This being true, we all came from the first man, the man God created in Gen. 1:26-28; and in Gen. 2:7.) When God made the man of Genesis 2:7, "There was not a man to till the ground." (Gen. 2:5.)

4. THEREFORE, BOTH RECORDS OF THE CREATION OF MAN REFER TO THE SAME MAN. In quoting from the second record, Paul says that record refers to the first man, "Adam." He says, "And so it is written (Gen. 2:7 G.N.) The first man Adam was made a living soul." (I Cor. 15:45.) Here is what the whole verse says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man BECAME A LIVING SOUL." (Gen. 2:7.) Yes, there is no doubt about the matter: this refers to the same man of Gen. 1:26-28.)

5. ADAM HAD CAIN AND ABEL, AND THEN SETH. (Gen. 4:1, 25.) Then the Bible says, "And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and DAUGHTERS." (Gen. 5:4.) Now, let us remember that Adam was the first man, (I Cor. 15:45), and that Eve was "The mother of all living." (Gen. 3:20.) Therefore, Cain's wife was one of the offspring of mother "Eve", who with Adam had "daughters". (Gen. 5:4.) If it be argued that Cain's wife may have been the daughter of one of his brothers, (Gen. 5:4), this would solve no problem, as far as some of Adam's sons marrying their sisters is concerned. Cain might as well have married a sister as any one of the other boys. (Gen. 5:4.) God later forbade such marriages.

6. "DID CAIN FIND FOR HIMSELF A WIFE IN THE LAND OF NOD?" There is no intimation of such a thing in the record. The idea is built upon a misunderstanding of a verse which has a peculiar, Bible meaning. Having gone into the land of Nod, or "Wandering", the verse says, "And Cain KNEW HIS WIFE". (Gen. 2:16.) This has no reference to the idea that he met a woman there who was not his wife and loved her on first sight and she became his wife, or anything of the sort. He already had a wife, and "KNEW" her in the begetting of a child. Please note carefully what it says, "And Cain knew his wife; and she CONCEIVED, and bare Enoch." (Gen. 4:17.) Let us note the context. In verse one it says, "And Adam knew Eve his wife; and she conceived and

bare Cain." (Gen. 4:1.) In the same chapter, and on the other side of Cain's experience, it says, "And Adam knew his wife again; and she bare a son." (Gen. 4:25.) Please note that Adam had a wife when it is said he "Knew his wife", and "Knew Eve his wife." (Gen. 4:1-25.) And so, Cain also had a wife when it is said, "And Cain knew his wife; and she conceived, and bare Enoch." (v. 17.)

The word "KNEW" and "KNOW" are often used in the Bible in this sense. When Mary was told by the angel that she would conceive and bare a Son, and call his name Jesus, She said, "How can this be, seeing I KNOW NOT A MAN?" (Lk. 1:34.) And when Joseph had talked with an angel, and decided to marry Mary, the record says he "Took unto him his wife; and KNEW HER NOT till she had brought forth her firstborn Son: and he called his name JESUS." (Mat. 1:24-25.)

Hence, Cain had a wife, took her unto the land of Nod with him, had proper relations with her, and she bare a son, just as Adam had done with his wife in the begetting of Cain. Therefore, there was no two fountain heads for the human race, and Cain's wife was of the offspring of Adam. I hope this may be a sufficient answer to the young people who want to know the facts about the matter of origins in the light of the Bible.

Saints, Bishops And Deacons

"Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ." (Phil. 1:1-2)

Thus reads the salutation of Paul to that great church which began under such unusual circumstances--as recorded in Acts 16. The "charter members" as you will recall were a group of God-fearing women, Lydia being a leader among them, and a brutal, God-less man, the Jailor, and his household. These people comprising some of the finest in LYDIA, and some of the WORST SORT in the Jailor, have now become SAINTS; those who were once in darkness are children of light and citizens of the kingdom of God. Every Christian now living, or who has ever lived, has experienced that same change of heart and mind, and, consequently the STATE in which he lives, having been "born of water and the Spirit." (Jn. 3:1-5)

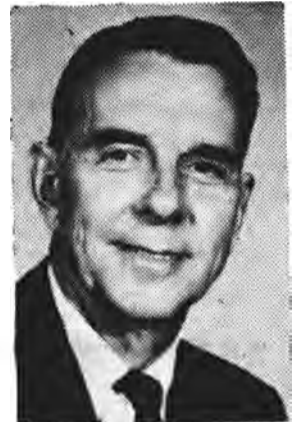
LORDSHIP OF CHRIST

Paul and Timothy were "servants of Christ Jesus." The word "servants" is from "doulos" and signifies a bond-servant or slave, not a hired servant. They might well have said, "We are not our own, for we were bought with a price!" (Cf. I Cor. 6:19-20) This humble reference to themselves as slaves gives even greater meaning and emphasis to the LORDSHIP OF JESUS CHRIST. He is the supreme RULER of the universe with none above him save the Father. (I Cor. 15:27-28) Demons, angels, and men whether living are dead, are all under the authority of Christ, though sadly all are not SUBMISSIVE to his will. (Read Matt. 28:18; Lk. 10:17ff; Rom. 14:9 and I Pet. 3:22 on Christ's universal authority.) For this reason it is written, Every knee shall bow and every tongue shall confess. (Rom. 14:10-12; Phil. 2:9-11) Of course Jesus is Lord also IN FACT when we put our trust in him and obey his will from the heart.

TO ALL THE SAINTS

The Catholics, and many others, through centuries have confused the minds of their people concerning the SAINTS of the Lord. The simple truth is that all of God's people are saints, as these brief references will show. "Precious in the sight of Jehovah is the death of his saints." (Ps. 116:15.)

Continued on page 4



VIRGIL BRADFORD

Jesus' View Of The Old Testament

There are several theological opinions regarding the inspiration of the Scriptures. When all has been said, however, the matter can be settled once and for all by examining Jesus' view of the subject. How did the Son of God use the Scriptures?

Jesus, like Timothy (II Tim. 3:15), had doubtless been taught the Word of Jehovah from infancy. His holy mother had stored the ancient writings into her mind. When it was announced that she should bear the Christ, without preliminary preparation she uttered a beautiful psalm (Lk. 1:46-55), in which she cites from twenty-three separate Old Testament passages, thus demonstrating that her soul was saturated with the ancient writings (Harry Rimmer, *The Magnificence of Jesus*, p. 118). With a mother of this caliber, it is little wonder that the temple teachers were amazed at the understanding of young Jesus, even at the age of twelve (Lk. 2:47). The center of scripture study in Jesus' day was the synagogue; we are told that he had the "custom" (continual habit) of attending these (Lk. 4:16); hence, a commentary on the reverence he had for the law taught there. But let us be specific.

Immediately after his baptism, Christ went into the wilderness to be tempted of Satan (Mt. 4:1-11). Satan suggested that he convert stones into bread to stay his hunger, but the Lord replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He quoted Dt. 8:3. Twice more he stopped the devil's mouth with "It is written . . ." citing Dt. 6:16 and Dt. 6:13. In declaring, "It is written," Jesus employs the perfect tense, denoting completed action with **ABIDING RESULTS**. He thus declares that God's words were written and remain so! The expression "refers to the results of a process of divine inspiration whereby the Old Testament Scriptures are in existence" (Dana and Mantey, *A Manuel Grammar of the Greek New Testament*, p. 191).

At least a dozen times, Christ endorsed the whole law using such expressions as:

- the scriptures (Jn. 5:39)
- the law (Jn. 10:34)
- the law and the prophets (Mt. 5:17)
- the law, prophets, and psalms (Lk. 24:44)
- Moses and the prophets (Lk. 16:29)

In addition, the Son of Man authoritatively either quotes, cites from, or alludes to incidences in at least eighteen different Old Testament books. For example:

- In Mt. 19:19, Jesus **QUOTES** Lev. 19:18, "Thou shalt love thy neighbor as thyself."
- Christ **CITES** Dan. 9:27 in his discourse concerning the destruction of Jerusalem. (This, by the way, answers the critics who deny that Daniel authored that book!)
- Jesus **REFERS** to the visit of the queen of the south to Solomon (Mt. 12:42), an incident recorded in I Kgs. 10:1.

JESUS AND VERBAL INSPIRATION

It may be asked: TO WHAT DEGREE did Christ accept inspiration? Beyond all doubt is the fact that the Lord accepted nothing less than the complete, verbal inspiration of the sacred Writings. Note the following:

1. The Son of God exclaimed, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Mt. 5:17, 18). The "jot" was the smallest Hebrew letter, and the "tittle" was a tiny projection on certain Hebrew



WAYNE JACKSON

letters. Thus the Lord affirms the minutest accuracy for the whole of the OT Scriptures. Noted Cambridge scholar, Basil F. C. Atkinson, says, "The Lord here teaches a very high view of Biblical inspiration" (*The New Bible Commentary*, p. 779). And Louis Gaussen in his monumental work declares, "What terms could possibly be imagined capable of expressing, with greater force and precision, the principle which we defend; that is to say, the authority, the entire divine inspiration, and the perpetuity of all the parts, and of the very letter of the Scriptures" (*The Plenary Inspiration of the Holy Scriptures*, p. 102)?

2. Shortly before his death, Jesus engaged the Sadducees in debate concerning the resurrection of the dead; a doctrine which they denied. He charged them with ignorance of the Scriptures; then he made an argument which depends entirely upon the **VERY TENSE** of a verb in the OT (See Mt. 22:31-33). Jehovah, some 400 years after the death of Abraham, said to Moses, "I am (not, I WAS) the God of Abraham, and the God of Isaac, and the God of Jacob" (Ex. 3:6). Since the Lord is not the God of the dead, but the living; Abraham, Isaac and Jacob were still living. Unless the OT Scriptures were **VERBALLY** inspired, Christ argued in vain. His opponents were silenced! It is significant that the Sadducees, who were quite liberal in many points, did not attempt to refute the Savior's point by claiming that he had "stretched" the point.

3. Within the same context (Mt. 22:41-46), Christ quoted from Psa. 110:1, showing that David, speaking in the Spirit, said, "The Lord said unto my Lord . . ." Again, the argument turns upon a single word. Jesus (affirming his own deity) asked the Pharisees why David referred to the promised Messiah as "Lord". Verbal inspiration is involved in his argument. How could the Christ **DESCEND FROM** David, yet be his **LORD**?

4. Christ once exclaimed, "I and the Father are one" (Jn. 10:30). The Jews were mortified and charged him with blasphemy. Jesus brilliantly refuted the accusation by turning the argument upon them. He cited their own law (Psa. 82:6) where certain judges were called "gods" (Notice how he stressed one word). Since they admitted the propriety of this, why should they object to his being called "the Son of God"? And to underline his argument, the Lord added, "And the scripture cannot be broken."

The foregoing are but a few instances of how Jesus Christ used the Scriptures. He fully accepted the verbal inspiration of the ancient writings. If he accepted such regarding the Old Testament, surely no less can be claimed for the New Testament. Irregardless of the slurs of infidelity, the Christian will follow in the steps of his Master in his disposition toward the Oracles of God.

Love Is Of God

R.W. GRAY

It is an arresting thought indeed to know that we may possess many of the characteristics of God yet be lacking, yet failing in that essential characteristic that makes us the children of our Father. John went quickly to the heart of the matter when he wrote, "He that loveth not knoweth not God; for God is love." (I John 4:8.) And how revealing the words of Paul who said, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (I Cor. 13:3.) There is no area in which we fall further short of the measure of the stature of the fulness of Christ than in our failure to manifest an unfeigned love of the brethren.

Of "Christian love" or "agapao" W.E. Vine observes, "whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered. Love seeks the welfare of all, Rom. 15:2, and works no ill to any, 13:8-10; love seeks opportunity to do good to all men, especially toward them that are of the household of faith, Gal. 6:10." These scriptural definitions make us

realize how little we understand the tenacity and patience of genuine "Christian" love. They should cause us to search our hearts, to find the real motivation behind many of our words and actions. Love is not only the answer for our own troubled, restless spirits (I John 4:18), but is the cure for "witch hunting" and "mote finding." (I Cor. 13:5; Matt. 7:1-5.)

When "love" is used in a context that associates it primarily with romantic inclinations or sexual desire, attaching a definition that sanctions and embraces immoral permissiveness, its true meaning is prostituted, and evil, rather than good, is its fruit. To "excuse" immorality in the name of "love" is anything but God-likeness. While we agree with a sentiment which calls for "love", NOT "hate" or "love, not war," we deplore the connotation often inherent in such slogans.

Love is not properly served when used as a cloak for sin. Love of the brethren does not imply toleration of sin in a brother's life nor error in his teaching. The true purpose of love is served when sin is rebuked and error exposed. While rebukes are to be without compromise the truth must be spoken in love, in a spirit of kindness, and in a manner that recognizes a potential for the same sin in the life of the one who does the rebuking.

Of our brotherhood problems it is being said, "We have no problems that love will not solve." and we must concur in the statement, provided the term includes every Bible definition. If we love God we will keep His commandments. When we keep His commandments we are "one" in Him. If we truly love the brethren we will seek to "restore" and not "ignore" them when they fall into error. True love involves chastisement when needed. God shows His love toward us, owns us as His true children, when He chastens and corrects, and not by a mushy tolerance of wrong doing. (Heb. 12:7-8.) It is an abuse of "love" to infer that we should solve our problems by simply overlooking sin and error however grievous, that warnings of apostasy should cease, or that we should extend the right hand of "Christian" fellowship to denominationalists upon a pretext of admitting that we, too, "have much to learn." But it is true that love will not expect to find the bad but the good. Love will suffer long with those who are making an effort to find truth and to walk therein, and it will make every effort to present truth to those who walk in darkness.

Evangelize The World

JOHN WADDEY

THE URGENT NEED OF THE PRESENT DAY IS TO EVANGELIZE THE WORLD.

To focus attention on our present situation, consider for a moment the following reasons that demand urgent action by God's people, NOW!

1. **EACH DAY THE JOB GROWS BIGGER.** More than 184,000 souls are born on planet earth daily. Each minute we have spent talking about the problem has seen it increase in size by 128 new souls. Every 12 days as many new babies are born into our world as there are members of the church. Today, some 32 percent of the world's population believes in Christ. (Not just members of the church of Christ.) By the year 2000, it is expected to drop to 25 percent at the present rate of population growth. By 2050 it will have slipped to 15 percent. We are not holding our own. We must increase our efforts or fail miserably.

2. **MILLIONS ARE BEING DENIED EVEN A CHANCE TO HEAR THE SWEET NAME OF JESUS.** Ten years ago there were at least 2,000 tribal groups that had never heard of Jesus. New Guinea, 626 tribes; 521 in the South Sea Islands; 350 in Africa; 300 in South America, 200 in Australia (Aborigines); 100 in India, 60 in Indo-China and 60 in the Philippines. No one had ever acquainted them with the name of Jesus! There are still well over 2,000 languages and dialects in which no scripture is available. In China, 800 million people have had 25 years of anti-Christian atheistic indoctrination. A whole generation has grown up without the knowledge of God's word. A similar situation exists among

(Continued on page 4)

Saints, Bishops And Deacons

Continued from page 2

The bodies of many of the saints came out of their graves after Christ arose and appeared to some in Jerusalem. (Matt. 27:52) When Paul was persecuting the CHURCH he shut up many of the SAINTS in prison. (Ac. 26:10) And the faith, or the gospel, was delivered once for all to the saints,—real, live, breathing human beings. (Jude 3)

Nothing in Scripture even remotely suggests that only the most outstanding men and women are saints. Much less is there a suggestion that anyone was ever "sainted" hundreds of years after death. Certain versions of the Scriptures have helped perpetuate the error of a select group in the church being saints by heading certain New Testament letters "The Gospel According To Saint Matthew", "The Epistle Of Saint Paul To The Romans," etc. Matthew and Paul were no more or less saints than any other child of God, and such should not be used as a title. (Cf. Matt. 23:9) Sometimes in reading in worship or in classes some of us will refer to Saint Paul, Saint Luke, etc. And what is worse is to hear a Christian say, "Well, I aint no saint, but", so-and-so.

The basic significance of saint is holy, sanctified, or a set-apartness. Hence, Paul addresses certain Scriptures to "all the saints" in that particular church. Remember, in God's word, saint is never used as a title but expresses one's spiritual relationship and spiritual separation from the world. Neither does it mean perfection or sinlessness.

THE BISHOPS AND DEACONS

Deacons are an important and influential group in the church but it should be remembered that they are SERVANTS and not rulers of the congregation. Neither are they necessarily serving an apprenticeship to become future elders, though such could result from faithful service as deacons under a competent eldership. There have been situations where no elders existed and deacons were appointed without them. Such is liable to become a trouble spot. With this arrangement the deacons, for all practical purposes, become acting overseers of the church,—and when the time comes to appoint men to the eldership "the fat is in the fire."

NOW, THE ELDERS. It would be almost impossible to ever estimate the importance of God-fearing, truth-loving, Bible teaching caretakers in the church whom we call ELDERS.

1. Elders (Gr. presbuteros) are the older, more experienced men in the church. They are not necessarily the oldest, but surely not youngsters such as Mormon "elders" usually about 20 years old (Ac. 20:17)

2. These same men are bishops (Gr. episcopos), or overseers, who are charged to feed the church of Christ which he purchased with his own blood. (Ac. 20:28)

3. All such duly qualified and appointed men are PASTORS, or shepherds, of the flock, the church. (Eph. 4:11-12; I Pet. 5:1-4) Some have referred to them as "under-shepherds" since Jesus is the Good Shepherd, the Great Shepherd of the sheep. (Jn. 10:11; Heb. 13:20) So close are the FLOCK and the SHEPHERD that the same word is used for both, (Gr. poi-men) the difference being that flock is accented on the first syllable and shepherd on the last syllable!

4. Scriptural elders are RULERS, under Christ, of the local church and all Christians must be submissive to them as they lead and rule by the word of God and by the example of their own lives. (Gr. hegeomai) (Heb. 13:7, 17, 24) This is one good reason that Christians should not be drifters. All should be identified and working under the eldership of the local congregation. How else could they follow Hebrews 13:7, 17?

5. Elders do not own the church. They are STEWARDS, (Gr. oikonomos, Tit. 1:7) and caretakers of that which belongs to Jesus. This church is his. (Matt. 16:18)

6. Elders are teachers, --of necessity. (I Tim. 3:2; Tit. 1:9) They cannot properly tend, feed and care for the church otherwise. In this qualification they automatically become COUNSELORS and ADVISORS of God's people. Too often most of

this falls upon the local preachers.

7. Since elders WATCH for our souls they are WATCHMEN and GUARDS of the flock. (Heb. 13:17) (Tit. 1:10)

These terms all stress the great importance of the elders' work and their place in the kingdom of God. Let the elders strive to fulfill this wonderful responsibility. Let us all follow them as they follow Christ.

Evangelize The World

Continued from page 3

Russia's 240 million people.

3. FALSE RELIGION IS CAPTURING THE MINDS AND HEARTS OF MILLIONS.

Their efforts are increasingly daily. This makes our task all the harder when we do go. The Muslim religion is the fastest growing faith in Africa. Pentecostalism is sweeping South America. Mormons and Jehovah's Witnesses are expanding around the world. The Witnesses have the world's largest religious printing press in Brooklyn and are grinding out 500 magazines per minute; 84 million per year. Catholicism, though not the power it once was, is still a mighty obstacle. Where these and other false religions go, they leave confused minds, false hopes, antagonism toward truth, and in every way, a more difficult field for the faithful worker.

4. RISING NATIONALISM often is accompanied by an antagonism toward the missionary and Christianity. All around the world we see a strong emergence of this national pride and a corresponding unfavorable reaction against missionary efforts. In several lands the doors of opportunity are already closed. This is especially true in Asia and Africa. We hear them say, "Africa for the African," "India for the Indian," and "missionary go home." They mistakenly equate the missionary with the colonial type of foreigner. As pride in their local culture and religion grows, it moves them to slam the door on the missionary. Witness the mounting limitations on our work in India and Nigeria, British Honduras and other similar lands. The word missionary has become an undesirable term to many nations around the world. If we could have gone forth when Britain was yet the colonial ruler, we would have had a ten-fold easier job of getting into the nations.

5. The iron fist of COMMUNISM CONTINUES TO SPREAD ITS CONTROL around the vitals of more nations. Ceylon is virtually in its grip. Chile has succumbed. Egypt and most of the Arab countries are slowly being engulfed. Communism has set up shop in numerous African nations, hoping for opportunity to gain control. When it predominates, Christianity suffers as they attempt to exterminate it. Each year the Communist system produces two pieces of literature for each person on the earth. They boast of having taken China with the printed page. Gandhi's grandson said, "The missionaries taught us to read, but the communists gave us the books." THE CHALLENGE OF MISSIONS, O.J. Smith, pp. 72-73. We have seen how difficult it is to lay a foundation in Eastern Europe from our side of the iron curtain. If we could only have done some preliminary work there beforehand, how much easier it would now be. May we sense the urgency and not wait to begin in other lands until dictatorship has established itself. The longer we wait, the more compounded our job becomes.

6. HEARTS, open and receptive today, ARE GROWING HARDER with each passing year. As prosperity, education and social advance come in, we see a corresponding decline in religious interest. The cares, riches and pleasures of this life choke the spiritual life so that they bear no fruit in their lives, LK. 8:14. This scene has been observed in not only the emerging nations, but Europe and America as well.

7. Each day a SOUL LANGUISHES IN SIN HE BECOMES MORE HARDENED IN IT. The spiritual man is much like the physical man in that continued affliction tends to permanently impair. The god of this world blinds the minds of those lost so that with time the darkness of their hearts is almost impenetrable with the light of the gospel, II COR. 4:4. Time spent indulging in sin sears the

conscience as with a hot iron, I TIM. 4:2. With time, even the vilest deeds and the most abominable vices become virtuous in the eyes of the sinner. We must go now, before Satan's grip is any tighter than it presently is.

8. Our task demands haste because of the BREVITY OF TIME that is ours to accomplish our mission. "Man that is born of woman is of few days." We are growing older. Each day spent talking about it, and yet doing nothing about it, means one day less to get the job done. Not only is our salvation now nearer to us than when we first believed, ROM. 13:11, but our day of departure hastens upon us. We cannot help those generations gone before our time; nor can we reach those YET UNBORN. BUT WE CAN REACH THOSE now living, and only our refusal to act keeps us from so doing. Their blood will be upon our hands, EZEK. 33:8. How many men have spent their lives on American soil, who often said they planned to go to some distant field. Then they awoke one day to find they had been overtaken by the passing years. Now they are too old to go. Another worker lost to the mission fields, another community of souls left to die without the saving word. We must redeem the time, COL. 4:5.

9. Not only are we running out of time, by delaying this urgent job, but THOSE WHO SIT IN DARKNESS ALSO ARE RUNNING OUT OF TIME, even as the sand in the hourglass. Two people die each second, 120 per minute, 7,200 per hour, 172,800 per day, that is 56 million per year. Only a tiny fraction of these know Jesus as their Lord. Think how it must tear the great heart of God to see His offspring sinking into the sea of death with no hope. . . and especially since he paid the supreme sacrifice of Jesus to save them! How many like aged Simion would gladly pray "now lettest thou thy servant depart Lord, according to thy word in peace; for mine eyes have seen thy salvation," (Lk. 2:29). In 1966 we preached in the Nigerian village of Okigwi. Each day we spoke in the marketplace and at night in the tiny meeting house. In addition to the 25 that could be seated comfortably, some 40 or 50 more crowded in the room. Every inch of space was occupied. The door and windows were full. At the close of the lesson, an elderly gentleman with snowy hair stood and expressed his determination to confess Christ and be baptized. In the flickering light of the gasoline lamp he told of his life long search for the "pearl of great price"; from the Muslims to the Methodists, to the Adventists and then the Jehovah's Witnesses. But never satisfied, he searched on till this night he had found that true church he had read of in his Bible. We made our way down the path through the bush to the stream of water where like Simion, his wish was fulfilled.

It is for hungry souls like these we must go. We cannot let them perish with outstretched arms begging for the bread of life. So then, PITY FOR THE LOST, PRESSES THE URGENCY of the commission upon us.

"It is more important to add LIFE to one's years, than it is to add YEARS to one's life.

Let's overcome all sorrow and strife
And live a much more abundant life.
With God's help we can add life to years,
And eliminate most sorrow and tears.

G.N.

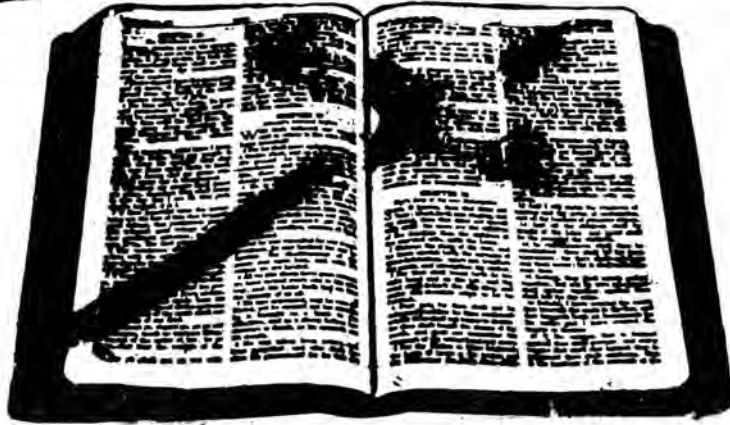
I love to edit our WORDS OF TRUTH,
Wish we had had it ever since my youth.
We want 20,000 new readers,
How about a club from church leaders?

G.N.

Our paper, WORDS OF TRUTH,
Is good for age and youth.
Its story — sweetest ever heard,
Is the truth of God's word.

G.N.

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, MARCH 10, 1972

NUMBER 108

Three Prayers

Our Father, who art in heaven. Hallowed be thy name in all the earth. We recognize that heavenly beings do thy will joyfully, promptly, fully and obediently. May we find joy in the fulfillment of thy will on earth. May we be prompt at all times in complying with thy holy wishes. Aid us in coming to the recognition that fullness of happiness only comes when we obey thy will completely. May obedience to thy known will be our primary concern by day and by night.



ROBERT R. TAYLOR JR.

Holy Father, we are grateful for thy love and mercy. We are sincerely appreciative that thou didst send thy holy Son Jesus that he might become our sin bearer. We thank thee for the mercy which thou canst now show since the price of sin has been paid at Calvary. We thank thee for thy Son. Just as he has been the darling object of thine eternal affections, may he ever be the darling object of our continued affections. We thank thee for thy word which truly serves as a lamp to our feet and a light to our path. May we plant thy precious word into the deepest channels of our hearts that we might love thee better and sin no more. We thank thee for the church of Jesus Christ. We are grateful that it can be our spiritual home. May we live such lives as will bring honor and glory to thee through thy church. May we possess a sensitivity of heart that will ever make us conscious of desiring to please thee. May we never reach that place in life where we can offend thee without experiencing the piercing pangs of real regrets and sincere sorrow.

Father, we confess our sins. Forgive us freely as we repent genuinely. Make us constantly conscious of the deep enormity of our sins. Encourage us at all times to get out of the sinning business. Bestow upon us that spiritual maturity of discernment which will not only enable us to choose the good over the bad but also to choose the best over the better.

Give us strength to do thy will. May we with deepness of conviction stand for right and truth. Like the sweet psalmist of an ancient era may we hate every false way and courageously seek its overthrow. Help us to value truth as the pearl of great price. May we ever buy the truth and never sell it. May we be practitioners of truth daily and

always be set for the defense of the gospel.

Bless all men everywhere. Be with us all during the uneven days of the journey lying before us. In the name of Christ we pray. Amen.

A PRAYER OF THANKSGIVING FOR WORSHIP

We thank thee our Father for the great privilege of Christian worship. Into the sweetness and sacredness of this worshipful hour we come with gratitude in our hearts, praise on our lips and thanksgiving upon our minds. As the giver of every perfect gift thou hast surrounded us with a rich existence. We have food for the body, clothing for the outward man, a shelter over our heads and the glorious privilege of enshrining Christ Jesus in our hearts. We are blessed far beyond our ability to appreciate fully and for which we can never sufficiently thank thee. Teach us to pray as we should. May we never ask amiss but always in harmony with thy will.

We thank thee for the songs we sing and the sacred sentiments they richly reveal. We are grateful for those who wrote them, for the gifted song directors who guide us in singing them, for fellow Christians with whom to sing in unison and above all for thee our Father, who art willing to receive these--the manifested fruits of our lips. May we ever sing these glorious songs with the proper spirit of praise and adoration.

We thank thee for thy word--thy power to redeem and save. We are grateful that thou hast revealed thy will unto us. We express thanksgiving that long centuries of determined opposition from Biblical foes have not destroyed thy word. We are grateful for our copies of thy word--that each of us may have a copy of the Bible in our home. We thank thee for those who have faithfully translated it into our own native language. Defeat modern attempts to mutilate thy word by mistranslation. May the Bible enjoy a greater circulation among the benighted citizens of our time. We thank thee that we have eyes with which to read it, ears with which to hear it read and hearts with which to believe it. May our lips ever be ready to preach and teach thy word. May the members of our bodies ever be diligent in the faithful practice of thy will. May precept and practice ever be inseparable linked in our lives.

We thank thee for the Lord's Supper with its weekly observance and the sacred scenes of Calvary which it focuses so frequently before our minds. May we never forget the great love that was shown on the hill of Golgotha and the great sacrifice that was made on Calvary's brow. Aid us while we eat the bread and sip the fruit of the fine that Christ's sufferings may be more meaningful with each rich experience around the Lord's Table. As we remember his death may we look forward to his coming again. We are grateful for this golden

chain that stretches all the way from Calvary to the second coming of thy Son and our Saviour. Help us to realize that this golden chain is composed of the weekly links of our regular participation. Thou hast bound together the Lord's Day and the Lord's Supper. May the day and the communion service ever be bound together in our lives.

Everything we have is thine. We are but stewards. May we hold in sacred trust that which we have been given. May we ever be generous in returning a portion of thee which in reality is thine own. Who are we and who are our people "that we should be able to offer so willingly after this sort?" for all things come of thee, and of thine own have we given thee." May we give cheerfully and generously at all times.

Bless all men everywhere. Forgive our sins. Keep us humble and make of us useful and fruitful servants. In His name. Amen.

A PRAYER FOR OUR HOMES

Our Father, who art in heaven. May thy name be held in reverence on earth even as it is in heaven. Our devout thanksgiving is extended to thee for blessings we enjoy in the physical realm. We are grateful for food, clothing, shelter and the health of body and mind which we presently enjoy. Our chief gratitude is for the spiritual blessings which are available to us through Jesus Christ and by our being in him. For the remission of our sins, the privilege of sonship, the right to pray, the enjoyment of serving and the glorious hope of heaven when this life is over, we express profound appreciation. We confess our sins. Please forgive.

Father, we thank thee for our homes. From the beginning thy wisdom has been marvelously manifested in the home. We thank thee for the beauty, purity and companionship of marriage. We are grateful for the precious vows of matrimony which cement the close ties subsisting between every faithful husband and his dutiful wife. We thank thee for virtuous husbands and worthy wives who are keeping intact these hallowed vows even in the loose and lax times in which we live. Wilt thou bless every husband. May he be loyal to the wife of his youth. Keep his heart and eyes from evil desires. Enable him to enter the golden years of marriage with clean hands and a pure heart. Bless each wife. May she be loyal to him whose ring she wears, whose name she has accepted, whose children she has borne and to whom she promised lasting fidelity. Neither by words of mouth nor by actions of her body may she ever willingly or knowingly seduce another to commit the sin of lust. Create deeply within her the realization that to her husband and to him

Continued on page 4

WORDS of TRUTH

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"Sign On The Church House"

In the 1972, February issue of "ACTION", brother Jimmie Lovell, the Editor, went off half cocked, as he has so often done all his life, and made attack upon the sign: "CHURCH OF CHRIST" on our meeting houses. He says, "There is possibly no subject on which I have written over the years which more of you have differed with me on than the sign, 'Church of Christ' on our building. Actually, as so much else we do on which I feel much improvement could be made but isn't, I can stand it if you can, but our young people won't—in years to come you will see fewer of these signs."

Further on in his article he admits, "There is nothing whatsoever wrong with our using, 'Church of Christ' on our building or any other place.' This being true, why does he try to sow discord about the matter? He admits that he has, "written over the years" against it.

He has no right to dictate to the churches what they may do about the matter. It is under generic authority. God specifically authorized the church to assemble in one place (I Cor. 14:23; Heb. 10:25). This only gives us GENERIC AUTHORITY for both the meeting house and the sign which may be placed upon it. In the fear of God, love of the truth, and in the interest of the welfare of the church, the elders may decide concerning such matters. When an Editor admits that such a sign is not wrong, he should not interfere with the autonomy of the churches concerning such matters.

But our brother has a substitute to offer. It is the sign: "SCHOOL FOR SINNERS." He then argues that the place where the church meets is, "A place where sinners assemble to worship God and to teach each other to be less sinful." If our brother were looking for a group of "CHRISTIANS" with whom to worship, "As it is written" would he stop at such a sign? How could a thing be expedient which will not work at all? (I Cor. 6:12; 10:23.) All of this reminds me of a brother who said it would make no difference what is written over the door of the building. When asked what about putting up the sign that

said: "Baptist Church"? Or one saying "Methodist Church"? He replied it would not make any difference even if you were to put up the sign: "Bull's Foot Church." No one would argue in that fashion about a name to be put on the "POST OFFICE", or the "COURT HOUSE", or even one's "MAIL BOX."

Some have argued that "CHURCH OF CHRIST" over the entrance to the meeting house means the house is the "CHURCH". Of course, it never conveys such an idea to ordinary people, any more than "JOHN SMITH" on a mail box would mean the box itself is "John Smith."

The sign on the meeting house is a simple and brief way of saying the church meets in the building, just as the "cup" in the Lord's supper stands for the fruit of the vine, the contents of the vessel called "The cup." (I Cor. 11). The word "BIBLE" on the outside cover of the Book, is not the Bible, but signifies that the Book is within. And, of course, the sign "CHURCH OF CHRIST" is not the church but signifies the church which meets within the building. "THE JOHN SMITH FAMILY" written on the building at the entrance does not mean the HOUSE is the "Smith family", but rather signifies that the "SMITH FAMILY" lives there.

We put the sign on our meeting houses for the same good reason that we put the signs: "COURT HOUSE", and "POST OFFICE" on those buildings in town. Now, somebody please tell me why it is that those very people who argue against the sign on the meeting house will have written on their grave marker, or marble monument, "JOHN BLANK", without meaning at all that the marble slab is "JOHN BLANK."

Brother Lovell says, "Looking at it another way, it could very well be the Lord's Church, with no sign at all." Yes, and the "POST OFFICE", or "COURT HOUSE", could very well be county or state buildings with no sign at all, but it is more expedient that these buildings be thus marked by the proper signs.

And why should intelligent Christians be ashamed of the church, or what holy reason could they have for wanting others to be ignorant of the people who meet in a certain building; and why want a deceptive sign over the door saying, "SCHOOL OF SINNERS"?

Ordinarily, in the Bible the word "sinner" does not mean a righteous person, but one living in wilful sin, and in rebellion against God. "If the RIGHTEOUS scarcely be saved, where shall the UNGODLY AND THE SINNER appear?" (I Pet. 4:18; Lk. 15:7; Mt. 9:13; Jn. 9:31; I Tim. 1:13, 15.) Backsliders are also sometimes called sinners (Jas. 5:19-20). But faithful children of God are not the same as those labeled "sinners", though they be imperfect (Rev. 2:10; Mt. 25:14-30; I Jn. 2:7-9, 10; 2:1-2). To label the whole church a "SCHOOL OF SINNERS", as brother Lovell says we should, is as unwise as it would be unjust. The New Testament abounds in divinely approved examples of cases where God labeled a group a "church", "CHURCH OF GOD" (or "CHURCHES OF GOD" for groups or congregations, or even "CHURCH OF CHRIST.") (Rom. 16:16; I Cor. 11:16). These churches were not wholly condemned so long as even a "few" were faithful.

But Brother Lovell says, he has seen, "Some buildings wearing this beautiful name ("CHURCH OF CHRIST") where it would be more in order if they changed the sign to: "Church of the Devil". Then he says, "We can play around with our name and nail "Church of Christ" on every door, but the Bible has but one answer to the place where Christians are—'By this shall all men know that ye are my disciples, if ye have love one to another (Jn. 13:34.)' Our brother greatly errs when he here contends that the only mark of true disciples and the true church is "love." This is no more true than the contention that we are saved by faith "Only." If a synagogue of Jews love one another would this prove them true disciples of Jesus, when they do not even believe in Jesus? Love is the true test only when it is applied (as Jesus applied it) that is, to people who were obedient believers in him. Love proves their sincerity; but love by itself would not "SAVE" unbelievers. There are those who "love one another" who do

not love God, nor Christ, nor obey the truth. But our brother says, "Put this to a test where you worship and see what kind of an answer you get—your sign might be just one big lie." Well, the "CHURCHES OF CHRIST" which Paul labeled as such (Rom. 16:16), stood the test, and he referred to all the congregations in an area, and not just a select few (Rom. 16:16). A Church is a church of Christ if there are those meeting in the assembly who are true Christians and are trying to get all the rest to be the same.

Again, He says, "I maintain, and do so with strong convictions that the sign 'Church of Christ' on our building keeps more people out than it will ever bring in." Since the church is a "Church of Christ", (Rom. 16:16), if does not want the people in general to know it, but wants them to think some sort of a "SCHOOL" is meeting there rather than a church, then that church would be a hypocritical group. If a church is a real "Church of Christ" why try to keep the fact of it a secret in order to get mere "NUMBERS" to attend?

He says again, "Whether we like it or not, to the denominational world we are just another denomination, and bless you, in so many respects they are not all wrong. We have clearly branded ourselves—more to identify ourselves to one another than to honor Him—and those of other religious thinking accept it this way." If this is true, as he affirms it is, then he can be marked as one man who has helped to make the church something else other than simply congregations as "CHURCH OF CHRIST." Who is it that is catering to the denominations more than Jimmie Lovell? Because of the sectarian religious bodies around us he would have us remove from our buildings the sign: "CHURCH OF CHRIST" and put instead "SCHOOL OF SINNERS"? Brother Lovell, you ought to be ashamed! And come back to preaching and teaching the pure gospel, and give up your liberalism, and law making for churches of Christ—give up your efforts to denominationalize the church of the Lord, and efforts to make the true church acceptable to denominationalists. You should be trying to please the Lord altogether, and not the sects around us, unless, and until, they will be pleased with pure, primitive Christianity. An old Prophet said, "Will the Lord be pleased?" (Mic. 6:7).

But Lovell thinks the neighbors would be pleased if we would get us up a human designation for the congregation. He says, "There is nothing whatsoever wrong with our using "Church of Christ" on our building or any other place—'Christ's Church' might be better—but let me suggest something quite in order and which the neighbors would pay special attention, 'SCHOOL FOR SINNERS.' Yes, just anything for a change. We have already shown that we are not supposed to be "SINNERS" (I Pet. 4:18).

The Basis Of Stewardship

HARDEMAN NICHOLS

What a beautiful memorial! David never wanted it forgotten, so he prayed (in I Chronicles 29:10-19), "O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto me."

Israel had just given with overwhelming generosity to the building of the temple. The king believed future generations ought to know about this, not for the purpose of their saying, "Look how great these people were! See what they did!" Instead he knew that such examples of generosity could stir the holy purposes of many saints in the ages to come and motivate them to give freely. The king believed in the power of a good example.

Prayers reveal much about one's attitude. And this prayer defines the elements that this man after God's own heart believed were essential to good stewardship.

1. He acknowledged the sovereignty of God. "All that is in heaven and in earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." Lips can easily assent to these words; but hearts may be slow to receive them.

(Continued on page 4)

God In Our Homes

By NORMAN PARRISH

(Scriptures ASV)

Text: Eph. 5:24, 25, 33

Reading: Prov. 12:7; 14:11

Introduction:

In this series of lessons entitled "GOD IN OUR HOMES", we will cover several areas of interest. Some studies will be more in depth than others but the outlines will give each one interested an opportunity to build with individual studying.

- A. American homes, including Christian homes, are under terrific pressure today. Millions of our homes are ending in divorce courts — about one of three and the percentage grows alarmingly.
- B. Other millions of homes are holding together in misery and unhappiness. INSTABILITY and INSECURITY secretly plague many of our best homes.
- C. The devil seeks to enter and destroy the home even though the home be Christian. Children are the helpless victims of this sorry picture.
- D. The real enduring strength of a nation is largely determined by the stability of the family life of its citizens. No nation can long be secure if the texture of its family life remains inferior and broken.
- E. The break down of the home was one of the causes of the fall of the Roman Empire. The heartbeat of any nation can best be gauged by the structure of family life. The mighty Roman Empire felt its very foundations sag when God was pushed outside the confines of the home. Jewish historians, Grecian philosophers, English poets and American statesmen have all spoken through the years, of the power and sanctity and preservation of the home.
- F. The spiritual state of the Lord's Church is largely determined by the spiritual state in the families of its members.
Example: An member of a family cannot be an effective servant in the church. Spiritual apathetic members who are indifferent in the home will result in spiritual deadness in the Church. Unhappy homes foster weakness in the church, broken homes in the church produce broken power in the church. Therefore, the church must concern itself diligently with the happiness and stability of the homes of the people who compose the church.
- G. Get the home right and the church will be strong and growing in grace, get the home right and the nation will be a better place in which to live. If we can save the family, we can save the church. Therefore, church leaders have an unparalleled responsibility to minister to the needs of the family.
- H. Because no other force on earth has been able effectively to help the troubled homes, the church has a tremendous opportunity to save the homes of its members who have no other place to turn for effective help.
- I. With these facts in mind, your preacher will seek to build up our families and homes through these lessons on "GOD IN THE HOME".
Our lessons on Sunday evening will be built around the home and family life and the members thereof. They will be grouped as follows:

- I. The Family
- II. The Home
- III. The Children
- IV. Young People
- V. Men
- VI. Women

We will not discuss these in this order but will cover these areas in general.

General Thoughts:

- A. Most people are so busy some feel, "this is no home; it is just a dormitory where we sometimes sleep and a cafeteria where we eat in shifts."

- a. The problems created by mothers who turn over their children to someone else to raise cannot possibly be offset by the luxury her pay check provides.
- b. Children need a mother's love and her attention more than a new car for graduation!
- c. Boys crave their father's CONCERN more than his CASH. There will always be some things that money cannot buy! Usually, these are the best things in life.
- d. Nearly 2500 years ago Socrates declared: "Could I climb to the highest place in Athens, I would lift my voice and proclaim, Fellow citizens, why do ye turn and scrape every stone to gather wealth and take so little care of your children to whom one day you must relinquish it all?"
- e. We must put God back into the homes of the world.

Poem: "I saw tomorrow look at me
From little children's eyes,
And thought: How carefully we
would teach,
If we were really wise."

HOSEA 13:9 "O Israel, thou hast destroyed thyself but in me is thine help."

- f. May we hasten to give Jehovah first place in our HEARTS and in our HOMES. No civilization can long endure without Him!
- g. Back in 1886 the illustrious James Russell Lowell spoke the following words at Harvard University: "I am saddened to see our success as a nation measured by the number of acres under tillage, or of bushels of wheat exported, for the real value of a country must be weighed in scales more delicate than the balance of trade.
On a map of the world you may cover Judea with your thumb, Athens with a finger tip, and neither of them figures in the prices current; but only as the necessary preliminary of better things. The measure of a nation's true success is the amount it has contributed to the:
thoughts
moral energy
intellectual happiness
spiritual hope
welfare of mankind

- h. Where is our leadership coming from?
Christ gave to the world, for all time, an absolute pattern for greatness.
 1. The chief ingredients in the ability of the man of Galilee to inspire and lead others to more abundant, useful existence were these:
Service Rom. 12:1
Righteousness I Peter 3:14; II Peter 2:5
Dedication I Kings 7:51; 8:63
SERVICE embraces humility before God and love toward others.
RIGHTEOUSNESS conveys loyal obedience and personal purity.
DEDICATION causes one to pursue his purpose faithfully to the end and to SHOW OTHERS true conviction and resolve.
 2. The world desperately needs these old fashioned Christ-like qualities NOW! So do our homes.
 3. The Bible has many examples.
PROV. 14:34 "Righteousness exalteth a nation: but sin is a reproach to any people."
Rev. 3:17; Jer. 7:28
Hosea said it in the long ago but it is needed now.
Prov. 12:7; Prov. 14:11

Story: Once a little girl who was just learning to pray said these words: "Forgive us for Mommy and Daddy". Even though she was confused, there are, in fact, many children and teenagers who could earnestly utter that prayer.

- i. Parents, we are building today the spiritual house our children will live in tomorrow. We dare not place a weak foundation and erect

it with shoddy materials. We must put God and His Word into our daily home life. We may own houses, land, oil wells, cattle and jewels, but how much do we own in the direction of heaven?
Matt. 6:19-21 (Amplified)

Conclusion:

THE SOUL OF A CHILD

The soul of a child is the loveliest flower,
That grows in the garden of God,
Its climb is from weakness to knowledge and power,

To the sky, from the clay and the cloud.
To beauty and sweetness it grows under care,
Neglected, 'tis ragged and wild,
'Tis a plant that is tender, but wonderously rare
The sweet, wistful soul of a child.
Be tender, o gardner, and give it its share
Of moisture, of warmth, and of light.

And let it not lack for thy painstaking care
To protect it from frost and from blight.
A glad day will come when its bloom shall unfold,
It will seem that an angel has smiled,
Reflecting a beauty and sweetness untold
In the sensitive soul of a child.

In GENESIS 44:34 a penetrating question was asked: "For how shall I go up to my father, and the lad be not with me."

Trembling At The Word

R.W. GRAY

When God manifested Himself through His word Moses said, "I exceedingly fear and quake!" (Heb. 12:21b.) The Hebrew writer reasons that God's revelation through His Son exceeds in power and splendor the phenomenon that occurred in the giving of the first testament (Heb. 12:22-27), and that we, like Moses, should accept it with "reverence and godly fear" (Heb. 12:18-28). The Lord calls upon men to "tremble" at His presence. (Psa. 114:7.) He looks with favor, also, upon those who in a contrite spirit "tremble at His word." (Isa. 66:2.)

It is becoming increasingly common to hear statements regarding the Bible that disturb those who receive it, as it is in truth, the word of God, which effectively worketh. . in them that believe. (I Thess. 2:13.) It concerns us to hear men who propose to preach the word saying, "The Bible is important, BUT!!!" There is never a right time to minimize the power and importance of God's word. It is still true that we manifest respect for the Bible in proportion to the respect we have for the God it reveals. The Bible is important-period! The only true knowledge you and I have regarding God, Christ, the Holy Spirit, the church, salvation, heaven and hell, is found in the revelation God has given through the medium of His will. (I Cor. 2:9-14.) The inference that men may somehow "know God," "serve and love God separate and apart from the message of the Bible", is false to the very core.

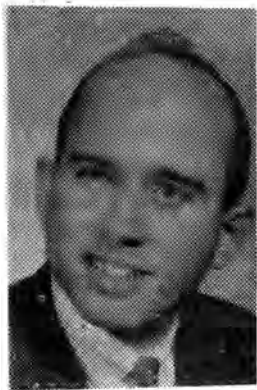
One of the most heart rending statements the mind could conceive is the blasphemous reference to a "paper pope." The speaker or writer has surely failed to consider the implications of such a remark. It is true, of course, that we are not to share the Catholic view of the volume, attaching a sacredness to the paper and ink that serve to convey to our eyes and mind the engrafted word, but there should never be in our hearts the thought that those who love and believe God's word are following a "paper pope."

The last bastion, the final citadel of respect for the Bible as the word of God, is found among the churches of Christ. If we allow ourselves to lose respect for its integrity, authority, completeness and finality, the world will enter once more into "the dark ages." Rather than seeking an opportunity to minimize and ridicule the Bible we need to share the sentiment of the inspired pensman who said, "O how love I thy law! it is my meditation all the day." (Psa. 119:97.)

The Urgent Need To Evangelize The World

No. 3

10. We MUST preach the gospel in all the world TO SAVE THE CHURCH OF OUR GENERATION. For 150 years we have proclaimed to the world our intention, goal and purpose of restoring the church of the Bible. To this day we have not even restored the spirit of evangelism of that church. It will not be enough to restore only those areas that are convenient or pleasing



JOHN WADDEY

to us. Our chief responsibility is to preach the gospel to every creature, Mk. 16:15. The church cannot long ignore; in some cases even repudiate, its essential purpose for existence without jeopardizing its standing with God. "Only as the church fulfills her missionary obligation does she justify her existence." O. J. SMITH.

WE HAVE DONE EVERYTHING ELSE EXCEPT THE MAIN THING HE TOLD US TO DO. Jesus never told us to build colleges, universities. . . He never told us to erect hospitals, orphanages and homes for the aged. He never told us to build church (buildings) to organize elaborate congregational programs, TO PUBLISH PAPERS and the like, yet these things we have done with gusto and fervor. AND WE DO NOT CONDEMN THFM, for this is all well and good and fits into the framework of His will. BUT THE ONE THING, THE MAIN THING, HE DID TELL US TO DO, IS THE MAIN THING WE HAVE LEFT UNDONE. We have not given His Gospel to the entire world! We have not carried out His orders. SMITH, p. 42-43. "The church that does not evangelize will fossilize," O. J. SMITH. A poet has written:

"Oh church of Christ, what wilt thou say
When in that awful judgment day,
They charge thee with their doom?"

11. In this connection, we must emphasize that we must take this commission seriously in order TO SAVE OUR OWN SOULS. Jesus has given the command. In JOHN 15:14 he says, "ye are my friends IF YOU DO THE THINGS WHICH I COMMAND YOU." Disobedience to the sovereign will of Jesus regarding evangelism is no less a sin than disobedience regarding salvation and worship.

James Gilmour wrote, "I go out as a missionary, not that I may follow the dictates of common sense, but that I may obey that command of Christ, 'Go into all the world and preach.' This command seems to be strictly a missionary injunction; so that, apart altogether from choice and other lower reasons, my going forth is a matter of obedience to a plain command: and in place of seeking a reason for going abroad, I would prefer to say that I have failed to discover any reason why I should stay at home." SMITH, P. 91.

If we should keep the whole law and yet offend in this one point. . . knowingly refusing to engage in this awesome task. . . then would we not stand guilty of all? JAMES 2:10. Would not woe also be unto us if we did not preach the gospel? I COR. 9:16.

12. To SAVE OUR CIVILIZATION we must press forward with the gospel into every nation. Many of the unevangelized nations are real or potential enemies to our nation. We must either face them now with the gospel, or later on the field of war. Would it not be far better to hazard your life and safety to save the souls of these people than to risk it in the carnage of war, only to destroy them? If God could have found 10 righteous people in Sodom doing His will, He would have saved it. If He can find a righteous remnant in America, doing His will, I believe He

will spare us. But woe be unto us if we ignore Him, if we preach not the gospel!

13. THE GOLDEN RULE OF JESUS DEMANDS URGENT ACTION to rescue the perishing. If we were lost, if we sat in darkness, if we had no hope, if we begged "come over and help us" would we not want someone to bring us the glad tidings? Since we should do unto others all things whatsoever we would that they do for us (Matt. 7:12) then duty demands that we go preaching Christ. A selfish soul would think only of himself.

14. Last, I suggest that we must take seriously this missionary challenge FOR CONSCIENCE SAKE, that we may maintain our INTEGRITY. David resolved that he would ever walk in his integrity, PS. 26:11. If we really believe that we are the church Jesus built; if we really believe that truth is one and that all men must walk in the one faith; if we really believe that without the gospel all men are lost and doomed to hell; if we really believe in a judgment when the Lord will judge us by His words and our deeds, then we will have to get involved in world evangelism in an urgent way, or even hang our heads in hypocrisy and shame. Someone wrote these very appropriate words:

Stir me, Oh! stire me, Lord-I care not how,
but stir my heart in passion for the world!
Stir me to give, to go, but most to pray,
Stir, till the BLOOD-RED BANNER be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.
Stir me, Oh! Stir me Lord!

The king's business requires haste! We must redeem the time for the days are evil! The night is far spent, and the day is at hand: "let us therefore, cast off the works of darkness and let us put on the armor of light," ROM. 13:12. "For when this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations: . . . then shall the end come," MATT. 24:14.

O Lord, stir our hearts, make us to feel the urgency of the hour and the great task thou hast laid before us. Give us eyes to see the fields white unto harvest; give us ears to hear the cries from Macedonia; give us hearts easily touched by the plight of the damned; give us courage to go, risking every hazard; enduring every hardship, facing every adversary. May thy great church around the world rise up in Jesus' name and storm the gates of Satan's prison house, and set the captives free. Through Christ we pray, Amen!

Three Prayers

Continued from Page 1

alone she belongs.

We thank thee for fathers and mothers. We are grateful for him who is the head, the leader, the breadwinner, the spiritual adviser, the masculine model and for the strength of his noble manhood. We thank thee for the mother who suffered to bring us to birth, the one who cared for us, the one whose love has known no bounds, the one who taught us to pray and to look to thee. Bless richly every woman who takes seriously her tremendously important role of motherhood. Fill this and our next generation with Christian fatherhood and motherhood. Bless each father and mother as they rear their precious offspring.

Bless our lovely children. We thank thee for the innocency of their infancy, the joys of their childhood, the challenges of their adolescent years and for the fine men and women our deepest aspirations call and dream for them to become. Bless each child as he grows up in this very complex and increasingly evil world. As older people may we NEVER sin against the child. May we point young people, both by life and precept, to thee and to Jesus as Lord and Saviour. In the name of Jesus we pray. Amen.

The Basis Of Stewardship

Continued from page 2

One without the other is inconsistent. "If Jehovah be God, follow him," was the way the prophet Elijah expressed it in I Kings 18:21. This is the

basis of good stewardship.

2. David knew the brevity of life. "Our days on the earth are as a shadow, and there is none abiding." People who believe in the hereafter should not horde up material possessions as if they will be here to enjoy them forever. Jesus said, "Lay up treasures in heaven." This brings things that are eternal into proper perspective.

3. He is under the constraint of love. God had been so good to him. "Who am I, and what is my people, that we should be able to offer so willingly after this sort?" He believed in gratitude and he knew God would reward him for it: "I know also, my God, that thou triest the heart, and hast pleasure in uprightness." All love in giving is not on the human side; "God loveth a cheerful giver." And he rejoices at the gift of love (Acts 20:35).

When you think of giving, don't miss the point. God isn't simply raising money. He's raising men, and liberality in giving helps God to make real men.

The Right Ways of The Lord

The Jews were astonished at Jesus' doctrine when He taught them as one having authority, and not as the scribes (Matt. 7:28.) His was an inherent authority. All truth derived from himself, the embodiment and source of truth (John 14:6). It is in keeping with His relationship to truth, therefore, that He should speak without equivocation. Jesus also recognized the finality of divine revelation, responding to inquiries about religious matters with, "What is written in the law? how readeest thou?" (Lk. 10:25.)

We do not possess the inherent authority characteristic of our Lord, but we do have access to divine revelation, and, like Jesus, should point men to it as the final word in every spiritual controversy. Jesus taught that men could understand the law, that we may know what we read without professional assistance. So He asked simply, "how readeest thou?"

There is never a place for pompous arrogance among the people of the Lord. Finite men must not presume to "know it all." Yet, there is a place to speak with finality, with a degree of certainty that instills confidence in the word of God and in man's ability to understand it's message. Jesus taught that in searching the scriptures men could come to embrace the truth. (John 5:39). The Holy Spirit commended men who searched the scriptures daily in their efforts to determine the correctness of the preaching they heard (Acts 17:11-12). It follows that God has left us with sufficient information to determine when the truth is perverted, when men are attempting to pervert "the right ways of the Lord" (Acts 13:10; Gal. 1:8).

It does not denote an uncharitable arrogance to insist upon "One Lord, one faith, and one baptism" (Eph. 4:4-5). One is not pompous simply because he insists that some have forsaken the right way (II Pet. 2:15). The Bible speaks of "the way," "the way of truth," "the way of the Lord", "the way of wisdom," "the way of peace", "the way of life," and "the way of salvation." There is a way that is "right" and there is a way that "seemeth right unto a man." The Bible's message is designed to tell us the difference (John 8:31, 32).

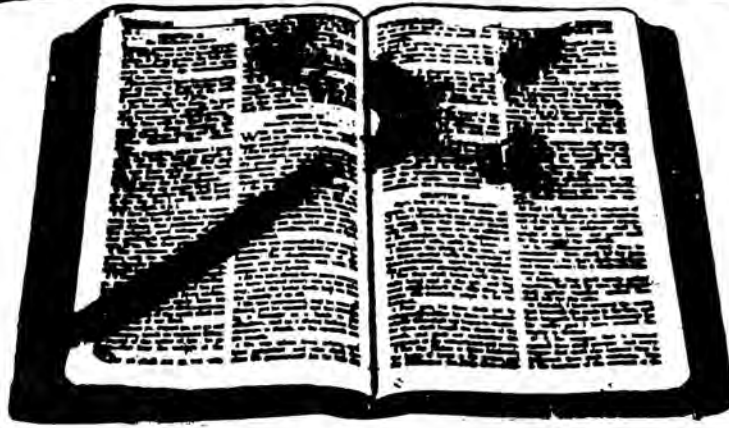
Thus, while we confess our weaknesses, our inclination to prejudice, our need for divine wisdom, and our stumbling, faltering ignorance, we must not become so indefinite, so unsure of the finality of the truths we seek to impart, that we lose ourselves in a sea of uncertainty.—2515 Hogan Rd. East Point, Ga. 30344.



R. W. GRAY

WORDS of TRUTH

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



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

VOLUME 7

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NUMBER 109

A Tribute To W. A. Bradfield

W. A. Bradfield was born at Wildersville, Tennessee, December 27, 1910. He passed from earthly scenes on March 4, 1972, being sixty-one years of age. He was baptized into Christ by Brother J. R. Stockard in 1926. On September 16, 1934, he was married to Miss Hazel Wallace. To this union was born one daughter who is now Mrs. Linda Kay Speight of Nashville, Tennessee.



Funeral services for **ROBERT R. TAYLOR JR.** him were conducted at Henderson, Tennessee, where he had lived for the last twenty-three years. James McGill read excellently selected passages of scripture. These scriptural selections contained many of Brother Bradfield's favorite verses and passages which had been used so forcefully and fervently in his many years as an earnest and eloquent evangelist. Danny Cottrell led a moving prayer. A long time friend and admirer, Joe Cooke Van Dyke, spoke words from the precious and deeply consoling counsel couched in Revelation 14:13. E. Claude Gardner, long time co-worker of his at Freed-Hardeman and its president, delivered a masterful and moving tribute. He took as his text for the occasion II Samuel 3:38, "know ye not that there is a prince and a great man fallen this day in Israel." Great Christian songs such as "We Are Going Down The Valley", "As The Life Of A Flower", "Some Sweet Day" and others were beautifully rendered by the combined voices of the Freed-Hardeman College Chorus and the Madigals under the able direction of John Bob Hall. Several hundred people were present to pay their last respects to one who was greatly beloved among us. Many who came drove long distances to be present. A common sentiment permeated each person in attendance: "I have lost a great, true and trusted friend and benefactor." It is fitting that we pay this word of respect to him. It is fitting that it appear in WORDS OF TRUTH, a gospel paper edited by one of Brother Bradfield's dearest friends and admirers, Brother Gus Nichols.

A GREAT MAN

The word GREAT does not properly and truthfully apply to every man. However, it is easily adapted to the sparkling and outgoing personality about whom this tribute is penned. He was great in stature. He stood out in any gathering. He was a man that demanded respect. This was not due alone to his physical stature but also to his sterling

stature as a great Christian. He was great in his optimism. He was the personification of enthusiasm. He was great in the two lines of work for which he will be long remembered—proclaiming the Christ in a most persuasive manner and promoting all facets of Christian Education at Freed-Hardeman College. He was a great family man. He loved his wife, daughter, son-in-law, grandchildren, brother, sisters and his fine parents who preceded him in death. He was great at getting things done. When W. A. Bradfield put his hand to the plow the job was half done right then. He could do many things and do them well. Brother Gardner was so correct when he said, "Know ye not that there is a prince and a great man fallen this day in spirituai Israel?" Jeremiah, among God's people, was commanded to search the streets of Jerusalem in an effort to find a man (Jer. 5:1). Diogenes, the cynic philosopher among the Greeks, searched the streets of Athens with a lighted lantern in broad open daylight seeking for a man. Had either of them lived in our century they could have ceased their search when they met W. A. Bradfield. He was a man, a real man, a great man.

THE PREACHER

According to Volume Four of PREACHERS OF TODAY which appeared in 1970, Brother Bradfield began his preaching career in 1939. For a number of years he worked regularly with churches at Parsons, Tennessee, White Bluff, Tennessee, Nance at Alamo, Tennessee, Oak Grove, Kentucky and Holladay, Tennessee. As a preacher he will be best remembered as a powerful evangelist in the great and rewarding work of gospel meetings. "Bradfield is coming" became a standing slogan for anticipated success in gospel meetings throughout the country. During the last decade especially he came into his own as one of the most sought and highly successful evangelists of our era. Meeting work took him into nearly half the states of our nation. Over 10,000 people responded in a public way to his preaching with 3,700 of these being baptisms. This says nothing of the thousands who silently resolved to walk closer to God as they heard him preach with earnestness and eloquence, with courage and conviction, with love and loyalty. Brother Bradfield was a mighty preacher both in word and in deed.

W. A. Bradfield possessed the necessary ingredients of a great preacher. He loved truth. He loved and sought to win souls for Christ and Christianity. He was on his way to a better land and he persuasively pleaded with all his auditors and readers to accompany him. He had a booming voice that was powerful in the preaching of the gospel. He had a childlike trust in the Father's

love, the Saviour's blood and the Bible's reliability and power to save. No one, we are confident, ever went away from a Bradfield sermon wondering if the preacher believed in the power of his message. His belief and complete acceptance of the gospel's power stood out as remarkably as the booming voice which proclaimed the message.

One of the first sermons we ever heard him preach was in Henderson, Tennessee. He told of the three steps that took man from God in the beginning. They were: (1) Hearing a lie, (2) Believing a lie, and (3) Obeying a lie. Then he powerfully proclaimed how sinful man now must retrace these steps by: (1) Hearing the truth, (2) Believing the truth, and (3) Obeying the truth. It was a simple but powerful message. Simplicity was a mark of his greatness in the proclamation of Calvary's good news.

THE EDUCATOR

Brother Bradfield recognized the importance of education. He was well educated himself being an alumnus of Freed-Hardeman College, holding the B. A. Degree from Memphis State University and the M. A. Degree from George Peabody College in Nashville, Tennessee. He pursued higher education when money was scarce and not easily acquired for college costs. For some ten or eleven years he served in public education. During this time he served as elementary and high school principal. Schools under his administration always made progress in the right direction.

Brother Bradfield made his major mark as a Christian Educator. He came to Freed-Hardeman College during the spring of 1949. For twenty-three years he preached, pushed and promoted Freed-Hardeman College. His primary love had to do with his own salvation and seeing others respond to the gospel. A second love was a favorable response from a prospective student toward attending Freed-Hardeman. Brother Bradfield knew that if he could persuade high school boys and girls to attend school at Freed-Hardeman, that the college's fine training and excellent environment would strengthen their faith, deepen their love and brighten their hope of the heavenly hereafter. Very frequently he has told parents, "Where your son or daughter will be a million years from now is much more important than where he or she will be a million years from now is much more important than where he or she will be and what he will be doing twenty-five years from now. CHRISTIAN EDUCATION PAYS BIG DIVIDENDS." (Emphasis his.) His success in recruiting students is well known by those who are acquainted with the Freed-Hardeman story during the very last part of the Hardeman years, all the Dixon years and the first part of the Gardner
Continued on page 4

WORDS of TRUTH

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Whole Hearted Religion

Christ came into this world to give his life and blood in the establishment of a religion, now called Christianity, which is the greatest challenge on earth to mankind. The very nature of the glorious good news is such that, being true, it is about the only thing on earth really worthy of serious thought. If Christ is the Son of God, died for our sins and was raised from the dead the third day, and



GUS NICHOLS

later ascended into heaven, Christianity is positively true, and there is no doubt about the Christian hope. The very nature of Christianity is such, that if it is worthy a straw, it is worth dying for, if need be. It towers up as much higher than all earthly things as the heavens are higher than the earth. It is not only worth dying for, it is also worth living for it. It may take more faith and courage to live the Christian life, faithfully, than it would take to just die for it and be done with it. Jesus wants living, walking, talking sermons in the person of every Christian on this earth. This will require whole hearted religion.

WHOLE HEARTED FAITH

No one can really follow Jesus, and partake of the divine nature, (2 Pet. 1:3-4), without whole hearted faith in Jesus Christ. After Philip had preached unto Ethiopian Eunuch, and as they went on their way riding in the Eunuch's chariot, they came unto a certain water, and the Eunuch said unto the preacher, "See here is water, what doth hinder me to be baptized? And Philip said, If thou believest **WITH ALL THINE HEART**, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Ac. 8:36-39.)

Here, whole hearted faith is made necessary, even to the beginning of the Christian life. When the eunuch wanted to know, "What doth hinder me to be baptized?", the inspired preacher said, "If thou believest with **ALL THINE HEART** thou mayest." This was equal to saying one with only half hearted faith is not fit to be baptized. It is like saying, "If your faith is weak and full of doubts and misgivings as to what I have just taught you

about the Christ, then you are not ready for baptism, and do not yet have faith enough to begin this great life, the life of a Christian. You are challenged to believe with all your heart, even before baptism."

ARE DEGREES OF FAITH

You may have a good quarter of a dollar, and it may be good silver, as good as any money in the nation, yet you could not buy a new automobile with it. Well, why not? Just because there is not enough of it. So it is with that wonderful thing we call faith. One must have a heart full of it in order to become a Christian, and in order to live the Christian life. Jesus speaks of "little faith" and "great faith". (Mat. 6:30; 8:26; 16:8; 14:31; Lk. 12:28; Mt. 8:10; Lk. 7:9.) Jesus required men to have faith, "And doubt not". (Mt. 21:21.) Unto some he said, "How is it that ye have no faith?" (Mk. 4:40.) When Jesus pronounced the death sentence upon the barren fig tree, he said unto his disciples, who were astonished at the miracle, "Have faith in God." (Lk. 11:22.)

A GREAT NEED TODAY

One of the greatest needs of our age is for faith. Like Jesus disciples we should say, "Lord, increase our faith." (Lk. 17:5.) Then we should read and study his word by which is produced and strengthened. (Jn. 20:30-31; Rom. 10:17.) And all who have been trifling with the evidence and testimony ordained of God to produce strong faith, should by an act of the will determine to swing out upon the promises of God without doubt or misgiving, and risk their everlasting all upon the powerful truth and wonder-working power of God's word. They should make up their minds to obey the Lord and risk ever thing in heaven and on earth upon it, even unto death, if necessary, that Jesus is the Christ and that in obedience to him, we can, without any doubts, sing "Standing on the promises of God." Then, we, too, as did the eunuch, can go on our way rejoicing! (Acts 8:35-39.) We can then, with such whole hearted faith, as he had upon hearing only one discourse, be recognized as "Believers". (Acts 2:36-46; 1 Tim. 4:12.)

WHAT IS WRONG WITH THE CHURCH?

Many are wondering what is wrong with the church, that its members are not all zealous for good works. (Tit. 2:11-14.) We wonder whether or not many of them have ever believed in Christ enough to be fit to be baptized-scripturally. Baptism is not for doubters. (Acts 8:35-39.) Were they ready for baptism? Did they have enough faith to make baptism acceptable to God? Just what is wrong? They are not happy! It seems to be a burden to them to come to the worship and other services of the church about half time. O what could be wrong? They don't go forward, just as cars out of gas. They seem to think those who are zealous in faith, are very abnormal creatures. They seem to pity us for missing so much. Yes, they are the poor deluded souls, having been in the church for years, and are not as much like Jesus as when baptized. They have gone backward, and not on to perfection. (Heb. 6:1.) Instead of growing, they have swivelled up, and diminished, and they are like those to whom Paul said, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the cracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:12.) God wants one who has never in his life heard but one sermon, to "believe with all his heart" before he is baptized. (Acts 8:36-39.)

It is hard to convert those who were baptized upon a half-hearted faith, and think they are Christians, just because they now stay out of jail, and come to church services one in a great while. Perhaps even tares do not know they are not wheat. Those who know nothing of real and genuine faith, may think they have it and are walking by it, when in reality they may be walking by the flesh. (Rom. 8:13; Gal. 5:19-21.) Yes, the gospel and real Christianity is such that those who believe **WITH ALL THEIR HEARTS**, are by such faith going to be new creatures in Christ, into whom they were baptized. (2 Cor. 5:17; Rom. 6:3-4.) Do we have whole hearted faith and religion? Or, do we merely belong to the meeting house?

The Wrath of God

Jesus commissioned His apostles to preach the gospel to every creature. There is good news for a lost race, there is deliverance for the sin burdened soul, rest for the weary, and hope for the despondent (Mk. 16:15). The gospel reveals God's way of making men righteous (Rom. 1:17). Life and peace are mine because I obey the gospel. It is "good news" indeed (Rom. 10:13-17.)



R. W. GRAY

Knowing that men are lost without the gospel, Paul exclaimed, "Woe is unto me, if I preach not the gospel." (1 Cor. 9:16b).

The gospel we preach is "good news" to every creature; because we thus judge, in the language of Paul, "that if one died for all, then were all dead..." (II Cor. 5:14). To the man incarcerated in death's prison house the gospel of deliverance means life; hence, having obtained release he goes on "his way rejoicing." (Acts 8:39).

In view of the foregoing it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15). It is a grim reality, however, that all have not obeyed the gospel. Some spurn the sweet invitation, and spit, (as it were), in the face of a merciful God, and dare Him to do his worst to them (Rom. 10:16) Concerning these Paul writes we are "the savor of death unto death." (II Cor. 2:15). Some, having obeyed the first principles, will "trample under foot the Son of God, and count the blood of the covenant wherewith they were sanctified, and unholy thing and despise the spirit of grace" (Heb. 10:29). To all such the warning is to be sounded: "It is a fearful thing to fall into the hands of the living God!" (Heb. 10:31).

We must be made to see the awful consequence that follows a rejection of pardon from sin. The hardened, impenitent heart, is literally heaping up "wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). Jesus came to "seek and save" the lost. It is not God's wish that any should perish. He sent His Son, not to condemn the world, but that the world through Him might be saved (John 3:14-17). "Oh! His heart was broken-on the cross-for you and me that the debt might be canceled. Jesus paid it all." This is why someone has suggested that "hell is too good for the man who rejects such love and grace."

While the very purpose for preaching is that dying men might live, it is necessary to make men see their need for salvation. This requires a consciousness of sin. The law of God and the consequence of sin made Paul cry out, "O wretched man that I am! who shall deliver me from the body of this death?" A realization of his hope brought forth the cry of victory, "I thank God through Jesus Christ our Lord" (Rom. 7:24-25).

Some psychologists seem to view gospel preachers as sadists who delight in creating guilt feelings in a heart that is unable to carry the load. And the heart and soul of man is ultimately crushed and ruined if the load of sin is not lifted. But the burden is the result of sin, not the result of gospel preaching that is designed to point up the cause of the troubled heart, and to point to the only remedy for sin. The hardened sinner often requires "shock treatment" in order to bring about a cure. God would have us use every means available to us through His word to bring men to repentance (Rev. 3:20; II Pet. 3:9,10). Disease is not the fault of the physician who finds the cause, gives a diagnosis, and prescribes a remedy.

There is a place in preaching for warning men of the wrath of a sin avenging God (Heb. 10:30). Hear the inspired John: "...and great Babylon

(Continued on page 4)

The New Testament, A Handbook for Evangelism No. 1

The last 15 years has seen some dozen personal work handbooks and techniques developed by our brethren. Across the land numerous congregations are sponsoring personal evangelism workshops. Clinics are conducted at our college lectureships to stimulate interest in this vital work. All of these efforts are to be highly commended for no greater need exists among our people today. Yet is it paradoxical that a people who profess to be New Testament Christians, governed by that Book, need to be taught that they must be soul winners. It is like teaching a doctor that his field is ministering to the sick; or teaching a truck driver that it is his job to drive; or a school teacher that it is his job to teach. Who has heard of such a thing? Why is it so in Zion? Have we read THE BOOK to no profit?



JOHN WADDEY

THE SOUL-WINNER'S MANUAL

OUR BIBLE IS ITSELF A MANUAL ON EVANGELISM. The following thoughts will bear out this assertion: that we have studied it for lo these many years and yet need special materials and programs to convince us of this, reflects seriously on our comprehension of the message.

In the Bible as an evangelistic textbook we find:

- The evangelistic **THOUGHT** in God's heart, John 3:16;
- The evangelistic **MESSAGE** in Christ's atonement, Romans 5:6-8;
- The evangelistic **DUTY** in our Lord's commission, Matt. 28:18-20;
- The evangelistic **MOTIVE** in the nature of the redeemed life, Matt. 10:8;
- The evangelistic **TASK** in a world lying in the **EVIL ONE**, I John 5:19;
- The evangelistic **POWER** in the gospel message, Romans 1:16;
- The evangelistic **GOAL** in "the Day of the Lord Jesus", II Pet. 3:11-12; Rev. 22:20.

The Bible doctrine of world-wide evangelism destined to one day bring salvation within the reach of every man, begins in Genesis. Here we find the beginning of God's redemptive movement to be consummated on Calvary and proclaimed by every Christian. The poets and prophets anticipated that day when salvation would be afforded to all the world.

THE NEW TESTAMENT

Yet, it is the New Testament that interests us most since it is our Christian standard. The observing student immediately is impressed with the central place that soul-winning occupies in it. The New Testament is a product of the evangelistic work of the early Christians and was produced primarily to meet the needs of that work. If there had been no commission or no obedience to its spirit, there would have been no need for the New Testament writings and no occasion for their production. A product of evangelism, the New Testament can only be truly interpreted in the light of the evangelistic idea!

Messiah was named Jesus because he would save his people from their sins, Matt. 1:21. His purpose in coming was to seek and save that which was lost, Luke 19:10. The gospels are the biography of Jesus. They are designed to inspire faith. But they are also a chronicle of Jesus' seeking and saving the lost. Without doubt, Christ was the world's greatest preacher. Yet, God wished us to see him also as the soul-winner, teaching the individual. Space forbids that we note the whole of the four gospels, so we will concentrate on John.

CHRIST THE SOUL-WINNER

IN JOHN'S GOSPEL

In Chapter 1, we find John the Baptist **POINTING** two of his disciples to the lamb of God. They heard Jesus speak and **FOLLOWED HIM**, 1:35-38. "One of the two that heard John speak and followed him was Andrew . . . He findeth first his own brother, Simon (Peter) and saith unto him, we have found the Messiah . . . He brought him to Jesus", 1:40-42.

Jesus found Philip, and then Philip found Nathaniel. Nathaniel confessed, "Thou art the Son of God," 1:43-45, 49.

In John 3, Jesus teaches Nicodemus privately, and he later becomes a committed follower.

The fourth chapter reveals Jesus grasping an opportunity at a roadside well to teach a lost soul. She was a Samaritan, but Jesus broke through racial barriers and taught her anyway. That he taught a woman was surprising to his disciples, since woman occupied such a lowly place in the public life of society. She was a morally degraded woman, yet Jesus taught her, and won her. This new convert spontaneously returned to her neighbors to tell them of her great find . . . the Christ. She brought them to Christ "and from that city many of the Samaritans believed on him because of the word of the woman," John 4:1-42.

In 4:46-54, we see the conversion of the nobleman from Capernaum. Jesus won the man whose blindness he had cured in John 9:35-38. He taught a group of inquiring **GREEKS** in John 12:20-36. We see him ever ready to teach all men of all races in any circumstances. In 12:47, Jesus stressed that he "came not to judge the world, but to save the world." This principle has to be learned by every successful soul-winner.

Heaven's method of getting God's offer of pardon to man is stated in John 13:20, "He that receiveth **WHOMSOEVER I SEND**, receiveth me; and he that receiveth me receiveth him that sent me." To his apostles, he said, "I chose you, and appointed you, that ye should go and bear fruit . . ." John 15:16. He warned that the world would hate them and persecute them even as they had hated him, John 15:20-21. In his prayer in John 17:17, Jesus said, "As thou didst **SEND ME INTO THE WORLD**, even **SO SEND I THEM** into the world." Since Christ left us an example that we should follow in his steps, we have no choice but to actively seek and save the lost, publicly and personally, even as he did, I Pet. 2:21.

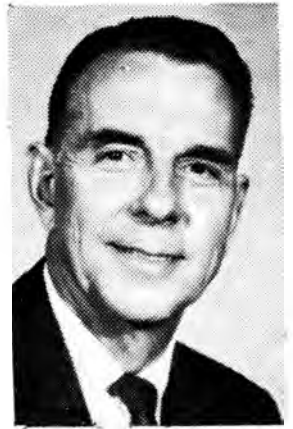
ACTS, THE EVANGELISTIC RECORD OF THE EARLY CHURCH

The book of **ACTS** is the history of the founding and early growth of the church. It tells how people became Christians. But it also presents a pattern of how the church fulfilled the great commission. We can not pass by the great sermons of Peter and Paul, but neither can we overlook Philip and the Eunuch; Ananias and Saul; Paul and Lydia; the Jailer of Philippi; Apollos, Priscilla and Aquilla. These and other cases show us how they taught publicly and from house to house, Acts 20:20. Though Acts focuses attention on two powerful preachers, Peter and Paul, yet in the fantastic growth, we cannot forget those that were scattered abroad who went everywhere preaching the word, Acts 8:4.

Jesus, in Acts 1:8, said to the apostles, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." It is remarkable that many brethren have read this verse without ever seeing the word "**BOTH**". Rather, they read it: **FIRST** in Jerusalem, next Judea, then Samaria and then the uttermost parts of the earth. This then becomes justification for concentrating all their energies at home and in their nearby regions, rather than involving themselves in worldwide evangelism. Jesus said, "ye shall be my witnesses **BOTH** in Jerusalem and Judea and Samaria and unto the uttermost parts of the earth." Preaching the message of salvation to the distant nations was not to wait until every nook and cranny of Judea had been secured. Rather within 35 years Paul could write that the gospel had been preached in all creation under heaven, Col. 1:23. We have created a fallacious distinction between evangelism at home and abroad. While so doing, we have neglected both in a serious manner.

Fellowship-Philippian Style

On Thursday afternoon of February 24 my mother's spirit took its departure from this world, ninety-four years, three months and 24 days from the day of her birth. As the days pass sympathy cards multiply from friends and brethren in many places which we deeply appreciate. But one included a note of very special interest to me. It came from a preacher of God's word and read as follows:



VIRGIL BRADFORD

"Your mother and father encouraged me much in the beginning years of preaching. Hope I can be as good an example to young people as they were." (Signed)

"Mama and papa" never had a lot of this world's goods but there was never a time in my memory when gospel preachers were not welcome there. Out of their meager funds the family was housed, clothed and fed. But always there was laid aside "on purpose" a portion for the Lord's day contribution (Cf. I Cor. 16:1-2). But to my notion of equal importance were the words of encouragement and commendation given to T. B. Larimore, Charlie Taylor (the boy preacher), N. B. Hardeman, Horace Busby and later Ed Craddock, Thomas Whitfield, Paul Hunton and many others. As a matter of fact, all whom they heard "preach the word" were supported and encouraged in whatever ways possible for them.

The church in Philippi was like that. From the "first day" Paul was encouraged, supported and sustained by the fellowship of the saints in that Macedonian city. For this cause he wrote them, saying, "I thank my God upon all my remembrance of you — for your fellowship in furtherance of the gospel from the first day until now." This was not a one time act but as we learn from this epistle, chapter 4:15-19, these zealous Christians "sent once and again" to support Paul in his work of faith and labor of love.

LABORER WORTHY OF HIRE

"The laborer is worthy of his hire" (Lk. 10:7). When the church sends a man into a mission field they should see that he is well supported, to the extent that he doesn't have to worry about where the next meal is coming from. On the other hand the man supported by faithful brethren ought to have the same spirit of gratitude and thanksgiving as did Paul and keep in close touch with the home base so that the work may be indeed a **FELLOWSHIP**, a joint effort, a working together in the vineyard of the Lord.

In years gone by, men have gone, or have been sent, and churches have been established only to die for the lack of leadership and continued fellowship so essential to their spiritual growth. I was delighted while visiting the Keeaumoku street church in Honolulu recently to learn that in years past they have been supported by brethren on the mainland but are now sending Graham McKay to Tokyo to preach and teach the word of the Lord to the Japanese. He is their first fulltime mission worker.

FELLOWSHIP NOT OPTIONAL

The place a particular church might support is optional. The fact of fellowship is a must. The Jerusalem church continued steadfastly in fellowship. The fellowship of the Gentiles in support of the Jewish element in Judea caused many thanksgivings to God and helped break down the prejudice between Jew and Gentile (Rom. 15:25ff; II Cor. 9:12-15). The beloved John wrote, "If we walk in the light, as he is in the light, **WE HAVE FELLOWSHIP** one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jn. 1:7). Brethren who cannot get along with one another are not getting along with the Lord. Can you imagine two brothers or sisters not speaking to one another here meeting on

(Continued on Page 4)

A Tribute To W. A. Bradfield

(Continued from Page 1)

years.

Brother Bradfield has taught Personal Work and Marriage and the Family at the school. The writer took both of these courses under him more than twenty years ago. He served the school in a distinguished manner as Director of Public Relations, a member of the Executive Council, Chairman of Financial Aids Committee, Executive Secretary of the Alumni Board and long time member of the Lectureship Committee. One of his final major accomplishments was his serving as Chairman of the Lectureship Committee for the 1972 lectures, judged by many to be the greatest lectureship ever conducted by Freed-Hardeman College. It was by far the best attended of any of the preceding lectureships. For the past few years the writer has worked closely with him on the Alumni Board. He boosted the work among the thousands of the alumni with indefatigable energy. It seemed fitting to the Alumni Board to honor him as the "Alumnus of the Year" for 1971. This was a unanimous choice on our part and a deeply deserved honor on his part. He was its humble but very grateful recipient at Homecoming Day in November, 1971. One of our last letters from him was written expressive of thanksgiving for this honor.

His passing leaves a lonesome place across the skies of leadership at F-HC. Others will arise to take up his work. No one will be able to take his place. Like a great athlete who has played the game so well and is now retiring permanently from the game with his playing number also being retired, Brother Bradfield left a unique place that no other can assume. He was one of a kind—a kind the world deeply needs but very infrequently has.

THE WRITER

Brother Bradfield influenced through writings many whom he never saw in the flesh. More than eight million copies of twenty-five tracts were distributed by him and his very faithful help meet, Sister Bradfield. Fifteen thousand copies of his book, BRADFIELD'S SERMON OUTLINES, have been sold. This is a tremendous tribute to the high respect people had for the outlines they had heard him preach or had heard of his preaching them. The writer is happy to be among the 15,000 owners of this fine book. He edited FREED-HARDEMAN ALUMNOGRAMS for over twenty years. Articles from his busy pen also appeared in various of our religious periodicals from time to time. His written works will live long.

Brother Bradfield believed in encouraging others to write. Some writers have only an eye of appreciation and approval for what comes from their pens. Brother Bradfield was generous with his encouragement toward the journalistic efforts of his fellow penmen who were seeking to spread abroad the borders of truth by means of the printed tract, article and book.

CONCLUSION

Brother Bradfield has preached his last sermon. He has recruited his last student for Freed-Hardeman College. He has baptized his last convert and restored his last of God's erring children. His rich, resonant and booming voice is now silent. It has promoted its last great and good work among us.

Freed-Hardeman College, under the leadership of President Gardner, is spearheading a plan to raise \$50,000 for the W. A. Bradfield Fund. The money in the fund will be used to make needed campus improvements as F-HC goes to senior college status. Brother Bradfield knew of this project before his passing and gave it his full endorsement since it was for the school to which he had given the best years of his fruitful life. One of the new dorms planned for the Freed-Hardeman campus will be named in his honor. Why not send a contribution to E. Claude Gardner at Freed-Hardeman College in Henderson, Tennessee, today? Earmark it for the W. A. Bradfield fund. Your contribution will help insure the future continuation of the school Brother Bradfield loved so deeply and for which he literally wore himself out in its promotion.

The world is better because he lived. The church

is stronger because of his preaching. Christian Education in general and Freed-Hardeman College specifically enjoy higher stature in the great brotherhood because of his untiring efforts. Many are now on their way to heaven because of his public and personal interest in their salvation. Truly a prince and a great man has fallen in spiritual Israel. (Note: I want to say Amen! Editor.)

The Wrath Of God

(Continued from Page 2)

came in remembrance before God, to give unto her the cup of the wine of the FIERCENESS OF HIS WRATH." (Rev. 16:19). David wrote, "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and the poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them" (Psa. 75:8). Jeremiah refers to the cup of God's wrath as "the wine cup of . . .furry." (Jer. 25:15). Isaiah calls the "cup of furry" a "cup of trembling." (Isa. 51:17). It causes all who drink of it to tremble, and it causes us to tremble even to think of it. Of His wrath Habakkuk cried, "When I heard, my belly trembled; my lips quivered. . .rotteness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when He cometh up unto the people, . . ." (Hab. 3:16). The power of the anger of God none can truly know, but according to His fear, so is His wrath (Psa. 90:11). We are told to behold both the "goodness and severity" of God (Rom. 11:22).

Against the impenitent the furry of the wine of God's wrath will never be spent or exhausted. It is to be poured out upon them to an endless eternity (II Thess. 1:7-9). "God judgeth the righteous, and God is angry with the wicked every day" (Psa. 7:11). "The Lord trieth the righteous: but the wicked. . .His soul hateth. Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup" (Psa. 11:6). Since "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men", (Rom. 1:18), let the sinner beware how he adds to the cup of His indignation that is to be poured out without mixture. Every sin committed, every mercy abused, will be a fearful aggravation (Rom. 2:4). How fearful, then, the consequence of a misspent life. Of every transgression it is said, "there is death in the pot." Sin is truly the womb of all misery, the grave of all comfort. The cup of His wrath Jesus drank for us. This will be our only plea under the sense of our own unworthiness (Matt. 26:42). Now we should see with greater clarity the real meaning of the familiar words, "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). -2515 Hogan Road, East Point, Ga. 30344.

Fellowship - Philippian Style

(Continued from Page 3)

heaven's golden street? Hardly. When such is the cause, one and maybe both, are likely to be found elsewhere when the great day of God's wrath comes. Please read the verse again and catch its full meaning. It could be well to read it thus: - "If we ARE WALKING in the light, as he is in the light, WE ARE HAVING FELLOWSHIP with one another, and the BLOOD of Jesus Christ his Son IS CLEANSING US FROM ALL SIN." When we stop walking in the light the fellowship cannot continue. When the walking and fellowshiping of saints ceases the blood of Jesus Christ stops cleansing! And when we stand before the Lord Jesus, the Great Judge, at enmity with brethren with whom we have made no effort to dwell in the unity of the faith it will be a sad, sad day. "Many will say unto me in that day. Lord, Lord" only to be turned away into eternal destruction (Mt. 7:22f).

NO COMPROMISE WITH ERROR

The above in no way justifies the toleration of error among us. But it should cause every last one

of us to make a close examination to see whether we are holding to human opinions and things that are optional as if they were matters of faith. There is much bitterness and hate among some who are called Christians and all because such were not able to discern between matters of faith and human judgment. Furthermore, the present situation in which brethren castigate one another with a vengeance over matters of judgment should stop so that a FELLOWSHIP might effectively confront the liberalism, tongue speaking so-called, and the general antinomian spirit prevailing in so many places. In some places blood-brothers and close friends have been separated over matters of opinion and have gone so far that an UNGODLY PRIDE keeps them from confessing their wrongs and effecting a reconciliation among themselves.

SOMETHING ELSE

I delight in meeting with brethren for a meal whether in homes or public places. I love to be with my brethren. But brethren, eating sandwiches and drinking coffee together is not what the Bible calls fellowship. "For the kingdom of God is not eating and drinking, but righteousness, and peace and joy in the Holy Spirit" (Rom. 14:17). The true significance of Christian fellowship is found in worship (Acts 2:42); in a proper relationship with Christ (I Cor. 1:9); in ministering to the needs of others (II Cor. 8:4); in preaching the same gospel (Gal. 2:9); and in suffering for the cause of Christ (Phil. 3:10). True Christian fellowship as used in the Scriptures grows out of the fact that we are fellow-citizens, fellow-heirs, fellow-helpers, fellow-laborers, fellow-servants, and fellow-soldiers of Jesus Christ. When these identifying marks are found in us then truly our fellowship is with the Father and with the Son (I Jn. 1:3).

Let us have our meals together whenever we wish; let us have our picnics and our get-togethers; but let not these things overshadow the tremendous and urgent necessity of saving the lost and caring for those in need as we walk in the light of eternal truth.

Refugees of The Church

J. TERRY JOHNSON

Two men stood on a platform. Both were prepared to speak on the inadequacies of a certain political state. One was a public official of an opposing nation; the second was a refugee from the country under question. The address of the first was commonplace, but the message of the refugee was charged with an electrifying element capable of creating mass resentment in the hearts of those who listened.

Sermons preached in the lives of men and women who have withdrawn themselves from the church constitute some of Satan's best rounds of ammunition. Former elders, deacons, preachers and Bible school teachers do irreparable harm when they leave the church and walk in the ways of the world.

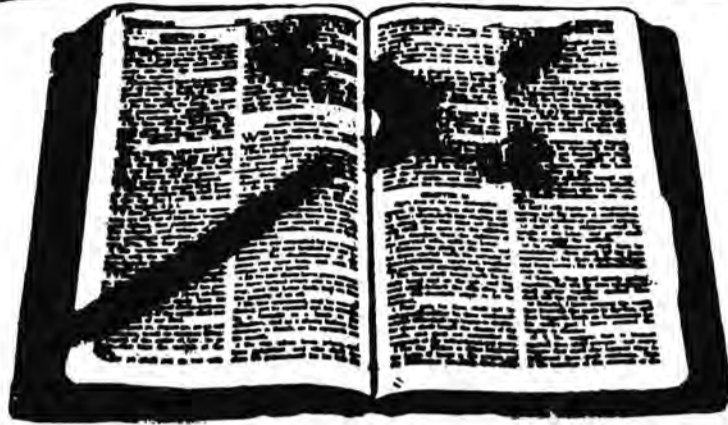
Unfortunately, none is above the temptation to reject Christ and his bride. Paul spent much of his creative time writing to faithful Christians about continued allegiance to the faith (I Cor. 10:12; Gal. 6:1). Peter warns that unfaithful Christian living is worse than never having accepted the gospel (II Pet. 2:21). The admonition is equally applicable today.

When Christians choose to remove themselves from the source of all spiritual growth, their faith will surely suffer. Nonetheless 10% to 50% of the members at any given congregation willfully choose not to engage in Bible study with fellow Christians on the Lord's Day. These absentees may well become tomorrow's refugees. The world breathlessly awaits to hear the story that they have to tell.

Who will be the next refugee from the congregation where you worship? Work on him! Conserve his soul!

Did Jesus thank God for division among his followers? Or, did He pray for oneness and unity among them, as it existed between himself and His heavenly Father (Jn. 17:20-23)?

WORDS of TRUTH



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

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

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The Bible and Divine Providence

An earlier article pointed out the meaning of divine providence. This area deals with Jehovah's providing for his creatures. It is neither scriptural nor reasonable to conceive of a God who would create man and then vacate the premises never to be interested again in the fate of this divinely devised creation. According to Jesus God the Father clothes the lily of the field with a garment of blooming beauty which surpasses Solomon's glory. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28-29). Does the Father only care for lilies and evidence no interest in man? Never in a thousand years could we be convinced of such. If the sparrow cannot fall to mother earth without attracting the Father's alertness and the fowls of the air receive food without either sowing or reaping, then Christian believers can feel with blessed assurance that God's eye of providential protection surveys us at all times and underneath each of us are the everlasting arms. Inspiration says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:29-31). "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26)? "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them" (Deut. 33:27). The Bible teaches divine providence emphatically and clearly.



ROBERT R. TAYLOR JR.

that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). Later Jehovah said, "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1). From the time this faithful and obedient patriarch left Ur until his mortal coil of clay was deposited in the cave of Machpelah Abraham was the constant recipient of Jehovah's sleepless support and providential protection.

The checkered career of the colorful Jacob is another case in point. Heaven watched over this sojourning son of Isaac and Rebecca and protected his rights when serving the sly and deceptive Laban in far off Padan-Aram. To his fickle father-in-law Jacob once said, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesterday (Gen. 31:42). Before Laban overtook the fleeing family God warned this sly Syrian with the following words, "Take heed that thou speak not to Jacob either good or bad" (Gen. 31:24). When the aged patriarch was contemplating the possibility of accepting his long lost son's request to sojourn in Egypt, God spoke these assuring words, "Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes" (Gen. 46:2-4).

In his great book of timely sermons Brother J. W. McGarvey has two masterful lessons on divine providence. In one of these he brilliantly traces the providential hand of God in the intensely interesting narrative of Joseph's life. In the other the salvation of the Jewish nation is carefully and accurately detailed in the book of Esther. These are two great examples of divine providence at work in the Old Testament.

David, Israel's sweet singer, says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25). The shepherd-king was frequently the recipient of God's providence.

Lack of space forbids our noting other illustrious examples of ancient worthies from the pages of the Old Testament who were lifetime recipients of divine providence at work.

THE NEW TESTAMENT AND DIVINE PROVIDENCE

The famed apostle of the Gentiles believed implicitly in divine providence as the following scriptures from his prolific pen vividly indicate.

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: . . ." (Acts 26:22). "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (II Cor. 1:9-11). In this intensely interesting passage Paul portrays Jehovah as a past deliverer, a present deliverer and a future deliverer. These are the three tenses of divine providence. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Cor. 2:14). "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (II Tim. 4:18).

The apostle Peter earnestly believed in the doctrine of divine providence as the following scriptures aptly prove. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: . . ." (I Pet. 1:5-6). "According as his divine power hath 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). "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Pet. 2:9). Inspiration and his own experience convinced Peter of Jehovah's providence within his own earthly pilgrimage.

John is another apostolic witness for the reality of divine providence. The apostle of love wrote: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:22). "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14-15).

One would have to deny the Bible to deny the doctrine of divine providence in the lives of God's people. Earthly fathers provide for their own. The heavenly Father provides for his own also. "If ye, being evil know how to give good gifts unto your children, how much more will your heavenly Father give good things unto them that ask him (Mt. 7:11)?

Jehovah God promised to be with and bless Abraham. To him whose name has come to be known as a synonym for faith God said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them

WORDS of TRUTH

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Shopping For The Truth

Often in the days of my youth,

I went shopping for Bible truth.

I was just a new beginner—

'Bout to be a wilful sinner.

(1 Jn. 2:14; Jn. 8:32)

'Had little faith in Almighty God,

Who made us from dust of the sod.

But I knew about Adam's sin,

How sin and trouble did begin.

(Gen. chapters one to three.)

As I approached my early teens,
Dressed in beautiful store-bought Jeans,

I attended a great singing,—

Heard beautiful praises ringing.

(Eph. 5:19; Col. 3:16-19.)

This sacred music touched my heart,

And urged me to make a new start.

But I did not know what to do—

Thought surely God would see me thru.

(Mt. 7:21; Lk. 6:46.)

I had heard about a new birth,
And of a new heaven and earth.

I was not "born of water and spirit,"

God's kingdom I could not inherit.

(John 3:3-5; I Pet. 1:22-23.)

All those who told me what to do,

Said I should just try to pray thru.

But that's not what Jesus advertised;

One must "believe and be baptized."

(Mt. 28:18-20; Mk. 16:15-16.)

Peter didn't say, repent and pray,

Until your sins are prayed away.

But said, "Repent, and be baptized"

Is the plan that He advised.

(Acts 2:36-38, 41, 47.)

"Repent, and be baptized", he contends,

For the remission of your sins."

Those who gladly received his word,

Then obeyed the things they had heard.

(Acts 2:38-41)

Paul was not told to pray away sins;

Prayer is not where new life begins.

"Be baptized and wash away sins"

That is where our new life begins.

(Acts 9:6; Acts 22:16; Rom. 6:1-4.)

"He that believes and is baptized



GUS NICHOLS

Shall be saved", our Lord advised.

He did not say believe and pray,

But they were required to obey.

(Mk. 16:15-16; I Pet. 1:22-23.)

Souls were purified in obeying truth,

Adapted to age and to youth.

Seekers were never turned away,

Nor told to try some human way.

(Acts 2:41.)

If you, too, are shopping for truth,

Be careful to always stand aloof

From doctrines and theories of men,

Thus avoid the "presumptuous sin."

(Mat. 15:9; Mk. 7:7-13; Psa. 19:7-13.)

Give the truth all priority,

Seek specific and generic authority.

Observe all Christ commanded you,

And, so, hear his apostles, too.

(Acts 3:22-23; Mt. 28:18-20.)

While shopping here, and everywhere,

Be careful, and always beware;

Don't believe any false teaching,

Nor follow any such preaching.

(Mat. 7:15; Gal. 1:6-9; 2 Tim. 4:1-3.)

What My Gift To God Does

Often we become so materialistic in our thinking that we fail to see the real beauties and values of life. This is also true of our worshipping God with our offerings. To some brethren giving is not an act of worship. Rather, it is "paying the preacher for his performance". To others it is paying their dues for membership and privileges just as in a civic club or fraternal organization. To many

it is a donation made to a nebulous "they" who direct the congregation, to be used in providing a local program. The "they" is of course the eldership and preacher to these givers. The man with this attitude feels no personal obligation to the program; he made his donation. He does not share in it as his work. He generally is frequent and vocal in his criticisms of what "they" do. Needless to say, those who give with such attitudes are not worshipping and seldom do they reach the plain of generous giving.

GIVING IN WORSHIP

The act of laying by in store on the first day of the week is worship unto Jehovah. I realize that I need not labor this obvious point with preachers, but we preachers need to teach it to our brethren, many of whom have not yet realized this.

Jesus said, "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift", Matt. 5:23-24. When the disciple of Jesus gives his money to God he is bringing his gift to the altar, very much like the Hebrew brought his sacrificial gifts to God's altar. Today we need no sprinkling of blood since Jesus died for us, but we still need to express our love and thanksgiving to God by offering Him our gifts that we have sacrificed other things for.

To Paul, giving was certainly an act of spiritual worship. He commended the Macedonian Christians who first gave their own selves to the Lord and then their funds, II Cor. 8:3-5. He repeatedly refers to giving as a "grace", II Cor. 8:7. Our giving reflects the "sincerity of our love", II Cor. 8:8. Our example in giving was Jesus who gave up his life for us, II Cor. 8:9. It is an action that must be purposed in the heart and cheerfully done, II Cor. 9:7. Our giving abounds through many thanksgivings unto God and causes others to glorify God, II Cor. 9:13. Our giving reveals our



JOHN WADDEY

obedience to our confession unto the gospel of Christ, II Cor. 9:13. Could SUCH a religious act be anything less than worship?

In addition to glorifying God, my gift does many other things that benefit my fellowman and me.

SOME THINGS MY GIFT DOES

My gift makes possible the SAVING OF SOULS by preaching the word. It may have been my neighbor, my relative or my child who was taught the gospel by a faithful preacher. He was able to devote his time to their needs because my gift helps provide his support. Because I gave, the church can provide gospel tracts, Bible correspondence study courses, radio, T.V. and newspaper lessons. Each year across the land, thousands are saved by these tools.

My gift SENDS MISSIONARIES to distant lands to those perishing in the darkness and ignorance of paganism. Many souls in the bondage of sin have prayed for light, have pleaded for someone to come over and help them, have searched diligently for the truth that can make them free. With my gift they are enabled to find the pearl of great price.

My offering provides the needs of a neglected or orphaned child. It provides care for an aged person that has no one to care for him. It feeds hungry people that cannot provide for themselves. It pays a doctor bill for someone who is sick or perhaps it buys his medicine. It provides clothes for those who are cold and ragged. It buys fuel for a needy family in the cold winter. It sends flowers to a bereaved family telling them that we care.

My contribution provides me and my family a place to worship, protected from the elements. It provides a place and materials to educate my children in the Christian way of life. It furnishes lights that we might meet at night, heat for the cold of winter and cooling for the hot summer. It provides a suitable place to have the last rites for my loved ones; also a place for my children to be married.

When I lay by in store, it provides songbooks with which to sing and the supplies and utensils with which to commune.

Men are trained to preach the unsearchable riches of God's truth and be effective workers in the kingdom because I give.

My giving makes possible a clean place to worship and study. Also it insures our investment of God's money (in our meeting house) against natural disasters such as fire and storm, etc.

I am provided with opportunities to be taught and trained by capable men for better and more rewarding service to God because I give. Did we not give, we would be limited in having preachers to work with us in having special meetings and training workshops and I would suffer for it.

Giving to God in worship is my investment in a better community and nation. Because of the things the church stands for, the teaching it does and the work it does with people, young and old, certainly it is the preservative that will make the difference in survival or destruction. If the world is so bad in spite of the influence of Christianity, what would it be without it?

Upon the first day of the week let us lay by in store as God has prospered us, not grudgingly or of necessity, but cheerfully. Let it be an act of worship to Jehovah God, in spirit and in truth (I Cor. 16:1-3; II Cor. 9:12-13, 6, 7).

If one preacher were to preach Baptist, Methodist and Holiness doctrine, together with all the other religious doctrines taught in the nation, all of us would think him to be crazy, and that he had no faith nor respect for truth whatsoever. But if each group or religious body had its man preaching its own doctrine, and its own respective creed book, with hundreds of men thus preaching their own respective doctrines, each preaching its own way to heaven, millions applaud, and stand ready to back them all up in prayers and fellowship. Now which is worse? To have one man preach several contradictory doctrines or to have several men preaching several different ways at the same time (I Cor. 1:10-11)?

God In Our Homes

NO. II

TEXT: GEN. 1:27-28

READING: GEN. 2:18-24

INTRODUCTION:

- A. There are many institutions today, but only TWO were divinely established, THE HOME and THE CHURCH.
- B. It is significant that God established the home first.
- C. God created man, male and female, and ordained marriage as the means of perpetuating the race, Gen. 1:27-28.
- D. God did not make the man to be a playboy among the women, but He made him to be a companion for ONE woman for life or until separated by death.
- E. God did not make the woman to be a plaything among the men but He made the woman to be the ONE queen in one man's life. And she should present herself chaste, pure and as a child of God to another child of God.

I. GOD'S PLAN FOR MARRIAGE AND FAMILY LIFE.

- A. Begin with some questions.
 1. Does God have a PLAN for marriage and family life?
 2. Is God's PLAN fair and reasonable; is it workable?
 3. Is it permissible to change God's PLAN?
- B. It is a fact that God has and does preserve the number of females and males practically equal.
- C. Man was created in the image of God and the family was divinely constituted to be the human copy of the divine relationship: The Father, the Son and the Holy Spirit.
- D. God's PLAN was to pattern the intimate human relationships after the heavenly relationships and thus provide for man a bit of heaven on earth.
- E. The divine ideal was one husband, one wife, one parenthood, Gen. 2:18-24.
- F. Marriage is not a mere ceremony but a continuous and binding relationship, Matt. 19:6.
- G. The home is an institution which God has provided for all human beings, and as with the Lord's Church, He ordains that ALL who enter it shall respect and honor it.

II. WHAT HAPPENED TO GOD'S PLAN FOR MARRIAGE AND FAMILY LIFE?

- A. Remember God's PLAN from the beginning, Gen. 2:24.
- B. Adam, Cain, Noah and Noah's three sons each appear in the Bible as husbands of ONE wife.
- C. Lamech took two wives, Gen. 4:19.
- D. Abraham and Sarai unwisely and WITHOUT God's approval broke God's PLAN for marriage, Gen. 16:1-6.
 1. Even though Abraham was God's man, it does not imply that all he did pleased God.
 2. This disobedience of Abraham to God's ORIGINAL PLAN brought SORROW, and SUFFERING, HATRED, DISUNITY and HEARTACHE and yes, the displeasure of God.
- E. Jacob had two wives, Rachel and Leah, and each of them gave Jacob a handmaid to "go in unto." This caused more

disobedience and more trouble. The results are seen even today.

- F. Essau had three wives.
- G. Barren women desired motherhood to the extent that they gave their husbands their handmaids as wives to bear children for them.
 1. Sarai gave Hagar to Abraham, Gen. 16:1-6. But it was a sin.
 2. Rachel gave Bilhah to Jacob, Gen. 30:1-5.
- H. Polygamy continued under such circumstances, particularly among the more wealthy people, until the day of Moses.
- I. It was practiced after the time of Moses by Gideon, Saul, David and Solomon.
- J. Polygamy was never given God's approval.
 1. God permitted things which He did not approve. But today we have a perfect law.
 2. God's men who violated God's PLAN for marriage and family life paid dearly for their sin.
- K. Look at the evil of man's departure from God's PLAN as pictured in the Bible.
 1. Jealousy and hatred between Rachel and Leah.
 2. Terrible conflict between Sarai and Hagar.
 3. Husbands caught in the cross fire and plenty of unhappiness.
 4. David's sins, sorrows and death.
 5. Solomon's sins and downfall, I Kings 11:1-10.

III. WHAT ABOUT MOSES AND DIVORCE?

- A. Moses sought to regulate things he found among the Israelites which were ordained of God.
- B. He discouraged polygamy, Deut. 17:17.
- C. He secured human rights for inferior wives, Deut. 21:10-17.
- D. He restricted divorce, Deut. 24:1-4.
- E. He required purity in married life, Exodus 20:14, 17.
- F. Death penalty was imposed in cases of adultery between married men and women, Lev. 20:10-14.
- G. Moses threw a stop light before mankind on their departure from God's PLAN for family life.
- H. Jesus the perfect lawgiver explained the position of Moses, Matt. 19:7-9.
- I. As in many other areas, men still violate God's plan for marriage and family life.

IV. THE LESSONS OF JESUS ABOUT MARRIAGE, MATT. 19:3-9.

- A. Here Jesus seeks to lift humanity to a higher plane in marital relationships.
- B. He carried humanity back to GOD'S ORIGINAL PLAN.
- C. He explained Moses' position in dealing with the problem.
- D. Christ recognizes ONE CAUSE, fornication, as grounds for divorce, Matt. 19:9.
- E. He implies permission for the wronged party to marry again. But he must be infallibly sure he has the right.
- F. Jesus teaches the marriage of people who have been divorced on improper grounds is expressly FORBIDDEN (the only grounds is fornication). You must be sure then, Matt. 5:32; Luke 16:18.
- G. Paul explains that marriage bonds are dissolved by death, Rom. 7:2, 3.

V. WHY IS GOD SO RIGID IN HIS PLAN FOR FAMILY LIFE?

- A. God wants men to grow in family relationships similar to His own heavenly relationships. This is the ideal and truly noble way to live unless men want to live like the lower animals.
- B. God's plan provides for Christian influence and stability, powerfully contributing to the development of a COMPLETE life in a man and a woman.

- There is beauty in two hearts rejoicing together, suffering together, growing old together.
- C. He has provided for a stable life-long "Haven of Rest" for troubled souls on the sea of life.
- D. He wants families to provide mental, social, physical and spiritual training for children in their daily living at home, Ps. 78.
- E. Because man has violated and disrespected God's PLAN thousands of children are groping blindly about in a darkened world from broken homes.
- F. Why?
 1. Their two dearest friends separated and divorced.
 2. Tolerated but not wanted by one or both parents in the second-hand home. Memories of heartache to last a lifetime.
 3. Security gone and love chilled.
 4. Drifting without assurance and hope.
 5. It is indeed a dark world for children of broken homes and God is not pleased with their lot in life.

VI. WHY HAS MARRIAGE COME TO ITS PRESENT STATE?

- A. The devil is often the HOME guest as in Eden.
- B. Laws of man tampering with the ways and laws of God, Matt. 19:6.
- C. Men and women trying to build homes without a personal and real devotion to Christ and His Church.
- D. The growing worldwide philosophy: Get what YOU want and do as YOU please and let others in the world do the best they can because of YOUR wants.
- E. The utter selfishness of men and women, abandoning the peace, happiness and security of the children for a selfish drink or a stolen affair.
- F. Rebellion against the restraints and restrictions of God's prescribed way of life.
- G. Liquor is taking a heavy toll in the destruction of family life.
- H. Glorified sex and outmoded virtue and chastity.
- I. Departure from the teaching of the Bible about marriage and family life.

CONCLUSION:

- A. What is the answer to the dilemma before us?
 1. Back to God and the Bible for His PLAN.
 2. Back to God and the Bible in matters of family life.
 3. Less of self, more of others, and much more of God in every relationship of life.
- B. God is being forgotten, society is rapidly becoming a hopeless domestic tangle, young lives are being distorted and warped, young people are becoming increasingly unfitted for establishing happy homes. Souls are being seared and sent to ruin because of the millions of wrecked homes and the loss of respect for God.
- C. Truly, it has become God or chaos in family life.
- D. You choose each day to follow God's PLAN, or YOUR plan which was secretly designed by Satan.

"Earnestly contend for the faith once delivered to the saints" (Jude 3). It is possible that some who contend for the truth of the gospel do so in the spirit of contention — they contend for the sake of contention. But to say all who contend for the faith of the gospel do so is an uncharitable interpretation of their motives. The man who would go against the current of popular opinion and contend for the truth is more likely moved by the love of the truth and his fellow man than by some worldly motive.

Reliable Evidence of Pardon

Both the Old and New Testaments attest to the truth that "all have sinned," and the "wages of sin is death." Divine revelation creates a desire on the part of the sinner to search after and find a conscience void of offense before God (Rom. 3:23; 6:23; Heb. 9:13-15; I Pet. 3:21).

When we speak of pardon it is understood that we refer as well to such Biblical synonyms as "forgiveness,"

"remission," "justification," and "salvation." To be pardoned from the guilt of sin is to receive divine forgiveness, to have one's sins remitted or canceled, to stand justified before God, to enjoy salvation in Christ Jesus (II Tim. 2:10).

Men continue to hold at least three distinct and conflicting views concerning pardon and its evidences. (1) That one may never be certain of pardon this side of eternity. (2) That man "knows" he is pardoned by the way he "feels" inside himself. (3) That we may know, by faith, that God forgives when we submit to the divine plan as revealed in the gospel.

The unscriptural concept of hereditary total depravity gave birth to the idea that none may "know" without question that God's grace has been extended to him personally. Thus, men have sung:

"Tis a thought I long to know,
And oft it gives me anxious thought;
Do I love the Lord or no,
Am I His, or am I not?"

Such uncertainty will never satisfy the longings of a sin-sick soul. This very weakness has caused rank Calvinism to be modified, re-defined, and often abandoned by former adherents. Paul's absolute assurance of the crown awaiting him stands in direct conflict with the shallowness of the "election" theory (II Tim. 4:1-6).

WHAT ABOUT FEELINGS?

It is sometimes called "an experience of grace," "getting saved," or even "experiencing the new birth," but the idea is the same. "One knows he is pardoned by the way he feels." That men may, and often do, experience an emotional impulse or convulsion under the tutorship of emotionally charged religious instructors is unquestioned. The question to be resolved is whether such an "experience" is reliable evidence of pardon from sin.

Inasmuch as all who rely upon feelings as evidence of divine approval do not enjoy a sense of relief upon the same condition, or in the same manner, it follows that God either has a double standard in His plan of redemption, or persons relying upon such evidences are mistaken.

The scriptures affirm that God is no respecter of persons; that there is one faith or system by which all are saved (Acts 10:34; Eph. 4:1-6; Rom. 1:16). Since God does not save men in different ways, or by varying plans, we conclude that the conflicting testimonies of those who rely upon feelings reveal little more than that they have experienced a self-induced illusion.

The feelings or conscience of man is a reliable guide within a limited area, but it is essential that we recognize its limitations. The conscience responds to things received through testimony. If the testimony received accords with truth conscience pleads with us to act harmoniously therewith. If the testimony received is erroneous conscience leads us to follow that error. False testimony concerning Jesus Christ led Saul's conscience to reject the Lord. Hence, he persecuted the church of God with a conscience void of offense (Acts 24:16; Tim. 1:13, 15).

We are the offenders — God the offended. Pardon, therefore, takes place in the mind of God, not in the heart of man. Often, when men have



R. W. GRAY

forgiven themselves, a false sense of relief is experienced which is relied upon as "evidence" of pardon from God. We know the mind of the Lord only as He reveals Himself through His word (I Cor. 2:9-13). We may know we are pardoned when God has spoken to us regarding the matter, and He speaks through that "which is written" (I John 5:13; I Cor. 2:10-13; Eph. 3:2-5). We must conclude that pardon is not assured solely upon the basis of an approving conscience. Objective truth, not subjective reasoning, is our reliable source of religious and spiritual information.

OBEDIENCE — REQUIRED

The inspired Peter wrote, "Seeing ye have purified your souls IN OBEYING THE TRUTH through the Spirit . . . being born again . . . by the word of God which liveth and abideth forever" (I Pet. 1:22). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). God's revelation makes us aware of our sinful condition, and it is from the same source that we seek assurance of sins forgiven. Having received the plan of God through His Son the sinner obeys from his heart a form of the doctrine delivered, "being then made free from sin, he becomes a servant of righteousness" (Rom. 6:17-18). When we, as believers, repent, and are baptized, we have God's own promise that sins have been remitted in the blood of His Son (Acts 2:36-39). Thus, "the Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:16). In gospel obedience one is assured of salvation (Heb. 5:8-9; II Thess. 1:7-9; Rev. 22:14). There is no other reliable evidence of pardon (Heb. 10:22).

Our Calling

Shortly before his death, the Son of God announced, "I will build my church." (Mt. 16:18) The word "church" derives from a Greek term suggesting the idea of "the called out." For example, it was used in a very ordinary sense of a body of Greek citizens gathered to discuss political business (Acts 19:39, translated "assembly"). In a spiritual context, the word "church" is used in the NT of those persons who have been "called out" of the world into a special relationship with God. Since then, the church is the "called out," it is wonderfully appropriate that the entire sphere of our Christian existence should be termed our "calling." It is our purpose in this article to call attention to some of the elements of our calling.

ITS SOURCE—The calling of the Christian originates not from any human source, rather, it is from God. As Peter announced on Pentecost, after submitting the conditions of salvation, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." (Acts 2:39) Thus, its source is divine; we owe spiritual allegiance to no human (neither Luther, Calvin nor Campbell) upon this earth.

ITS MEDIUM—How does God call us? It is sufficient to say in the first place, that it is not by a still, small voice in the pitch of night, nor by supernatural or direct influences of the Holy Spirit, for if Jehovah communicates directly with men, gospel preaching, missionary journeys, and even the Bible itself, are all for naught. The truth is, therefore, in the words of the inspired apostle, "he called you through our gospel." (II Thes. 2:14) All who embrace the facts of the gospel, respond to its commands and thereby receive its promises, are "the called."

ITS DISPOSITION—There is a certain mental disposition that is essential if one is to be responsive to Heaven's will. Paul expresses it in this fashion, "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose

the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God." (I Cor. 1:26-29) He who would come to God must learn that "it is not in man that walketh to direct his steps." (Jer. 10:23) Truly, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Mt. 5:3) A child-like, willing-to-learn-and-obey disposition must be cultivated before Christianity will have any appeal to the sinner.

ITS SPHERE—The divine calling is certainly lived within certain limits. Paul declared, "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3:14) The calling is thus "in Christ Jesus." Being in Christ is equal to being in his spiritual body, the church (Col. 1:18), and this relationship is only enjoyed after one, in penitent faith, has been baptized "into Christ." (Gal. 3:27) It is therefore clear, that only the baptized are partakers of the divine calling.

ITS PURPOSE—Paul informed his Corinthian brethren that they had been "called to be saints." (I Cor. 1:2) Contrary to the false teaching of Catholicism, "saints" are not dead persons, but are persons separated from the world to God's service. (See Deut. 7:6) We are called with a "holy calling" (II Tim. 1:9) to live "saintly" (holy) lives. We have been chosen from the world, hence, we are neither to love it nor be like it. (Jn. 15:19; I Jn. 2:15) The reason why we must endeavor to keep our calling (Christian lives) without reproach is in order that we may obtain "the glory of our Lord Jesus Christ." (II Thes. 2:14) And so, we are admonished to "walk worthy of the calling" wherewith we are called. (Eph. 4:1) It is entirely possible for a child of God to forsake his calling and thus return to the sordid ways of the world. Consequently, we must ever "give the more diligence to make" our "calling and election sure." (II Pet. 1:10) If the Calvinist doctrine of the "impossibility of apostasy" were true, Peter's admonition was wholly unnecessary!

ITS NATURE—The writer of Hebrews emphasizes that we are "partakers of a heavenly calling." (3:1) What is the significance of that expression? While it is true that our calling is heavenly in the sense that it comes from heaven and leads to heaven, within the context of Hebrews, it may imply more. The Hebrew Epistle is one of contrasts, especially a contrast between the physical, earthly nature of the Mosaic Covenant with the spiritual, heavenly nature of the NT System. We do not offer bloody sacrifices, burn incense, use mechanical instruments in worship, observe holy days, etc., because this is not the nature of the service to be rendered to Jehovah in this age. Our heavenly calling is therefore, superior to the temporal, earthly ordinances of Judaism.

ITS DIRECTION—Again to stress Paul's affirmation to the Philippians, we "press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3:14) The expression "high calling" in Greek literally means the "upward calling." The Christian life is designed to lift us upward. As we sing, "I'm pressing on the upward way; new heights I'm gaining every day. . . ." As we increase in spirituality, we are weaned away from the course, material things of this world; we are heavenward bound!

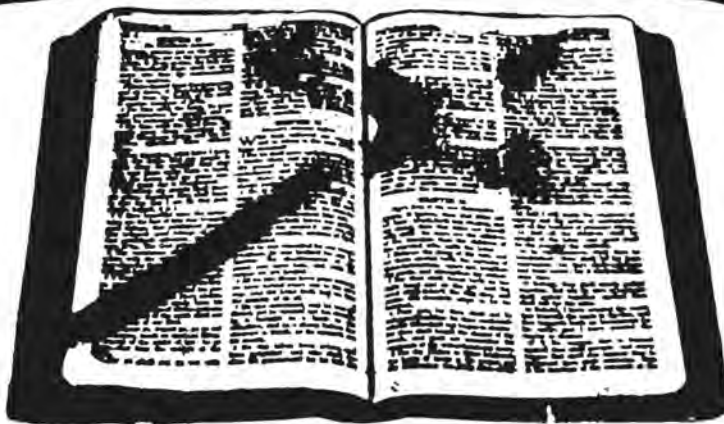
ITS GOAL—The ultimate aspiration of our calling is to be in the immediate presence of the holy God, in heaven itself. As the Bible so simply states, ". . . ye were called in one hope of your calling. . ." (Eph. 4:4) We do not, as the members of some cults, long to remain upon this materialistic earth forever, but, our hope is laid up for us in the heavens (Col. 1:5), where, hopefully, we have been laying up treasures. (Mt. 6:19-21.)

Did Jesus Christ build a multiplicity of religious bodies, or churches? Or, did He just build one church (Matt. 16:18-19; Eph. 4:4; I Cor. 12:20; Col. 1:18, 24)?



WAYNE JACKSON

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, MARCH 31, 1972

NUMBER 111

To Our Bible Teachers

It becomes a deep honor to any Christian to be invited to teach the Bible in a class arrangement. Such a request is based upon the fact that the elders have confidence in our ability, faithfulness, loyalty and willingness to engage in one of the *greatest* of all works-teaching God's Word. Yet with the coming and continuation of this honor there is an accompanying



ROBERT R. TAYLOR JR.

responsibility of an awesome nature. Bible teachers deal with the two most precious commodities on earth-truth and souls. Within the teacher's heart there should exist a profound love for truth and undying affection for the souls of students. There are no other acceptable substitutes for these attitudes. Concerning teaching and teachers Inspiration says, "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written" (Rom. 2:17-24). "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. 2:2). "Be not many of you teachers, my brethren, knowing that we shall receive heavier (greater-marginal reference) judgment" (James 3:1-American Standard Version).

As a teacher do you spend as much time on your lesson as any of your students do? Any teacher should hang his head in shame if he comes to a Bible class less prepared for the lesson than do his students. As a teacher do your students spend more time in studying the Bible than do you? If they do, it appears that students are in position to teach the teacher a needed lesson. Each teacher

should strive to have a good working knowledge of the entire Bible. Pertaining to a given theme to be taught at the next class period he should fill his heart and mind with all he can possibly learn before lesson time arrives. Deeply love each member of the class and teach given theme from the overflow and you can spiritually enrich the lives of your students as they come and sit at your feet for Bible introduction. Do a good job and you can help convert them if they are non-members. Do a good job and you can edify them if they are already among the saved. Remember you are teaching for time and eternity. Truth is the gift you are to bestow. Souls of an immortal nature are to be the recipients of this saving truth.

As a teacher the writer, with health permitting, would hang his head in shame if he knew ANY of his students were more diligent in attending ALL the services of the church than is he. As a teacher, if you have students that are more faithful in their church attendance than you are and it does not concern you, something is wrong with your devotion to duty and consecration to Christ. If there is any group in the church who ought never to miss any service deliberately, it should be Bible school teachers. A teacher teaches far more perhaps by his life than by his lips. Example has always been more eloquent than simple utterances from the lips. A young person once attended a Bible class on Sunday morning for the first time at a certain congregation. His Bible teacher really impressed him with the importance of putting God first. The student returned again that Sunday night. The one person he looked forward to seeing that night was his Bible teacher. The teacher was no where to be seen. The student never returned again. Could that teacher have been you? Is there a lost person somewhere out in the world today because some Bible teacher taught one thing by lips and a completely different thing by life?

Brother G. C. Brewer, a spiritual giant in his day, once wrote, "If I could control the affairs of the church where I live, I would not allow any one to teach a class who does not attend all the services of the church, including prayer meeting, of course, and who does not show a lively interest in all the problems and work of the church. What is a teacher to teach? If he is not going to teach respect for, and fidelity to, the Lord's blood bought institution, why should he teach anything? If he is not going to teach the students to become Christians and to live as Christians in the fear of the Lord, in faith and prayer and loyalty, why should he be considered a teacher?" To this we say a hearty Amen!

If you are a teacher who is somewhat amiss in regard to regular attendance, how would you go about teaching Acts 2:42? It says, "And they

continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Would there be harmony between what your lips would say in a faithful exposition of this passage and what you life manifests? If not, why not? If not, your teaching will be rather impotent. How would you go about teaching Matthew 6:33? It states, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." What would you say if a student spoke up and said, "Does this passage apply to Bible teachers also or just to students?" Would not your face turn red with shame? It should! What exposition would you give of I Corinthians 15:58? This passage from Paul says, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Should teachers abound (overflow) in the work of the Lord? Suppose your next lesson included Hebrews 10:25 which says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." How would you explain this passage on Sunday morning if you have deliberately missed the last two Wednesday night services and have no intention of coming this Sunday evening? Does Hebrews 10:25 apply to Bible teachers? Do you not think your students will wonder about this question as you deal with it? If you do not think they will, you are not the astute student of human nature that you should be. How would you explain James 4:17? This scripture states, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Is it good to attend all services of the church? If you would answer this question with a NO, you have no business teaching. If you answer it correctly with a YES, then being remiss on your part toward regular attendance leaves you a transgressor of this passage. If not, why not? There is absolutely no logical way to avoid this inevitable conclusion. How would you explain Revelation 22:14? This final beattitude of Holy Writ states, "Blessed are they that do his commandments, that they may have right to the tree of life, and many enter in through the gates into the city." An irregular attendant could hardly do justice with the majestic duty beautifully incorporated into this comprehensive verse.

In such expositions you may seek to hide the lack of harmony between what these verses say and what your practice is in your own life but you will not hide such from the discerning minds of your bright students. And teacher friend, you will

(Continued on page 4)

WORDS of TRUTH

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Preparation For Unity

In writing unto the Ephesians, Paul said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; END-EAVORING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE. THERE IS ONE BODY, AND ONE SPIRIT, EVEN



GUS NICHOLS

AS YE ARE CALLED IN ONE HOPE OF YOUR CALLING: ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL" (Eph. 4:1-6).

There is a prelude to unity in a congregation of the saints. Unity is a product produced by certain causes. In the background, certain preparation is essential to unity, and without which there can be no unity.

A BEAUTIFUL SPIRIT

A beautiful and lovely spirit is essential to unity. There is nothing which can more readily destroy peace, confidence, mutual trust and unity than an ugly, brutish spirit or disposition. All those truly converted to Christ should manifest, out of the overflow of their hearts, a beautiful and winsome spirit, or disposition. Spirits which are sensual and devilish, just can't get along with each other. It is just natural for the devil's goats to always be in an uproar, or fight about something; but the Lord's sheep should be able to get along with each other.

This spirit is called "The spirit of meekness" (Gal. 6:1). A church composed of members characterized as having a proud, haughty spirit, are sure to be lacking in "The unity of the Spirit" (Eph. 4:3).

PAUL'S BEAUTIFUL SPIRIT

Paul said, "I . . . beseech you brethren" (Eph. 4:1). He could have said, "I COMMAND YOU"—as he did at times when it was needed (II Thess. 3:6). But he said, "I beseech you." He could have said, "I request you," or this is my "request" of you. But that would have put them up on equal standing with the apostle, and he would have been, in his judgment, too much exalted, in being himself up to their platform.

So he, as it were, went down on his knees, and looked up into their faces, and said, "I beseech you." This is the spirit which, not only gets things done, but promotes unity in the church, in the home—everywhere.

APPEALED TO SENSE OF HONOR

Paul besought them to "Walk worthy of the vocation wherewith ye are called" (Eph. 4:1-2). Where there is no sense of honor, there will not be peace and unity. There should be a holy feeling of righteous dignity and Christian pride in being true followers of Christ. We are following the most worthy and successful leader in all the world. All the blessings in the world are not comparable to the blessings in Christ and his church. We should walk worthily of this great calling, or the Christian profession. It should be our vocation, whereas all else in the world should be no more than an avocation. Most people expect a gospel preacher to walk worthy of his calling, or profession as a gospel preacher. This is a great challenge unto him to always do his best to, in all things glorify God. But this is true of all the members of the church.

LOWLINESS AND MEEKNESS

We are to walk in "lowliness and meekness" (Eph. 4:1-3). Humility is a great jewel in the make up of a genuine Christian character. Humility makes for unity, while pride and conceit make for divisions in our congregations. If we are real, obedient Christians, we will be humble enough to work for peace and unity in the church.

LONGSUFFERING IS A JEWELL

Paul says we are to walk, "With longsuffering." This is a compound word made up of the two words: long, and suffering; and means to suffer a long time. It is the very opposite of a high-tempered, hot headed person. Without "longsuffering" one would be impetuous, and quick to grow tired of mistreatment and persecution of others, while the right spirit would suffer a long time, and still not do any harm to any enemy. "Longsuffering" promotes peace and unity in the churches of the Lord.

FORBEARING ONE ANOTHER IN LOVE

Forbearing is restraint, and means that a person of a forbearing spirit will restrain himself, or hold himself back from hastily resenting and rebelling against the evils and persecutions of others against him. This self-restraint is because of his love for people, even some who are not worthy of such love. We are to even love our enemies. To hate an enemy may not hurt and destroy him; but it will always damage, and often ruin those who are too quick to resent evil against them. The person who is forbearing is wise enough to put off any retaliation, lawful action against another, and give God a chance to settle it. Finally he cools off, or entirely forgets the whole matter, and is the better off because of it. Yes, this quality of true character also promotes peace and unity in the church.

KEEP THE UNITY OF THE SPIRIT

Paul exhorts them to endeavour, "To keep the unity of the Spirit." They had unity, and were to endeavour, or strive hard to preserve unity, or to "keep" it.

The unity "of the Spirit" is the unity into which the Holy Spirit, through his word in the Bible, leads us. Satan leads to division and strife, but the Holy Spirit, if followed by us, will lead us to "The unity of the Spirit" (Eph. 4:1-3).

NOT INTO A MERE UNION

God wants us to have and maintain the "Unity of the Spirit," not simply to be united. The unity into which the Spirit, by the word, leads is unity in truth and sound doctrine, and not merely into some sort of compromised union, and not into just any kind of unity, but into "The unity of the Spirit"—unity upon belief and obedience to the truth. All who faithfully follow the truth will be able to maintain "The unity of the Spirit"—unity upon the basis of Bible doctrine and practice.

A FALSE IDEA OF UNITY

Some have the idea that just so good people get together and agree to disagree religiously, they have the "Unity of the Spirit". But this is far from the facts in the case. Let all who really want the "Unity of the Spirit" come back to the teaching of the Holy Spirit in the Bible, which was spoken and written by the Holy Spirit (II Pet. 1:20-21; II Sam. 23:2; Neh. 9:30). No doubt, the religious world would be willing to do this, and all become united upon the Bible as the basis of their unity, if it were not for a great and prominent modern false belief among many religionists; and that is, that the Bible teaches all sorts of contradictory doctrines and cannot be, therefore, any basis of Bible unity. They think the various and hundreds of denominations get all their false and divisive doctrine from the Bible. Of course, this is not true. They do not know the Bible. They do not really believe and love the Bible. They do not know how to study the Bible so as to understand it. They do not know how to rightly divide the word of truth. (II Tim. 2:15). The Bible is not to be blamed for the false doctrines in the religious world. Rather, false teachers are to be blamed for their own errors, because they have been prejudiced against the Bible by the doctrine that the Holy Spirit in some direct manner teaches man through feelings, imaginations, dreams, and the like. They also are blind to the fact that their favorite traditions are not taught in the Bible.

UNITY IN THE LIGHT OF TRUTH

Unity is the natural result of Bible truth believed, loved and obeyed (I Jn. 1:7). The Christians in the days of the apostles were all united in the one church or body, and there were no denominations among them. Let us go back to the Bible for the unity of the Spirit.

Pull In The Anchor!

KENNETH BRAY

Two men were discussing a recent boat trip. One explained that while coming back to port, he realized that something was wrong. Upon investigation he found that the anchor was still out and, naturally, was holding the boat back. By dragging the anchor (1) the engine had to work extra hard, and (2) the speed of the boat was sharply reduced. When the anchor was pulled into the boat, the craft then made swift progress.

The Lord's church is not unlike a boat. It contains people, and it is designed to make progress in His work. Yet at times this progress is not realized because there is an anchor dragging. How? There are many different kinds of anchors that can retard the growth of the church.

ANCHOR OF INDIFFERENCE—This problem is found in almost every congregation. Some are negligent, unconcerned, and spiritually lazy. Jesus called them "lukewarm" (Rev. 3:15, 16). Paul encouraged Christians to be vigorous and active in the Lord's service. (I Cor. 15:58).

ANCHOR OF ABSENTEEISM—One important source of spiritual strength is found in regular worship with the saints. When Christians worship together the result is an increase in love, knowledge, and strength. Absenteeism, however, injures not only the individual who is out, but also the entire church. Empty benches do not inspire (Heb. 10:25).

ANCHOR OF COMPROMISE—The Church is the pillar and the ground of the word of God (I Tim. 3:15). Christians are to be the light of the world (Matt. 5:14). Yet compromise with error, will cause the light to go out and will cause the church to fail in her mission. Paul said, "stand fast in the faith" (I Cor. 16:13). By speaking the truth in love, this anchor of compromise is eliminated.

When anchors of sin are dragging, the "Ship of Zion" is greatly hindered—(1) the elders, deacons, and other faithful members must work extra hard to make up for the loss which comes from dragging the anchor, and (2) the growth and progress of the church is retarded. When a congregation deals with these obstacles to growth and gets rid of the anchors of sin, then the church will enter a period of tremendous progress and great spiritual development.

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, MARCH 31, 1972

Greetings from East Africa,

This last month has brought some good news for people in East Africa. First the long lasting guerrilla war in Southern Sudan has come to an end. This war has lasted over ten years and was extremely wasteful in both lives and wealth. There are several of these 'bush wars' going on in Africa at this moment, but this was the closest to home



BERKELEY HACKETT

here in Kenya. Another piece of news is that we have just witnessed the first all African trade fair. It was held in Nairobi and is hailed as a success. The African countries are trying to promote trade with one another and not rely as heavily on Europe and America as they have in the past. This fair is important to us because we are interested in the local people having a better standard of living. The poverty here is appalling. Even after two years among these people we are not accustomed to the cardboard shacks, ragged people, and twisted limbs of the lame beggars that sometimes seem to clog Nairobi's streets. And, yet, Nairobi is one of the best spots for economic stability in all of Black Africa, but the high gleaming buildings that the tourist sees only serve to hide the misery of many of her half million people.

Things are progressing well at the school. We are now into the last month of this term. This will make two successful terms where we have met and conquered many of the problems that beset institutions of this kind. Just getting the school underway was a difficult task, then the day by day organization, the provisions for the students' housing and welfare, the work program, and the few disciplinary tasks that have added to the problem. We are much encouraged by the progress of the students in general and are very happy with the work being done by some of them. We pray that this might be the beginning of a great work here in Kenya. If we can find enough educated African brothers to train in our school so that they will have the necessary initiative and Bible knowledge to carry on in our absence, we will not be saddened at our departure from the East African mission field.

Speaking of going home our date for departure is June, 1973. We had to extend our stay for a few months so that we could avoid breaking up Frances' school year. If we left earlier she would miss up to a month of the first grade. The school is not too far from our home, so that she can live at home and I can take her to school in the morning by car. About half of the little children in the school board out there in dormitories because their parents live hundreds of miles away. Oftentimes and in many ways mission work is hard on family life.

We are enjoying the fellowship of the Jim Morrow family who are in Nairobi to attend Swahili language studies at the same school that Charlotte and I attended. Jim is a missionary to the city of Dar es Salaam in the country of Tanzania. Jim and Linda will be working with a Bible school in Dar es Salaam much like our school here in Nairobi. They are supported by the congregation in Pampa, Texas.

This time of year it is hot and dusty, and as the long dry grass is prone to catch fire we have been nearly burned out of our house on more than one occasion. Our house is situated right on the edge of the plains and we are able to see these great grass fires lighting up the sky for many miles. Our

own yard and surrounding field is as black as a coal dump. Here in Kenya it seems that either it is too dry and everything is burning up or too wet and everything is a sea of mud.

Pray for all our efforts here including the other mission families in your prayers as well.

The Hacketts

EXPENSES FOR FEBRUARY

Salary	\$ 600.00
House and Utilities	187.00
Auto	91.00
Postage (E.A.)	19.00
Printing and Supplies	37.00
Insurance (V.W.)	78.00
Busfare for students (to do follow-up work) and misc.	11.00
TOTAL	\$1,023.00
Received via Sixth Avenue, Jasper	\$1,000.00

CONTRIBUTIONS

Adamsville Church of Christ	\$ 25.00
Brookside Church of Christ	20.00
Central Church of Christ Tuscaloosa	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
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
New Hope Church of Christ	400.00
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	25.00
Zion Church of Christ	15.00
Mr. and Mrs. Hermon Moon	20.00
Mr. and Mrs. John R. Bruce (Huntsville)	40.00
Mr. and Mrs. F. M. Salmon	10.00
Mrs. Bruce Myers	45.00
Mrs. Wilna Sumners (Huntsville)	5.00
Grady Barker	10.00
Herman King	20.00
Roscoe Kirkpatrick	10.00
Max W. Barker	40.00
J. H. Busby	100.00
Betha Busby	100.00
Iva Guthrie	5.00
Iva Guthrie	5.00
Florence Steeley	10.00
H. L. Holley	25.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	5.00
Mrs. Sterling Pate	5.00
Myrlee Terry	5.00
TOTAL	\$1,635.00



Frances was six years old in March. She was three when we first came to Africa.

In March Frances celebrated her sixth birthday. When we first came to this country she was still three. During our time in Kenya Frances has never seen a television program or talked on a telephone. She has forgotten what a vacuum cleaner, a tea bag and an electric mixer look like. Although we've told her about Halloween, trick 'n treat, and Easter baskets she can scarcely believe it. She thinks it's perfectly natural to do the family wash in the bathtub. She does not know about window screens, but she is well acquainted with thief bars and mosquito nets. Her friends have names like Waitete, Wambui and Mariamu and she calls a great many things, especially Bible names and places, by their Swahili names. Her life here has been very different to the life she would have led in the States, but we feel that she has missed very little of real importance. She knows why we are here and she has made many teaching trips with us. In fact she knows that we count on her to help us. It was through Frances making friends with some Moslem children that we were first invited to teach in a Moslem home. In September she will start at an American school and will be in the influence of her own culture for the first time in several years.

Charlotte



Shown are three deadly "Night Adders". We killed these three in our house one morning.



The Richard Chownings, Richard and Cindy, have recently joined the work here in Kenya.



The Jim Morrow family, missionaries to the country of Tanzania in East Africa. They are in Kenya now for Swabili language study. They will return to Tanzania in May.



Inside the meeting room of the school.

God In Our Homes

PART III

NORMAN PARRISH
Pensacola, Fla. 32506

TEXT: MATT. 19:3-9

READING: JAMES 1:2-3

INTRODUCTION:

- A. A sick domestic life is no less real than a sick body.
1. Chronic family illness can do more harm and damage than a chronic physical illness.
 2. A sick domestic life needs treatment more than a sick body. It won't usually get well in time, like a cold.
- B. One of America's greatest dangers is the instability of her home and family life.
- C. The Church of our Lord suffers because of family troubles.
1. Broken homes of Christians weaken the Church.
 2. Unhappy homes reduce the spiritual power of individuals and retard the spiritual development of the Church.
 3. Unequally yoked people cannot WORK, PRAY, GIVE and WORSHIP as a united Christian family, II Corinthians 6:14-18.

I. COMMON CAUSES OF FAMILY TROUBLES.

- A. Money — How to earn it and how to spend it (too many put it first).
- B. In-laws — How to treat them, Matthew 7:12.
- C. Sex maladjustments — Lack of consideration and ignorance and love (I Cor. 7).
- D. Dispositions — High tempers and nagging tongues.
- E. Infidelity — May be hidden for awhile but it will be discovered.
- F. Domineering Personalities — Imposing on others.
- G. Selfishness — Comfort and pleasure, also ease at the expense of others.
- H. Associates — School, clubs, on job, friends.
- I. Liquor — Causes abuse, poverty, sickness and death.

II. THE NATURE OF FAMILY TROUBLE.

- A. Constant lying, cheating, double standards.
- B. Secrets hidden in the mind and heart, doubts, suspicions.
- C. Fighting over and over again, and again, and not forgiving.
- D. Cold wars — Endurance contests in pouting and ugliness and silence.
- E. Living under one roof but following two different ways of life.
- F. Keeping up a front to world for sake of PRIDE and CHILDREN but the mask comes off in the bedroom (I Cor. 7).
- G. Surrender to sin and pleasure brings about general unrest and unhappiness.

III. GOD'S TREATMENT FOR FAMILY TROUBLES.

- A. God did not institute the family without providing for every need that may arise (know where to turn, in the Bible).
- B. Turn the other cheek in the home, Matthew 5:38-39.
- C. Go the second mile in the home, Matthew 5:41.
- D. Return good for evil in the home, Matthew 5:43-47.
- E. Strive to adjust and accept things you cannot change, get joy out of it, James 1:2-3.
- F. Give yourself to Christ and His Church, Hebrews 10:25-26.
- G. Take it to the Lord in prayer and leave it there. If He cannot handle it, you need not try. You can't solve things without Him.

H. You may not be able to change everything and everyone in your home, but with God's help, you can change yourself and find much contentment and happiness.

- I. It is just as foolish for you to remain troubled in your home as it is for you to remain sick when medicine would help.
- J. But — do not foolishly ask God why you have no relief IF you have not surrendered yourself to Him to serve and obey in all He commands.

IV. LIVE SO THERE IS HEAVENLY HOPE FOR ALL THE FAMILY, Luke 20:27-40.

- A. Even if a man's family is his greatest personal possession in this world, it is full of heartache if sin dwells there.
 1. War comes and kills or takes them away for years of fighting.
 2. Death is always a certainty for every family.
 3. Sin plucks many from the folds of the home.
 4. Love goes, and the homes break many times.
- B. Is there some abiding hope for the family for security from it all, and assurance of blessings? No, not on this earth.
- C. Family life and love is only temporary at its best in this world. We must look elsewhere for abiding hope.

V. WILL WE KNOW OUR LOVED ONES IN HEAVEN?

- A. Rich man knew Lazarus.
- B. We will be equal to the angels.
- C. Since heaven is a place to know, we surely will know each other there.

VI. WHAT JESUS TEACHES US ABOUT FAMILY RELATIONSHIPS THERE.

- A. There will be no more death.
- B. There will be no more sorrow or suffering.
- C. There will be no more separation.
- D. There will be no more sin and tragedy there.
- E. All equal to the angels of God.
- F. Heirs and joint-heirs with Christ, Revelation 21:1-7.
- G. Heaven is the most spectacular promotion in family relationships possible to God and man.
- H. Is your family all in the ark of safety, the church?
- I. Is there a promise more rewarding to unite the family with the family of God? How long are you going to wait to assure your family that all will be together in heaven?

VII. WILL THE FAMILY CIRCLE BE BROKEN? Genesis 7:1, 5, 7, 15, 16; 8:1.

- A. Context of the Scriptures reveal that Noah spent many years preparing an ark to save his family. His family circle was not broken even though the earth was destroyed by water.
- B. Picture the modern family reunion at a special time in the year after all the children have married and moved away and are now together for a few hours.
- C. Will your family circle be unbroken in heaven?

VIII. WHO IS PRIMARILY RESPONSIBLE FOR THE FAMILY'S WELFARE?

- A. God made the MAN responsible for physical and spiritual welfare.
 1. God created man first. He must earn bread by the sweat of the brow (Gen. 3:19).
 2. God told Noah to get his family into the ark (Gen. 7:1).
 3. God made the husband the head of the wife, Ephesians 5:23-25.
 4. God committed His plan for the world to MEN:
 - a. Prophets — Judges and kings in Old Testament.
 - b. His Son and the apostles in the New

Testament.

- B. What do you think of a man who will not provide for his family? "He that provideth not for his own," I Timothy 5:8.
- C. If the man FAILS or REFUSES, then let the woman lead. A mistake for the wife to wait when the husband refuses.
- D. If neither father nor mother will lead, let the child. "... a little child shall lead them."
- E. What counts with the family at DEATH?
 1. Not money, works, long life.
 2. Not the "AT REST" on the casket.
 3. Not what is said in the funeral message.
 4. Not what friends who share the sorrow say.
 5. The things that really matter at death!
 - a. Is this one a child of God?
 - b. Did he obey Christ and was he baptized, Mark 16:16?
 - c. Did he or she help or hinder their loved ones?
 - d. Is it too late for a change from sin to salvation NOW?
 6. Every member of the family should set other members at ease about your relationship to the Lord.
 - a. If you are a child of God, tell your family.
 - b. If you are prepared to die tell them so.
 - c. Your personal assurance of your salvation is of great comfort for family at death.

F. IS THE FAMILY CIRCLE BROKEN TONIGHT?

- A. Are both parents Christians tonight?
- B. Are your grandparents Christians tonight, if alive?
- C. Are the children that are married and away Christians tonight?
- D. Are the in-laws Christians tonight?
- E. Are the accountable children at home Christians tonight?
- F. Do all the little ones have a Christian home that will lead them to Christ as they grow up?
- G. Is the family circle complete in the Lord NOW?
 1. If the family circle is broken tonight, what guilt do you share?
 2. Will the circle be unbroken in Heaven?
 3. Come, let us hear — Romans 10:17, believe — Hebrews 11:6, repent — Luke 13:3, confess — Matthew 10:32 be baptized — I Peter 3:21

That "Run Down" Feeling

JOHN GIPSON

Do you perform your duties in "quiet desperation?" Are you keyed up, on edge and run down all at the same time? Do little things unnerve you? Has the tension been building until you can almost feel the "snap" coming? If so, what are you going to do about it?

Some think the solution lies in cutting down on their work. Of course it's possible for one to do too much. But I am reminded of John Wesley who always arose at 4 a. m. and often preached five sermons a day. How did he do it? His biographer said, "He never hurried, he never worried, and he had no wearing anxieties." Maybe that's the key. William James has written: "Neither the nature or the amount of our work is accountable for the frequency and severity of our breakdowns. Their cause lies, rather, in the absurd feeling of hurry and having no time, in breathlessness and tension and anxiety."

Release is often sought through recreation. But if it becomes a mania, if one buries himself in fevered activity, he may discover that recreation is more fatiguing than re-creating. Making ourselves

(Continued on page 4)

A Matter of Motivation

A short time ago the writer and his family attended a fine and well planned school assembly on a Friday night in our community. The teachers had done a remarkable job in getting the many children ready who participated in the program. One of the largest audiences we have ever observed for a school program in our area was present. Parents, grandparents, uncles, aunts, brothers,



ROBERT R. TAYLOR JR.

sisters and many others came to see our children put on a program. The following observations seem to be in order for they would be just as true in any given community as in ours.

We saw some of our church members there who NEVER make it to any of our night services such as Sunday night, Wednesday night, visitation nights, night meetings for Bible teachers and the night services of gospel meetings. We wonder why. Some of our members are always tied up when we are having a worship period on Sunday night or Wednesday night but managed their work duties so as not to interfere with attendance at this school program. We wonder why. Was it not clearly traceable to this built in matter of motivation. Some people claim that night air bothers them on Sunday night and Wednesday night but Friday night air seems to be far less dangerous to their health, it seems. We wonder how this can consistently be. Sometimes people claim they do not like to drive at night but is Sunday night and Wednesday night driving really any more dangerous and difficult than Friday night driving? How can this be? Sometimes people say they cannot arrive at a church service promptly but we saw members on time for the school event that are consistently tardy for all our church services. Though parking problems are sometimes used in an effort to justify non-attendance on a regular basis at church services, other activities which incur parking problems do not detour many of us in the least. It is usually simply a matter of motivation. The presence of limited parking facilities at the school program did not dampen in the least the eager spirit of those who attended. We arrived a few minutes before the program began and had to park quite a distance from the school. Even wading muddy spots and dodging water holes evidently did not offend any of those who came. The program lasted in excess of an hour. We did not observe a single person leave at the end of the hour as we have frequently seen at our church services when there would be a baptism which required a little extra time. Sometimes people will grumble and complain if any service lasts more than sixty minutes. We did not hear a single parent say the school program was too long. It is really a matter of motivation. Herein lies the difference.

What was the center of such interest for this school program? Why were we prompt? Why did we let other things go to be there? Why did we stay for the whole program? Why did we enjoy it and not complain because it lasted seventy-five minutes? The answer can be set forth in two words — OUR CHILDREN. Our children were the center of attraction. We wanted to see them as they spoke their parts, did their acting and sang their songs. That was why we were prompt. That was why we stayed for the conclusion. That was the basis for our enjoyment. Without exception such will be our practice the next time such is available. This is the way it should be. We would not have it any other way at all. But here are some whys. Why cannot we attend all the services of the church? Why cannot we arrange our schedules where we can practice such a grand and glorious admonition as Matthew 6:33 which says, "But seek ye first the kingdom of God, and his righteousness; and all

these things shall be added unto you." Diligent practice of Matthew 6:33 would then mean that we would not be in violation of Acts 2:42, Hebrews 10:25 and James 4:17. These passages respectively teach: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Positive obedience toward one passage thus enables us to avoid a negative violation of these other scriptures. Why cannot we be just as prompt at church services as we are to school programs, sporting events, club meetings and other events in which we are really interested? Why cannot we thoroughly enjoy every phase of our worship as people should who really love God with the whole heart, mind, strength and soul? Why, why, why??

Our children were the center of attraction and interest at the school program. The Godhead is to be the center of attraction and interest at our worship services. We should come to honor Father, Son and Holy Spirit. We should be present every time unless it is just impossible because Jesus promises to be there. He said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). We should be interested in worshipping the Father in spirit and in truth. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:23-24). Such opportunities as these are afforded us each time there is a worship assembly. We should be interested in hearing what the Spirit says to the church as he speaks only through the Bible (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). Each of these passages about the Spirit is identically alike and says, "He that hath an ear, let him hear what the Spirit saith unto the churches." Our children are important and we are to love them dearly. But children are not to take precedence over the Christ. He is to be first. Listen as he says that family must always be second to his primary claims upon us, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). "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). The heavenly Father is to come before an earthly father. The Messiah is to come before mother. The Saviour is to come before sons. Deity is to come before daughters. To put Christ in any other position other than first is to offer him NO place. Brother W. T. Hamilton, son-in-law of Brother Nichols, has a marvelous sermon in which he emphasizes all the way through, "When Christ comes in second, a soul is lost." This is so true.

Our problem with sagging attendance throughout most of the brotherhood for all our night services is not night air. It is not too much work. It is not the press of duty. It is not inability to drive at night except in a very few cases and those able to drive would be happy to eliminate this by providing the necessary transportation. It is unequivocally traceable to an evident lack of love, affection, interest and concern for HIM who is the center of our songs, the object of our prayerful praise and the focal point of our sermons and Bible classes. The writer is not advocating a lessening of shown interest in our children. He is pleading for increased interest in ONE who should be dearer than even our children — OUR CHRIST.

It is probable that millions of people in our daring, doubting age (out of a desire to be sweet and reasonable) are now contending that the Bible teaches all the doctrines of the hundreds of denominations around us. Could the Bible be true and contradict itself by teaching it both "round and flat" at the same time? "God is not the author

To Our Bible Teachers

(Continued from page 1)

not be hiding such from the Lord either. We do not want you to quit teaching and remain negligent. We want you to repent of your negligence, become regular in your attendance at all services and thus back up your lessons with a consistent life. That is the ideal we encourage you to seek in your life as a teacher.

That "Run Down" Feeling

(Continued from page 3)

"have fun" is ridiculous.

Some search for emotional tranquility through chemistry, and think a trip to the doctor for stimulants, depressants, or tranquilizers is sure to work the needed miracle. At least, this is the hope. And even the young have begun to feel the need of "turning on" with drugs.

Why have we been disappointed time and again? The strain tightens, the anxiety increases. We become touchy, irritable and impatient.

Is there an answer? Isaiah thinks so. "They who wait for the Lord shall renew their strength." Our God is a strong God. "He gives power to the faint." So the next time you feel that you are running out of strength, that you are going to faint away, commit yourself to God. If you will rely upon Him in faith, He will not fail you. With strength renewed, you will soar like an eagle, strongly, swiftly, and heaven-ward (Isa. 26:3).

Natural Calamities?

JOHN GIPSON

Earthquakes, floods, tidal waves, storms, droughts, famines, fires, plagues, all come upon mankind from time to time. Are they nothing more or less than natural calamities? Insurance companies refer to them as "acts of God." I wonder if there is some grain of truth in this.

In the past God has used such means to call men to repentance. Glance through the writings of Amos for instance: "I gave you cleanness of teeth in all your cities, and lack of bread in all your places. . . And I also withheld the rain from you when there was yet three months to the harvest. . .

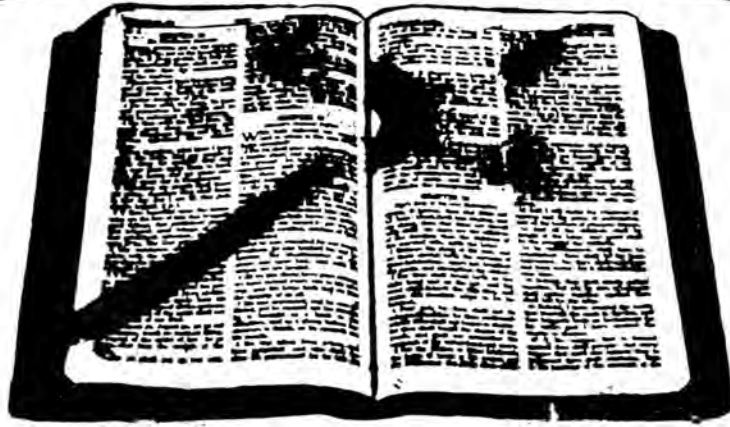
I would send rain upon one city, and send no rain upon another city. . . I smote you with blight and mildew; I laid waste your gardens and your vineyards. . . I sent among you a pestilence after the manner of Egypt; I slew your young men with the sword. . . YET YOU DID NOT RETURN TO ME, sayeth the Lord." Amos 4:6-11.

Or again, consider those things mentioned in the book of Revelation. With the sounding of the seven trumpets there followed such things as ' "Hail and fire, mixed with blood, which fell on the earth; and a third of the earth was burned up . . . and something like a great mountain, burning with fire, was thrown into the sea; and a third of the sea became blood. . . and a great star fell from heaven. . . The name of the star was Wormwood. A third of the waters became wormwood, and many men died of the water, because it was made bitter. . . and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light was darkened. . . then from the smoke came locusts on the earth. . . And in those days men will seek death and not find it. . . So the four angels were released, who had been ready for the hour, the day, the month, and the year, to kill a third of mankind. . . (but) The rest of mankind, who were not killed by these plagues, DID NOT REPENT OF THE WORKS OF THEIR HANDS."

It's the same old story: God warns; men ignore. It does make a fellow wonder. Are all natural calamities natural?

of confusion" (I Cor. 14:33). However, God would be the author of confusion if he were teaching in his Bible all the contradictory doctrines in the religious world.

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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"Alcohol - The Costly Drug"

In THE COMMERCIAL APPEAL, Memphis, Tennessee, February 22, 1972, there appeared an editorial bearing the above title. It immediately caught our eye for we have done an immense amount of preaching, teaching, personal counseling and writing relative to the extremely high cost of liquor consumption. We wish to note what was



ROBERT R. TAYLOR JR.

said in the editorial and some reflections it prompted in our mind. A subsequent article will complete what lack of space will not allow for this week.

The opening two paragraphs read, "The NATION is greatly concerned-and rightly so-about the increasing use of drugs such as narcotics and amphetamines. But none should forget that the drug which is most abused in health, welfare and property losses still is alcohol.

"In New York City, for example, where there are an estimated 125,000 heroin users, there also are more than 600,000 alcoholics."

The people of our land are frequently very naive relative to the grave evils that beset us. Inconsistency often marks our national, local and individual attitudes toward the mammoth problems confronting us. Not long ago a group of people in the capital city of a southern state met to discuss the problems of pollution. Would such a gathering strike a chord of significance with you were you to be informed of the fact that liquor flowed freely at this meeting? People are inconsistent who talk of air and water pollution while holding a cocktail glass in their hands. Alcohol is truly one of the real pollution problems of our time.

This editorial reflected the nation's inconsistency in its grave concern about the overwhelming increase in the drug use of narcotics and amphetamines but too little concern over drug addiction in the field of alcoholic consumption. The editor cited evidence that New York City has nearly five alcoholics for every heroin user. Our laws make illegal the heroin traffic in our nation but legalize the drug alcohol. What makes addicts out of heroin users? Is it not orange juice for sure! Is it not heroin? Would anyone answer differently? Heroin makes heroin addicts. What makes people alcoholics? Is it not alcohol? Now people may drink from a variety of causes but when all is said and done alcohol is the drug that leads to

alcoholism. These 600,000 sinners (alcoholism is more than an illness-it is a sin) in New York City became alcoholics by the use of alcohol. Had they left the devilish brew alone they would not be now where they are. Does any reader care to contest this point? We think none will. It is highly inconsistent for a nation to bar a few drugs and yet legalize one that continues to be king from the amount spent, the number who indulge in its sinful participation and the deadly damage that results from it to all segments of society. We have no respect at all for those in governmental circles or among the private citizens of our land who preach against heroin, amphetamines, barbituates, LSD and marijuana and yet do so with a regular cocktail glass in their hands or after going to the polls of a referendum to vote locally for liquor by the drink. How totally inconsistent can people get? That makes about as much sense as moving one's child from a place where one deadly disease is present to another place where another equally dangerous disease is raging. Quarantine the one case and openly fellowship the other is folly gone to seed. Drug users among the young have been asking their alcoholic parents what is the difference in the two types of drug addiction. And a nation of drinkers and drunks, about one out of every two adults drink, has no consistent answer. But in reality the answer is quite obvious. Adults should give up their liquor; young people should give up their marijuana, barbituates, amphetamines, LSD and deadly narcotics. Neither group is justified because the other foolishly indulges.

The editorial did not mention the greatest cost of alcoholic consumption. It mentioned the cost to the body, welfare and property. Alcohol truly takes a heavy toll in these realms of human activity. Each year we suffer the loss of some 25,000 lives on our roads due to drinking drivers. Each year there are 500,000 disabling injuries in automobile crashes due to drinking drivers. Arrests for public drunkenness each year run to about two million. Americans spend over twenty billion dollars each year on alcoholic beverages. It is estimated that we continue to experience a fifteen billion dollar economic drain each year because of King Alcohol. This occurs in lost work time, costs to health and welfare, property damages etc. It is further estimated that 50 per cent of all suicides and an equal amount of all homicides are related to alcohol. If man had no spirit or next world in which to live, alcohol would definitely be the number one costly drug. However, man does have a soul. He does have another life beyond this one. This is why alcohol does not take its heaviest toll in damage is done to the soul. Advocates of liquor consumption have told the writer that

drunkenness is a sin but drinking just a little is not sinful! We agree that drunkenness is a sin. We also contend that drinking in smaller amounts is likewise sinful. If it takes five cans of beer to reach drunkenness, the consumer of one can is 20 per cent drunk, the two can consumer is 40 per cent drunk and the three can fellow is 60 per cent drunk! Brother J. D. Tant used to have an effective answer for this matter of drinking a little. He would say that it was possibly no more of a sin to drink a little than to steal a little, curse a little or beat one's wife a little. Brother Tant reduced that argument to the absolute absurdity it deserved. It is not right to commit any sin upon a little basis. Drinking affects the soul and will send its participants to a devil's hell unless people quit it, repent and leave such alone. Can the social drinker go to heaven? Does any reader really believe that a contributor to the infamous cause of alcoholic consumption, whether with little or much participation, is on his way to the New Jerusalem on high? The social drinker is the real backbone of the liquor industry. The Bible says, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.) Satan says, "Drink." The Bible says "Abstain." To whose voice will you give loyalty and allegiance?

The editorial continues: "The National Institute on Alcohol Abuse and Alcoholism last week issued the first of three special reports to Congress on the subject of alcohol and health. It is not the first such report, but this one does bring together in a single 121 page government 'substantial portion of current knowledge' on the subject.

"And its release had more than ordinary importance because it was accompanied by an announcement of a \$200,000 alcohol education advertising campaign. The campaign is endorsed by the liquor industry which is understanding that it, too, has responsibility to guard against abuse of its products."

The first paragraph calls attention to the fact that these reports, one now, and two others later, are being made available to the Congress of our nation. It would be a sure step forward if all those in high governmental circles would establish a pattern of complete abstinence from liquor consumption themselves. It is a standing shame that world leaders and national legislators cannot carry on the affairs of their respective tasks without alcohol's being present for their private meetings, state dinners, celebrations over political victories, etc. Exceptions exist to this but such seems to be frequently the common occurrence. Alcohol is costly indeed when it courses the veins of those who lead the world and its major countries. Belshazzar and the Babylonians lost an

(Continued on page 4)

WORDS of TRUTH

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Nick Hamilton - Introduction

Editor's Note: Just a word to introduced one of our grandsons, Nick Hamilton, of Waxahachie, Texas, son of Carrie and W. T. Hamilton, graduate of Oklahoma Christian College, and of Abilene Christian College, writer of the following good article is now preaching full time for the New Hope Church of Christ, near Amory, Mississippi. Read his article. He is to be addressed at Rt. 2, Amory, Miss.



GUS NICHOLS

"Signs In The New Testament" NICK HAMILTON

John the Apostle said, "Many . . . signs . . . did Jesus." (Jn. 20:30). This statement introduces one of the major doctrines of the New Testament, that of "signs". Signs were prominent in the establishment of First Century Christianity. The served as the foundational proof upon which the certainty of this new religion rested. The depth of their importance is magnified by the fact that Jesus Christ was himself a sign! (Lk. 11:30).

The Greek word for signs ((SEMEION)) was used seventy-seven times in the New Testament. The signs which Jesus did are referred to by various descriptive phrases, such as "mighty works" (Mk. 6:2), "wonderful things" (Mt. 21:15), "glorious things" (Lk. 13:17), and "strange things" (Lk. 5:26). Twenty-two times SEMEION is translated "miracle" in the King James Version. In addition to our Lord (of whom it is said that he "doeth many signs", (Jn. 11:47) signs were performed by the apostles (Acts 2:43; 5:12), Paul and Barnabas (Acts 14:3), Stephen (Acts 6:8), Philip (Acts 8:6), the seventy (Lk. 10:17-20), and others. In Acts 7:36 Moses is accredited as having given signs. Of John the Baptist it is specifically noted that he "did no signs." (Jn. 10:41). Signs were a product of the authority of Christ (Acts 4:30) and the power of God. (Acts 15:12.)

It would be well to note that to say something was a sign did not imply necessarily that it was miraculous. Judas' betrayal kiss was a "sign" to the chief priests and elders to take Jesus. (Matt. 26:48). Paul's slutation, written with his own hand, was a "sign" in every epistle (II Thes. 3:17). A baby wrapped in swaddling clothes and lying in a manger was a "sign" to the shepherds that they had found the Savior (Lk. 2:12). All miracles were

signs, but not all signs were miraculous.

Different signs had different significance to different people. Paul noted that "tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying is for a sign, not to the unbelieving, but to them that believe" (I Cor. 14:22). Yet all signs had one thing in common—they pointed men to the truth. Men "followed Jesus, because they beheld the signs which he did" (Jn. 6:2). The disciples of Jesus went out after his ascension, preaching salvation, and men were drawn by the signs performed through them, which confirmed their word. (Note carefully Acts 14:1-3 with Heb. 2:1-4 and Mk. 16:17-20).

It is the nature of man to desire some sign or proof for the authority one claims. The Jews sought from Jesus a sign for his authority to cleanse the temple (Jn. 2:18-19). Herod hoped for a sign (Lk. 23:8). On several occasions his enemies sought from him a sign (Matt. 12:38-40; 16:1-4; Jn. 6:30). And the Lord did not refuse even these. He said to them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it EXCEPT the sign of Johah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" (Mt. 12:39-40). He gave the greatest sign possible., the resurrection of the dead, a sign which declared him the Son of God (Rom. 1:4).

The value of a sign was not in the sign itself, but in what it indicated about the one who performed it. The important fact was not that now the wedding feast had ample wine; the important fact was, here was a man who had miraculously produced wine from mere water (Jn. 2:1-11). Similarly, it was not so important that Lazarus was alive again, for in only a few years (at most) he would be back in the tomb; rather, the important thing was, that here was a man with power over life and death (Jn. 11:1-44). Accordingly, a sign turned the attention of the beholder away from itself to its doer, confirming that God was back of this "worker of signs", and certifying as "truth" what he taught. Nicodemus (Jn. 3:2), and even some Pharisees (Jn. 9:16), recognized that his signs "signified" Divine approval. Our Lord, then, by working signs was able to prove himself to be the Son of God (Jn. 6:14)—not directly, for other men also worked signs' but indirectly in that His signs established him as a truthful spokesman, and he claimed for himself this honor (Jn. 9:35-37). He was "approved of God. . . by . . . signs" (Acts 2:22).

It would naturally follow that signs produced in their beholders faith. John said, "amny believed on his name, beholding his signs which he did" (Jn. 2:23). "And the multitude gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did" (Acts 8:6; cf. Jn. 2:11). This was largely because of the nature of the signs—setting aside the governing laws of the universe—so that the seeing of only one sign caused the people to marvel (Jn. 7:21 with 5:2-9). Simply HEARING OF these signs was sufficient to produce faith on the part of some. The excited testimony of a Samaritan woman convinced many who had never seen (Jn. 4:39); others were rebuked because they refused to believe until they had observed signs and wonders (Jn. 4:48). The faith that was based on the seeing of signs was not the highest kind of faith, nevertheless it was acceptable. Jesus told Thomas, "Because thou hast seen me, thou hast believed." (Jn. 20:29). It is true that Jesus exhorted the people of his day to believe on him BECAUSE of the signs they saw him do (Jn. 10:37-38), and he rebuked those who followed him, not because they believed his signs, but because he satisfied their physical needs (Jn. 6:26). Those who after seeing signs still did not believe were condemned for that very reason (Jn. 12:37).

Since the gift of working signs no longer belongs to man, we must "walk by faith, not by sight" (II Cor. 5:7). But the One who gave the ability to work signs placed the same faith-producing power in the WRITTEN ACCOUNT of the sign that was in the sign itself. Therefore the written account of

a sign is every bit as effective in producing faith as the seeing of that sign. Hence, "these are written that ye may believe" (Jn. 20:31).

"Make Full Proof Of Thy Ministry"

The charge to Timothy, recorded in Paul's second letter, chapter four, imposed a responsibility far too few are willing to assume. To be "urgent" in season and out, to reprove, rebuke, and exhort with all longsuffering and doctrine, knowing that some will not "endure" the sound doctrine, is, admittedly, no small assignment.

In reading the New Testament one is impressed with the many references to militant stands and action: ". . . be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against all the wiles of the devil, etc." "Fight the good fight of faith, . . ." ". . . endure hardness as a good soldier of Jesus Christ." And there is much more.

Bible students are impressed, likewise, with numerous warnings regarding the encroachment of error, the spirit of compromise, and the subtilty of those who would lead captive those who are weak in the faith. Peter warned, ". . . there shall be false teachers among you, who privily shall bring in damnable heresies, . . . And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. . ." (2 Pet. 2:1-2.) The Ephesian elders were forewarned, "And of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:30.) The Romans were admonished to "mark those who cause divisions. . . contrary to the doctrine which you have learned; and avoid them. . ." (Rom. 16:17-18.)

The foregoing considerations strongly suggests that brethren in the first century church faced a great many of the problems characteristic of our day. While we are prone to despair at the many difficulties presented in advancing the greatest cause on earth, especially the seeming endless divisions fostered by teachers of error of one sort or the other, we are forced to admit that our problems are not different to those who have sought to promote the good in ages past.

It seemed that the battle with "anti-ism" was about over when we were faced with the most insidious movement ever to threaten the peace and purity of the church of God. The many faces of "liberalism" make it difficult to identify, and the appeal of it makes it difficult to properly expose and defeat. The easy way out is to quit preaching, give up the struggle, and leave it to those of stronger wills to carry the battle for God and right. Some, feigning despair with the "fight", have surrendered to the devil. Such moral weaklings possess the disposition of mind which says, "If you can't beat them, join them."

There is a vast difference in sinful whisperings, wranglings and debates condemned by the Holy Spirit and a manly stand for truth against all attacks. The "man of God" has been given adequate provisions for the battle. (2 Tim. 3:16,17.) He has not been promised that the way will be easy. He is expected to stand like a Daniel, defying the Lion of unGodliness released by the Prince of the Power of the air. The aged Apostle, Paul, exhorts Timothy to prove himself something better than an hireling.

It requires a willingness to "endure hardships," to engage in battle, attacking the strongholds of the devil without fear. To preach the truth to a generation with itching ears, who dismiss those with firm convictions to employ the compromisers, to watch for and warn against the threat of apostasy, doing the work of an

(Continued on page 4)



R.W. GRAY

God In Our Homes

PART IV

"HOW SATAN WRECKS A HOME"

STUDY: GENESIS CHAPTER 3

TEXT: GENESIS 3:1-6

READING: MATTHEW 19:3-9

INTRODUCTION:

- A. A desperate challenge faces the church and the nation. SATAN is crusading against the home and the family.
- B. Satan has a PLAN to wreck a home.
1. BREAK it if he can, make it UNHAPPY if he cannot destroy it.
 2. Separate the home from the influence of God; this is the starting place.
 3. Use members of the family as agents of unrighteousness; if he can't get all members, then he takes one or more to use.
- C. No home can escape his attacks, but his attacks may be repelled.
1. Noah - Job - Abraham - David.
 2. Christian homes offer the only defense to fortify against his assaults.

I. HOW SATAN ENTERS THE HOME.

- A. He makes a supreme effort to master one - Eve (He still tries for the weakest link).
- B. When he finds one he works on his greatest weakness.
1. It may be a secret desire to eat the forbidden fruit.
 2. Temper - liquor - gambling - vanity - pride - selfishness - nagging - adultery.
 3. Money, power, popularity, to be one of the "in" crowd.
- C. He gently and quietly pries loose the moral restraints.
- D. He raises questions about the right of God to lay down rules and laws.
- E. He appeals to the desire to be free and do as one pleases.

II. AFTER THE DEVIL ENTERS THEN HE GOES TO WORK.

- A. With one under his influence, he seeks to entice the others to share in the evil. Makes it look like fun. He used Eve to enroll Adam.
- B. He sets them to quarreling and accusing each other and even blaming God as Adam and Eve did.
- C. He brings outside influences to bear on one or both. Evil companions - in-laws, prying friends and neighbors, society - the success of others.
- D. Satan then shows his converts a place to hide from God.
1. Provides places to go that keep them away from church.
 2. Unused and dusty Bibles.
 3. No time to pray and no family devotionals.
 4. Provides time and money for visiting, fishing, golfing, resting, friends coming.
- E. The children are caught in the evil currents of parents' sins and often their spirit is broken by absence from worship and Christian friends.

III. WHAT CAN BE DONE TO SAVE THE HOME FROM SATAN'S POWERS?

1. Recognize the condition you're in.
2. Not even God will save the homes of stubborn or spineless men and women.
3. Confess your helplessness and faults to God and one another trusting in God's strength and your brothers in Christ.
4. Turn the control of your life over to God and let Him take over through His Word.
5. Ask the elders and your minister for help and prayers.
6. Make Christ the Master and center of your home today.
7. Back up, shut up, look up!

IV. START TO BUILD A BETTER HOME; IT'S

NOT TOO LATE.

1. Begin by asking, can your home be made better in any way?
2. If you're not happy at home you won't likely try hard at being a Christian.
3. Some people could save a home and their family by changing false RELIGION for RIGHTEOUSNESS.
 1. ENEMIES TO HAPPINESS IN THE HOME.
 1. Outside interest, even one's job which works at cross purposes with interests of home - people - clubs - fashions - entertainment.
 2. Lack of unity in religion -
 1. Different churches confusing to children and others.
 2. Difference in degrees of devotion and involvement to the church.
 3. Lack of courtesies and consideration to the Bible's way.

2. GUIDEPST FOR CHANGE TO MAKE THE HOME A HAPPY PLACE.

1. Begin, continue and die under leadership and direction of God and start NOW.
2. Work together at making each other happy.
 1. You do not marry a happy Christian home, you develop it, create it and then improve it.
3. Work out and promote a PLAN of unification for the home.
4. Ask for help together if you have difficulty developing a PLAN for a happy Christian home.
5. Do not let pride stand in your way and ruin your home and destroy your family.
 1. God created homes for himself and for happiness.
 2. How happy are you? How happy are the children? How does God feel about your home and family?
 3. Will you heed God's will for your home? Ephesians 5:21-25

V. EXAMPLE OF A GOOD HOME WRECKED, I Kings 11:1, 3-4, 9-10.

1. There is a beautiful picture of Solomon in chapter 3.
2. He was a great man that once pleased God.
3. He was careful about much but not careful about his home.
 1. A GOOD HOME CAN BE WRECKED.
 1. You can work hard and then find a good home wrecked and have to start all over.
 2. Solomon was once in high favor with God, I Kings 3:3; I Kings 3:5-9.
 3. His home accumulated too many interests.
 4. His home caused him first to become careless. (Many young people are faithful to God till they marry.)
 5. He began his sacrifice to their gods.
 6. His kingdom began to crumble while he yet lived. He witnessed his own destruction.
 7. His children had to pay the full price.

VI. WHEN BUILDING A HOME, BUILD IT STRONG, I Corinthians 7:10-15.

1. In the Bible, God considers one human relationship as important as the honoring of our parents: cleaving to our companions till death.

1. GET UNITY IN THE HOME.
 1. Unity means peace and cooperation.
 2. Unity means teamwork as on the gridiron.
 3. Unity means the spirit of sacrifice for the sake of the team.
 4. Unity means togetherness:
 1. Living together - not just staying together.
 2. Eating together - appreciation of the other's efforts.
 3. Going places together - Go where you are not ashamed to take the family.
 4. Worshipping God together.
 5. Many homes are suffering from a loss of family doing things together. Imagine a team having so many games to play that they didn't have time to drill and practice together.
 6. A family needs to hold hands together at meal time, kneel together in prayer and read the Bible together.
2. GET CHRIST IN THE HOME, ON A FULL-TIME BASIS.
 1. One person can keep Christ in the home regardless of the actions of all other members of the family.
3. GET THE HOME IN THE CHURCH.
 1. Start before the wedding.
 2. Let the first trip of the baby outside the home be to church.
 3. Don't let the church become part-time even in sickness; make the other members go.

To The "One Service A Week" Members

In many places the church house is filled Sunday morning at 11:00, half full on Sunday evening and a quarter full on Wednesday night. Some have the idea if they take the Lord's Supper and give their dollar, they have done all that is expected of them. They can get to heaven by doing that, so WHY MORE? It is too much to expect them to give up their favorite TV program Wednesday to attend services. Why miss something interesting to sit through a dull period of worship.

In the first place, these people do not realize that such an attitude toward heavenly things completely unfits them for heaven. If they were instantly transplanted from earth to heaven, they would soon tire of the environment. If they cannot stand but one hour of worship a week here, how do they think they could enjoy an eternity of it over there? Death is not going to work a miraculous change on them so they will enjoy in heaven what is boring them here. If they do not cultivate a relish for such things while they are here they will not be burdened with any such things in the next world.

In the next place, people who go to worship but once a week and think it unnecessary to be concerned about others going with them, are not interested enough in salvation of lost souls to be fit for heaven. Heaven is a place for people who have developed the likeness of Jesus. He was so interested in saving the lost that He left heaven to live among men, and died on the cross that He might save them. If we are not enough like Him to manifest interest in the lost by attending services and trying to take others with us to hear the gospel, we are not enough like Him to go to heaven, or to enjoy it if we did go there.

Let us get rid of the spirit of Jeroboam that contributes to spiritual laziness and disinterest, and cultivate the spirit of Paul, who said he was willing to anathema for Christ to save his brethren. (Romans 9:1-4)-Selected

"Alcohol - The Costly Drug"

(Continued from page 1)

empire in one night of devilish drinking and profane practices. (Dan. 5). In a moment of drunken stupidity and while high on Russian Vodka the late Communist dictator, Khrushchev, threatened to call Washington on the hot line and start World War III. Fortunately he passed out while reaching for the phone and was put to bed by an aide. Alcohol nearly triggered off an action that might have easily precipitated a deadly atomic holocaust. The devilish brew is mighty costly when one takes a long look at its hellish history. Like an unruly and evil tongue it too is "set on fire of hell." (James 3:6).

The second paragraph finds significance in the revelation of a small sum's being allocated to advertise the dangers of alcoholic abuse. \$200,000 is a mere pittance when compared to the multiplied millions the liquor industry spends annually for its advertising. Advertising, we might add, that aids them in being a part of a MULTI-BILLION DOLLAR industry. How can a paltry sum of \$200,000 do much against the costly advertising of multiplied millions of dollars aimed at greater alcoholic consumption by our people. They spend millions to sell billions.

This advertising campaign against alcoholic abuse is even endorsed by the liquor forces. The claim is that the liquor industry recognizes its responsibility in guarding against the abuse of its products. This makes about as much sense as a group's turning mad dogs loose upon a community and establishing a rabies center at the edge of town! It is about as sensible as if the R and X rated movie industry were to preach the need for decency and purity in the world of adult entertainment. It makes about as much sense as if robbers and thieves were to campaign for greater respect toward property rights of others. It is as sensible as if the dope pusher were to warn his victims against abuse of his products. It makes as much sense as if those who believe in "might makes right" were to preach the need for universal allegiance to the Golden Rule of Matthew 7:12. We cannot get very excited or find much basis for significant hope in the fact that the liquor industry wants to help guard people against abusing their product. Their product has addictive powers from the first drink onward. Alcoholic abuse is potentially present in every can of beer, bottle of whiskey and glass of wine. It the liquor industry really wants to do something in a responsible manner to clean up the malicious mess it has created, why does it not vacate the whole nefarious world of liquor manufacture and get into a business that has decency written upon it and wholesomeness attached to its name? This would really be a matter of top significance. It would really be of much more than ordinary importance.

The Bible describes the problem and supplies the solution in the same passage: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without case? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32.) "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness" (Hab. 2:15). If we did not have anyone looking on the liquor (the potential customer) or offering it to anyone else (the liquor manufacturer, seller and dispenser), we would not be faced with the costly problem of the alcoholic drug. And this advise did not cost \$200,000 to give either! It is as free as a purchase of a Bible!

Many people are unhappy because their goals and standard for happiness are so unreasonable and far too high. They need to come down out of their imaginary fairy-land, and get their feet on the ground. They want thrills and supreme excitement every waking moment, while the normal

and best life is not like that. The greatest happiness comes to those who love God, and serve him with all their hearts - to those who love their families, their brethren, neighbors and friends, and even their enemies - to those who love people and share THE GOOD LIFE with others.

The kind of happiness some are seeking is not to be had this side of heaven. Their goals are far too impracticable and too high. They would have to be rich to be happy - rich enough to always be idle, with no financial worries, have perfect and perpetual good health, with a perfect environment around them, with all others doing and saying just the right things, with no misfortunes of any kind, etc. A lack of this makes them miserable and unfit to live with. We must learn to enjoy life regardless of its misfortunes, hardships and trials; for it is through these that the gold is purified and men are made happy (I Pet. 1:7-9; Phil. 4:4; Phil. 4:13; I Tim. 6:5-6).

It is good to earn money and to enjoy the things that it can buy. But it is far better to possess (and not lose) those things which money can't buy - love, character, faith, hope, salvation and the blessings of God.

"Make Full Proof Of Thy Ministry"

(Continued from page 2)

evangelist, is to "make FULL PROOF of one's ministry." (See 2 Tim. 4:3-5.)

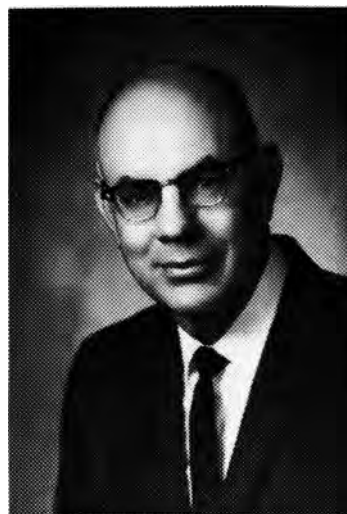
Neither the New Testament nor human experience promise a moment of peace in our fight against sin. History, both profane and divine, reveal the nature and purpose of a constant struggle between two spiritual forces. It is not a question, my brother and sister, whether we will fight. It is a question, rather, as to the side we will choose in the battle. The ultimate victory belongs to those who decide, as did Joshua, to "serve the Lord." (Joshua 24:15.) "... I beheld, and, lo, a great multitude, which no man can number, . . . stood before the throne, and before the lamb, clothed with white robes, . . . And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence come they? . . . And he said to me, 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.'" (Rev. 7:9, 13, 14, 15)-2515 Hogan Rd., East Point, Ga. 30344

GOSPEL MEETING

6th Ave. Church of Christ

JASPER, ALABAMA

HEAR
A
GREAT
MAN
OF GOD
PREACH
THE
WORD



James F. Fowler
of Birmingham

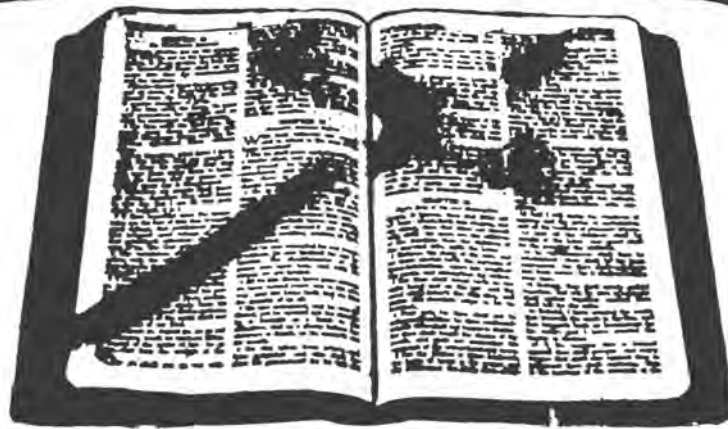
COME
NIGHTLY
AND
ON
LORD'S DAY
BRING
OTHERS

Preaching The Good News of Christ

APRIL 24 - 30th

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

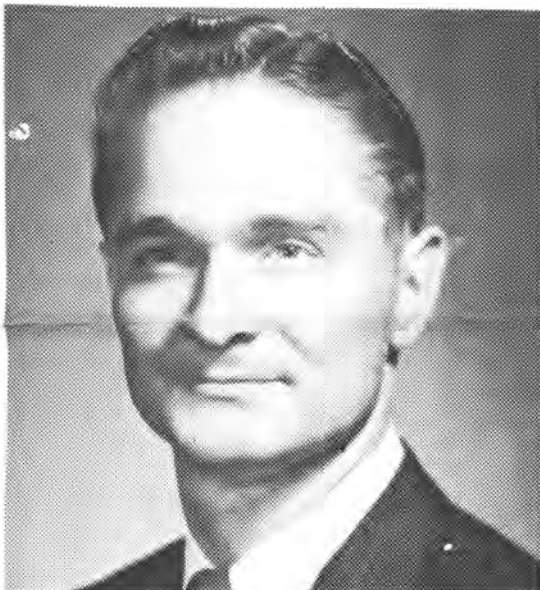
"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 7

FRIDAY, APRIL 14, 1972

NUMBER 113

Why Attend Our Gospel Meeting?



Paul Wylie
Song Leader

Reasons For Attending Our Gospel Meeting

1. It is God's purpose and plan for every creature in all the world to hear the gospel of Christ preached (Mark 16:15-16, 20; Matt. 28:18-20; Lk. 24:44-49.)

2. Faith which is so essential to being Christians and living the Christian life comes by reading the word, or hearing the gospel preached by gospel preachers, and not in some mysterious way (Rom. 10:13-17; John 17:20-23; I Cor. 3:5; Acts 14:1; John 20:30-31.)

3. God purposed that man should repent at the preaching of the word, as commanded therein, and motivated thereby (Matt. 12:39-41; Acts 3:19; 17:30-31; Matt. 9:13.)

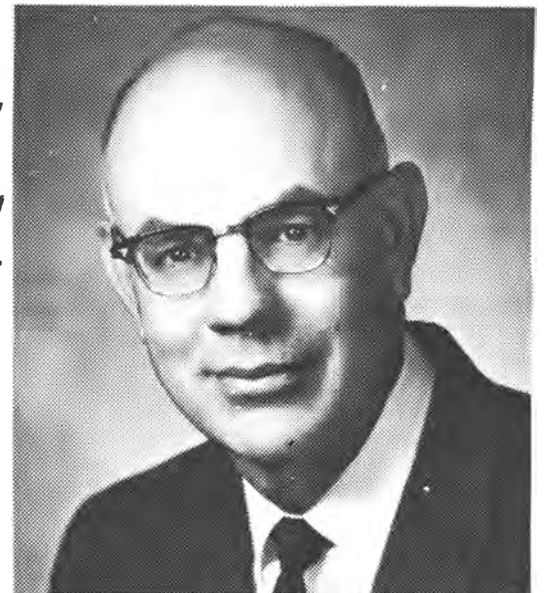
4. Though man may call it foolishness, it pleased God to save a lost world through the preaching of the gospel of Christ (I Cor. 1:21; Rom. 1:16-17; II Cor. 4:3-5; I Cor. 15:1-4.)

5. God wants all people to come and hear the gospel, or law of the Lord preached, and for all who know the truth to invite others (Isa. 2:1-3; Rev. 22:17.)

6. Christ wants to draw all men unto him

HEAR BROTHER JAMES F. FOWLER
AT SIXTH AVENUE CHURCH OF CHRIST,
JASPER, ALA. APRIL 24 - 30TH - 7:30
P. M. - MONDAY NIGHT THRU SUNDAY
NIGHT - ALSO ON SUNDAY MORNING AT
10:15.

BROTHER FOWLER IS THE REGULAR
PREACHER FOR THE CENTRAL CHURCH
OF CHRIST IN BIRMINGHAM, ALA.



James F. Fowler
Evangelist

through the drawing power of his gospel, or the good news of his being lifted up in death for all mankind (Jn. 12:32-33; Jn. 6:44-45.)

7. Man should "wish", and "WILL", above all things in this world to hear and learn the truth, for only those who hear and learn can come to Christ (Jn. 6:44-45; Jn. 5:40; Jn. 7:17; Mt. 11:28-30.)

8. Even the saints cannot be built up in their ignorance of the word of God, but must be built up thereby (Acts 20:28-32; Jude 20-21; I Cor. 16:13; Eph. 6:10.)

9. God says, "My people are destroyed for a lack of knowledge" (Hosea 4:6; Jn. 8:30-32, 44.)

10. The word of God, the scriptures, thoroughly furnish us unto all good works (II Tim. 3:15-17; II Pet. 1:3-4.) The doctrines and commandments of men cannot save, nor bring us to heaven at last (Mat. 15:9; Mk. 7:7-13; Rev. 22:14; I Jn. 2:3-4.)

11. The golden rule will, if accepted and obeyed, cause every Christian to want others to hear and accept the gospel of Christ, and will, therefore, invite others (Isa. 2:2-3; Mat. 7:12.)

12. If we love our neighbor as we love ourselves, as the Lord commanded us to do, we will want to invite our neighbors and friends to hear the gospel (Mat. 22:37-39.)

13. Those who have lost their first love, and have become "lukewarm", will not either attend our meeting regularly, nor invite neighbors to attend (Rev. 2:1-5; Rev. 3:14-19.)

14. "He that winneth souls is wise" (Prov.

11:30.) This first of all means souls are lost; (2) That souls can be won, or taught and influenced by others. (3) It means if we are wise we will win souls, and we are foolish if we don't try to do so (Jn. 1:36-41.)

15. Paul became all things to all men, that he might save some—that is, teach and influence some to become Christians (I Cor. 9:20-23; Acts 26:26-28; II Cor. 5:11.)

16. The church or kingdom of Christ is like leaven which is to leaven the whole lump of humanity (Mat. 13:33.)

If one spends eight hours in hearing Brother James F. Fowler at Sixth Avenue church of Christ in Jasper, Alabama, April 24-30, he would still have 161 hours left out of the whole week of 168 hours. Take time to be holy.

If the Antioch church in the days of the apostles could assemble for a whole year in a meeting and teach much people, surely we can attend every service during our meeting at Sixth Avenue church of Christ, April 24-30th, at 7:30 p.m.

WORDS of TRUTH

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Our Meeting At Sixth Avenue

"Come And See"

"And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? He saith unto them, come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour" (John 1:37-39).



GUS NICHOLS

"HEAR HIM SPEAK"

These two disciples did not follow Jesus until they "heard him speak" (v. 37). Of course, we cannot literally and physically see and "hear" Jesus now as they did then. But, "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). We hear Jesus now by hearing those who faithfully speak his word. Speaking of his apostles in his prayer unto his heavenly Father, Jesus said, "I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from Thee, and they have believed that thou didst send me" (John 17:8). Again he said, "I have given them thy word" (John 17:14). Before he ascended back to heaven, he said unto His apostles, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20). Instead of our hearing Jesus speak directly, we hear him by hearing those whom he sent and inspired to reveal his word. He said, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10:16).

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen" (Mark 16:20). Later in speaking of their message, the Hebrew writer says, "How shall we escape, if we neglect so great salvation; which at the first

began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:3-4) Through such inspired men, Jesus gave us his word, and his whole New Testament, for, "He is the mediator of the New Testament" (Heb. 9:15). So, we now hear Jesus by hearing his word through those inspired men who wrote it into the New Testament.

However, we may say the same thing in another way, by saying, we now hear Jesus by hearing his word preached, or by reading it in the divine Record. Paul charged Timothy to "Preach the word" (II Tim. 4:1-3).

"WHAT SEEK YE?"

When Jesus saw those two men following him, he said unto them, "What seek ye?" (John 1:37-38) It is not enough to merely seek for something. The bad may be sought the same as the good. Are the things which we seek those things which are good, and good for us? Or, are we merely out seeking? On One occasion Jesus said, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). Those who seek to enter in by their own way, will not be able. One cannot enter in by the doctrines and commandments of men. Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7). "For laying aside the commandment of God, ye hold the tradition of men" (v. 9). "Full well ye reject the commandment of God, that ye may keep your own tradition" (v. 9). "Making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye" (v. 13).

So, the question was not merely are ye seeking? But it was, "What seek ye?" (John 1:37-38) Are ye seeking the strait and narrow way which leads to life? Or, are we seeking the things of the broad way which leads unto death eternal? (Matt. 7:13-14) Are we seeking to know the will of God, and to do it, as it is revealed in the New Testament? Or, are we seeking to know what the reformers thought and believed? Are we seeking to know what Christ and his inspired apostles said and taught? Or, are we seeking to know how some man claimed to have been saved in modern times? "Seek ye out of the book of the Lord, and read: no one of these shall fail" (Isa. 34:16). We should seek for the truth where it is, and not where it is not. Nothing can be found where it is not, not even the truth. Yea, even salvation cannot be found where it is not (II Tim. 2:10; Acts 4:11-12; Rom. 6:3-4).

"COME AND SEE"

Those following Jesus were seeking to know where he dwelt (John 1:37-39). Jesus said unto them, "Come and see." They came and saw where he dwelt and came and abode with him that day. No doubt, they wanted to know about his teaching, and more about him and who he was. We can't come with our questions directly into his literal presence today, as they did while he walked and talked among men here on this earth. However, we can be taught of the Lord by hearing faithful men of God preach his word, his gospel (Mark 16:15-16; Luke 2:6-15; Acts 8:5, 12; 11:26; 20:7). If we don't know what God says about sin and salvation, we can "come and see." If we do not know what to do to be saved, we can "come and see." If we don't know how to overcome the world by a living and obedient faith, we can "come and see." If we do not know about the church mentioned in the New Testament over one hundred times, we can "come and see." If we do not know how to be happy in the Lord in this life, and how to enter into eternal life by His grace, we can "come and see."

"THEIR EYES THEY HAVE CLOSED"

Some came by to see and to hear Jesus without being blessed thereby. "Their eyes they have closed" (Matt. 13:15). The devil so blinds the minds of some that they may come and still not see (II Cor. 4:3-4). They have their eyes closed by prejudice, or preconceived ideas, and opinions of their own, which are far from the truth of God's

word, and they can't see the truth. So, "come and see." After one comes, he should open his eyes and "see." None of those who closed their eyes and stopped their ears were converted (Matt. 13:15).

A GOSPEL MEETING

AT SIXTH AVE. CHURCH OF CHRIST
APRIL 24-30

Brother James Fowler of Central Church of Christ in Birmingham will be preaching the word, the gospel of Christ here at Sixth Avenue Church of Christ in Jasper, Alabama, April 24-30; 7:30 each evening.

SOME OF YOUR QUESTIONS

1. "Will Brother Fowler preach the word?" "COME AND SEE!" (John 1:37-39)
2. "WILL HE TELL US ABOUT JESUS?" "Come and see."
3. "WILL HE TELL US HOW TO BE SAVED?" "Come and see."
4. "Will he tell us about pure, primitive Christianity, as it is revealed in the New Testament?" "Come and see."
5. "Will he tell us of the dangers of liberalism, and how our world is being taught to trifle with the word of God?" "Come and see."
6. "Will he preach the word in all love and kindness, and yet preach it as it is?" "Come and see."
7. "WILL I BE WELCOME AND BE RECEIVED BY ALL IN A MOST FRIENDLY MANNER?" "COME AND SEE." Yes, in answer to man's questions, Jesus said, "Come and see" (John 1:37-39).

Cursed By Lazy Bones

JOHN GIPSON

"Cursed is he who does the work of the Lord with slackness" (Jeremiah 48:10).

Some folks crave a soft Christianity. They want religion; but they want it without rigor. They seek salvation; but they want it without service. Happily they follow Jesus, if it can be done without cost or inconvenience. How do you suppose the Lord feels about those who claim to follow Him yet never yield up one comfort, one moment of leisure, or make one personal sacrifice. Conditional disciples - that's what they are. They are Christian on the condition they are exempt from work, spared weariness, never called upon, and freed from the necessity of giving. Gladly they will walk with Jesus if it can be done without dust or heat. They will run with Him if the goal can be reached without perspiration or getting their hair messed up.

Such brethren need to wake up. They are insulting God. For in effect they are saying that God's work does not deserve true labor, and that it is of so little importance that even the smallest measure of service is acceptable. What could be a greater affront to God?

Do not work with one little finger, or with one hand, or with both hands, slowly. If it is the Lord's work, then lay hold on it "with both hands earnestly." Shudder at the very thought of slackness. Make sure that no one's zeal is chilled by your own traitorous indifference. Shuffle off your slow dreamy style of serving God. Get out of your rut, for "cursed" is he who does the work of the Lord with slackness."

"Large-Little Duties"

Most men have altogether wrong ideas about bigness. When Mary broke the alabaster flask of ointment over the Lord's feet, she did not know that she was doing a big thing. When she sat and listened to Jesus quietly and eagerly, though Martha sought to draw her away to the kitchen, Mary did not know she was doing a great thing. Buy Jesus in each case declared that she was doing the very biggest thing she could do, perhaps as great a thing as had been done in the world up to that time.—Selected.

"What Must I Do To Be Saved?"

(Acts 16:30-34)

FIRST. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.) "For by grace are ye saved through faith." (Eph. 2:8.) "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? (James 2:14) "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; BUT FAITH WHICH WORKETH BY LOVE." (Gal. 5:6.) "Even so faith, IF IT HATH NOT WORKS, is dead, being alone." (James 2:17.) "Thou believest that there is one God; thou doest well: THE DEVILS ALSO BELIEVE, AND TREMBLE." (James 2:19.) "But wilt thou know, O vain man, THAT FAITH WITHOUT WORKS IS DEAD?" (James 2:20.) "Ye see then HOW THAT BY WORKS A MAN IS JUSTIFIED, AND NOT BY FAITH ONLY." (Jas. 2:24.) "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations FOR THE OBEDIENCE OF FAITH." (Rom. 16:26.) "By whom we have received grace and apostleship, FOR OBEDIENCE TO THE FAITH among all nations, for his name." (Rom. 1:5.) "For as the body without the spirit is dead, SO FAITH WITHOUT WORKS is dead also." (James 2:26.) "As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, IF YE CONTINUE in my word, then are ye my disciples indeed; and ye shall know the truth, AND THE TRUTH SHALL MAKE YOU FREE. . . If the Son therefore SHALL MAKE YOU FREE, you shall be free indeed. . . YE ARE of your father, the devil, and the lusts of your faith ye will do." (John 8:30-44.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN." (Mat. 7:21.) "Why call ye me Lord, Lord, AND DO NOT THE THINGS WHICH I SAY?" (Luke 6:46.) "And being made perfect, He became the author of eternal salvation UNTO ALL THEM THAT OBEY HIM." (Heb. 5:9.) "How shall we escape, IF WE NEGLECT SO GREAT SALVATION: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2:3.) "For the time is come that judgment must begin at the house of God; and if it first begin at us, WHAT SHALL THE END BE OF THEM THAT OBEY NOT THE GOSPEL OF GOD?" (1 Pet. 4:17.)

SECOND. "EXCEPT YE REPENT, ye shall all likewise perish." (Lk. 13:3-5.) "For godly sorrow worketh REPENTANCE TO SALVATION not to be repented of." (2 Cor. 7:10.) "For I am not come to call the righteous, BUT SINNERS TO REPENTANCE." (Mat. 9:13.) "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and THAT REPENTANCE AND REMISSION OF SINS should be preached in his name among all nations, beginning at Jerusalem." (Lk. 24:46-47.) "REPENT YE THEREFORE, and BE CONVERTED, THAT YOUR SINS MAY BE BLOTTED OUT." (Acts 3:19.) "At the times of this ignorance God winked at; but now COMMANDETH ALL MEN EVERYWHERE TO REPENT: because he hath appointed a day in 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.) "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles GRANTED REPENTANCE UNTO LIFE." (Acts 11:18.) "I say unto you, that likewise JOY SHALL BE IN HEAVEN OVER ONE SINNER THAT REPENTETH, more than over ninety and nine just persons, which need no repentance." (Luke 15:7.) "There is joy in the presence of the angels of God OVER ONE SINNER THAT REPENTETH." (Luke 15:10.)

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, NOT WILLING THAT ANY SHOULD PERISH, BUT THAT ALL SHOULD COME TO REPENTANCE." (2 Pet. 3:9.) "Then began He to upbraid the cities wherein most of his mighty works were done, because THEY REPENTED NOT." (Mat. 11:20.) "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: BECAUSE THEY REPENTED at the preaching of Jonas; and, behold, a greater than Jonas is here." (Mat. 12:41.)

THIRD. "Wherefore God also hath highly exalted him, and given him a name, which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and THAT EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER." (Phil. 2:9-11.) "Whosoever therefore SHALL CONFESS ME BEFORE MEN, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, Him will I also deny before my Father who is in heaven." (Mat. 10:32-33.) "Also I say unto you, WHOSOEVER SHALL CONFESS ME BEFORE MEN, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God." (Luke 12:8-9.) "For the Jews had agreed already, that IF ANY MAN DID CONFESS THAT HE WAS THE CHRIST, he should be put out of the synagogue." (John 9:22.) "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12:42-43.) "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: THAT IF THOU SHALT CONFESS WITH THY MOUTH THE LORD JESUS, and shalt believe in thine heart that God hath raised him from the dead, THOU SHALT BE SAVED. For with the heart man believeth unto righteousness; and WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION." (Rom. 10:8-10.) "And as they went on their way, they came unto a certain water, and the Eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD. . . And he baptized him." (Acts 8:36-38.)

FOURTH. "JOHN DID BAPTIZE in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4.) "And he came into all the country about Jordan, preaching the baptism of repentance FOR THE REMISSION OF SINS." (Luke 3:3.) "But the Pharisees and lawyers rejected the counsel of God against themselves, BEING NOT BAPTIZED of him." (Luke 7:30.) "Jesus answered Verily, verily, I say unto thee, EXCEPT A MAN BE BORN OF WATER and of the Spirit, HE CANNOT ENTER INTO THE KINGDOM of God." (John 3:5.) "Go ye therefore, and teach all nations, BAPTIZING THEM in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Mat. 28:19-20.) "Afterward he appeared unto the ELEVEN as THEY sat at meat, and upbraided THEM with THEIR UNBELIEF and hardness of heart, because THEY BELIEVED NOT them which had seen him after he was risen. And he said unto THEM, Go YE into all the world, and preach the gospel to EVERY CREATURE. HE that believeth AND IS BAPTIZED SHALL BE SAVED; but HE that believeth not shall be damned." (Mark 16:14-16.) "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that REPENTANCE AND REMISSION SHOULD BE PREACHED in his name, among all nations, BEGINNING AT JERUSALEM." (Luke 24:46-47.) "Therefore LET ALL THE HOUSE OF ISRAEL KNOW ASSURDELY that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this,

they were pricked in their heart, and said unto Peter and to the rest of the apostles, MEN AND BRETHREN WHAT SHALL WE DO? Then Peter said unto them, REPENT, AND BE BAPTIZED every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost." (Acts 2:36-38.) "Then they that GLADLY RECEIVED HIS WORD WERE BAPTIZED: and the SAME DAY there were added unto them about THREE THOUSAND SOULS." (Acts 2:41.) "And the LORD ADDED TO THE CHURCH DAILY such AS SHOULD BE SAVED." (Acts 2:47.) "Repent ye therefore, AND BE CONVERTED: that your sins may be blotted out." (Acts 3:19.) "And the number of the men was about five thousand." (Acts 4:4.) "Then Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8:5.) "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, THEY WERE BAPTIZED, both men and women." (Acts 8:12.) "And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? Of himself, or of some other man? "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they CAME UNTO A CERTAIN WATER: and the Eunuch said, See, here is water; WHAT DOTTH HINDER ME TO BE BAPTIZED? And Philip said, IF THOU BELIEVEST with all thine heart, thou mayest. And he answered and said, I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch, and he BAPTIZED HIM. And they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and HE WENT ON HIS WAY REJOICING." (Acts 8:34-39.)

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. . . And he trembling and astonished said, LORD, WHAT WILT THOU HAVE ME TO DO? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:4-6.) "AND NOW WHY TARRIEST THOU? ARISE, AND BE BAPTIZED, AND WASH AWAY THY SINS, calling on the name of the Lord." (Acts 22:16.) "Know ye not, THAT SO MANY OF US AS WERE BAPTIZED INTO JESUS CHRIST were BAPTIZED INTO HIS DEATH?" (Rom. 6:3.) "For YE ARE ALL THE CHILDREN OF GOD by faith in Christ Jesus. For AS MANY OF YOU AS HAVE BEEN baptized INTO CHRIST have put on Christ." (Gal. 3:26-27.) "That they may also obtain the SALVATION WHICH IS IN CHRIST JESUS, with eternal glory". (2 Tim. 2:10.) "Neither is there salvation IN ANY OTHER." (Acts 4:12.) "IF ANY MAN BE IN CHRIST, he is a new creature: old things have passed away; behold, all things are become new." (2 Cor. 5:17.) "Even baptism DOTTH ALSO NOW SAVE US." (1 Pet. 3:21.) "Why tarriest thou? Arise and be baptized, and wash away thy sins." (Acts 22:16.) "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2.)

(Copied from the scriptures by Gus Nichols.)

If you have no transportation, or way to come to our gospel meeting April 24-30; 7:30 p.m. call the church office No. 384-5054, or 384-6446.

If you can possibly do so, arrange before our meeting begins to come by and pick up as many as you can on your way to our great gospel meeting—April 24—30th at 7:30 each evening.

Read of the great meeting when the apostle Peter preached on Pentecost when 3,000 souls obeyed the gospel (Acts 2:22-47.)

Read of the conversion of the city of the Samaritans in Acts 8:5-12.)

"Beware of False Prophets"

GAYLE OLER

Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves, but do not feed the flock." (Ezekiel 34:2,3)

How often have the people of God been torn asunder by false teachers. Isn't it strange that destroyers would enter the fold of God in the garb of righteousness?

Isaiah spoke of these false prophets as "greedy dogs which can never have enough--shepherds that cannot understand, for they all look to their own way, everyone to their own gain." Jeremiah lamented that God's people were lost, led astray by false shepherds. Jesus said that these false hirelings would flee rather than guard the flock.

In our day we see many false teachers arise with their deceitful teachings. Jesus said this would happen. These teachers in the name of religion would destroy the very faith they pretended to believe. Denying Christ and the power of the gospel they preach a system of righteousness but to their own destruction and that of their hearers. Beware of the teacher that denies or apologues for any part of the gospel of Christ. Beware of the man who sows discord and contention among brethren. Beware of the shepherd who is more concerned with his personal gain than the gain of Christ.

"BY THEIR FRUITS YE SHALL KNOW THEM"

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" Galatians 6:7)

Jesus was talking about false prophets when he said, "By their fruits ye shall know them." There are certain characteristics that distinguish false prophets from teachers of truth. However, these are not always easy to discern, because both prophets may look very much alike on the outside. The distinguishing difference is internal. "Inwardly they are ravaging wolves."

I remember many times a child I was deceived by a "Pie melon" or citron. Outwardly it looked just like a watermelon. But inside there was only hard, white substance very much like the rind of a watermelon--no red, juicy fruit. Just so with the false prophets. They have many the same external characteristics of a true prophet. Both may have the same appearance of knowledge, wisdom, intelligence, piety, devotion, sincerity, pleasant personality, and good manners. But there are several fruits by which they may be distinguished. The false prophet will avoid, evade, circumvent, ignore and deny truth when challenged by it. The fruits of his ministry will be few, weak and doubtful disciples.

A Popular Error

R. W. GRAY

It is becoming increasingly popular, especially in the larger cities, to advance in novel ways some type of religious philosophy. Young people are making persistent use of public parks and other recreational and entertainment areas as a means of distributing religious tracts. Recently, while visiting his barber, this writer was handed a booklet, the design of which was the promotion of a religious philosophy foreign to the word of God.

It is not our purpose to criticize the methods employed, nor the zeal that prompts both young and old to advance what they are convinced is truth; rather, we commend their zeal, wishing that those who knew the truth would show the same zeal and courage. A novel approach is not wrong unless it is designed to focus attention upon the worker and not upon his message, or is otherwise inexpedient, sinful and unscrupulous.

Among those making use of the novel and the new perhaps none exceed the Assembly of God and the Fundamentalist (independent) Baptist. Both groups have a mixture of Calvinism, Wesleyanism, Pentecostalism, and Premillennialism. These movements are growing

and spreading their error all over our country. They often put us to shame with their determination and know how.

We mention these and the work they do to emphasize that the popular error of salvation by "faith alone" is still with us, and gaining momentum. In fact, it seems to have greater appeal than ever before, especially among the young. The tracts and booklets distributed by these groups almost never fail to contain a section that attacks the Biblical plan of salvation and defends in the strongest terms possible the idea of salvation by faith alone. Baptism and church membership appear to be synonymous with the doctrines of devils in the view of these people. They are far from meek and docile in their attacks upon the gospel plan of salvation. In their vociferous outcry against the necessity of baptism as "essential" in the plan they inadvertently admit the influence the Lord's Church is having in today's world, and the strength of the case in favor of its absolute necessity.

If we are to deal with the matter that confronts man in this modern age, we must confess the relevancy of preaching that seeks to correct the age-old doctrine of "salvation by faith alone." It is far from a dead issue. It may very well be that many are not "asking questions" about the subject, for their minds are made up in advance. But the error is with us yet, taking its place at the top of the list.

There would not be so much wrong with the younger generation if parents, and especially all Christians, would remain a part of the younger generation as long as they live. No one should isolate himself from any age group in the church and community. All ages of church members are related in Christ and need each other. We do not need one church for aged people, and another for the younger people. All of us alike need the same gospel and the same edifying truth. All of us alike have the same problem -- the sin problem -- to fight and to overcome. While the young people are LEARNING, the older ones should be UNDERSTANDING. But both young and older in the church are to be united as brothers and sisters in Christ, all loving each other and working together for the salvation of a lost and sinful world (I John 2:14).

COME AND HEAR
JAMES F. FOWLER
AT SIXTH AVENUE
CHURCH OF CHRIST
JASPER, ALABAMA
FROM APRIL 24 - 30TH
AT 7:30 P. M.

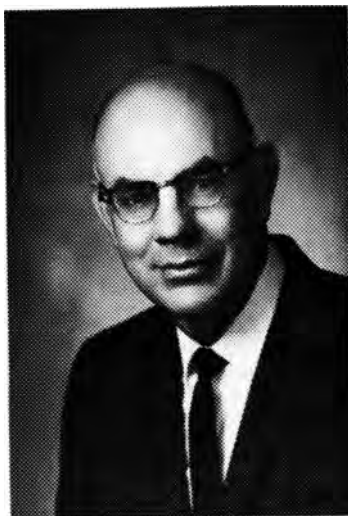
ATTEND CHURCH EVERY SUNDAY.

GOSPEL MEETING

6th Ave. Church of Christ

JASPER, ALABAMA

HEAR
A
GREAT
MAN
OF GOD
PREACH
THE
WORD



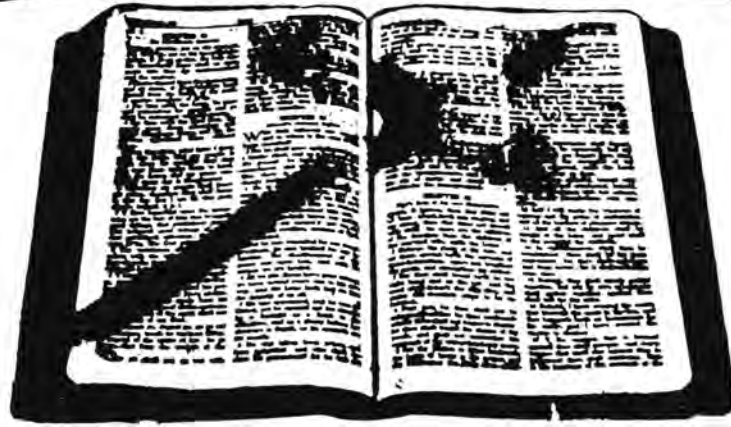
James F. Fowler
of Birmingham

COME
NIGHTLY
AND
ON
LORD'S DAY
BRING
OTHERS

Preaching The Good News of Christ

APRIL 24 - 30th
7:30 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, APRIL 21, 1972

NUMBER 114

Jeroboam's Religion

Saul, David and Solomon ruled over God's people for forty years each or a sum total of one hundred and twenty years. This period was called the United Kingdom due to all the twelve tribes' being under one government. These years, especially the eighty years under David and Solomon respectively, constituted the Golden Age of Hebrew History. No prior or subsequent age of Hebrew History ever equaled it in earthly splendor and worldly glory. Upon the death of Solomon there was a division of the Hebrew kingdom. The tribes of Judah and Benjamin remained loyal to the reigning family of David and his descendants. Rehoboam, the son of Solomon and grandson of David, became the first king over these two tribes after the division occurred. This nation was known as the Southern Kingdom because of its location in southern Palestine. It was also known as Judah due to the great superior tribe that helped constitute it. Jeroboam, a man from the tribe of Ephraim, became the first king over the ten northern tribes. This nation was known as the Northern Kingdom or Israel. It is of this man Jeroboam that we propose to write in this article.



ROBERT R. TAYLOR JR.

JEROBOAM'S FOLLY

Before the division occurred Jerusalem had been the place of central worship. However, the holy city was situated in Rehoboam's territory. Early in his reign Jeroboam became fearful that if citizens of his political domain continued to return to Jerusalem and the temple for worship during the Passover, Feast of Weeks and the Feast of the Tabernacles that ultimately their allegiance and affection would be removed from him to his southern rival, Rehoboam. At this point Jeroboam's faith was too weak. Even before the division erupted into reality Jehovah's prophet told him he would be king over ten tribes and promised him, upon obedience to the divine will, a sure house or a political dynasty to follow him in office. Jehovah's prophet said, "And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my

commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for every" (I Kings 11:38-39.) Jeroboam certainly would not have lost his kingdom back to Rehoboam by his allowing the people to return to Jerusalem, the place where Jehovah God has registered his holy name and received worship from the central sanctuary. Jeroboam failed to trust God's promise along this line and thus took matters into his own hands. What folly! He went about to establish his own brand of religion for Northern Israelite citizens. The latter verses of I Kings 12 set forth the tragic story of his religious deviations. They are now presented in the very words of Inspirations.

"Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them. It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense." (I Kings 12:25-33).

A LOOK AT HIS MULTIPLE CHANGES

Jeroboam changed the place of worship. Jerusalem was the correct location. Here was built the temple. Here Levitical priests officiated at Jehovah's altar. Here Israelite worship was accepted by God Almighty. Jeroboam told the people it was too much trouble for them to go up to Jerusalem. Convenience in worship has

frequently been urged as a sufficiently good reason for changing divine ordinances. It was then. It continues to be that very way today. Many people prefer a religion of convenience to one of sincere and deep-seated conviction. Jeroboam selected Bethel in the southern part of his tribal boundaries and Dan in the northern realm of the land as the two convenient centers of religious worship. But under the Mosaic Economy one place was not as good as Today one church is not as good as another, if in the comparison the Lord's church is considered. Among man-made churches there would be no debate on this point because ALL of them are totally lacking in divine authorization. Jeroboam and his Israelite subjects gravely erred in this deviation. He erred in making the change of worship location. They erred in meekly submitting to such a deviation. But this was not the only change they made.

Jeroboam changed the object of worship. He made two calves of gold setting one up on Bethel and the other in Dan. The very name Bethel meant "house of God." The placement of a golden calf for worship in the very city that mean house of God" constituted the height of blasphemy toward Jehovah God. After placing these gods in the two cities of Bethel and Dan Jeroboam's cry to Israel was, "behold thy gods, O Israel, which brought thee up out of the land of Egypt." (I Kings 12:28). This was an open violation of the Ten Commandment Law which strictly forbade both the bringing in of other gods or making a graven likeness of anything on earth or in heaven (Ex. 20:3-4.) Jeroboam was trading the trail of idolatry in this deviation. He was leading his own people down the road to apostasy. It would be interesting to have those who deny the possibility of apostasy tell us whether the above constituted apostasy or was totally harmless of eternal consequences. Remember they were God's children back there under the Mosaic Economy. (Jer. 31:1,9.)

He changed the priesthood. The law said priests were to be from the tribe of Levi. Jeroboam "made priests of the lowest of the people, which were not of the sons of Levi." (I Kings 12:31.) When a person begins to change God's law in one point there ceases to be a limit of his deviation in all realms of divine activity. Jeroboam proves conclusively that this contention is true.

Jeroboam changed the time of the feast. The law said the seventh month and the fifteenth day (Lev. 23:34). Jeroboam changed this to the eighth

(Continued On Page 4)

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The Holy Spirit

(NOTE: Please read the following article, and one to appear later, on a controversial question, or subject; then order his new book on the Spirit from Searcy, Ark., at \$5.95. I am making room for this article by giving place for it in my Editorial space. GUS NICHOLS—Editor).

THE UNIVERSAL GIFT OF THE SPIRIT JAMES D. BALES

On the first Pentecost after Christ's resurrection, the apostles showed that, although God had approved Jesus, Israel had rejected Him. The apostles called attention to credentials of Christ' such as the fulfillment of prophecy (Acts 2:16-21, 25-28, 30-35), the miracles Jesus did (Acts 2:22), the resurrection (Acts 2:32), and the miracles which took place on Pentecost (Acts 2:33, 14). The conclusion which was drawn from these credentials was that Jesus is the Christ. "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).

What was the impace on the people? "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? (Acts 2:37). With what did their question deal? They wanted to know what to do about their sinful condition. This is evident from two things. First, they were deeply concerned over the fact that they had crucified the Messiah. They realized that He now reigned and had the power to bring His enemies into judgment (Acts 2:34-35). Second, in answering their question, the Apostle Peter told them what to do about their sins (Acts 2:38). They were to repent and be baptized, every one of them, in Jesus' name. What were they promised if they did this? They were told to be baptized unto the remission of sins, and they were promised the gift of the Holy Spirit (Acts 2:38).

What was the gift of the Spirit? The Greek Grammarian, A. T. Robertson, in his WORD Pictures,¹ said: "The gift consists in the Holy Spirit (genitive of identification)." N. Turner spoke of it as a genitive of material.² Blass-Debrauner called it a genitive of content.³

Does a study of the context, and of other passages, justify the conclusion that the gift of the Spirit is the Spirit Himself?

THE PROMISE

To what does the promise of Acts 2:38 refer? Does it refer to remission of sins AND the gift of the Holy Spirit? Of course, these two things were promised to those who were baptized into Christ. However, Peter spoke of the promise, and not of the promises. Obviously, those who were baptized in the name of Jesus Christ, unto the remission of

sins, received the remission of sins. They were baptized into that state or condition. But in addition to this, they were promised that they would receive the gift of the Spirit.

THE PROMISE WAS UNIVERSAL

The promise was universal. Peter said that the promise was to them. This had reference to the House of Israel; whom he had said in verse thirty-six that they could know that Jesus is the Christ. But it not merely included that generation of Jews, and those assembled on that day, but it also included their children or descendants. The term children or sons is sometimes used in contrasting descendants with ancestors (Compare Acts 3:25; 13:32-33). In the third place, the promise was to them that were afar off—the Gentiles. As Paul told the Ephesians: "Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and the strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ" (Eph. 2:11-13).

Peter summed this all up by saying: "even as many as the Lord our God shall call" (Acts 2:39). How does God call men? How did He call the people on Pentecost? He called them through His word. Peter had preached to the people the word of the Lord. When they heard his message they were pricked in their hearts, and they wanted to know what to do (Acts 2:37). Words told them what to do (Acts 2:38), words were used to exhort them to do it (Acts 2:40), and they that gladly received his word were baptized (Acts 2:41). How would their children and the Gentiles be called? Through the same word of truth. Paul clearly shows that God calls men through the gospel (II Thess. 2:14). The promise, then, was to all who heard and obeyed the gospel call (Acts 2:38; II Thess. 2:14). It was for those who, from a believing penitent heart, were baptized into Jesus Christ (Gal. 3:26-27). It was universal, not in that everyone in the world was to receive the promise, but in that it was for all of those who met the conditions which Peter had set forth in Acts 2:38. All who thus submitted to God's will were promised the Spirit. One and all of them received the promise when they met the conditions. There is no Scripture which would justify one in maintaining that the blessing of the gift of the Spirit was limited so that it continued for only a time, but that the remission of sins continued until the end of time. They are both promised to those who are baptized into Christ.

SALVATION?

One is not denying the teaching of the Bible just because one disagrees with a person's interpretation of a particular passage. There is a difference also between being confused and misunderstanding a passage, and willfully rejecting a passage. Some maintain that this gift of the Holy Spirit is salvation itself. If so, the passage could be read: repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive salvation. However, is not salvation implied in the remission of sins. These were believing, alien sinners, who had not yet accepted the Lord. In the acceptance of Him, and receiving remission of sins, they were obviously entering into the state of salvation.

THE WORD?

The reception of the Spirit promised in Acts 2:38 is not equivalent to and limited to the reception of the word. For Peter did not say, nor does the context imply, that they were to repent and be baptized in the name of Jesus Christ unto the remission of sins and that they would receive the word of God. They received the word of God before they were baptized. This did not mean that they would not continue to receive the word after baptism, for those who had been taught and baptized were to be taught some more (Matt. 28:19-20). It does mean that their initial reception of the word came before baptism and resulted in baptism. Thus they were pricked in their hearts, by the word of truth (Acts 2:36-37), and they

wanted to know what to do. Words told them what to do; words exhorted them to do it; and they that gladly received the word were baptized (Acts 2:38-41) But the gift of the Spirit promised in Acts 2:38 came after the baptism in water and thus after the reception of the word. Thus Peter did not say receive the word and be baptized and you will receive the gift of the word.

The Holy Spirit is the source of the word in that he has brought the word from heaven and revealed it through certain inspired people; but the Spirit and the word are not identical. Receiving the word in Acts 2:41, which they did before baptism, was not equal to receiving the gift of the Spirit after baptism.

It is truth that our attitude toward and our reception of the word of God is tied in with our attitude toward and our reception of the Spirit. Jesus said concerning Him and His word that those who rejected Him would be judged by His word (John 12:48). To reject Christ's word was to reject Christ. We do not have confidence in Him if we do not have confidence in His word. And yet we know that His word is one entity and He is another entity. He is the cause and source of the Word. His word, of course, is also the word that the Spirit revealed. But the word revealed through the Spirit is not the Spirit Himself. Thus there was a difference between receiving the Spirit in the sense that His word was received prior to baptism, and receiving the gift of the Spirit after baptism (Acts 2:41, 38).

ACTS 5:32

Acts 2:38 is not the only passage which speaks of the reception of the Spirit by believers. The apostles said: "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him" (Acts 5:32). The Holy Spirit is given to those who obey God. But the Spirit was promised to those who obeyed the gospel in Acts 2:38. The obedient are referred to in both Acts 2:38 and 5:32. Since those in Acts 5:32 have the Spirit, how can we avoid the conclusion that the Spirit was promised in Acts 2:38?

ACTS 6:3

The seven men who were selected to serve tables were men "full of the Holy Spirit" (Acts 6:3). These individuals, having been baptized into Christ, had the gift or the indwelling of the Spirit. (Acts 2:38). This reference in Acts 6:3, indicates that there were individuals who had more completely surrendered their lives to the Spirit and to God than did some others. For everyone had the gift of the Spirit, and yet these individuals were seemingly distinguished from others by being "full of the Holy Spirit." There is no indication that this meant that they could work miracles; for up to this time no one was mentioned as having worked miracles other than the apostles. Stephen was "a man full of faith and of the Holy Spirit." (Acts 6:5) and yet up to this time there is no indication that he worked miracles. However, the apostles laid hands on them (8:6). After that we find that Stephen worked miracles (7:8); as also did Philip, who was one of the seven (8:5-7, 13).

Is Man A Responsible Being?

W. C. NEAL

Where there is intelligence and knowledge there is responsibility. God is a God of intelligence, and was only responsible to himself for the creation of the world, and all that it contains. Only such a Being could have given us such a world as we have; set the planets in order, and caused them to operate with the precision that characterizes them. All the laws of nature must be the product of intelligence and wisdom.

But man was created in God's image. 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

(Continued On Page 4)

David's New Ox Cart

If just one word be sought which most accurately reveals humanity's long standing attitude and practice toward Jehovah's rules and regulations for worship, that word would almost have to be SUBSTITUTION. Cain committed the enormous sin of religious substitution in the very morning of time. So did Nadab and Abihu at the beginning of the Mosaic Economy. Concerning



ROBERT R. TAYLOR JR. these two cases we have written former articles for WORDS OF TRUTH. Subsequent to the cases of Cain, Nadab and Abihu there have been millions of religiously minded people who have substituted human wisdom for divine wisdom. The sin is no less frequent today than in the past. In fact there seems to be an ever increase in the practice of this besetting transgression.

Even the great and gifted David erred at this very point though a surface and casual reading of the text that treats it in II Samuel 6 has blinded many from sensing that even a deeper problem than Uzzah's touching the ark existed in the sad episode. Let us now note the opening paragraph in II Samuel 6: "Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab, that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obbedom the Gittite. And the ark of the Lord continued in the house of Obbedom the Gittite three months: and the Lord blessed Obbedom, and all his household" (II Sam. 6:1-2).

The shepherd king and his people are now ready to bring the ark of the covenant into the city of David which had been conquered from the Jebusites in the previous chapter (II Sam. 5). This was the one piece of furniture that went into the Most Holy Place of the tabernacle. Toward it the Jews exhibited great honor and holy respect. What will be the means of its transportation? This question was not even open to debate. Moses, their inspired lawgiver, had furnished clearly revealed instructions about its transportation when the law was given over four centuries earlier. According to the instructions given in the book of Exodus the ark was constructed in such manner that staves were run through in order that it might be conveyed from place to place (Ex. 37:1-5). The ark was to be carried by Levites (Num. 4:4, 15). This was the way Jehovah specified for it to be taken from place to place in their wanderings. He did not need to say, "Thou shalt not transport it on a new ox cart drawn by oxen." The very fact

that he spelled out in detail that it be borne upon the shoulders of only those from a certain tribe eliminated every other method of transporting it. However, upon this occasion a substitute was thought to be in order. They may have thought that this new method of transporting the sacred ark of the covenant was conducive of more honor to it and greater glory coming to God thereby. How exceedingly wrong they were! People are always too prone to do new things for the Lord — things he has not commanded.

When they came to Nachon's threshingfloor the oxen stumbled and the ark appeared to be in a very precarious position. Uzzah reached forth to steady the shaking ark. Immediately the Lord's anger was kindled against Uzzah. God smote him there and then. Through Moses Jehovah warned those commissioned from Levi's tribe to bear the holy things of the tabernacle that they must not "touch any holy thing, lest they die" (Num. 4:15). When this precept was violated immediately punishment was meted forth upon the transgressor.

II Samuel 6:8 tells us that David was displeased because of what the Lord had done toward Uzzah. David's displeasure was directed toward the wrong source. It should have been directed toward the policy of substitution which he had authorized. David, in his displeasure, said, "How shall the ark of the Lord come to me" (II Sam. 6:9)? This question was not difficult to answer. It should come into the newly conquered city of Jerusalem just as it had been transported to other places — by means of the priests' bearing it. This is how it was done when they crossed the Jordan as the Israelites first centered Canaan under Joshua's leadership (Josh. 3:14-17). No violations occurred when they conveyed it as Jehovah God had authorized.

This interesting passage is found in I Chronicles 14:12-15, "And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that WE SOUGHT HIM NOT AFTER THE DUE ORDER. So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord" (Emphasis mine — RRT). It was tragic that David and the people did not realize the importance of seeking the Lord after the due order from the very beginning of this entire event. Had they done so Uzzah would not have died. Human wisdom thought more highly of the ox cart type of conveyance than of the priests' bearing it upon their shoulders. Divine wisdom could not be successfully ignored. David and his contemporaries should have realized that specification of the way to move this sacred vessel of the tabernacle strictly eliminated every other method.

We live in a day of wholesale deviations from the Lord's will. Substitution is the religious order of the day. People are not satisfied with the only true and living God and so they talk of his death. People are not satisfied with the Christ of the New Testament and so they substitute the "Superstar" of the "Jesus movement" in his stead. People are not satisfied with the work of the Holy Spirit as he influences us only through God's Word and they have him doing a little of everything in guiding people today. Hardly any two that claim his direct guidance today agree in teaching or practice! People are not satisfied with the Bible and so they substitute something else for it. People today are not satisfied with the gospel that saves and so they substitute the social gospel. People are not satisfied with plain and positive preaching and so they substitute popular and pleasing lessons. People are not satisfied with immersion today and so they freely substitute sprinkling and pouring for what the Bible teaches. People today are not satisfied with vocal music in Christian worship, though this is strictly the only kind that is authorized in the N.T. They have added another kind of music and sometimes have a combination

of both playing and singing, or just playing. People are not satisfied with what God told the church to do in its great mission to save souls and so they wish to put the church into secular areas of such things as politics or entertainment. Some are not satisfied with God's generic and his specific laws. They want to bind where God did not bind; they wish to loose where God did not loose. Radicalism and liberalism have been doing this for years. Some are not satisfied with our old and trusted versions. These they wish to cast aside and accept so-called versions that have danger written all over them. Some are not satisfied with the teachings of Acts 20:7 about when the Lord's Supper should be observed. They have been freely practicing David's ox cart type of religious substitution. Some are not satisfied with the elements the Lord placed in the Supper. Now they tell us hamburgers and Cokes would be alright if meaningful. Let us be very careful, lest like David, we make new ox carts and use as substitutes for the Lord's work.

Filling The Vacuum

BILL E. FREEZE

The rearing of children is one of the gravest responsibilities that parents face in the twentieth century. It has always been a challenge to guide children in the nurture and admonition of the Lord. As one views the younger generation, he can see in the lives of some a spiritual vacuum, a voidness, or a hollowness. Some seem to be surrounded by a cloud of bewilderment. They seem to be sheep without a shepherd or explorers without a map. Others are determined to make a canyon out of a generation gap. Experimentation seems to be the rule rather than the exception. If these young people were confined to the world, we would not be surprised; but the truth is that some are from Christian homes.

Certainly there are many problems that the concerned parent must cope with as his children mature. One of the biggest problems that is being faced by many parents across the nation is the problem of "dope". This is a real problem because it has been estimated that as many as 75% of our children have experimented with marijuana. We say the problem is drugs, but when you get down to the basics, that isn't the real problem. The real problem is that these children feel minus God's love. We, as the Christian parents should strive constantly to reassure our children of our love and even more important the eternal love of God. Let us give our children a positive look on life. If they are children of God, when the seas get a little rough in the teenage years; they will turn to their parents and above all to the Holy Writ of God to solve their problems. They will not try to solve their problems by swallowing a pill, shooting heroin, or dropping acid. As adults we must realize that our children are not just influenced by us, but the surrounding world also has a tremendous influence on them. In our society, parents sometimes are too guilty of going "their way" and neglecting their children's welfare. Children left to themselves will be influenced by that surrounding world of peers.

The goals and aspirations we have for our children cannot be obtained without our help and concern as Christian parents. Too many have left the training of their young to the society around them. We need to take time with our children. Let us endeavor to communicate and understand our young people even though many of the problems they face today are perhaps not the same problems we faced as young people. If we will look back on our own lives we will remember the help we needed to overcome the perplexities of our youth.

There is certainly a great majority of young people in the church that are fine examples of Christianity. May the Lord help us seek out the bewildered ones that they might be added to this good number who have had this vacuum filled with the love of Christ. "Lo, children are an heritage of the Lord:" Psalms 127:3a TO GOD BE THE GLORY.

Jeroboam's Religion

(Continued From Page 1)

month and the fifteenth day (I Kings 12:32). Jeroboam was not the last man to decide a change of time in religious observances was advisable. Some religious people recently made headlines by announcing that they were changing their Sunday assemblies to Friday night in order that their members might make a family day of the Lord's Day. This is still the spirit of sinful Jeroboam at work. If anything, it is worse today for we have the fuller light of truth which was not available in Jeroboam's era.

When Jeroboam had finished it was his religion. Jehovah God had been ousted. Each change he made was devised in his own heart. Jehovah's will had not changed relative to these matters. The earthly king did the changing. The heavenly king was still of the same disposition of what he wanted in the way of service and worship from his Israelite subjects. God is still ousted from many religious hearts today. Beware in devising your own brand of religion. It did not work for Jeroboam and it will not work for us today.

"Sorrow is better than laughter: for by the sadness of the countenance the heart is made better" (Eccl. 7:3).

* * * *

"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" (Eccl. 7:9).

Is Man A Responsible Being?

(Continued From Page 2)

them." (Gen. 1:26-27).

It was not the fleshly body of man that was created in his image, because God does not have a fleshly body. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jn. 4:24). After Christ arose from the dead, he appeared to his disciples and said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath NOT FLESH AND BONES, as ye see me have" (Lk. 24:39). So it was the spiritual part of man, that part of man, that has to do with the intellect, the mind, the inward man, that was created in the image and likeness of God. Therefore since man was created an intelligent being and in the image of God, he is a responsible being. Where there is intelligence and knowledge there is responsibility.

Furthermore, since man was created in the image and likeness of God, if man is not a responsible being, then God is not a Being of freedom and choice and we are all idiots, for man is his offspring. Paul said, "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts 17:28). Are you ready to say that God is not Intelligent Being? Our God is all powerful and wise, and fully capable of creating the world, and man, as taught in the book of Genesis. He is able also to give man a law adapted to his needs for all ages.

But if man is not responsible for his actions, why give a law? If he is not a responsible being, he is not subject to law; any kind of law, civil or Divine. The very fact that he is required to abide by the laws of the land is indicative of responsibility. And man recognizes this himself. Suppose a man kills another person and is brought into court for trial. If he is found to be mentally deranged, and unaccountable for his actions, the court does not sentence him to life in prison, or to the Electric Chair, but rather places him in an institution where he can get help, and be restored

to normal health, if possible. He is not subject to the law under those circumstances. But if he is sound of mind he may be punished because he is responsible.

Some religious doctrines, such as predestination and fore-ordination, make man irresponsible. If his destiny has been determined before the foundation of the world, and it cannot be changed regardless of what he does (or does not do), he is not a creature subject to law. He is nothing more than a machine.

He is not better than the beast of the field. The beast is not subject to law, neither moral, or spiritual law. He does not know anything about morality, or any other law.

But man is made better than the beast. David said to the Lord, "Thou has made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea and all the beast of the field: the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." (Psa. 8:5-8). Therefore, man is a responsible being.

All of God's commandments prove that man is a responsible creature. Why give laws if he is not? In Mat. 19, a rich young ruler came to the Lord and said, "Good Master, what good thing shall I do, that I may have eternal life?" (V. 14). The fact that he came to the Lord, and asked the question shows that he believed himself to be a responsible being.

Jesus replied by saying, "If thou wilt enter into life keep the commandments" (V. 17). Jesus knew that he had that responsibility. And we have the same responsibility today. There is no alternative. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

In the parable of the talents, the man with one talent failed to use it. When his Lord began to reckon with him, there was no legitimate excuse that he could offer. He just had not met his obligations. So his Lord said, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Mt. 25:24-30).

Also in the parable of the ten virgins, the foolish virgins were not permitted to enter into the marriage feast because of their failure to make the necessary preparation. It is high time that we wake up, and realize that we are responsible beings, and begin doing what we need to do in order to go to heaven. There is no excuse to offer, if we fail; and it may be later than we think.

Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46). Again, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH THE WILL of my Father which is in heaven" (Mt. 7:21). Many are not going to go there, because they seem to think that they have no obligation to do any thing that God has said.

But, may I repeat: Man has always been subject to law; more especially to God's law. The Apostle Paul said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For 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).

James said, "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" (Jas. 1:25).

But if man is not a responsible being, subject to any law, the Bible is a useless book, and there was no need to give it to the world! Men gave their lives in order for us to have law. Did they die in vain? Certainly not, because, "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). Why study the Bible if we do not have to live by it? (Read II Tim. 2:15; Jn. 5:39).

May I suggest that if man is not accountable for his actions, there is no such thing as sin. John said, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (I Jn. 3:4). But he cannot transgress the law unless he is subject to law. Therefore, according to such reasoning, there is no such thing as sin. But such is fallacious reasoning. "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5:12). All sorrow, heartaches, pain, tribulation, and even death itself is the result of sin, and sin is the transgression of God's law. May the Lord have mercy upon the poor deluded soul who thinks he is not responsible for the kind of life that he lives.

Have you ever stopped to think, that if man is not a responsible being, there will be no need of, judgment? But there will be a judgment day. "It is appointed unto man once to die, and after this the judgment" (Heb. 9:27).

Yet, if the Bible is a useless book, and there is no such thing as sin, there is no standard by which the world could be judged, and there would be no day of judgment. But Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jn. 12:48).

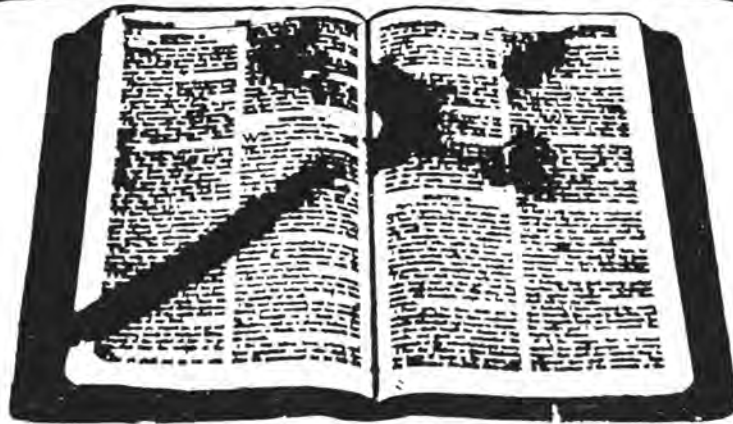
If there should be no judgment, then there would be no final separation of the just from among the wicked. So, no one would go to heaven after this life is over.

But man is a responsible being; he is responsible to law, both civil and Divine. And one day all of us will appear before the judgment seat of Christ to give an account of the deeds done in the body, whether they are good or bad (II Cor. 5:10).

Are you ready for that day? Are you a Christian? Do you believe that Jesus Christ is the Son of God? (Jn. 8:24). Have you repented of your sins? (Lk. 13:3). Have you confessed your faith in Christ, (Mt. 10:32-33). Have you been baptized into Christ for the remission of your sins? Acts 2:38; Rom. 6:3). If not, you are not a Christian. You are living in rebellion to God's will, and without God, and without hope in the world. Why not obey God not obey God now, while you have time and the opportunity? Call any Gospel preacher, or faithful member of the church, and he will be happy to assist you in your obedience.

If you have not been fulfilling your responsibilities as a Christian, but have been unfaithful to the Lord, we plead with you to do as Simon the sorcerer was told to do in Acts 8, and come back to God. "Now is the day of salvation. Now is the accepted time." Tomorrow may be too late! - Rt. 1 Box 184-A-Nauvoo, Ala.

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 28, 1972

NUMBER 115

Providence And World Evangelism

In the work of seeking and saving the lost we find the highest purpose of divine providence.

A. By providence God prepares men for the task of soul-winning. Paul wrote, "But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles"



JOHN WADDEY

(Gal. 1:15-16). So also Jeremiah was prepared. To him God said, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations" (1:4-5.) In the light of providence we see the meaning of Jesus' exhortation, "Pray ye therefore the Lord of the harvest, that HE SEND FORTH LABORERS into his harvest" (Lk. 10:1-3). If providence is not a divine reality this prayer would be a vain and useless thing!

B. Through His providence, God opens doors that might have blocked the spread of the gospel. Paul and Barnabas "rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles" (Acts 14:27). In Col. 4:3 he requested their prayers that God may open unto us a door for the word, to speak the mystery of Christ. To the Corinthians he wrote that "a great door and effectual is opened unto me. . . and there are many adversaries" (I Cor. 16:9). Without the sure expectation of providence, why should Jesus tell us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you?" (Matt. 7:7).

C. But as God opens doors into nations, cities or communities, so he can open the doors of the human heart. Luke records that Lydia. . . one who worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul." (Acts 16:14). We read of no miracle; no direct operation of the Spirit and yet, by His word God opened the heart of the woman. Why should we pray for help in our work of evangelizing were there no providence to answer that prayer?

D. By providence the Lord gets the gospel message to those who are seeking His Way. "If any

man willeth to do his will, he shall know of the teaching." (John 7:17.) Providence brought Philip to the Ethiopian Eunuch. (Acts 8:26-39) Most everyone could tell of experiences where seeming coincidence brought the teacher and the seeker together so that the lost might be saved.

E. Providence helps us overcome obstacles that hinder the spread of the gospel. "God removed kings and setteth up kings." (Dan. 2:21). "The Most High ruleth in the kingdom of men and giveth it to whomsoever he will." (Dan. 4:25.) Like he stirred up the spirit of Cyrus, king of Persia to restore Israel (II Chron. 36:22), today He can move the powers that be, in order to advance the kingdom of Jesus. In olden times He used the scourge of war to bring people to repentence. . . that they might return to Him. Can he not do the same today? (See Is. 10:5-20.) In the Book of Revelation, we see God seated on his throne, the book of the future in His hand. . . already written. The ultimate victory of King Jesus is the central theme of that prophecy. By His ruling Providence He will bring it to pass.

F. Through Providence God provides for the needs of His saints. He is Jehovah-jireh (Gen. 22:8.) He provides even multiplies our seed for sowing. (II Cor. 9:8.) "I have been young and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25.) "My God shall supply every need of yours according to his riches. . ." (Phil. 4:19.) To the faithful steward, He promises to open the windows of heaven and pour out a blessing, that there shall not be room enough to relieve it" (Mal. 3:10.)

G. God provides PROTECTION for His people. (Ps. 34:7). "The angel of the Lord encampeth round about them that fear him, and delivereth them." He assures us that he can and will work all things together for our good if we love him. (Rom. 8:28.) Paul continues, "What shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:31-32.) Then Paul soars to the heights with a crescendo of ecstasy, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." (vs. 37:39).

Providence may raise up an Esther to save God's people, or it may hang a Haaman on his own gallows.

H. Providence will GUIDE us SAFELY

THROUGH TEMPTATION and SNARES of the devil. "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." (I Cor. 10:13.)

I. It may well be that Providence will BLOCK THE PATH OF OUR CHOICE as when Paul and Silas were blocked from working in Asia and Bithynia. (Acts 16:6-7.) God had a plan for them in Macedonia!

J. We must always remember that providence does not exclude suffering, death, even martyrdom. God in providential love often finds it necessary to chasten his children. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." (Heb. 12:6.) Jesus forwarns us. "Remember the word that I spake unto you, a servant is not greater than his Lord. If thsy persecuted me, they will also persecute you." (John 15:20.) He may not choose to remove that thorn in the flesh, but He will give grace sufficient to endure it (II Cor. 12:8-9.)

Never forget that "the great purpose of God's special providence over and in behalf of his children is not to rescue their temporal prosperity, or physical blessings, but their spiritual good, their ever increasing holiness and usefulness, and their fitness for heaven. Stephen died, yet Jesus was with him unto death. "Precious in the sight of Jehovah is the death of his saints." (Ps. 116:15.)

"Few things are more hurtful to Christian faith and life, and more degrading to the Christian doctrine of special providence, than to associate it mainly with and largely confine it to material and temporal blessings." (Tillett, p. 111.) "God does not take his children from under the operation of nature's laws when they work hardships and physical ills. The blessings wherewith he blesses his children is (and we cannot say this too often or emphasize it too strongly) to be looked for and found in the realm of moral and spiritual good." (IBID.) "The one thing God is working for, above everything else, in those whom he loves, is their freedom from sin, their holiness of heart and life, their beauty of character, and their largest usefulness." (IBID) "Indeed, God's special providence may take away wealth and bring poverty in its stead (as with Job or Paul) in order to impart "true riches". It may defeat rather than further one's worldly hopes and ambitions; may be made manifest in sickness, not less than in health, and may result in death instead of life." (IBID p. 109.)

Remember Jesus, the apostles and especially

(Continued On Page 4)

WORDS of TRUTH

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Redemption

Since redemption is in Christ, and in his body, the church, I would like to invite your present attention unto a study of the question: **WHAT PLACE DOES THE CHURCH OF THE LORD OCCUPY IN THE GREAT SCHEME OF HUMAN REDEMPTION?**

Literally millions of people have no scriptural conception of the church of the New Testament. Just as an idol worshipper thinks of his idol when he hears the word God, millions think of their denominational churches when they hear the word church. Yet their man-made churches are as foreign to the scriptural concept of the New Testament church as an idol god is to the God of the Bible.

The great majority of the people believe, as they have been taught, that the church of the New Testament is not important; but is actually a mere detour off the way to heaven—off the strait and narrow way that leads to life (Mt. 7:13-14.) They look at the New Testament church through their colored and denominational glasses, instead of clearly viewing it without denominational bias, or prejudice, and with the desire to see the church as it is in the Divine Book. Many see it only through their human religious creed books, all of which were written by men of denominational training and error.

1. The church of the New Testament is the oldest church which in any way claims to be connected with Christianity. You can read of this church in the New Testament itself. The word "church", in its various forms is mentioned in the New Testament about 110 times. About 18 times the word refers to the church in its general or universal sense, and as contrasted with local congregations of the same church. About 92 times the word church, in its various forms refers to local congregations of Christians, as they are contrasted with the church in its general sense of the whole family of God on earth, or as including all the saved, or all Christians.

This is the sense in which Jesus used the word for the first time in our English Bible when he said, "Upon this rock I will build my church" (Matt. 16:18.) As taught in this text, Christ's church would include all who are built upon Him as the Son of God—all built upon the rock. Unless



GUS NICHOLS

one can be built upon the sand and be a Christian, the church includes all Christians. The Lord added to the church on the rock the day of Pentecost of Acts 2. (Acts 2:41, 47). This was in the year A. D. 33, more than 1900 years ago, and was the church which Jesus promised before this to build (Mt. 16:18).

BUT ONE IN GENERAL SENSE

In the general, or universal sense, there was only one church in the New Testament. Jesus did not establish, or found different kinds of religious bodies, or churches. He said, "I will build my church"—singular in number. (Matt. 16:18). Jesus wanted this one church to continue to the end of the world. In his prayer unto God, the Father, Paul said, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen (Eph. 3:21). No local congregation has continued even until now from the days of the apostles.

CHURCH IS CHRIST'S BODY

Paul says Christ, "Is the head of the body, the church" (Col. 1:18). And Paul suffered for "His body's sake, which is the church" (Col. 1:24). When Christ ascended, 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.) We see that the church is the body of Christ, and Christ did not have a plurality of bodies and of different kinds. Christ did not build the nearly 300 denominational churches in our country.

WERE ALL IN ONE BODY

In the days of the inspired apostles, and in the New Testament, all the saved were in one body. They had, "Many members, yet but one body" (I Cor. 12:20). Paul said, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). They did not have 300 bodies with their contradictory creeds and doctrines. Paul said, "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 members one of another" (Rom. 12:4-5).

BODY INCLUDED ALL THE SAVED

Paul says Christ died for both Jews and Gentiles, and "That he might reconcile both unto God IN ONE BODY BY THE CROSS, having slain the enmity thereby" (Eph. 2:14-16). Let us remember, that the "body" is "the church" (Col. 1:18, 24; Eph. 1:20-23; 5:23.) And there is just "One body", and therefore, only One church. Since, all are "RECONCILED UNTO GOD", or saved, "IN ONE BODY", and that body is the church, all the saved are in the once body. So, one must be a member of the body, the church, in order to be connected with Christ, the head of the body. (Col. 1:18, 24; Eph. 5:23.) Christ is "The saviour of the body." These hundreds of conflicting and contradictory denominational churches are not of Christ; and they are not part of God's divine scheme of human redemption revealed in the Bible.

NOT IN THE NEW TESTAMENT

These denominations are not in the New Testament. And if they had never been heard of, nor been started by men, the church of the New Testament would have been better off, and would have had a chance to come into its own. Every church differing from the church which Christ built is in competition with His church.

ADDED IN BEING SAVED

The same process which makes one a Christian makes him a member of the Lord's church. "The Lord added to the church daily such as should be saved" (Acts 2:47, 41). The only way to stay out of that church was to refuse or neglect to become "Such as should be saved" (Acts 2:36-38, 41, 47). The church is the "house of God" and includes all who have obeyed the gospel (I Tim. 3:15; I Pet. 4:17).

IS THE BRIDE OF CHRIST

The church is made up of Christians who are married to Christ (Rom. 7:4; II Cor. 11:3; Eph. 5:23, 25). And Christ does not have but one wife or bride (Rev. 21:9). Christ is not married to denominationalism. No such religious bodies

existed in the days of the New Testament.

HOW BECOME A MEMBER NOW?

Some are very much interested in becoming members of the same church, or body of Christ now, which they had in New Testament times, and in the days of the apostles. This should be true of all men who are interested in the redemption which is in Christ. To become a member of that same church now, one must believe and obey the same gospel which they believed and obeyed in the first century. God has not changed the terms of membership in that church. The same conditions of membership then, when complied with today, will make us members of that same church. "And the Lord added to the church daily such as should be saved" (Acts 2:47, 41.) And that same Lord is still in the adding business. And he has never added one single soul to a denomination. Those in the denominations had to join them. They had to be taken into them by men, just as they join the Free Masons, and other fraternal orders. Just select any one of the nearly 300 religious bodies in our nation called churches, and you can be sure that the Lord will not add you to that denomination when you do nothing but believe and obey the gospel of Christ. But such faith and obedience would make you a member of the Lord's church (Acts 2:36-41, 47).

NOT BY FAITH ONLY

And no one can become a member of the Lord's church by faith alone, and without proper acts or steps of faith. God wants "Obedience to the faith" (Rom. 1:5). His gospel is preached "For obedience to the faith among all nations" (Rom. 16:26). One must obey the form of doctrine in the gospel in order to be made free from sin, and become a servant of righteousness (Rom. 6:17-18). Since the Lord adds to the church such as should be saved (Acts 2:47), and "He that believeth and is baptized shall be saved", (Mk. 16:16), therefore, the Lord adds to the church such as believe the gospel, as it was preached by the apostles, and are baptized, trusting his promise.

We are baptized into the one body (I Cor. 12:13), in order to be saved, or "Reconciled" unto God "In one body". (Eph. 2:16). So, the church in the general sense of the word includes all those who have obeyed the gospel of Christ, and been saved. They were saved in their obedience, and added to the church, by the Lord, in their salvation.

THE N. T. CHURCH DOES NOT INCLUDE

The church of Christ, which he built (Mat. 16:18), and over which he is head (Eph. 1:20-23), and of which he is the saviour (Eph. 5:23), does not include any one who has done nothing but believe (Jas. 2:14-24; Jn. 12:42-43; Jn. 8:30-44). Neither does the church in this general sense include those who stopped at repentance. Saul was a believing and penitent man before Ananias was sent to tell him what he must do (Acts 9:5-6). He was also praying. But he was not a saved man, and was not in the Lord's church when Ananias said unto him, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16.) The Pentecostians were not already in the church when they were pierced in their hearts and asked what to do, and when Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:36-38). It was after they were baptized that they were added to the church of the Lord (V. 41, 47).

CHURCH DOES INCLUDE

But the church of the New Testament, the church of Christ, does include all who have heard and believed he gospel, repented of their sins, confessed faith in Christ and been baptized by his authority for the remission of sins, or to get into Christ, and into his body, the Church. (Acts 2:36-47; I Cor. 12:13; Rom. 6:3; Gal. 3:27.)

THESE ARE THEN REDEEMED

Those who have done these things are then redeemed, they have remission of sins and are saved from the guilt of past sins, and are white as snow at that time in Jesus blood. They are

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, APRIL 28, 1972

Greetings from East Africa,

This month we finished the school term. All the students did fairly well. No one got below a "c" in any course. If you remember we offered classroom instruction for fifteen hours a week and practical work on top of that. The next term begins in the first week of May. We will be expanding to 16 hours of classroom instruction a week. This is equal to the amount that the average college student takes in the United States. Most of this month will be spent preparing lesson plans for next term since it is now only three weeks away. Richard Chawning will be assisting Van Tate and myself in this next school term.

I am very proud of our students. They are



BERKELEY HACKETT

opinion this is the only way that we will be able to effectively evangelize this part of the world.

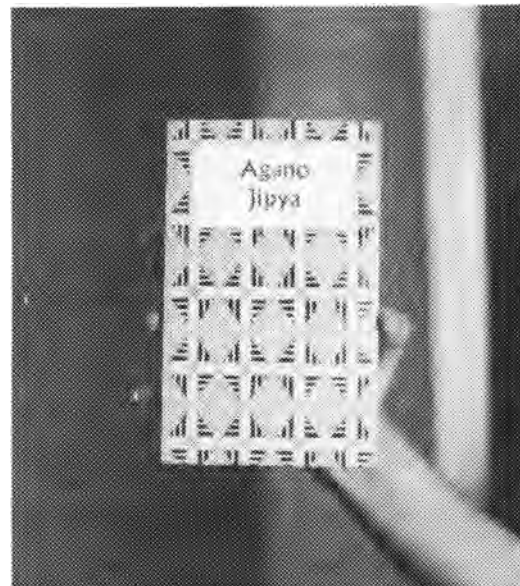
Among many people in East Africa there is an ill feeling directed against white missionaries. This is particularly true among the educated classes. This is mostly because in the past missionaries have been an arm of the white colonial governments (i.e. Americanism in the English colonies, Catholicism in the French and Italian colonies). In the past missionaries have often confused spreading Christianity with spreading Westernized ways. This caused them to condemn local customs as 'heathen' when in reality they were only different. Circumcision ceremonies, the practice of buying a wife, the wearing (or rather not wearing) of certain garments is not the essence of Christianity. If a person accepts Jesus as Christ and has a conversion of heart these incidentals can be changed in time. To belittle another's culture can only bring hostility. This is one reason why we are hoping to leave behind a group of trained native evangelists. There is no ill feeling against the Gospel; in fact God's word is universally respected among the East Africans; but only the heavy-handed manner of some white men is resented.

In looking back over the month's activities the problems of a particular congregation comes to mind. This congregation in the past has been a very strong one, but the problem of tribalism is fast eroding its effectiveness. The majority of the members are Abaluyia whereas the most energetic and dominant personality is from a rival tribe, the Akamba. There have been no harsh words or arguments, nor has there been the growth and zeal that once marked this group. At this point I'm not sure what the outcome will be. I know what they are capable of doing and, perhaps, the situation will eventually be resolved. There are no elders in this particular congregation because all the men are still young in the faith. It might be that this congregation should disband and be absorbed into a more stable congregation with effective leadership or it is possible that some elderly Christian from up-country might come into the area to give them some encouragement and pull the two tribes together. I'm sure in the States it must be very hard to visualize what a disruptive element tribalism can be here in our situation.

At this time the government of the Congo has decreed that all churches should be under one head. This means that all the churches have to give up their property and change their doctrines to suit the government policy. Many of the more fundamental groups are trying to fight this move by the government but so far without success. Some missionaries have even been expelled from the country of Congo for trying to oppose this policy of the government. We have some Christians in the Swahili-speaking part of the country, but we do not know just yet how this new government policy will affect them. As far as we can now guess they will probably have to give up all church properties and go on worshipping in private homes and in the open. If they meet in the church buildings, they will be forced by the government to teach false doctrines.

The Kenya government is very benevolent toward missionaries and we have no hindrances placed in our path. As long as there is no change in the present government's policies we see no reason why the church work may not be able to continue for years to come.

Some people have asked about our program for distributing Bibles. We can buy a very attractive and well-bound New Testament for .35 (American money). In turn we sell them for .14 American (or one shilling Kenya money). This money in turn is used to buy other New Testaments. We do not have a free Bible give-away program in Kenya. From our experience with the way the Kenyan thinks and from talking with others in mission service and medical service we believe that more value is placed on an object if it has cost something. We certainly believe in getting Bibles



The Swahili New Testament that we are selling for less than 1/2 price. Some Christians have given us money to buy these testaments.

into the hands of the people and we are pleased when someone sends us money earmarked for Bibles.

We had a visitor in our home this week. He was a young man named Klaus Muller from the



A visitor from the church in Berlin, East Germany, Klaus Muller.

congregation of the Lord's people in Berlin, West Germany. His father is the preacher for the congregation in that city. It was a joy to hear of the work in Germany and to show Klaus how we go about sowing the seed in Kenya. He is now on his way to the country of Zambia in the south of Africa to visit some friends there. Also going to Zambia is the Grady Reed family who are now visiting in Nairobi. We are always happy to see new missionaries coming to the field. They will have an eventful and hard first year. We missionaries who have been here a while always enjoy telling them our favorite snake stories and about the times we've eaten the village food to show ourselves hospitable.

We are all in good health and excellent spirits; thankful for all of God's gifts and blessings. God bless all of our friends and supporters back home. Pray for us and the work here often.

The Hacketts

EXPENSES FOR MARCH

Salary	\$ 600.00
House and Utilities	192.00
Autos	46.00
Supplies	32.00



Ezekiel Muvany is one of our best students in the school. We are thinking of using him as a teacher next year.

showing uncommon motivation in their studies. The instruction is difficult and we are expecting a lot from them, but they so far have not let us down. I only wish that we had the facilities and teachers to expand this into a two-year course of instruction instead of only one year, but with only one classroom we would have nowhere to put a second class. Perhaps in the future when the school is older and the work here in East Africa is more mature we can expand for a second year or perhaps more. Also, it is not unrealistic to expect that our Bible school might one day offer training to Christian leaders in the countries of Uganda and Tanzania.

I have become convinced that the best way to reach these people is through a Bible school such as we have. We missionaries have a good rapport with the people yet we are still regarded as foreigners and will never do so well as a well-trained native evangelist. The native evangelist has no cultural barriers to overcome and no identification problems in his way, thus he can be expected to better communicate the gospel message. We hope one day to have a number of native "Timothies" here in East Africa. In my

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 Cottondale Church of Christ 50.00
 Dilworth Church of Christ 25.00
 E. Walker Church of Christ 15.00
 Eldridge Church of Christ 15.00
 Goodsprings Church of Christ 25.00
 Millport Church of Christ 50.00
 Mt. Harmony Church of Christ 20.00
 New Hope Church of Christ 20.00
 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
 Whitehouse Church of Christ 25.00
 Zion Church of Christ 15.00
 TOTAL\$ 921.00

Grady Partin Family To Fiji Islands

ROY J. HEARN

Grady Ward Partin is presently a student in MEMPHIS SCHOOL OF PREACHING. He will graduate June 30, 1972, and with his family will go to Fiji Islands. Last summer he made a survey trip to the Islands and has given the following report:

SOMETHING ABOUT FIJI

"Centrally situated in the southwest Pacific, the islands which comprise the Dominion of Fiji lie scattered between latitudes 15 degrees and 22 degrees south of the equator with the 180th meridian of longitude passing through the midst. Suva, the capital, is 1960 statute miles by air from Sydney, Australia; 1317 from Auckland, New Zealand; 3183 from Honolulu; and 5611 from San Francisco, California.

"There are over 300 islands varying greatly in size and also, but to a lesser extent, in geology and fertility. About a hundred of them are inhabited while, of the others, many are used by Fijians as planting grounds or for temporary residence during fishing expeditions. The total land area of the dominion is 7055 square miles, more than half being in the principal island of Viti Levu.

"Someone might ask, 'Why, Fiji?'. We were searching for a place to work where the people were hungering and thirsting for the gospel and yet where the living conditions would be suitable for our small children. We believe Fiji to be just such a place.

"The work in Fiji began in 1962 when brother Bill Watts returned to the States from New Zealand for a short stay. Stopping in Suva he placed an ad in the Fiji Times advertising the Bible course offered in New Zealand. The ad appeared for six days. From this over 300 requests for the course were received.

"In the months that followed, many of those who finished the Bible course began to write to the preachers in New Zealand who began to fly up to Fiji a few weeks at a time, study with and baptize a few at a time and then be forced to return to their regular work at New Zealand.

"The present situation is that in Fiji there are now approximately 250 children of God scattered throughout the 100 islands and with exception of Suva where brother Russell Wilson and Ronald Coleman are working there is not one to teach them to observe all things whatsoever Christ has commanded us (Matt. 28:20). Beyond this is the fact that there are about 500,000 souls in the Fiji Islands that have never heard the pure gospel message. If these people are to have the opportunity to be saved someone must carry the gospel to them.

"While doing survey work in Fiji I came face to face with the great need there. I have seen the natives' eyes filled with tears as they pleaded for someone to come and work with them. As I listened to a young Fijian speak during a worship service of the church at Suva, he took his text from the parable of the good Samaritan and related how that many preachers, in their traveling back and forth from the States to New Zealand, had seen the church beaten, wounded and half dead but passed by on the other side. I have seen the young and the old bowing down before their idols. I have seen the weak and dying church members like sheep without a shepherd. Shall I pass by on the other side? Brethren I cannot! With the help of God we can and must help these people."

Brother Partin and his wife are fine sincere Christians. Grady has done fine work in the



GRADY PARTIN

MEMPHIS SCHOOL OF PREACHING, and we are glad we can recommend him and his good wife. His work will be under sponsorship of the church of Christ at Morrison, Tennessee. Brother Partin is in need of additional support for his travel and working funds. We hope churches will extend to him invitations to visit and present the Fiji Island story. You may contact him directly by writing: Grady W. Partin, 1437 Leske Cove, Memphis, Tennessee 38111, or phone (901) 323-0243, or by contacting Elders, Church of Christ, Morrison, Tennessee.

God's Tear Bottle

Because of his courageous defeat of the gigantic Goliath, David, the shepherd lad of Bethelhem, became the hero of Israel. King Saul "set him over the men of war, and it was good in the sight of all the people." (I Sam. 18:5) David's fame spread as he traveled through the hamlets of Palestine, women danced and sang, "Saul hath slain his thousands, and David his ten thousands." The King, however, was hardly impressed with these musical eulogies. In fact, he "was very wroth," and consequently, "Saul eyed David from the day and forward." (I Sam. 18:7-9.)

Presently, envy conceived and Saul began to make attempts to have David slain. From place to place he pursued him. How dark and depressing must these days have been to that noble Hebrew youth.

The inspired penman of I Samuel informs us that on one occasion, David (perhaps in desperation) fled to the king of Gath (Philistine territory). Quite possibly, he was confined for a period, for the sacred narrative characterizes him as being "in their hands" and again, finally, he "escaped" to Adullam. (I Sam. 21:13; 22:1) What tearful times were these! Later David penned two psalms relating to the incident just mentioned—Psa. 34 and Psa. 56. It is to this latter one that we especially call attention.

The superscription of Psa. 56 asserts that it is a Psalm of David, "when the Philistines took him in Gath." Though these superscriptions are not a part of the original text, they do nevertheless reflect great antiquity. They antedate even the Greek Septuagint (285-246 B.C.). In this period of crisis, the Psalmist pleads:

"Be merciful unto me, O God; for man would swallow me up:

All the day long he fighting oppresseth me.

Mine enemies would swallow me up all the day long;

For they are many that fight proudly against me."

In recounting the heart-breaking episodes of the past, David says,

"Thou numberest my wanderings:

Put thou my tears into thy bottle;

Are they not in thy book? (Psa. 56.)

David knows that the Lord has not been unmindful of his fugitive perils. Though the shepherd boy had been driven relentlessly from place to place, God had "numbered" or "counted" such, that is, Jehovah had been intimately aware of all dangers confronting David. In the language of Job, he might well have asked, "Doth not he see my ways, and number all my steps?" (Job 31:4) Our Lord Jesus, using a similar figure, assures us that the very hairs of our heads are "all numbered." (Mt. 10:30) How minute is the concern of the Almighty for his children!

Our great Jehovah is truly a God of compassion. Paul, in describing the tender feelings of sympathy which the Heavenly Father has for those in distress, says that he is "the God of all comfort." (II Cor. 1:3) Indeed, "as a father pitieth his children, so Jehovah pitieth them that fear him."



WAYNE JACKSON

(Psa. 103:13) And so, in Psa. 56:8, David implores, "Put thou my tears in thy bottle." The Psalmist beseeches his Maker to be mindful of his tears—treasure them up, as men might preserve costly liquids. How magnificently graphic! How brimming with comfort! One is reminded of the grief of King Hezekiah, and Jehovah's response thereto through the prophet Isaiah, "I have heard they prayers, I have seen thy tears." (II Kings 20:5.)

Is it not wonderful to know that when our hearts are laden with sorrow, there is always One who is never too busy to truly care? Heartaches may go unnoticed to others, but not to Him. Therefore, "Cast thy burden upon Jehovah, and he will sustain thee." (Psa. 55:22.)

Intellectual Pride

RAYMOND C. KELCY

The Greeks sought after wisdom and they attained it to a very high degree, but they were not able to find God by such wisdom. We owe a great debt to the Greeks for what they discovered and thought out, but with all their philosophy they could not devise a way to be saved. "The world through its wisdom knew not God" (I Cor. 1:21). Rather than finding God by human wisdom, the Greeks found many gods and their worship degenerated into gross immorality. When the gospel came to them, "Not many wise after the flesh not many mighty, not many noble" were called (I Cor. 1:26). Those who worshipped at the shrine of human reason found the message of a crucified Lord to be "foolishness."

To such people there is no way to make the preaching of Christ crucified meaningful. "The natural man receiveth not the things of the spirit of God, for they are foolishness to him" (I Cor. 2:14). To try to accommodate the gospel to such thinking not only fails to reach that type of mind; it cheapens the cause we espouse. We cannot even reach that type by featuring members of the church who are outstanding in the field of entertainment, sports or politics.

Some are lamenting the fact that the "world is not hearing us." It never has and never will. It did not hear Jesus and looked upon the apostles as ignoramuses. True, in some cases, men of the world heard and were not converted. In some cases today men hear and are not saved. But insofar as causing the whole intellectual world to sit up and take notice and applaud us, we would better not expect it. It could not come except as a result of sacrificing something that is more valuable than the plaudits of the populace.

Men who are wrapped up in themselves and who think they know so much — who think they are so smart — do not enjoy hearing that they are unclean sinners and lost. They do not like to be told that their only hope lies in bowing before a crucified Jew and owning him as Lord of their lives. And when they hear that they must be immersed in water for the forgiveness of sins, it sounds ridiculous. And the Lord's Supper — a piece of unleavened bread and a bit of grape juice — does not appear to be significant. "If any man thinketh he knoweth anything, he knoweth not yet as he ought to know (I Cor. 8:2).

Scholarship is good and to be appreciated and sought after. But when a man thinks he knows a lot, he doesn't know anything as he ought to know. When a college professor or a college student begins to think all the parents back home know so little, that all elders are out of date, and most of the preaching is ever so shallow, he needs to go back and read First Corinthians. We cannot send students back home from college and expect them to be better members of their home congregation if we convince them that everybody in that church is an out-of-date ignoramus. It has long been a technique of the college professor in the state schools to ridicule the students for believing what their parents taught them. Many a boy or girl has gone back home feeling sorry for the backwoods parents who know so little. If that same thing happens in a Christian college or in a Bible chair, then there is no point of having the college or Bible chair. Brethren, let's all realize our ignorance.

Providence And World Evangelism

Continued from Page 1

Paul. His imprisonment had fallen out to the furtherance of the gospel (Phil. 1:12.)

PROVIDENCE TODAY

Today, God's people continue to add chapters to the history of the spread and growth of the church begun by Luke in the book of Acts.

Time fails us to record the thrilling stories of Otis Gatewood and others God has used in Europe; of J.C. Bailey and the host of workers who have swept through Southern India with the gospel; of C.A.O. Essien whom God used to bring the gospel first to Nigeria; of Juan Monroy, God's chosen vessel for taking the gospel to Spain; of Bob Hare, Epi Bilak and others who are being used to get the gospel to the captive people of Eastern Europe; of Joseph Naumiuk, Henry Cizek and those whom God raised up to establish His cause in Poland. How else could we explain Bibles being printed on Pravada presses and sold to us at half or less of their value in Czechoslovakia. The Christian interprets it as Divine Providence. We could write a hundred volumes like "THE LORD WILL FIND A WAY FOR ME." In fact many of God's people who have gone forth in the name of Jesus could easily write a volume on the providential experiences of their lives and ministries, themselves.

We concede that providential care is of such a nature that we cannot prove that each event is God's special working as we would a Bible doctrine by citing book chapter and verse. Yet only those whose hearts and souls are cold and bound up in the grave clothes of lifeless legalism would doubt that God actively provides for His children today. And after they have shaken their heads, doubting, after they have denied the obvious, the scripture will still proclaim, "The supplication of a righteous man availeth much in its working." (Jas. 5:16) As Robert Hall said, "The prayer of faith is the only power in the universe to which the great Jehovah yields."

Words can never convey from one mind to another the vision beheld from the mountain top—only personally climbing the mountain and viewing with our own eyes can adequately give one the vision.

And as you go forth in Jesus' name to take the gospel light to those in darkness, always remember:

"There is an eye that never sleeps,
Beneath the shades of night.
There is an ear that never shuts
When sink the beams of light.

There is an arm that never tires,
When human strength gives away;
There is a love that never fails,
When earthly love decays.

But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That list'ning ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand which moves the world,
To bring salvation down."
He is with you always,
Even to the ends of the world!

Redemption

Continued from Page 2

members of the church in the general sense of the word church. Having been thus born of water and

of the Spirit, they are in the family of God, or house of God, which is the church (I Tim. 3:15; Heb. 3:6; I Pet. 4:17).

How To Improve Our Services

No one who knows anything about the Bible, and is himself a Christian, would dare deny that God wants every one of our church assemblies to be the very best that we can present unto our loving heavenly Father, through our Lord Jesus Christ who died that we might be Christians and through our loving obedience and service to him have everlasting life.

The following would improve the services in some congregations of the Lord's people, and no one would dare to deny this is true:

1. If all the members would attend all services with the same regularity as they would if each one were being given \$100 for each service attended. Of course, we could not be Christians, and thus Christ-like, if we would attend each service for money, but would not come regularly for the spiritual blessing which our souls so much need (Heb. 10:25-29; Matt. 5:6).

2. If all the members would bring a good name with them their prayers and praise, teaching and other worship services would help in our assemblies (Prov. 22:1; Eccl. 7:1).

3. If every member would strive to demonstrate his faith in Christ and Christianity by daily doing deeds of faith — things which no unbeliever would do — to prove to himself and to all who observe his life, that he is really a Christian, then his presence and his worship would accomplish more good, and glorify God more (Heb. 13:15; Jn. 4:23-24).

4. If every member would sing out the praise of God in song in such a way as to teach others thereby; and if he can't sing at all, strive to learn how to sing; or at least, if he cannot sing, if he would obtain a song book, open it to the song number and follow the words carefully and seek to know the meaning of what is being sung, it would improve the worshippers and the worship, and all would be happy and edified by the service (Eph. 5:18-19; Col. 3:16; I Cor. 14:15).

5. If every one would attend our Bible classes with a studied and well-prepared lesson, and come hungering and thirsting for more truth, it would greatly help (Acts 17:11-12; Psa. 1).

6. If each one would come and be reverent toward God during the service it would make a difference. "God is greatly to be feared, in the assembly of the saints, and to be had in reverence among all them that are about him" (Psa. 89:7).

7. If the members of the local congregation would occupy the front pews in the auditorium, the shy and timid visitors and late-comers would be happier than if they have to be ushered down to a front pew. We owe this to our visitors and late-comers as a courtesy (I Pet. 3:8-12).

8. If all our members are present to be friendly and to welcome outsiders and weak members who know little about brotherly love and kindness and need encouragement, this would help each service, as well as edify and help the worshippers to be Christians and to go to heaven some day (I Pet. 4:9-10; II Pet. 1:5-11).

9. Take time to be holy, and make yourself to be at ease, for you are actually always welcome. Take time to listen attentively to the sermon. Try to remember every point, as if you had to write it up for the paper upon returning home (Col. 3:16; Isa. 66:2). This will help you, and greatly help the preacher. The whole service is intended of God and true Christians to be a blessing to every one kind enough to come, and good enough of heart to receive spiritual blessings.

10. If you are a Christian, you will want to give liberally of what you earn, for the work of the Lord through his church in the community, and even throughout the nation, and perhaps into

foreign nations. Don't underestimate the importance of everyone laying up treasures in heaven, in this way (Matt. 6:19-21; Acts 20:35; I Cor. 16:1-4; Phil 4:14-19).

11. It will help if we can have a quiet and peaceful situation in which to worship. If we come together in anger, fretted and worried about other things it is difficult to worship as it is written. If there are people whom we hate, despise and dislike, we cannot worship God. Forgive all mankind, as far as possible. Forgive as God does (Eph. 4:32).

12. Get right with God, by complying with all his requirements in the New Testament. Wilful sinners cannot enjoy a spiritual worship service. Obey the gospel, if you have not done so. Be restored to the fellowship of the Lord and his people, if you need to do so. Get every sin and error out of the way, as much as as is humanly possible, and then enjoy a wonderful worship service every time you attend a scriptural and spiritual worship service.

Send The Light

Let us send the light. Let us send the light of the glorious gospel of Christ (II Corinthians 4:4) for in it is God's power to save (Romans 1:16).

Israel reached the depths of darkness when they said, "speak unto us smooth things, prophecy deceits" (Isaiah 30:10). Yet how often do we hear our people today demand "smooth" preaching? How often do we hear our people grumble about "hard" preaching? How often is the vague but ominous charge of "too negative" made concerning a certain lesson or speaker?

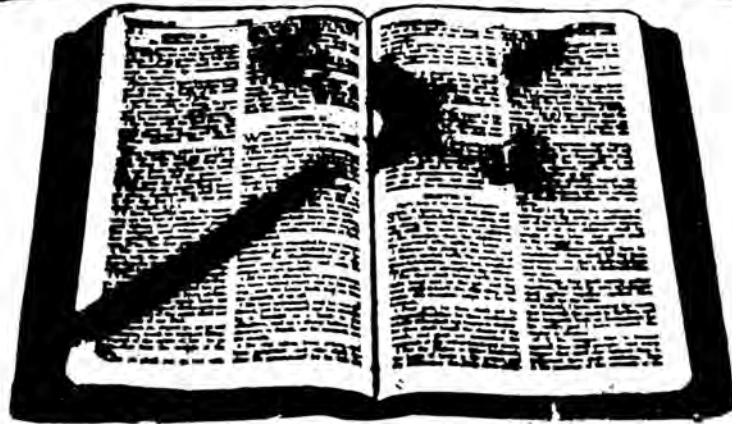
God promised Israel a famine. It was to be a special kind of famine. This famine was to be a famine of hearing the words of the Lord (Amos 8:11). They did not want the truth so God determined to let them hear the truth. Do we really want to hear the truth, the whole truth, and nothing but the truth? Is God ready to send a famine upon us and our children, and our children's children?

Oh yes, we do cry against sin in general. But when the preacher gets very specific we feel "he has quit preaching and has gone to meddling". We forget the kind of preachers and preaching we can read about in the New Testament. Consider if you will, John the Baptist, Jesus (Matthew 23), Stephen, Peter, Paul and all those that contended for the truth of God's word.

Until we preachers, young and old, realize we are soldiers of the cross involved in the battle of the ages we can never convince Mr. Average Christian that he, too, is a soldier in the same battle. We must preach the word without compromise (II Timothy 4:1). We are urged to contend for the faith once and for all delivered to the Saints (Jude 3). Only by preaching the truth and the whole council of God can those who hunger and thirst for righteousness be filled. Think on these things!

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 19, 1972

NUMBER 116

More About Costly Alcohol

In this two part series we are currently considering an editorial in THE COMMERCIAL APPEAL, Memphis, Tennessee, which appeared February 22, 1972. It is a reflective and revealing portrait of the costly nature of alcohol. We now present the remainder of the editorial with our concluding observations.



ROBERT R. TAYLOR JR.

"Whether such an advertising campaign can help those who already are confirmed alcoholics remains to be seen. But certainly it can be helpful in keeping those who are approaching alcoholism from going over the brink. They should be able to recognize themselves from the hard-hitting questions the advertisements ask--'Do you ever sneak a drink in the morning?' 'When you are pouring drinks for others, do you have an extra one for yourself?' 'Do you ever wake up wondering what you said the night before?'"

"It is people like those who can answer 'yes' to such questions who constitute a large part of the problem of growing alcoholism. The 'skid row' alcoholics make up no more than three to five per cent of the problem.

"And if you consider yourself a 'moderate' drinker, do you measure up to the real definition of that term? It is one who drinks several times a month, but seldom goes beyond three to four drinks on any one occasion."

This segment of the editorial seems to sense little danger in moderate drinking if it is kept at a moderate level. This, for too long, has been the naive approach to the whole problem of liquor consumption. Advocates of social drinking have been saying for years that the practice is fine as long as drunkenness and addiction are avoided. They contend for the respectability of drinking as long as the person controls the liquor and not the liquor the person. Let us take a hard, SOBERING look at the drinking question when done moderately. First of all, the presence of 600,000 alcoholics in New York City is strong proof that many drinkers choose not to remain moderate. Would we be begging the question to suggest that these alcoholics of today were social or moderate drinkers during a prior period of their lives? The presence of nine million alcoholics, according to

an article recently crossing our desk, in our liquor saturated nation offers strong testimony that the two steps between moderate or social drinking to heavy drinking and from heavy drinking to alcoholism are quite short and frequently taken by alcohol's duped slaves. We read not long ago where approximately 1,500 people cross the threshold over into alcoholism every day. Many of them who cross were moderate drinkers a short time ago. They boasted that they could hold their liquor--that it would never make slaves and fools of them. But it did! Moderate or social drinking is the paving ground for heavy drinking. Heavy drinking paves the way for alcoholism. A cessation of heavy drinking would soon eliminate the problem of alcoholism in our nation. This editorial revealed just how easy one may go from moderate drinking to heavy drinking or alcoholism itself. There is only a short step between night drinking with others and drinking early the next morning to get the day underway. There is only a short step in preparing drinks for others and sneaking an extra one in the preparation process. Those who drink moderately, and only three or four drinks on any one occasion, may be doubling or tripling the intake within a few years. It happens to hundreds of thousands annually.

This editorial refers to alcohol as a drug--the most costly one of all. Yet moderation in drinking is not forthrightly condemned. Would it be alright to be moderate in marijuana, barbituates, amphetamines, LSD or the narcotics provided moderation was legalized? From our vantage point now it looks like our country is headed for a legalization of marijuana. Then someone will get the ball rolling for legalizing the "Up" and "down" drugs, LSD and perhaps even the deadly heroin itself. Is not the entire drug field so full of potential addiction that to risk any amount is foolish? Should not alcoholic consumption in all amounts of intake be assiduously avoided? Every person who begins to drink runs the risk of becoming addicted to the "waters of eternal destruction."

The question about wondering what one said while under the influence of liquor is one of the most stinging accusations that can be laid at the infamous feet of King Alcohol. People curse, rob, steal, commit immorality, rape, use obscene and coarse language and kill while under the influence of liquor. When sobriety returns they may be unaware of how dastardly have been their deeds and how revoltingly wicked their words. How in the name of all that is decent, wholesome and worthwhile can some still advocate the desirability of social drinking if stopped prior to outright

drunkenness and addiction?

The editorial suggested that the liquor industry was beginning to realize its duty about warning people against abusing its product. We predict that what the liquor industry says in warnings about its product will have about as much effect on drinking to excess and drunkenness in our land as water does to a duck's back! When will the advertising media of our day realize their responsibility toward a more sober society? We wonder how many social drinkers, heavy drinkers and alcoholics have been led to drink because of newspaper, magazine, radio and television advertising which makes drinking the enticing equivalent of success, stature and sophistication. Surely there must be enough wholesome and decent articles and goods to promote by advertising without their resorting to promoting the "devilish" liquor industry with its "hellish" product.

People in Joel's time were willing to sell "a girl for wine, that they might drink." (Joel 3:3). Strong drink meant more to those people than did the worth of women and the dignity of damsels. Micah's generation longed for false prophets who would prophesy of wine and strong drink. Their promotion of strong drink quickened their choice as popular prophets among the people they pleasantly promised to please. (Micah 2:11.) Advocates of social drinking and promoters of the liquor industry have ancient kinsmen right here but what a hideous family tree that produced them!

Christians cannot afford to have an affinity or give any ground of moral support to the most costly of all drugs--alcohol. Paul said, "Prove all things; hold fast that which is good. Abstain from all appearance of evil." (I Thess. 5:21-22.)

The Work Of The Church

GUS NICHOLS

The work or activities of the church may be catalogued under four topics: Evangelization, Worship, Edification, and Benevolence. Some of these good works may also be done by individuals, working single-handed, or in groups, as in a school, or in the home. But they should never work at cross purposes with the church. Neither the home, the school, nor any other institution has any divine right to work against the church, so long as it is following the scriptures. The Holy Spirit, the word of God, and all heaven are for the church, and whatever is against the church is of Satan regardless of how it may be labeled. In the true

(Continued on page 4)

WORDS of TRUTH

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Conditions Before Blessings

The alien sinner must do what God requires of him in order to be saved, and receive the blessings of the gospel, promised upon conditions stipulated therein. Salvation from sin is conditional upon man's part, and he must obey the gospel in order to be saved, or to receive like blessings; such as pardon from sin, forgiveness, remission of sins, justification, and the like.



GUS NICHOLS

In all passages of scripture mentioning one or more of the conditions of salvation, where both the condition, or conditions, and the promise salvation, or blessing, are mentioned together, the condition precedes the blessing. The Salvation, or like blessing, is mentioned after the condition, or conditions, mentioned and thus stipulated by divine authority.

This is to motivate and influence the sinner to obey the conditions, be thereby converted and made fit to receive the promised blessing. The gospel is, therefore, the power of God unto salvation. (Rom. 1:16). Unless one has been taught the conditions and blessings of the gospel he could not acceptably obey the gospel. Hence, it has pleased God to save sinners through the preaching of the gospel. (I Cor. 1:21; Jas. 1:21.)

The preceding facts are also intended of God to motivate and influence Christians to evangelize the world with the gospel (Mk. 16:15-16.) Furthermore, it is also intended to influence the sinner to want to hear and learn the truth by which he is to be saved. Let us well consider, and be greatly concerned about these matters.

FAITH BEFORE THE BLESSING

In all passages mentioning both faith and salvation, (or like blessing together) faith is mentioned first, and then the salvation, or like blessing. If this is true (and it is) it proves beyond the shadow of a doubt that salvation is conditional on man's part, and that faith is one of the conditions.

Now, let us examine some passages and see if the salvation of the gospel is mentioned after faith, instead of before faith in passages mentioning both.

1. The Philippian jailer, an alien sinner, said unto Paul and Silas, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus

Christ, and thou shalt be saved, and thy house." (Acts 16:30-34) First, the sinner wanted to know what to "do" in order "To be saved". (2) The inspired apostle put belief in Christ, and his Lordship, before the salvation promised. (3) The jailer and his family believed and obeyed the gospel the same hour of the night, and were saved by their obedient faith.

2. In the parable of the sower, "The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should "believe and be saved." (Lk. 8:11-12.) Here we have faith mentioned first, then after it the salvation is mentioned. The devil takes away the word out of their hearts, "Lest they should BELIEVE and be SAVED." It does not say, "Lest they should be saved and then believe as a mere Christian duty.

3. "To Him give all the prophets witness, that through his name whosoever believeth in Him shall receive the remission of sins" (Acts 10:43) (1) Whosoever believeth (2) shall receive remission of sins." The remission of sins, or the like blessing of salvation, comes after believing in Christ, and God through all the prophets put it that way. It is, thus, a part of Christianity.

Some one might erroneously contend that other passages put the blessing before faith; such as Romans 5:1 which says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." But this says the justification is "By faith", and, therefore, not without faith. If the water comes into your home "by" a pipe line, it does not come without it. Such a passage as Romans 5:1 is viewing salvation, or like blessing of justification, by looking at it in the present and viewing the conditions backward. (1) "Being justified" in the present, "By faith" looks backward to the condition by which we are now justified. "Justified by faith" puts the justification, in fact, after the faith, as we are affirming it to be in fact.

REPENTANCE BEFORE THE BLESSING

1. Likewise, in all passages where repentance and salvation, or like blessings, are both mentioned in the same passage, repentance is mentioned first. "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19) (1) Here we have repentance, and (2) after repentance is mentioned we have the blotting out of sins, (salvation or like blessing) mentioned, and repentance is mentioned as a condition of the blessing promised. Repentance is in order to the blotting out of sins.

2. "Repentance unto life" (Acts 11:18). (1) Repentance, and then, (2) life is mentioned after the repentance, and not before and without it.

3. We also read of the fact that, "Godly sorrow worketh repentance to salvation" (2 Cor. 7:10). (1) Repentance, and (2) afterward salvation is mentioned, with repentance "To salvation", or unto it, and therefore, before the salvation, or blessing promised.

CONFESSION BEFORE THE BLESSING

Also, in all passages of scripture where both the confession of faith and salvation, or like blessing are mentioned together, confession is mentioned first. 1. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9.) (1) Confession of faith, then after this, (2) is the promise of salvation. Confession is mentioned first, and salvation afterward, and the salvation is conditioned upon the confession.

(2) "With the mouth confession is made unto salvation." (Romans 10:10). (2) Confession is mentioned first, and then, (2) Salvation, or like blessing is mentioned.

(3) "I believe that Jesus Christ is the Son of God." (Acts 8:37). He was then baptized and went on his way rejoicing. (Acts 8:37-39.) Some believed and would not confess Christ. (Jn. 12:42-43.) Their faith alone did not save them. (Rom. 10:8-10.)

BAPTISM BEFORE THE BLESSING

In all scripture passages mentioning both baptism and salvation; or like blessing, together in the same passage, baptism is always mentioned

first, then salvation, or like blessing is mentioned after baptism. A few passages of scripture will demonstrate this fact.

1. After his resurrection, 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; but he that believeth not shall be damned." (Mark 16:15-16.) Here, are both baptism and salvation mentioned in the same passage, and the baptism is mentioned first, and then the salvation mentioned after baptism. Jesus did not say, He that believeth and is saved shall be baptized, thus putting baptism before salvation, but salvation is after both.

2. When the Pentecostians asked what to do, Peter 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 2:38.) Here is baptism then after it salvation, or remission of sins, which is a like blessing, is mentioned. He did not put the remission of sins before baptism, but made both repentance and baptism, look forward to the reception of the remission of sins. He did not say, "Repent, and receive the remission of sins, and then after such salvation you shall be baptized.

3. When Saul of Tarsus asked what to do, the Lord told him to go into the city and it would be told him what he must do (Acts 9:1-6). He went, and tarried for the promised instruction. The Lord sent Ananias to tell him what to do, and when he came to Saul, 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) Here is first "be baptized," then after it sins washed away. He was not told to stay down till his sins were prayed away, then be baptized. The man the Lord sent put the washing away of sins, or salvation, after the baptism.

4. Peter says, "Even baptism doth also now save us." (1 Pet. 3:21). Baptism first, then salvation is mentioned after baptism, and both is the same passage.

Are You Willing?

HENRY VAN DYKE

"Are you willing?", for example, to forget what you have done for other people, and remember what other people have done for you?

To ignore what the world owes you, and to think what you owe the world?

To put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground?

To see that your fellowmen are just as real as you are, to look behind their faces to their hearts, hungry for joy?

To own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life?

To close your book of complaints against the management of the universe, and to look around you for a place where you can sow a few seeds of happiness?

Are you willing to stoop down and consider the needs and desires of little children?

To remember the weakness and loneliness of people who are growing old?

To stop asking how much your friends love you, and ask yourself whether you love them enough?

To trim your lamp so that it will give more light and less smoke and to carry it in front so that your shadow will fall behind you?

Are you willing to do these things even for a day?

Are you willing to believe that love is the strongest thing in the world—stronger than death—and that the blessed LIFE which began in Bethlehem nineteen hundred years ago is the image and brightness of eternal love?"

The Universal Gift Of The Spirit

JAMES D. BALES

ROMANS 8

The apostle Paul stated that the Christians are those who walk after the spirit and not after the flesh. They mind the things of the Spirit and are not in the flesh. If they were in the flesh, they could not please God. And thus he said: "But ye are not in the flesh but in the Spirit, IF SO BE THAT THE SPIRIT OF GOD DWELLS IN YOU. But if any man hath not the Spirit of God, he is none of His (Rom. 8:9). He also stated that Christ is in us. 'And if CHRIST IS IN YOU, the body is dead because of sin; but the spirit is life because of righteousness'" (8:10). Then he returned to the subject of the Spirit and affirmed in the next verse that the Spirit dwells in us. 'But if the Spirit of him that raised up Jesus from the dead DWELLETH IN YOU, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you' (8:1). Dwell came from a word meaning a house. It has reference "to inhabit as one's abode". It does not refer to a temporary stopping place, but to where one lives. It implies a continuation of residence. The Holy Spirit is not with us as an overnight guest. Instead, He makes his abode with us.

It has been suggested that Spirit, in this passage, means disposition. As Lard said: "He would be deemed a bold man truly who should venture to render the passage thus: If the DISPOSITION of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also make your mortal bodies alive by his DISPOSITION which dwells in you. Yet if this be the meaning of the passage no injustice would be done it by such rendering. But even granting the possibility, which we do not, of thus rendering the word Spirit in the first part of the verse, still clearly it could not be so rendered in the last part. For surely our bodies are neither kept alive now, nor will they be made alive at the resurrection, whichever view we take, by any mere disposition dwelling in us, though it were even divine. But did even the slightest doubt exist as to the import of the word Spirit in the first passage, none can exist in regard to its meaning in the second. Here we have not the single word Spirit, but the combination, the 'Holy Spirit,' both in the translation and in the original; and this combination, as is universally admitted, stands only for the "Holy Spirit" proper, and near for a disposition, or frame of mind. We are therefore, to take the word Spirit as meaning strictly and properly THE HOLY SPIRIT.

In what sense must we take the clause, "dwelleth in you"? To this inquiry we have two different replies involving two opposing theories.

The first is, that we are to take the clause literally; and hence to hold that the Holy Spirit actually and literally dwells in Christians.

The second is, that we are to take the clause not literally but figuratively; and hence to hold that the Holy Spirit dwells in Christians not actually and literally but representatively or through the truth.

But what kind of dwelling is this last? Let the language be understood. When it is said that the Holy Spirit dwells in Christians not actually and literally, but merely through the truth or representatively, the implication clearly is, THAT THE SPIRIT ITSELF DOES NOT DWELL IN THEM AT ALL. On the contrary, THE TRUTH ONLY dwells in them, and this stands for or is in the place of the Spirit. This unquestionably is the meaning of the language. Which now of these two theories are we to accept as the correct one? Of course the answer must depend on the acceptance in which we take the clause, "dwells in you." In what sense then shall we take it?

The rule by which the answer to this question is to be determined is this: 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. This rule is universal

and imperative. What the phrase, DWELLS IN, means is perfectly clear; namely, to live in or inhabit as a home. This, then, is the sense in which we must take the clause, unless prevented as the rule required. Now, as to a qualifying epithet there is none; and a glance of the eye at the context is enough to satisfy us that there is nothing in it to prevent the clause being taken in its common acceptance. The only item, then, remaining to be considered is the subject-matter. But what is this? The subject of the sentence in hand is, THE HOLY SPIRIT: the thing said of it, THAT IT DWELLS IN CHRISTIANS; and these together constitute the subject-matter or the thought presented in the sentence for consideration. Now if the subject-matter involves anything to prevent the clause being taken in its ordinary sense, it must be the Spirit itself. Does the Spirit itself, then, prevent it? and, if so, on account of what?

1st. It cannot be on account of any thing in its nature. For of the nature or substance of the Spirit, strictly speaking, we know nothing. Of course, then, we cannot affirm that it is such as to prevent the Spirit dwelling in Christians. From this source, therefore, nothing can be deduced forbidding the clause being taken in its usual sense.

2nd. It cannot be on account of its inability or want of power. Surely no one will deny that the Spirit dwells in Christians on the score that it cannot. We know no limits to its power; hence we must use no language which implies any.

3rd. Nor can it be because it WILL NOT. To assert this would be presumptuous indeed. We know nothing to justify it; neither does the word of God teach it. It is hence inadmissible.

4th. Neither can it be owing to anything in the office of the Spirit in the work of redemption. For all we know of this office we learn from holy writ; and it is simply certain that we learn nothing there against the notion that the Spirit dwells in Christians; and hence nothing to forbid the clause being taken in its usual sense.

But without being more lengthy, I feel safe in concluding that we know nothing respecting the Spirit to prevent the clause in question being taken in its common current acceptance. Of course an arbitrary meaning is out of the question. I hence decide that the clause "DWELLS IN YOU," is to be taken in its ordinary literal sense. To this conclusion we are absolutely tied down by the preceding law of exegesis. We could not reject it if we would.

From all of which it follows that the assertion: "the Spirit dwells in you," cannot be taken in any other than a literal current sense. Therefore that the Holy Spirit actually and literally dwells in Christians is indisputably affirmed in the word of God; and hence cannot be rejected.

But in reply to all this we shall be told that God is said to dwell in Christians (II Cor. 1:16), that this is not a literal, but representative indwelling, that is, a dwelling "through the Spirit" (Eph. 1:22), and that consequently in this sense must we regard the Holy Spirit as dwelling in Christians.

This is the strong, and I believe regarded as the decisive, refutatory argument of those who deny a literal indwelling of the Holy Spirit. It is proper therefore to subject it to a severe examination. In the first place, then, I admit its premises but deny its conclusion. In other words I admit, first, that God dwells in Christians; and, second, that this dwelling is not literal but through the Spirit. But on what ground is this admission made? Simply on the ground that the word of God actually asserts what is admitted. But can we grant so much respecting the case of the Holy Spirit, and on the same ground? Not at all. For though the Holy Spirit is certainly said to dwell in Christians; IT IS NOT SAID TO DWELL IN THEM THROUGH SOMETHING ELSE. Hence ONE of the things which is said of God is not said of the Holy Spirit, and this is THE VERY THING in issue. The difference, therefore, between the two cases is the difference between an actual assertion of holy writ, and a mere inference of the human mind. If it were anywhere asserted in the Bible that the Holy Spirit dwells in Christians through the truth, through faith, or through anything else, no one need contend for a literal indwelling. An epithet qualifying the phrase, DWELLS IN, in one place,

might, I think, be fairly assumed to qualify it in every place. But such epithet we have not; and certainly it would be a most dangerous procedure to assume it.

Had the Bible said that God dwells in Christians, without an epithet qualifying the phrase, dwells in, then by every law of interpretation known to the learned world should we have been compelled to assert a literal indwelling. Now what in that case we should have been compelled to do, I hold that in this we are compelled to do. The Bible says that the Holy Spirit dwells in Christians; and this indwelling is nowhere qualified by an epithet. We are hence compelled to believe it literal. But why have we not an epithet? It is very certain we have none, but why? Can this question be answered on any other ground than this: that inspiration itself designed to make a difference between the indwelling of God and that of the Holy Spirit? One thing is certain, a deep difference is inscribed on the verbiage of the two cases; and this with me is conclusive that a corresponding difference exists in the facts described.

But the position, that God dwells in Christians is not literally but through the Spirit, instead, IT SEEMS TO ME, OF DISPROVING THAT THE SPIRIT DWELLS LITERALLY IN THEM, ESTABLISHES IT. FOR HOW CAN GOD DWELL IN CHRISTIANS THROUGH THE SPIRIT IF THE SPIRIT ITSELF DOES NOT DWELL IN THEM? WHEN MEN SAY THAT THE SPIRIT DWELLS IN CHRISTIANS THROUGH THE TRUTH, THEY CLAIM FOR THE TRUTH A LITERAL INDWELLING; YET WHEN GOD IS SAID TO DWELL IN THEM THROUGH THE SPIRIT, THEY DENY OF THE SPIRIT A LITERAL INDWELLING. ARE THEY CONSISTENT?

But why should anyone doubt that the Holy Spirit dwells literally in Christians? It cannot be on the ground that it is not clearly enough asserted. Still by some it is doubted, and we repeat, why? Is it on the ground of our inability to comprehend and explain the fact and mode of such indwelling? We fear that this has much to do with the case. But is this a legitimate ground of doubt? In some cases it is, I grant, but not in this. Such is the nature of the fact asserted that we cannot comprehend it. This we are compelled to confess. Now instead of this inability being a just ground of doubt, it seems to me that it should be the very reverse. For the more sensible we feel that we cannot and do not comprehend a fact, the less reason have we to question what the Bible says respecting it. Of all the possible grounds upon which a doubt might be founded, this should be the last.

Surely a literal indwelling is not doubted on the ground that we have no SENSIBLE evidence of the Spirit's presence. For neither A PRIORI nor from the Bible have we any reason to conclude that such evidence would be afforded us. And gratuitously to assume it, and then make the assumption a ground on which to doubt the indwelling, is more unwarrantable indeed.

GALATIANS 4:4-6

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:4-6). Paul did not state that the Spirit in our hearts cries "Father, Father" by direct inspiration or through some feeling. He simply states the fact that the Spirit does so cry. We know through the word of the Spirit, and our obedience to God and the Spirit's word, that we have become children of God. Thus the Spirit authorizes us to declare that God is our Father. In other words, we have the witness of the Spirit with our spirit that we are children of God (Rom. 8:16). This statement of Paul in Romans we shall examine later.

I COR. 6:19-20

The apostle Paul argued against fornication because, among other reasons, the Holy Spirit dwells in the Christian. Paul is not saying that only those Corinthians who had miraculous gifts should

The Work Of The Church

(Continued from page 1)

sense, the home, the schools, the church and the state should live and serve together in the same territory, and not try to destroy each other. They should be a blessing to each other, and will be if each is what God wants it to be. There is no room for anarchy in the divine scheme of all things.

Many treat the local church as if it were a human institution, or a man-made organization, but it is just as is the home. God is the author of the local congregation. The word church is found in the New Testament more than 100 times. About 18 times the word refers to the great and universal church which includes all who have believed and obeyed the gospel of Christ. (I Pet. 4:17-18; Acts 2:36-47.) In this sense of the word, the church never assembles, nor worships. And it is not organized for local work and service, nor for world-wide evangelization.

But God is back of the existence of the local churches. He authorized them by requiring local Christians to assemble for work and worship. All the commands to assemble are just so many commands to start and operate a church in the local sense of the word. When members of the whole body of Christ assemble for work and worship they automatically become a congregation of Christians. And members of the family of God are commanded to meet together for work and worship. We read that the whole church is to come together into one place. (I Cor. 14:23) And that disciples are commanded to assemble themselves together (Heb. 10:24-26.) The church at Jerusalem did this. (Acts 2:36-41, 42, 46, 47.) Paul and Barnabas assembled themselves with the church at Antioch for a while year. (Acts 11:26.)

Furthermore, the Lord authorized elders and deacons for, or in, the government and for leadership in the local congregations. (Tit. 1:5-9; 1 Tim. 3:1-13; Acts 14:23; 20:17.) Men were not made such leaders merely by men, but by the Holy Spirit, and of course, through his word. (Acts 20:17, 28.)

It is an awful sin, therefore, for any member of the body of Christ to treat the local church, as if the devil had started it, and were the head of it. Even in the days of the apostles some ignored the assembling of the saints, and had no part therein, maybe, because of persecution (Heb. 10:25). But we are warned not to do as they did. Members of the body of Christ are disorderly when neglecting the regular meetings of the church for work and worship, and should be disciplined for their willful sin (Heb. 10:25-26; 1 Thes. 3:6.)

Children of God may become sinners and lost for neglecting their duties as members of the church in the general sense of the word. No one can be loyal to Christ, the head of the general church, and ignore his will concerning the work, worship and building up of the local church. (Eph. 1:20-23; 2:16; 5:23; Eph. 4:8-11; 12:16; Acts 20:28-32; Jude 20:21.)

To destroy all of the New Testament which deals with the local churches would leave us nothing but the first four books of the New Testament, and they mainly give us information before the church was built or founded. (Mat. 16:18-19.) The rest of the New Testament was written unto churches, and evangelists of the churches. (Gal. 1:1-2; 2 Tim. 4:1-3; 1 Tim. 1:3.)

The word church in the local sense is used about 92 times in the New Testament. The word is found in passages reproving, instructing, teaching and encouraging the local churches to be faithful and zealous as members of the same.

If every child of God on earth were to do as the man does who ignores the local church, then we would not have any local churches--not a one. In that case Christianity would be destroyed from off the face of the earth. There would be no congregations, no public meetings, no public worship, no general teaching, no fellowship among members, no congregational singing, no public teaching, and no coming together to break bread, or to eat the Lord's supper. How on earth can a person follow such a course, and not see himself as a sinner and lost? (Heb. 10:25; 1 Cor. 14:23; Acts 20:7; Mt. 18:20; Acts 2:42.) "To him that

knoweth to do good and doeth it not to him it is sin." (Jas. 4:17.) Such a sinner in the church is condemned on general principles. God had Meroz cursed because they came not to the help of the Lord, to the help of the Lord against the mighty." (Judges 5:23.) They were not charged with immorality, but they just did not come and help God's people to win. Now it is a worse sin not to come and help the Lord's people in church work, service and worship. By so doing, one neglects salvation itself. (Heb. 2:3; 10:25.)

Those who fail to attend the services of the church are worldly and lost. They need to be converted from the error of their way (Gal. 6:1; Jas. 5:19-20.) A man's heart is not right with God who does not love God and the church, and all that pertains to it. If one member has a right to willfully stay away, all others have the same right, and therefore, all could quit the church and no one be guilty of any sin. Thus, all could go on a strike against the church, destroy it off the face of the earth, and, according to such backsliders, and willful sinners in the church, no one be doing a single wrong. Such false ideas are themselves of Satan who hates the church and wants to use such poor diluded souls to help destroy it, or at least hinder it in its work and influence in the community. Surely such members are unbelievers and lost. They do not act like Christians!

The Universal Gift Of The Spirit

(Continued from page 3)

not commit fornication. He stresses why no Christian should commit fornication. He is discussing all Christians, and thus when he affirms that the Spirit dwells in them, he is affirming that the Spirit dwells in all Christians. As Paul said: "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Cor. 6:19-20). It will be observed that Paul is speaking of the human body, of the physical body of Christians, and this body is spoken of as a temple of the Spirit. Then the apostle Paul clearly states that the Holy Spirit dwells in this temple; in other words, the Holy Spirit dwells in the body of Christians. He clearly speaks of the Holy Spirit "which is IN YOU." Since the gift of the Spirit in Acts 2:38 is promised to all believing penitents who are baptized into Christ, and since the Spirit dwells in all Christians, this is the gift of the Spirit which was promised in Acts 2:38. This indwelling is not accompanied by miraculous manifestations, but by moral and spiritual fruit (Gal. 5:22).

Perhaps it is because the Holy Spirit dwells in each one of us, that the church or the body of Christ is also called the temple of the Holy Spirit (I Cor. 3:16).

IMPOSSIBLE?

Some have thought that it is impossible for the Holy Spirit to dwell in us, a person. But he did dwell in the apostles, for he was to be WITH them and IN them (John 14:17). As Roy H. Lanier Sr. pointed out: "This proves two things: 1. It proves that the Holy Spirit can be in more than two persons at a time. 2. It proves that there is nothing unreasonable, impossible, or unscriptural about the Holy Spirit dwelling in a human body. And since Paul says 'your body is a temple of the Holy Spirit which is in you,' and he is speaking of all Christians, I conclude that the Holy Spirit dwells in my body as well as in the body of an apostle, though not in the same measure, or manifestation."

ONLY IN THE WORD?

Those who maintain that the Spirit dwells in us only through the word are faced with several hurdles which we do not believe they can cross. First, there is no passage which says that the way in which the Spirit dwells in us is just through the word. Second, there is no passage which says that God dwells in us, and the Christ dwells in us, just through the word. We are "a habitation of God in the Spirit" (Eph. 2:22). Third, the promise of the gift of the Spirit was fulfilled after the hearing of and obedience to the word. Those on Pentecost received the word gladly (Acts 2:41), but they did

not receive the Spirit until after they were baptized (Acts 2:38). Men had to obey God, and this involved the hearing and reception of the word, in order to receive the Spirit (Acts 5:32). Fourth, we are sealed with the Holy Spirit of promise after we have believed. It is in Christ and not out of Christ, "in whom," we are thus sealed (Eph. 1:13). We are baptized into Christ (Gal. 3:27).

Our conclusion is that in some sense and in some way the Holy Spirit dwells in us.

Let us now turn our attention to the question: Does the Spirit dwell in us in a miraculous way?

"World Vision For Christ"

GEORGE W. BAILEY

1. We'll never bring all the WORLD into Christ, until we bring Christ into all the WORLD!
2. We'll have no faith in the MISSION for us, unless we have faith in the MASTER for us!
3. We'll never get others to obey the COMMANDS until we obey the Great Commission.
4. We cannot expect the world to REACT to the Word, till we get EXCITED over seeing the need!
5. We'll never get excited over SOWING THE SEED, till we get excited over SEEING THE NEED.
6. We can't make Christ mean ANYTHING TO OTHERS, till we make Him mean EVERYTHING TO US. Let's not jeeringly say, "look what the WORLD IS COMING TO," but joyfully say, "Lok what HAS COME TO THE WORLD"!
7. We will have more CONVERSIONS, when we have more CONVICTIONS!
8. We'll never get others to see the joy of CLAIMING CHRIST, till we get ourselves to see the joy of PROCLAIMING CHRIST!
9. We'll never be challenged by seeing THROUGH OUR TASK, till we recognize the challenge of SEEING OUR TASK THROUGH!
10. We'll never really CONSIDER THE LOST, till we stop considering THE COST!
11. We'll quit trying to SAVE MONEY, only when we start trying to SAVE MEN!
12. We won't have to pay the PENALTY IN THE REAPING, if we are willing to PAY THE PRICE IN THE SOWING.

Drinking water won't make you sick, or in debt, or your wife a widow, or your children orphans.

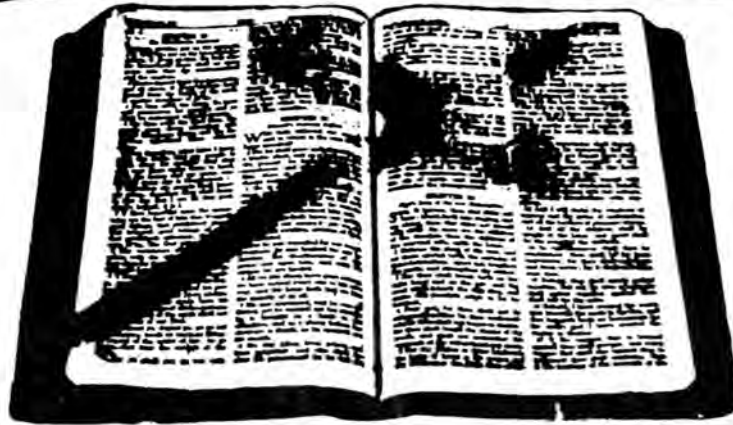
—Selected.—

Footprints on the sand of time were not made sitting.

—Selected.

WORDS of TRUTH

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



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

VOLUME 7

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"Simple Studies In Christian Evidences"

Though still young in years Rubel Shelly has quickly taken his place as one of the outstanding preachers among us today. He preaches with a seasoned wisdom and scholarly approach of one far older than he. He is equally adept when he takes his pen in hand to write in behalf of gospel truth. His valiant voice in the pulpit and his prolific pen in the needed field of Christian journalism are already admirably accepted and generously employed by an appreciative brotherhood. He is the brilliant young evangelist of the widely known Getwell congregation in Memphis, Tennessee. In addition he serves as the very talented Associate Editor of THE SPIRITUAL SWORD which is a quarterly publication and is edited by Thomas Warren. His writings also appear frequently in the GOSPEL ADVOCATE and WORDS OF TRUTH. His bulletin articles are among the very best and are frequently used by bulletin editors throughout the country.



ROBERT R. TAYLOR JR.

Brother Shelly recently wrote an excellent booklet bearing the captivating title of SIMPLE STUDIES IN CHRISTIAN EVIDENCES. This writer has had the recent pleasure of reading this good work. We were deeply impressed with it to the extent that we asked his permission to pen this review of the work for WORDS OF TRUTH. Readers of this paper are acquainted with his courageous, scholarly and practical approach to scriptural topics. Brother Shelly has done some fine writing for this weekly paper.

As indicated in the title this excellent work is a booklet dealing with the fascinating field of Christian Evidences. The work is divided into thirteen chapters. Each chapter has about five or six pages of material in the dynamic development of the stated theme. There is not a weak chapter in the whole booklet. Following the presentation of each chapter's material there are two or three pages of questions. The questions fall into the categories of True and False, Short Answer and Completion. Students will have to read and understand the chapter's contents to answer the excellently worded questions. Teachers will have sufficient material for a quarter's study. Those who wish to delve more deeply will find sufficient

material for a six months' study. The booklet needs to be studied by young people throughout the country. Adult classes would do well to make a thorough study of this work for we all need to be able to give a reason of the hope that lies within us (I Peter 3:15). The booklet would be profitable and fruitful for individuals also who might never have access to this material in their Bible classes.

Upon finishing the reading of the booklet we immediately recommended it for our young people's classwork here at Ripley, Mississippi. We have already placed our order for enough workbooks for our young people. We sincerely hope this short review will prompt a similar response from many of you.

The thirteen chapters are entitled: (1) "Why We Believe in God (I)," (2) "Why We Believe In God (II)," (3) "Why We Believe In Jesus Christ (I)," (4) "Why We Believe in Jesus Christ (II)," (5) "Why We Believe The Bible (I)," (6) "Why We Believe The Bible (II)," (7) "Why We Believe the Bible (III)," (8) "Are There Errors And Contradictions In The Bible?" (9) "The Bible Account of Creation" (10) "The Theory Of Evolution (I)," (11) "The Theory Of Evolution (II)," (12) "The Theory Of Evolution (III) and (13) "The Rise Of Unbelief."

There are NO uncertain sounds in this work. Brother Shelly has the courage to write frankly and forthrightly. Older journalists among us who perch on every side of every issue facing the church could learn a valuable and much needed lesson from this youthful scribe. In a day when some fear to speak up for the creative truths of Genesis 1 and refuse to cry out against the damnable dogmas of Godless and Christless evolution Brother Shelly speaks with refreshing frankness and undisputed courage in these fundamental realms. Here are some of the conclusions he reached at the end of two of the three chapters on evolution.

"The theory of evolution simply will not stand. There is no mechanism by which the gradual development of present life forms could have been brought about. Many of the things which they claim as support for their position backfire on them and in reality support the contention of the creationist.

"There is not a single fact of science that conflicts with the Bible account of creation. Only the false theories of men, such as the theory of evolution, are ever in conflict with the Word of God. But such is only to be expected, for man is sinful and in rebellion against his Creator!

"Evolution is a false, God-denying,

faith-destroying religion! Yes, evolution is a religion! It has its origin in the devil, who is the father of all lies. Its devotees are putting themselves in open conflict with the Word of God and are putting all who dare disagree with them under the anathema of pseudo-science. Children of God must reject this false religion with as much passion and energy as we would reject the Buddhist or Moslem religion. It is false and will cause men to be eternally lost who believe in it and accept its logical consequences!" (Pages 88-89).

"Yes, the theory of evolution is an evil theory because its fruits are evil. Christ said that men could be known by their fruits (Cf. Matt. 7:20). And when this test is applied to the evolutionist, he comes off very badly!

"The theory of evolution has served to help destroy morality and ethics. The cardinal principle of evolution is 'Survival of the fittest,' purely selfish motivation for all conduct. Anything that will help an individual to survive and accomplish his purposes is to be viewed as right! This is the reasoning that Hitler used to justify his atrocities during World War II. It is the same reasoning that Communists are using today to justify their destructive work among nations. It is the same reasoning that irresponsible people in American society are using to justify the overthrow of authority in cities, on college campuses and on a national level.

"Atheism is certainly the logical outcome of evolution in the spiritual realm. The system denies any need for God! Some atheists have even referred to the theory of evolution as 'the final nail in the coffin of God!'"

His conclusion at the end of three chapters on evolution is concisely stated in the following words, "There can be no successful denial of the fact that the Christian religion and the theory of evolution are involved in a life or death struggle. When one emerges victorious the other will necessarily disappear. And the Christian is laboring under a false impression who thinks that the theory of evolution is no threat to the Bible and the church. While his eyes are closed to the danger it may well be that his faith or that of his children will be totally overthrown!

"We must challenge this false and combat it with every means at our disposal. We are warned: 'Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.' (Col. 2:8).

In an age when our faith is under attack, we

(Continued on page 4)

WORDS of TRUTH

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GUS NICHOLS

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Christian Education

All trends point up the fact that great dangers face the church of the future. The denominational world has largely gone into Liberalism, and by the media of world communication some of it is rubbing off on us.

For several decades now, our youth has been taught in the state schools that man was not made in the image of God, as the Bible teaches, but life came to be by spontaneous generation, or mere accident, and that we are whatever we now are by means of organic evolution. In other words, millions have been educated to believe that man is now no more than the beast of the field. It is no wonder, therefore, if the "brutes" (?) delight to rob, rape and kill each other. Human life and human blood has never been so cheap. It is even entertaining to our nation to watch the "brutes" (?) butcher one another on TV. If we are nothing but highly organized animals, what difference does it make if we act naturally, live like parasites and destroy each other?

Being on the board of Alabama Christian College, and having visited and lectured in nearly all our colleges, I know how difficult it is to keep our schools Christian. Secular education is essential to the welfare of our nation and people. It is, therefore, the purpose of our schools to train our youth in the sciences and arts, and at the same time teach them the word of God, so they may be better educated and possess that well-founded knowledge which equips them to face the problems of life (Lk. 2:46-52).

But faith, having been undermined and overthrown in the national conscience because of denominational compromising and as a result of the teaching of outright Atheism in the higher institutions of learning in so many instances, we must now lay again the very foundation of faith and hope (I Pet. 3:15; Heb. 11).

Secular education alone has failed to make our nation civil and to respect properly constituted authority. As education has increased in my lifetime, there has been a corresponding increase in lawlessness and crime, in broken homes and loss of dignity and respect for what is noble, good and best. This is because secular education is no remedy for crime and sin. Nothing but the gospel can convert and make man over, and restrain him



GUS NICHOLS

from going into the willful sinning business, and crime, with all the evils of our environment (Rom. 1:16).

Therefore, we are trying to hold fast what we have, and restore our nation and the world back to the church, and its worship and work.

In the first place, Christianity is an authoritative religion. It is based upon the Sonship and Deity of Jesus Christ, as the only hope of the world. Christ built his church, and founded it like he wanted it to be, in all matters of faith and revelation, as long as the world stands (Matt. 16:16-19; Rom. 16:16). Christ is, himself, the very foundation of his church (I Cor. 3:9-11; Matt. 16:18). Secular education alone leaves man building upon the sand (Matt. 7:21-26). Apart from the environment of men of faith, the man without faith cannot behave (I Tim. 3:15).

This is why schools, such as Freed-Hardeman College, Alabama Christian College and others like them in purpose, stand for the church of the New Testament and its proper work and worship. Pure, primitive Christianity and the church of the New Testament cannot be separated without destroying both.

For more than a half century now, men have requested me to preach on the Christ of the New Testament. But I have no recollection of any man of the denominations requesting me to preach on the church of the New Testament. They want the true Christ, the Christ of the Bible, and not a false Christ; but they want a false church, a church of the denominations. Our schools and people must not compromise on this point. No man can accept Christ, as he is in the Bible, while rejecting what he says and teaches (Jn. 12:47). Christ has all authority in heaven and in earth and must be believed and obeyed in all his commandments (Heb. 5:8-9; Matt. 28:18-20). And this is to be done without any perversion of his gospel (Gal. 1:6-10).

This gospel is the very seed of his kingdom and church and will reproduce it in our day, as it was in the days of the inspired apostles, except in matters of generic authority and expediency. We may have and use modern means in strictly obeying specific authority, such as a radio program for preaching the gospel, a church owned meeting house, with a baptistry and parking lots, etc. This is only true so long as we do the very things commanded and specified by the authority of Christ, and only to the extent that he has not specified any certain and exclusive way of doing the thing commanded. The church does not have to do all things now IN THE SAME WAY they were done in the days of the apostles, so long as the way was a matter of liberty and expediency with them.

The apostles, being inspired by the Holy Spirit, taught the same things in all the churches or congregations of the saints (I Cor. 4:17). This produced the unity of the Spirit in each church and among the New Testament churches for which Christ had prayed (Jn. 17:20-23). And this was the unity which Paul commanded (I Cor. 1:10). Denominationalism is not Christian unity, but sectarian division. And those causing division contrary to the true doctrine of Christ are to be marked and avoided, because lacking in Christian principles, teaching and practice (Rom. 16:17-18).

It is a grievous sin to trifle with the divine authority of Christ (Matt. 28:18-20). Those who abide not in His doctrine have not God, and only those who abide in his teaching have both the Father and the Son (II Jn. 9-11). And all changes in the New Testament church and its work and worship are because of man-made changes in the doctrine of Christ, and of the inspired apostles (Acts 2:42; II Tim. 4:1-3). We cannot abide in the teaching of Christ and the loving obedience it requires and have denominationalism, or even any factions among us, or in our whole world. Christianity is not just another religion among many true religions; but it is the only true religion, and the church of the New Testament is the only true church.

So-called academic freedom gives no man on earth any divine right to teach modernism and liberalism in the church, a school, or anywhere else (Gal. 1:6-10). The local church of which such a false teacher is a member should discipline him,

even to a withdrawal of fellowship if need be so as to stop such false teaching (Rom. 16:17-18; II Thes. 3:6). Furthermore, any school in which liberalism, or any other false doctrine is taught, should eliminate such a man from the faculty, just as a hospital would exclude a doctor from his practice among its patients, if he were to begin to poison them to death. And no president of any college among us should allow any modernism or liberalism taught in the school. Proper and immediate corrections should be made if such were to inadvertently creep into the school.

Whether men deny it or not, the schools greatly affect the churches all over the nation. Our best leaders, our preachers and overseers, with many other influential men in the churches, have been trained in our Christian schools and colleges. Any school among us, therefore, which begins to waver concerning the verbal inspiration of the scriptures, the virgin birth, miracles, the vicarious atonement of Christ, and the like, should not complain if good brethren pounce upon such schools in criticism intended to either correct or destroy and counteract their wicked influence among the churches.

So long as a school is free from liberalism, agnosticism, radicalism and doubts, it is one hundred fold better for the training of our youth than the best of state or sectarian schools.

What the church wants and should have is schools which sound no uncertain note concerning the true church and the true doctrine of Christ. Furthermore, it should be also sound in practice and exemplify the true doctrine of Christ in the lives of its teachers.

This is not going to be easy, for many of our best of school men have been educated in secular schools of higher learning where the Bible was scoffed at by their professors, and finally they, by the hardest and most diligent effort, came out with their faith in Christ and the Bible untarnished. Thank God for such men, and we should all appreciate them more and more in the fight that is now on against liberalism and Atheism. Paul, the best educated man among the apostles of Christ, said he was determined to know nothing among the Corinthians save Jesus Christ and him crucified, the very thing they did not want (I Cor. 2:1-8). With such teaching now, well supported and backed up by the home, the schools and the church, we can hold what we have, and go forward to evangelize the world, and eventually millions more will become and be Christians.

A Sketch Of Christ

With one magnificent stroke of his pen, the writer of Hebrews presents a breathtaking sketch of the matchless Christ. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they." (Heb. 1:1-4) Within this divine narrative, at least seven important truths regarding Jesus Christ are affirmed.

1. CHRIST IS GOD — Christ is the effulgence (radiance) of the Father's glory; the image of his substance. This is an affirmation of the absolute deity of the Son of God. It suggests that in essence, Jesus is equal to the Father, and yet, he was personally distinct from him. It refutes the



WAYNE JACKSON

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, MAY 26, 1972

Greetings from East Africa,

Have you ever considered the difficulties inherent in trying to communicate with someone of a different cultural background? Let me assure you, it can be difficult and at times exasperating. Of course the everyday conversations of household and market place presents no difficulties, but when



BERKELEY HACKETT

a serious matter such as the gospel of Christ the going can sometimes get rough. For example, the African, in this part of the continent at least, has no traditional concept for the future. In fact many tribal languages have no verb tense for anything beyond a year or so to come. Can you imagine the problems then in trying to teach of heaven and eternity. Because of this we base much of our instruction on the blessings that Christianity has to offer today, and do not stress the blessings of eternity for fear that the wonderfulness of our message will lose some of its impact due to misunderstanding on the part of the hearers. Also we find the same thing when we give illustrations and examples. This is because while our meaning might be perfectly clear to someone from our Western background, the meaning has been entirely lost on someone who has spent most of his life in a mud hut. In thinking about our communications problems I cannot but think of the parables of the Master Teacher. In their simplicity and clarity, how they put our wordy explanations to shame!

This problem of communication presents itself mainly when we deal with the older people. We find that the younger generation, especially those who have had a few years of schooling, are fast becoming westernized in their thinking. Also we find that we are making adjustments in our dealings with the local people. As we are here longer we become accustomed to different thought patterns and cultural surroundings, so that we are getting more efficient and effective. We pray that we never stop learning and that our effectiveness will continue to increase.

There has been a rash of infectious hepatitis among the white population of Nairobi. This particular illness always seems to be especially serious among the foreign population and can be very serious. We personally know three people down with it.

I seem to be spending an increasing amount of time in preparation for and in teaching in the preacher training school. The first class graduates at the end of this present term. They will have had a full year of instruction.

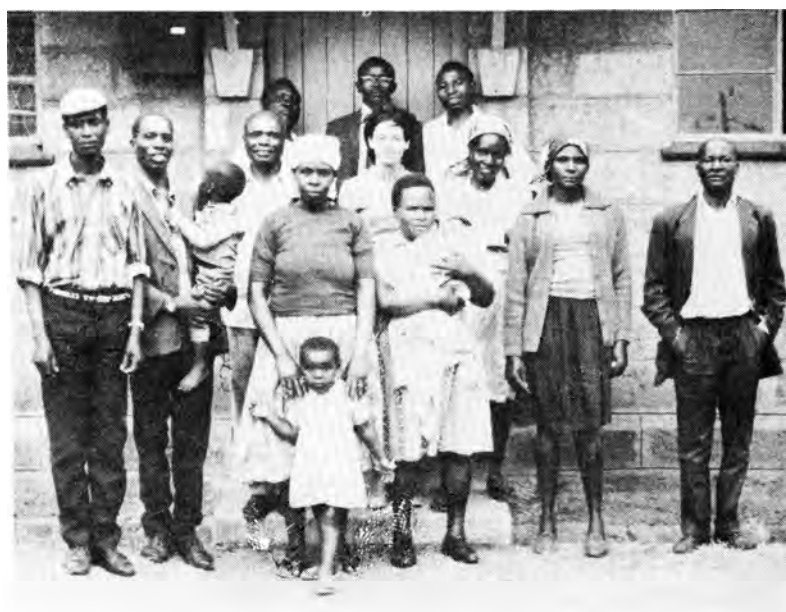
It would be good if all you who write would remember to put enough postage for the letter to come to us by air mail. The regular mail comes to East Africa by way of a very slow cargo ship all the way around the Horn of Africa. So you see it takes a long time for a letter sent ordinary mail to reach us. The difference is about five months as compared with six days.

Our greetings to all our Christian friends and supporters.

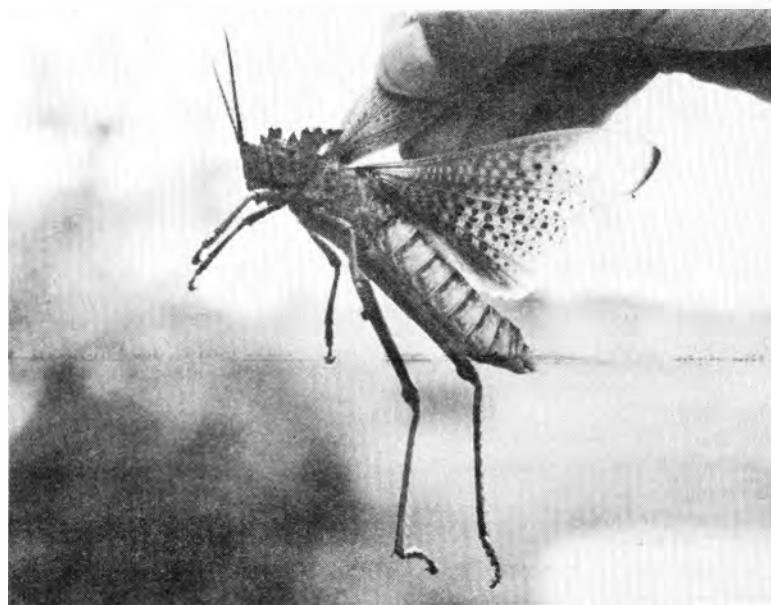
Berkeley Hackett

EXPENSES FOR APRIL

Salary\$ 600.00
House and Utilities 196.00



The "Siku ya Faraba" Party.



Locusts like the one pictured have been known to come in great numbers and eat everything in their path. Much money is spent every year to control their population.

Autos	112.00
Postage (E. A.)	18.00
Supplies	28.00
Religious Library Books	37.00
TOTAL	\$.1,001.00

Received via 6th Avenue,
Jasper, Alabama\$.1,000.00

CONTRIBUTIONS

Mr. and Mrs. Hermon Moon	\$ 10.00
Mr. and Mrs. F. M. Salmon	10.00
Mrs. Wilna Summers	5.00
Mrs. Bruce Myers	15.00
Roscoe Kirkpatrick	10.00
Herman King	20.00
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Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	50.00
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
TOTAL	\$.1,397.00



Bwana N'aga and his family, a faithful member at Mabongeni.



Frances and one of her little friends from one of the churches.

In the past the Africans lived in a world of magico-religious influences. These influences were liable to affect him at any time. Here are some superstitions which were generally believed:

For a baby to cut its upper milk-teeth first is an evil omen to both child and parents. (Traditionally, the child was put to death.)

He who eats a fowl's legs will be a wanderer.

If an owl hoots on the roof of a house, it foretells the death of an inmate.

To eat in the dark is to eat with the devil.

One of the most prevalent superstitions in our area is the belief that eggs will make women infertile. Sister Florine Smalling, a nurse who lives upcountry, taught some of the women in her neighborhood to make a white sauce with chopped eggs. After all the women tasted the new dish one old grandmother, who had been very brave, had to run outside and vomit. From her youth she had been forbidden to eat eggs and although she overcame her fears enough to swallow the eggs, they just wouldn't stay down.

Africans are very fond of riddles. These riddles aren't meant to be humorous, but to test the listener's cleverness. The people enjoy them immensely and pass them on from generation to generation. Here are some examples:

In my house there is a devil who always drinks my water. (Answer: oil-lamp.)

When I come across my enemy, I am not content but I can't do anything about it. (Answer: illness.)

It lays eggs and creeps at the same time. (Answer: pumpkin plant.)

A tree has fallen far away but the branches have reached us here. (Answer: news of death.)

The Africans have a wealth of proverbs which show a great deal of insight into human nature. Many of these sayings sound as though they came from "Poor Richard's Almanac".

"Empty casks make the most noise."

"Borrowing is a wedding, paying back is mourning."

"A bad coconut spoils the good ones."

"Where there are many hens do not spill millet." (Be careful what you say when many are present.)

"When two elephants fight, it is the grass that suffers."

Our American proverbs are expressed in simple language and we find them very easy to translate into Swahili. One that Berkeley told which they enjoyed tremendously was the old saying, "Fish and visitors stink after three days". These people

have relations who descend on them and stay for weeks on end, so this proverb they understood through experience.

All of these things are interesting and helpful to those who work with Africans. To know something of their beliefs and attitudes helps us to understand them and to present the gospel message to them in the most effective way.

SIKU YA FARAHA

In this newsletter, Berkeley has included a picture taken at a Day of Happiness (Siku ya Faraha) party. In this case we were celebrating the birth of a new baby. After we sang and prayed together, the host stood up and said that he must be excused because he had prepared only the smallest amount of refreshments for his guests. In fact it would be barely enough to moisten our lips, but such as it was we were welcome. After this little speech his wife brought out vats of hot tea and huge platters of bread and jelly sandwiches. The party started at 4:00 p.m. and ended at 8:00 p.m. We all had a lovely time. By the way the new baby was number 12 for this couple.

Charlotte

Will We Divide?

This momentous question occupied the mind of Moses Lard in 1866. He published a paper "Can We Divide?" in the April issue of his quarterly that year. Bro. Lard did not believe the church would or could divide; perhaps an occasional case of apostasy, but never a wholesale rending. Dying in 1880, he did not live long enough to witness that awful separation resulting from the introduction of instrumental music and missionary societies. His naivete towards division reminds one of the attitude of many brethren today, who just cannot bring themselves to accept the possibility of yet another division in the Lord's Church.



JOHN WADDEY

Division between brethren is a heinous crime. Every time it occurs, one or both parties stand condemned by God. God hates him that "soweth discord among brethren", Prov. 6:19.

The thoughts herein suggested are not the wish and desire of the author, nor does he write them without sorrow. Yet the situation facing our brotherhood demands that we think on these unpleasant things.

There exists within the Church of Christ in America today, four perhaps more, attitudes toward the Bible, the church and the world.

1. There is, without doubt, a small body of "theological liberals". Men who being lifted up with vanity and pride in their intellectual attainments, have espoused false views about the inspiration and authority of the New Testament, the diety of Jesus, the miracles, creation, and other vital truths. These wolves hiding in sheep's clothing would like to do for us what liberal modernism has done for the mainline Protestant churches in the last 75 years. We must never underestimate their ability and their potential for harm. Traditionally this element of men have sought for positions with religious schools, Bible School publishing houses, and journals to work their foul plans. Alert watchmen have already spotted some of these.
2. The second class is generally lumped in the same category with the theological liberals and called just that. However, it is a confusion of terms to do so and a distinction must be made. We have numerous men who have been allured into a denominational attitude toward Christianity. These men still believe in God, confess Jesus and believe the Bible to be verbally inspired, yet they have espoused doctrines that are certainly unbiblical, some even anti-biblical. Some examples of this is seen in those turning to tongue speaking. Others feel good people will be saved in denominational churches and they conclude that we are but a denomination. Other examples of such human doctrines and practices could be cited, but these should be sufficient to make the point. I hasten to add that these efforts are no less dangerous to the soul than rank liberalism, should they be carried to the grave. Only truth can save, John 8:32. However, there is this vital difference: The men who in ignorance espouse error might be taught and reclaimed since he still believes in Christ and honors His Word. The true liberal is a religious agnostic, has no love for the Christ who can save him, neither does he accept the scriptures which would correct his error. He is without hope in his present frame of mind. Against the previous two streams of thought the faithful must stand, prepared to fight lest the error swamp us. Yet there are two more variations of attitude to be seen.
3. Most vocal in any battle of this kind, is that element who love a good fight, regardless of the merit of the occasion. If there is no issue they

may make one. They have a warped conception of Christianity that glories in "mote picking" and "scalp hunting." Anyone who dares to be different from the traditional method of saying and doing things is immediately suspect and is often tried, convicted and condemned without so much as a hearing. It is not doubted that these patriotic brethren are preaching and worshipping according to the letter of the law, they are as careful of this as was the strictest Pharisee. (Mt. 23) It is in their practice, motives and attitude that one would have to search to find the mind of Christ. It would indeed be a painful search. Sound scriptural exegesis; logical investigation, consistency of practice, or honest searching for truth really does not count much to them. The criteria is, "what we have always believed or practiced on the question." A good synonym for that is "tradition." Needless to say, these men, in their zeal to drive out the heretic, will often do as much damage as the false teacher might have done. It is somewhat akin to burning the house to get rid of the termites. Division is sin regardless of who causes it, liberal or radical. We cannot well afford either of these in our midst.

4. The last group I will discuss is that element that seeks to stay on the road of truth between the two ditches of destruction. The proverbial pendulum swings to the extreme right and extreme left. There is a great deal of room in between, where brethren may serve God and work together in love. It is that mainstream of true Christianity that will live on and continue to work of God after the extremes are vanished into the pages of history books. Everyone likes to fancy himself in the middle road of truth, yet it is a most difficult road to walk. Solomon described it well in Prov. 4:25-26: "Let thine eyes look right on, and let thine eyelids look straight before thee. Make level the path of thy feet, and let all thy ways be established. Turn not to the right and nor to the left. Remove thy foot from evil."

This is not a way of compromise, rather it is the way of truth. It is not concession to error, but a rejection of extremes. It is a way of bold, aggressive preaching the Word of the Lord in season or out. It is a way of faithfulness and fairness. It is a way of sound doctrine, not traditionalism. Not only will it save the church from errors of departure, but also from hateful attitudes and legalistic bigotry. The question each must daily ask himself is: Am I in the way of truth and love, or in the ditch of liberal departure or legalism?

O God: help your weak children have the ability to discern between good and evil, the false and the true. Keep us in the narrow way that leads unto life. Help us not to hurt the church for which Jesus died. Please help those brethren who have strayed into the ditches of error to see the danger of their way and return unto paths of righteousness. Father, we need thy continued help, so much. Please be merciful to us. In Jesus name!

The Adorning of Christian Women

MRS. A.R. HILL SR.

The ancient Greeks defined woman as: "An animal fond of dress." Even now, in the twentieth century, the fair sex is still interested in high fashion. Modest dress has been a topic of discussion in all generations. There are many faithful women who like to be well dressed when they appear in public and at the same time be pleasing to the Lord. A real problem confronts us when the time comes to purchase clothing for women and girls in a family. Whether one shops for fabrics and patterns or ready-made garments, decisions have to be made as to what is in good taste and proper for a Christian.

HOW DO YOU ANSWER THE FOLLOWING QUESTIONS?

1. What is the difference in modest apparel in the first century and modest dress in the twentieth century?
2. How far should Christian women go in

conforming to fashions of today?

3. Who sets the styles for Christians today?
4. Is uniform the solution to our problem of modest dress?
5. Did our grandmothers and great-grandmothers dress modestly?
6. Would Christian women be modestly dressed if we wore such styles on the street today?
7. What size price tag would a dress have to have in order to be "costly Raiment"?
8. Is it wrong for Christian women to wear beautiful clothes?
9. Does Deut. 22:5 prohibit the wearing of slacks for Christian women?
10. Does Matt. 5:27 prohibit the wearing of shorts for Christian women?

Let us search the scriptures and see if we can find the teaching on the subject of dress.

In the Genesis account of the early history of man, clothing was necessary after Adam and Eve ate of the forbidden fruit. "They sewed fig leaves together, and made themselves aprons." (Gen. 2:25; 3:7) "And Jehovah God made for Adam and for his wife coats of skins, and clothed them." (Gen. 3:21).

Clothing indicates character, as well as position, we may learn from the following passages:

1. Garments of widowhood. (Gen. 38:14-15)
2. The attire of a harlot. (Prov. 7:10)
3. Priests' garments made for "Glory and for beauty" (Ex. 28:40); also for modesty. (Ex. 28:42)
4. Garments of divers colors for king's daughters and virgins. (II Sam. 13:18, 19.)
5. Jezebel, (II Kings 9:30-37)
6. The worthy woman had a love for the beautiful and practical: warm clothes for the family; beautiful tapestry for the home; purple and fine line for herself, which she could afford, because of her station in life. (Prov. 31:21-22)
7. Vashti, the queen. (Esther 1:10-12) Was she deposed because of modesty?
8. Daughters of Zion "are haughty and walk with outstretched necks and wanton eyes." (Isa. 3:16-26) Read a description of their costumes and accessories.
9. John the Baptist wore the simple clothing of the prophets, instead of "soft raiment". (Matt. 3:4; 11:8-9)
10. The demoniac, when healed by Jesus was "clothed and in his right mind. (Luke 8:26-39.)

The Bible was written for all people, in every country and climate, for every century as long as time lasts. The Holy Spirit has given us a message that each generation can understand and apply to every-day living. Human nature is the same from Adam to us. Customs change but principles of righteousness do not change. What is the message for Christian women concerning proper clothes?

Paul's teaching is found in I Tim. 2:8-10. The apostle tells women to adorn themselves in modest apparel, suitable to the occasion and place—not after the manner of the heathen world. He stresses good works as the chief adornment of godly women.

Peter's teaching to the Christian wife (I Pet. 3:1-6) stresses the inward adorning of a beautiful character. Holy women of old, especially Sarah, are used as examples.

Notice the word adorn, defined by Webster: to "Beautify, dignify; ornament; embellish." James McKnight says: "The Greek word adorn signifies not only what is beautiful, but what is neat and clean, and suitable to one's station." Therefore, we learn that to be properly dressed is to be well groomed. Soiled, torn, unattended, garments, with uneven hem lines would not be becoming for a Christian woman to wear in public. Neither would she go out on the street with slip showing, crooked stocking seams, run-over heels on unpolished, dirty shoes. "A female may as truly violate the precepts of her religion by neglecting her personal appearance as by excessive attention to it."—(Albert Barnes.)

It seems to be requisite that Christian women adorn or beautify themselves in becoming apparel, to make themselves as lovely and attractive as possible. Each individual should study colors, lines, materials and designs best suited for her garments and have them properly fitted. She owes

(Continued on Page 4)

"Simple Studies In Christain Evidences"

(Continued from Page 1)

must feed and strengthen our faith. 'So belief cometh of hearing, and hearing by the word of Christ' (Rom. 10:17). There is no substitute for the diligent study of the Bible! Place your absolute trust in God's inspired Word and fill your heart with it. Only then will you be safe against the onslaughts of unbelievers!" (Pages 94-95.)

The writer is happy to commend highly this excellently written booklet. It is a faith builder. Brother Shelly should write many books during his life. We hope he will. He has the splendid ability to accomplish much by his penetrating pen. He possesses the marks of a great writer. We are confident that he will continue to grow in this great art even as he does in pulpit power.

This booklet sells for \$1.25 per copy and may be ordered from Simple Studies Publishing Company, 625 Poplar Avenue, Memphis, Tennessee 38105.

A Sketch Of Christ

(Continued from Page 2)

"Jehovah's Witness" contention that Christ was not fully divine, and answers the "oneness Pentecostal" heresy which asserts that the Father and the Son were the same person. (Cf. Jn. 1:1; 5:18; 20:28; Heb. 1:8)

2. CHRIST THE CREATOR—The inspired writer declares that Christ is an active participant in the creation of the worlds (universe). In Gen. 1:1, Moses wrote that "God created the heavens and the earth." The name "God" (Elohim) is plural. It implies "a plurality of Persons in the Divine Nature." (Adam Clarke) John says of the Lord, "All things were made through him, and without him was not anything made that hath been made." (Jn. 1:3) Paul also acknowledged Christ's role in the creation (I Cor. 8:6; Col. 1:16)

3. CHRIST THE SUSTAINER—The Son of God "upholds all things by his powerful word." This means that he is the "Preserver of the universe" (Thayer), or indeed, as Paul states in writing to the Colossians, "in him all things consist," (hold together). (1:17). The Savior exercises complete control over the laws of the universe. This was even demonstrated repeatedly in his personal ministry. He could instantly calm a raging storm. (Mt. 8:26) Christ could walk upon the tempestuous waves of the Sea of Galilee (Jn. 6:18-19), or he could change common water into wine (Jn. 2:19). The Master could direct a fish to Peter's hook (Mt. 17:27), or ride without difficulty the colt of an ass "whereon no man ever sat." (Mk. 11:2) He could wither a fig tree with but a word. (Mt. 21:19) In truth, he has the whole world in his hands!

4. CHRIST THE OWNER—Christ was appointed "heir of all things." Milligan says "No doubt this was done in purpose, when in the eternal counsels of Jehovah, it was also decreed that the Logos would become the Son of God, incarnate." Christ's appointment as heir, however, was dependent upon his successful mission upon the earth. It was after his resurrection and ascension that the Father "gave him to be head over ALL THINGS to the church." (Eph. 1:22)

The context of Heb. 1:1-4 also reveals three roles that the Redeemer occupies with reference to man.

1. CHRIST THE PROPHET—In eras gone by, God spoke to the fathers through prophets, but at the end of these days, he has "spoken unto us in his Son." The prophet is simply God's spokesman to humanity. Moses had foretold of a prophet whom God would raise up, like himself; he spoke of Christ. (Acts 3:22) Though God communicated in various portions and manners in former dispensations, with the coming of Christ and his New Testament revelation, the Father sent his final oracle to mankind. Further purported revelations (such as Mormonism, Christian Science, Adventism, etc.) therefore, are fraudulent. The faith was once for all time delivered unto the saints. Jude 3) Christ came to "declare" God unto man (Jn. 1:18), and we must heed this Prophet if we are to gain heaven. (Jn. 14:6).

2. CHRIST THE HIGH PRIEST—When he "made purification of sins," the Lord was acting as our High Priest. We need to "consider the Apostle and High Priest of our confession, even Jesus." (Heb. 3:1) The reason Christ came to earth and was "made like unto his brethren" was, that he might become a "merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people." (Heb. 2:17) When he died on the cross, our Saviour's blood was shed. (Jn. 19:34); when he ascended forty days later, he passed through the heavens (Heb. 4:14), and "through his own blood entered in once for all into the holy place, having obtained eternal redemption." (Heb. 9:12) Under our High Priest, Jesus, all Christians are priests. (I Pet. 2:5; Rev. 1:6) We worship God directly as individuals through Christ, offering sacrifice of praise. (I Tim. 2:5; Heb. 13:15) Indeed, we offer our entire persons. (Rom. 12:1)

3. CHRIST THE KING—Having "sat down on the right hand of the Majesty on high," Christ is enthroned as King. Prior to his birth, it was declared that God would give to him "the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Lk. 1:32,33) After the Bethlehem birth, Wisemen from the east came inquiring, "Where is he that is born King of the Jews?" (Mt. 2:2) Through Christ was born King, he was not inaugurated as such until his kingdom was established. During his personal ministry, the Lord's kingdom was in preparation. After his death it came with power. (Mk. 9:1; Acts 1:8; 2:4) God raised his Son from the dead for the purpose of setting him on David's (spiritual) throne, at his own right hand in heaven. (Acts 2:30-31) There he continues to reign until all his enemies are destroyed. (I Cor. 15:25) Truly, he is "Lord of lords and King of kings." (Rev. 17:14.)

The Adoring Of Christian Women

(Continued from Page 3)

it to herself to look her best, because clothing should reflect the personality of an individual.

Dress is to a person, what a frame is to a picture, we are told by specialists in the field of dress design. A well dressed woman is one whose costume is so rightly designed that one remembers her charming personality and not what she wore. Therefore, it is the responsibility of the Christian woman to use her ingenuity in modifying modern styles and patterns to conform to God's standards. Accept any good ideas presented by designers from Paris or Hollywood and reject the bad ones, remembering that we are in the world, but not "Of the world." (Jn. 17:16.)

Quoting Paul: "That woman adorn themselves in modest apparel, with shamefastness and sobriety" we see that it is not only a matter of

adornment, but there are other considerations in selecting a wardrobe for the Christian woman.

The word modest means: "Restrained by a due sense of propriety; diffident; decent; chaste."

The word propriety means: "Conforming to established rules or customs; decorum; fitness."

Decent means: "Becoming; respectable; modest."

Now let us define the phrase: "With shamefastness and sobriety". Scholars tell us shamefastness is that which is made fast by an honorable shame.

"The word here used, sobriety, means 'sanity'; then sober-mindedness, moderation of the desires and passions. It is opposed to all that is frivolous, and to all undue excitement of the passions. The idea is that in their appeal and deportment they should not intrench on the strictest decorum."—(Doddridge.)

A Christian woman, of sound mind, is therefore ashamed to appear in public in indecent garments.

We remember the story of Bathsheba (II Sam. 11:2) and the teaching of Jesus (Matt. 5:27); also Paul's admonition: "glorify God therefore in your body." (I Cor. 6:19-20) Would a Christian woman ever want to dress or undress in such a manner as to cause others to be guilty of adultery? We are told to put on apparel, adorn ourselves, not to leave off clothing.

The suggestion has been made that perhaps the Quakers and other religious groups, whose women wear uniforms, have solved the modest dress problem. If God had meant for his people to wear uniforms, he would have surely designed them and given us patterns. Instead, the apostles instructed women to be recognized by beautiful characters and by good works.

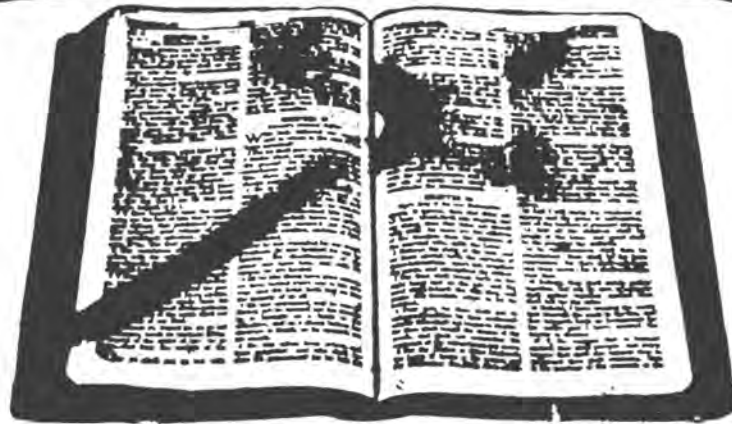
Why not wear the same kind of clothes worn by women of the early church? Such garments worn by women on the streets today would not be modest. They might be decent and chaste, but not conforming to establish customs, would therefore attract undue attention. For the same reason, a Christian woman of today would not be modestly attired for shopping downtown with a dress that was fashionable one hundred years ago. (Bustles, hoops and skirts sweeping the streets). According to the proprieties, standards or usages of good society, such a dress would be suitable for a costume party or dramatic production.

The question is asked, "Is there a place for slacks in a Christian woman's wardrobe?" When house-cleaning time comes and one needs to climb ladders for painting, window-washing and such jobs, pants will be needed. When hiking through the woods, climbing fences, picking blackberries, working in the garden, blue jeans would be appropriate. Likewise, on a fishing trip, climbing in and out of a boat, slacks would be suitable.

The price of clothing is important to a Christian. "Costly raiment" is perhaps a relative term. Clothing is too expensive if we spend beyond our income. Perhaps the same garment would not be too costly for a wealthy person in a high position in life. Money spent for clothing that should have been used for more important things, also makes the garments too costly.

Read carefully the teaching of Jesus about clothing. (Matt. 6:25-34) Seeking Christ and his kingdom is of primary importance. To spend all of our time, money and energy on feeding and beautifying the body is vanity, waste of time and un-Christian.

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's Providence In Missions

Jesus said, "Go therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world!" Matt. 28:19-20.



JOHN WADDEY

The grandest theme the human mind can conceive is that the great God of heaven would stoop down to take hold of the affairs of finite men to work all things together for their good, Rom. 8:28.

Faith in Divine Providence gives even the weakest, frailest saint the courage to launch out into the dark, dangerous unknown with the message of salvation. Assurance that God fights with us inspires one man of God to put a thousand enemies of Christ to flight. Conviction of this great truth enables the co-worker of God to move mountains of obstacles to establish another outpost for Christ. The comfort of this promise enables a child of God to lay down his life for his faith like Stephen did.

Knowledge of and faith in Divine Providence is without doubt one of the greatest deficiencies in our brotherhood today. I fear that many of our people have so limited God's power in their thinking that they border on deism . . . and do not even recognize the fact! Yet we cannot even think of prayer without thinking of providence. **FOR PROVIDENCE IS GOD'S WAY OF ANSWERING PRAYERS!** Without providence, prayer is wasted breath. Too long we have discounted, even denied, God's power and influence in our lives. We speak of "fate", "luck", "coincidence" and "accidents" when we should believe that God has provided. Rather than proudly tell what we have done, we should humbly say what God did through us, Acts 15:4.

WHAT IS DIVINE PROVIDENCE?

"Divine providence, therefore, has reference to the preservation, care and government which God exercises over all things that he has created, in order that they may accomplish the ends for which they were created." W. F. Tillett, "Providence, Prayer and Power", Cokesbury,

Nashville, 1926, p. 6.

The Bible pictures two phases of providence, one general, the other special. "The widespread care and supervision which God exercises over his created universe is commonly designated as his general providence, which embraces all created things, and concerns equally and alike, among moral creatures, the evil and the good; in addition to which general providence, there is a more special and particular providence which the Heavenly Father exercises over, and in behalf of, those whose willing wills are in accord with the Divine Will." *IBID*, p. 7-8.

To accomplish His will on earth, God has used three methods: 1. Natural Laws; 2. Miracles; 3. Divine Providence. Providence employs no miracle. It is distinct from the normal course of nature, yet it is always in accord with these natural laws. It is God working in a special way, but in a non-miraculous way.

AGENTS OF PROVIDENCE

In exercising his Providential care of the world, God makes use of agents to accomplish His will.

1. He uses the **PHYSICAL ELEMENTS**. Ps. 148:8, "Fire, hail; snow and vapours; stormy winds fulfilling His word." Amos 4:7, "And I also have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city . . . yet have ye not returned unto me, saith Jehovah."

2. That which appears to be an **ACCIDENT** might well be providence. (An accident is defined, "that which takes place without one's foresight or expectation, especially one of an unfortunate character.") Ex. 21:12-13, "He that smiteth a man, so that he dieth, shall surely be put to death. And if a man lie not in wait, but **GOD DELIVER HIM** into his hand; then I will appoint thee a place whither he shall flee." In Deut. 19:4-5 we find just such a situation described where a man is accidentally killed when the head flies from a woodsman's ax and strikes him.

3. God uses **MEN** in His providence. He said "of Cyrus, He is my shepherd, and shall perform all my pleasures" (Is. 44:28). David writes, "The wicked which are thy sword" (Ps. 17:13).

4. **ANGELS** are agents of God. "Are they not all ministering spirits, set forth to do service for the sake of them that shall inherit salvation (Heb. 1:14).

5. The **HOLY SPIRIT** acts providentially. He comforts (John 15:26). He strengthens (Eph. 3:16). He leads (Rom. 8:14). He helps our infirmities, intercedes for us and works all things together for our good (Rom. 8:26-28).

SOME AVENUES OF DIVINE PROVIDENCE

A. We see God's providence in **PROVIDING FOR HIS CHILDREN'S NEEDS**. Paul affirmed, "My God shall supply every need of yours" (Phil. 4:19). "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:23-24). In Matt. 7:7-11, Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

In temporal matters God provides the means, capacities and opportunities, we must make use of them! All these blessings are conditioned upon faithful obedience and humble prayer.

B. Providence is seen in protecting His children. "The eyes of the Lord are upon the righteousness and His ears are open unto their cry . . . the righteous cry . . . and the Lord delivereth them out of all their trouble" (Ps. 34:15-17). David observed, "For they intend evil against thee: they conceive a device which they are not able to perform" (Ps. 21:11). Again Paul in Rom. 8:28, "We know that to them that love God all things work together for good . . ." (and vs. 31). "If God is for us, who is against us?" God steps in to provide when our efforts are exhausted or blocked. He will not do for us what we can do for ourselves.

C. Providence is seen in **CHASTENING** his children for their correction and growth in righteousness. "My son, regard not lightly the chastening of the Lord, nor faint when thou art reprov'd of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth . . . Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection to the father of spirits and lives? For they indeed for a few days chastened us as seemeth good to them; but he for our profit, that we may be partakers of his holiness" (Heb. 12:5-10).

D. God exercises providence in **GOVERNING NATIONS**. In Dan. 2:21, declared that God "removeth kings and setteth up kings." Again he told proud Nebuchadnezzar that he must learn "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:25).

E. Through providence, God punishes wicked people. Is. 10:12, "I will punish the fruit of the

(Continued on page 4)

WORDS of TRUTH

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Instrumental Music In Worship

A brother in the conservative Christian Church in another state has written in an erroneous effort to defend the use of mechanical instrumental music in Christian worship. A copy of his efforts has been handed to me with the request that I answer his arguments and assumptions in WORDS OF TRUTH. I shall make no attack upon the man, but upon his position. In fact, he is said to be a very fine gentleman in every respect.



GUS NICHOLS

His topic for his article for study was: "GOD'S LAW OF EXPEDIENCY" (I Cor. 6:12). He affirms the following "PROPOSITION: It is inconsistent to use the songbook, collection basket, tuning fork, radio, T.V., Communion set, in doing God's will, and then deny Christian fellowship to brethren who use the piano etc., as an "aid" to singing praises to the Lord."

He scrambles things which very much differ when he puts instrumental music in Christian worship in the same class with the other things which he here mentions.

1. THE SONGBOOK AS AN EXPEDIENT AID IN SINGING. God commands us to sing, and did not tell us where to get the songs. God did not say whether or not we are to sing from memory, or from a songbook. He did not say whether or not we are to use the staves, notes, etc. Neither did God say whether or not I am to sing soprano, alto, tenor or bass. Neither did God tell us how to get the pitch, whether or not we are to guess at the pitch, or sing the highest and lowest tones in the song, raising and lowering these extreme high and low pitches until we can sing anything in between, or whether we should use a tuning fork, pitch pipe, etc.

But if we use the songbook we use it to do the very thing which God said do, which is to sing (Eph. 5:19; Col. 3:16; I Cor. 14:15; James 5:13). The songbook aids most of us in doing the very thing which God commanded us to do in worship, which is to sing, and that without adding another kind of music to that commanded. So, if we use the songbook we strictly obey God in producing the music commanded of God which is "singing."

If we do not use the songbook, but sing from memory, we are still only "singing," making the same music commanded and used when we did use the songbook. So, whether or not we use the songbook, we are just singing, or producing only the music specified of God to be used in our worship. The use of the song book does not change an item of our worship one iota from what it is when we sing from memory and don't use the song book at all.

But what about the piano, which our brother argues is the same in principle as the song book? The piano is used to play, "aids" in producing instrumental music, a kind of music not authorized in the New Testament. When we use the song book it "aids" us in doing the very identical thing which God said do, which is to sing (Eph. 5:19; Col. 3:16). But when our instrumental music brethren use the piano, it "aids" them in playing—or in doing a thing which God did not in the New Testament authorize, and aids them in producing a kind of music which is an addition to the kind commanded, which is singing. Yes, the "piano" is an "aid" but it is an "aid" to doing something not authorized of God. Let us get this point well fixed in mind: if the thing being done is not commanded, no way to do it can be scriptural. The "THING" must be authorized by command, or specified, then the way to do it may be obtained from general authority, or by generic command. In the case under consideration, the thing to be done is to "sing" (I Cor. 14:15; Eph. 5:19). If this "THING" had not been commanded, then no WAY, METHOD or HOW to sing could have been scriptural. There can be no scriptural WAY to do an UNscriptural thing. Instrumental music in Christian worship is a thing not specified, and is an addition to the music commanded of God in the New covenant.

When God wanted both singing and instrumental music used under the Old Testament law he commanded both, and they are specified about FIFTY TIMES IN THE OLD TESTAMENT. But when God wanted only singing in the New Testament worship he only specified for that worship "Singing." Instrumental music is another kind of music and not once specified for Christian worship. Since the song book aids our "Singing", aids the doing of the very thing commanded, and the piano aids others in their playing, and in producing instrumental music, a music not once commanded in the New Testament, the song book and piano are not in the same class of aids at all. One aids in strictly obeying God, and the other aids in disobeying God by adding an UNscriptural music to the music commanded. And, remember, we are forbidden to add to the word of God (Deut. 4:2; 12:32; Prov. 30:5-6; Num. 22:18; II John 9-11; Matt. 15:9; Rev. 22:18-19). The song book does not add any additional item to Christian worship when used by us. But the piano does add another kind of music—playing or instrumental music—to the vocal music authorized. It is not inconsistent, therefore, for us to defend the use of the song book as an expedient, generically authorized, and condemn the use of the "piano" and its music which is an addition to the word of God, and is no way or method of doing what God said when he commanded us to sing. Playing is no way or method of singing.

Our brother also confuses the tuning fork with the use of a piano and instrumental music being added to the singing, or music commanded. Every tone has four properties: (1) Length, (2) pitch, (3) power, and (4) quality. It is impossible to sing without pitch, as well as without the other properties of a tone. God said sing, and one can't sing without pitch, and God did not tell us how to get the pitch. Therefore, we may use any expedient method available for getting the pitch. But be sure to note this point: if we use the tuning fork we use it to aid us in making no music except singing, the kind of music commanded. But when our brother who wrote this article to which I am replying uses a piano he uses it to make music, which is defined as a succession of pleasing or harmonious tones. The little instrument we use produces no music at all. It does not add another kind of music to our worship, as does the piano to their worship. If we use the tuning fork we just

sing, and if we do not use it we only sing. In no way does it change or worship. But the piano changes the worship by adding another kind of music to the vocal music commanded. "Aids" must not become additions. "Aids" are expedient, but additions are unscriptural.

Our brother also confuses the "collection basket" with being in the same class in principle with the "piano". The same thing is true of the collection basket, or plate, as with the song book and tuning fork. All of these aid us in doing exactly what God says do, without adding anything to the thing to be done. The piano aids them in adding another kind of music to the kind God has commanded. The collection basket aids us in obeying the command to take up a collection (I Cor. 16:1-2). God specified the thing to be done, and did not tell us how to do it. The command is under specific authority—it tells us what to do—the thing to be done. The method, or way to do it is under generic command. If we use the collection basket we strictly obey God who commanded the collection, and we do not add any other item to what is commanded. But when the piano is used in playing in their worship, an unauthorized music is produced and added to the scriptural music commanded—singing.

He mentions also the radio and TV programs of preaching, or teaching the truth. When we use these programs we do nothing but preach or teach the truth, we do the exact thing commanded, or do the same thing we do when we preach and teach without such programs. The method, or aids do not change the thing being done. But when the piano is used it adds to the singing another kind of music, adds to the worship another item, another kind of music, so that the thing thus being done is not authorized. God has not commanded the thing called playing in our Christian worship.

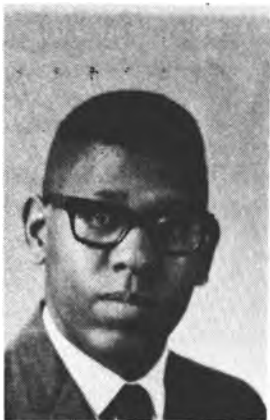
Then he mentions the communion set as being in the same class with the piano, and as being a mere aid to obedience. Jesus took a cup and told his disciples to "divide" it among themselves (Lk. 22:17). The command to divide it was a generic command, and might be obeyed in different ways. If they all drank from the same vessel they divided it among themselves. But if they drank from individual vessels they still obeyed and divided it among themselves. But when the piano is used in worship the music is not just singing, but another kind of music is added.

He speaks of "Brethren who use the piano etc., as an aid to singing praises to the Lord." But we have shown that instrumental music in Christian worship is another kind of music to that commanded, and is a coordinate element with singing. Noah could use tools, ladders, scaffoldings, etc. as expedients in building the ark, but he could not add a coordinate element, he could not add cotton wood to the gopher wood commanded to be used in making the ark. Cotton wood would have been a coordinate kind of thing, in the same class, the class called wood. God had selected and commanded that the ark should be made of Gopher wood (Gen. 6:14-16; 6:22). Noah had no right to add some other sort of wood and build each story of the wood of his choice, as he could have done if God had merely said make the ark of "wood", which would have been a generic command. But no, God said, "Gopher" wood—a certain and specific kind of wood—which made it an exclusive command—excluding all other kinds of wood (Gen. 6:14-16). Noah could use ladders and tools, etc. as aids in making the ark, but he could not add another kind of wood, for such would have been a coordinate—same in class—another kind of wood, already excluded by the command that said "Gopher." And God did not merely say make "Music" in our worship—he commanded and specified the very kind of music he wanted—he said sing (Col. 3:16; Eph. 5:19). Instrumental music in our worship would be as much an addition to God's word as the use of another kind of wood added to the "Gopher" wood commanded for the ark.

He says, "There are four ways to teach God's word: (1) Direct command. "Go, preach the gospel to every creature," (Mk. 16:15). Yes, but "Go" is specific as to the thing to be done, and is

Wesley Crews To Work In Carolinas

Wesley Crews is presently a student at MEMPHIS SCHOOL OF PREACHING. He will graduate on June 30, 1972, and plans to return to North Carolina to do mission work. Crews formally was a Methodist preacher. By studying the New Testament he was impressed that he was in error and went to the Baptists. He preached too much Bible to suit them and it became necessary to



WESLEY CREWS

sever relations. Contact was made with Jim Franks who is an alumnus of MEMPHIS SCHOOL OF PREACHING, and who preaches in Henderson, North Carolina. Through the church at Henderson, Crews was enabled to attend the school. Other churches gave him assistance during his time here.

Brother Crews is a splendid man with a fine wife, and five well behaved children. He and his wife are humble servants, genuine Christians. Crews is a very capable preacher. He has made great progress in the school here, and is powerful in the pulpit. He is deserving of the support of any church. As he goes into North Carolina to engage in mission work, especially among the colored people, he will need financial support. We would like to urge churches to give him aid in this great work. He will be glad to visit churches and talk with elders upon invitation. Financial assistance may be sent to the church of Christ, in care Jim Franks, P. O. Box 916, Henderson, N. C. 27536. We hope you will come to the assistance of this man and his family as they go forth in the mission areas of the Carolina's.—Roy J. Hearn.

Abounding Love

"And this I pray, that your love may abound yet more and more in knowledge and all discernment; and that ye may approve the things that are excellent; that ye be found void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11).



VIRGIL BRADFORD

This inspired prayer and message to the saints in Philippi holds so many wonderful thoughts that it is with some difficulty that the subject "Abounding Love" was chosen for this brief comment. True spiritual love goes out of knowledge as it increases knowledge and true spiritual understanding. "God is love" (I Jn. 4:8) and "we love, because he first loved us" (I Jn. 4:19). The love of God our Father and of Jesus Christ must be learned. It must be taught to our precious children from infancy (Cf. II Tim. 3:14ff). Love, like God, defies a full and satisfactory definition and explanation, but we can know much of the character of both.

LOVE CAN INCREASE

Our text indicates that love, like faith and hope, can grow, can increase yet more and more. This is **ABOUNDING LOVE**. In fact, the whole of the Christian life is one of growth. We all begin as "babes" in Christ and grow by feeding upon the milk of the word which is without guile (I Pet. 2:1-3). Not only should we grow as individuals but the whole body, the church, must also increase in love to be built up spiritually as the benevolent,

gospel-preaching, edifying organism that the Lord intends it to be (Eph. 4:11-16). Since I dare not attempt a comprehensive definition of love in all its varied aspects and ramifications I wish to make a few observations that may be helpful to all. Let it be understood, however, then that love which God approves in us carries with it always a high degree of good will toward every soul. This allows us to love the stranger, the enemy, the criminal without loving the evil in anyone. Love should not be confused with affection and passion regardless of how closely allied they may be.

SOME MISTAKEN IDEAS

Some fathers and mothers entertain the false notion that they love their children too much to punish them for their wrong doing. There is nothing surer than the fact that an undisciplined life is certain to end in tragedy. Very few young people are self-disciplined and must therefore have guidance and direction and a restraining hand not their own. Discipline may take a number of forms and does not necessarily require a beating. But within careful limits the literal road should be applied. The old fashioned hickory or peach tree switch or a good leather belt might be profitably applied to a strategic location either above or below the waistline. Now consider God's word: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24). Don't be deceived and excuse yourself or your child for his mischief, for "even a child maketh himself known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11).

Fortunate is the parent who has children who can be corrected with words effectively without the application of physical force. What works with one child in the family may not work at all with another. Such distinctions should be handled with prayer by loving parents. So — don't you believe that your failure along this line is a lack of love, for love will do what is necessary to correct, chasten, discipline the child for his good. **LET LOVE ABOUND.**

THE CHURCH, TOO

Family and home attitudes are likely to be reflected in the operation of the church. When we speak we should **SPEAK THE TRUTH IN LOVE** (Eph. 4:15f). Thus we abound yet more and more in love, in love of truth and in love for the souls of the lost. But when faithful gospel preachers "tell it like it is" someone may say, O, he doesn't preach the truth in love! Let God be the Judge!

Now just suppose a bomb is planted in a neighbor's house or in some public place where lives are endangered and you, being aware of it, "just love them too much" to say anything about it? Such, my brethren, is not love and you know it. Love will sound the alarm. Love will move, not in lip service, but in action to avert the disaster. And what could be more disastrous than to let our people drift along in a lukewarm, half-hearted, indifferent state while we refuse to express a God-like love for them and warn them of their wicked ways? You or the preacher can at least save your own soul when and if you faithfully and positively speak in love of truth and the soul to save those who are lost and dying in sin (Cf. Ezek. 33:1-16; I Tim. 4:16).

WE ARE LOSING THE SAVED

In the congregation where you worship how many of those baptized within the past 5 years are still active, growing and working in the "vineyard of the Lord", the church? It is likely that a sizeable number have fallen away and are generally known as Christians no more. But what has this to do with "abounding love"? Just this: When we love the brethren in truth we are not going to see them engage in sinful living and not do or say something to try to save them. How many drop-outs from the local high school? How many from the church? Which are you most concerned about? It is just as sinful for the church to ignore Matthew 18:15-20, Romans 16:17-18, I Corinthians 5, Galatians 6:1, II Thessalonians 3:6-14 and James 5:19-20 as it is for the alien sinner to refuse to be baptized for the remission of sins. **IF NOT, WHY NOT?** Of course longsuffering and teaching are in order, but longsuffering is not "from everlasting to everlasting." The times come when we must, if we are to show real, genuine love

for the brethren, avoid them, put them away, have no fellowship with them, and such like, if they cannot be restored. This is a woefully neglected area in which faithful elders of the church should lead the whole congregation. Genuine love can follow no other course.

"If We Only Had More Apples!"

When Adam and Eve ate the "forbidden fruit" of knowledge, they learned they were naked, and they clothed themselves. Some say they ate an apple, but the Bible does not indicate that this was a fruit even similar to any that is known to us. Whatever it was, we could use a supply for some men and women, young men and young women today!

From the days of Lady Godiva and her nude trip through London to a recent blasphemous marriage ceremony in California by a man called "satan" with a NUDE draping his altar, women's fashions have been subject to criticism.

Since every woman wants to look attractive, women become victims of an industry that seeks to change the type of attire available to increase its profit. That which is attractive on a "dummy" in a store may not be flattering to a Christian.

Christian women (and young ladies) must also take into consideration their obligation to dress modestly as "is becoming to women who profess Godliness", (I Tim. 2:10). Peter speaks of women's "adorning" as being the "ornament of a meek and quiet spirit" (I Pet. 3:3-4) and Titus 2 commands the older women to instruct the younger women to be "sober" and "discreet" and "chaste" (not chased). The word "sober" means of moderate habits, calm, even tempered, grave. It teaches that young women ought not to follow **EXTREMES** of the day, whether they be the use of alcohol, tobacco or in dress.

The bathing suit competitions have reduced woman-kind to the level of animals paraded before an audience of buyers like cattle, with statistics of weight, height, size and personal features displayed as in a slave market. The "topless" craze has proved even in our high courts that women can appear in public places clothed just as they want to be — everything goes—OFF.

The present day "mini-skirt" fad reminds of the little prostitutes who led parades through ancient Babylon, Corinth and Rome seeking business for their pagan temples. Any man or boy convicted of criminal assault is subject to execution. But, is he any more guilty of sin than the thoughtless or carelessly dressed woman or young lady who provoked him?

Jesus said, "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28). **MOTHERS OF ISRAEL**, can't look cheap, or cause someone else to sin, or detract. . . from the natural beauty that you have been given of God, by appearing in public places (including a house of worship) in dresses that are too short, too thin, too tight or too low-cut at the neck-line. Paul calls it "blasphemy" (Titus 2:4-5). Don't put the church in a bad light, cast a reproach on your husband or father as the head of your house, but look attractive and display holiness in your life.

—Selected—

ATTEND CHURCH EVERY
SUNDAY

God's Providence In Missions

(Continued from Page 1)

stout heart of the king of Assyria." "For Jehovah had ordained to defeat the good counsel of Ahithophel to the intent that Jehovah might bring evil upon Absalom" (II Sam. 17:14). Often God turns the tables on the wicked. Ps. 7:15, "The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken!"

F. In his providence, God uses good people like Joseph and Esther, but he also uses the wicked. "The wicked are thy sword" (Ps. 17:13). Again from David, "Surely the wrath of man shall praise thee and the remainder of wrath shalt thou restrain" (Ps. 76:10).

PROVIDENCE AND FREE WILL

It is objected, "if God uses men to do His will, then man has no freedom of will." God has constituted men with power to choose and do good or evil and thus determine their own reward. He makes no one do right or wrong. He does not interpose in our actions until they affect others, then in His providence as he becomes concerned to hinder, permit or even to order them as may best serve the wise ends of His government.

Concerning the righteous man and free will, Tillett says, "The determining factor in special providence, as we interpret it, is found in the free will of the individual in so far as and because he is continually seeking to know and to do the will of God. God can and does guide holy and obedient souls into the attainment of spiritual experiences and a blessed life of joyful service for others to an extent that is made impossible by the sinful wills of others who are wholly indifferent to his will. It thus appears that if the thing that makes providence special is the individual's attitude of mind and heart and will toward God by virtue of which he is specially responsible to the leadings of (God), then it is the praying soul, the sin-forsaking, truth-seeking, duty-loving child of God that is heir to all that is most precious in the divine promises pertaining to special providence." *ibid.*, p. 8.

Not everything that is done is God's will. Sin and evil committed are expressly forbidden. But he does not allow these sins to destroy His ultimate will or purpose.

We must always distinguish between the evils men suffer and the evils men do. The former, God may order; the latter he allows, then uses. God never suggests wicked designs to men. But when they have formed a wicked plan, He often detours, reroutes or uses for His own ends their wicked deed. A good example of this is seen in Joseph's enslavement by his ten brothers. Joseph was convinced, "It was not you that sent me hither, but God": Gen. 45:8. The brothers had knowingly done wrong and were responsible, but God had accomplished His own ends through their wickedness.

God directs where, when and in what proportion men, nations and the elements shall bless or punish. The greatest glory of providence is when He turns evil and through it brings good to his people. The greatest example of this was in the murder of Jesus, which God overruled to the salvation of the world.

When we willfully and deliberately violate nature's laws (God's natural laws), we need not expect Him to intervene and save us.

God keeps all things in His hands, not because he has absolutely predetermined the fates of men but that He may govern the world wisely and justly and reward and punish men as they deserve . . . thus accomplishing His Divine Will.

Instrumental Music In Worship

(Continued from Page 2)

generic as to how to do it. If they walk they are going, if they ride, or fly, they are still doing the same "THING"—they are going. To choose the best method was to choose what was expedient, the way which would get the best results. But they had to do the very THING commanded.

Another method of teaching is (2) Necessary

inference. . . "It filled all the house where they were sitting (Acts 2:2). Yes, but when in No. 1 He told them to "Go" this specific command, as to the thing to do, but generic command as to how to do it, left the "Necessary inference" that they could walk, ride or fly. But there is no such generic command back of their use of the "Piano." While "GO" is generic, as to how to go, and leaves room for necessary inference, as to the best method of travel, etc. the SPECIFIC command to sing, is not GENERIC, and leaves no room for the inference that we can add another kind of music. Such inference is not a "Necessary inference", and is contrary to the rules of true interpretation of scripture. Yes, they were sitting in Acts 2:2. But this is generic as to the kind of seats they used, and not having any background command to sit in some certain sort of seat, their example was only optional with others, and not a bound example. Then he mentions (3) Approved or apostolic example. "And upon the first day of the week" (Acts 20:7). But approved or apostolic examples are not always bound on others. Some of them are optional. At Troas, they had the supper of the Lord at night, and in an upper room (Acts 20:6-13). And Paul preached until midnight. (4) Law of expediency. . . "The law is good, if a man use it lawfully" (I Tim. 1:8). Yes if he does not misapply it to justify adding another music to the music commanded. There are two kinds of law—specific and generic. The thing to be done must be specified, under specific law, while the way to do it may be a necessary inference under a generic command. But it is never expedient to add to God's word a THING which God has not specified. He specified singing, but he did not specify the other kind of music; (playing, a coordinate kind of music.)

Then he says, "An expedient or "Aid" is used lawfully when used as follows: (1) Does not change the command of God. "Yes, but adding to God's word another kind of music, playing, is changing God's command (Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:18-19; II John 9-11). We are not to do a thing less or more than the thing commanded (Num. 22:18). Instrumental music in our worship would not be a way or method of doing anything God commanded in the New Testament. The thing being done is playing—a thing not commanded in the N. T. scriptures. The thing being done on the "Piano" is not "Singing"—the thing commanded.

Another point he affirms is: "(2) Does not usurp authority over God's commands." Well, instrumental music in our worship would do that very thing. It would so usurp authority over God's commands as to violate all the scriptures against adding to God's word. (Rev. 22:18-19.) It adds playing, or instrumental music to the singing which alone is the music commanded in the New Testament.

Another one is (3) Is not "morally" wrong within itself." A thing may not be morally wrong, and still be wrong in God's sight. Though it would not be "morally" wrong to baptize a baby, it would be religiously wrong (Mk. 16:15-16) Circumcision is not morally wrong, but it would be religiously wrong (Gal. 5:1-4.) It would not be morally wrong to burn incense, but it would be religiously wrong. (Rom. 6:14.) It would not be morally wrong to eat a common meal in our worship, but it would be religiously wrong (I Cor. 11:17-34.) It would not be morally wrong to whistle, and play on an instrument, but such is religiously wrong in Christian worship, for such is not in the doctrine of Christ (2 John 9:11). Washing hands is not morally wrong, but vain in worship (Mk. 7:3-13). While instruments of music are not wrong in themselves, they are wrong and vain when used in Christian worship (Mat. 15:9.)

He says, "The instrument "aids" the singing and harmonizes with the above stated principles." Well, how could it be justified as aiding the singing, when the instrument is played at times when there is no singing being done, as in instrumental solos, and during the Lord's supper, etc. On the same principle, may we burn incense in our worship as do the Catholics, and claim that it aids our prayers, etc. and that we like it?

He says, it "(1) Does not change the tune, words, message of the song nor the command to sing." Well, it does add another kind of music—adds playing to the singing. Would it be right to practice trine immersion on the ground that the last two dips do not change the first one, nor keep one from being immersed? How about adding butter and jelly to the bread of the Lord's supper? It would not change the bread, would it? Would burning incense in our worship change the singing? The tune? The Words? Or the command to sing?

He says, "(2) It does not "usurp" God's command to sing. (Number of singers exceed number of players." The same could be said of incense added to the worship. Would it "Usurp" God's command to sing? And would there not be more singers than those burning the incense? Would a second and third dip in baptism "Usurp" God's command to administer the "One baptism"? Eph. 4:5.) Is our brother ready for trine immersion?

Then he says, "(3) No sin is in the instrument." Well, is there any sin in incense? Is there any sin in butter and jelly? Is there any sin in whistling and yoddlung? Is there any sin in washing hands, and in washing feet? If not, then is our brother ready to be consistent and introduce all these into our worship service? That which proves too much, proves nothing.

He next argues (4) God has never commanded "Faith only", and "Sing only etc." How erroneous can one be? He is here arguing that since faith includes all its acts of obedience, singing must include many other things, such as instruments of music, etc. Well, what about having the singing include religious dancing? Burning incense? Whistling? And in the Lord's supper the Lord did not say "Bread and cup only." So, why not add the butter and jelly to the bread? And the Lord did not say "Prayer only", so why not add burning incense? The Bible does not say baptize "Believers only"—so if our brother is consistent, we may expect to see him introducing infant baptism soon. And God did not tell Noah to make the ark of "Gopher wood only". (Gen. 6:14-16.) Therefore, according to our brother in error, the command to build the ark of "Gopher" really included other kinds of wood in addition to "Gopher"—eh? According to such modernism and liberalism, when God said a "Red heifer" it could include also a black cow. Num. 19. He is here arguing that since God did not say "Sing only" therefore, we may add playing to the singing, or instrumental music to the vocal music commanded. This is very much like the old argument that God did not say "Thou shalt not play a mechanical instrument in worship," and therefore we may use instrumental music in our worship. Of course, God did not say, "Thou shalt not burn incense in worship under the new covenant" and therefore we may use incense in our worship. Such arguments open up a floodgate through which most any digression can come into the church and its worship.

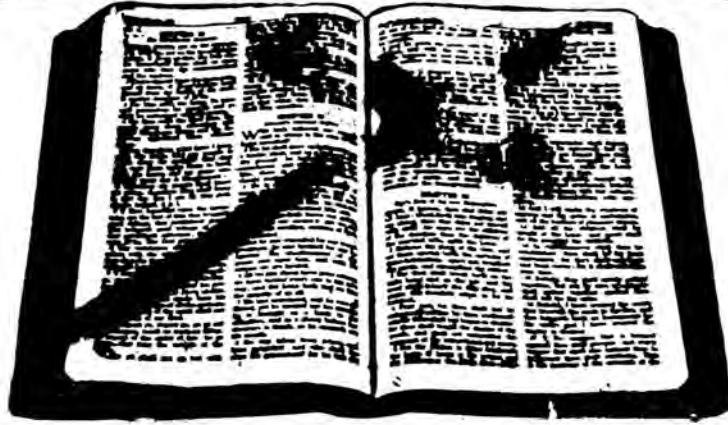
I shall close this article with two passages of scripture, and hope to have our readers with us again next week for more along this line.

"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. 16:17-18.)

"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 John verses 9-11.)

WORDS of TRUTH

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



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

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Observations On Prayer

Jesus Christ was the greatest preacher the world has ever known. Yet there is no recorded example of any disciple's ever requesting, "Lord, teach us how to preach." Likewise God's Son is the undisputed Master Teacher of the ages. Again there is no request from any of the disciples, "Lord, instruct us how to teach." Upon one occasion, however, as the Lord was praying one of his disciples was so favorably impressed that he said, "Lord, teach us to pray, as John also taught his disciples." (Luke 11:1.) Over twenty years ago the writer heard Brother Guy N. Woods began a marvelous sermon on prayer with words similar to the above. They constituted such a beautiful beginning of a sermon on prayer that they have been firmly fixed in our mind since then.



ROBERT R. TAYLOR JR.

Certain reflections immediately come to mind as we meditate upon the words of Luke 11:1. (1) How to pray is a taught trait. It does not come separate and apart from instruction, practice and experience. (2) John was a man of prayer himself. (3) He taught his disciples how to pray. (4) Jesus was a man of prayer. No one ever spoke as he spoke. No one ever prayed as he prayed. (5) The disciple making this request must have been profoundly pleased and intensely impressed by the frequency and force contained in Christ's prayers. (6) The disciple knew that in Jesus the perfect teacher for prayerful instruction was to be found. (7) Subsequent verses tell us of Jesus' honoring this noble request by providing a model prayer—one which would aid them in their own prayerful approach to heaven's throne.

Though frequently referred to as the Lord's prayer Matthew 6:9-13 and Luke 11:2-4 more accurately would be either the Disciples' Prayer or the Model Prayer. The prayer prayed on this occasion was not one entirely applicable to the Lord because it contains the request, "And forgive us our sins;" which is neither proper nor fitting for the sinless Redeemer. John 17 could much more accurately be styled the "Lord's Prayer."

We are living in an age when some never mention Christ's name in the prayer, God Almighty is referred to as Dad, Daddy and Big

Daddy, phraseology is foreign to Biblical content and departures are made from the majestic, stately and long used terms of "thee," "thy," "thou" and "thine." Much much teaching is imperatively needed relative to proper prayer—its approach and content.

Prayer is directed to God the Father. Jesus said, "When ye pray, say, Our Father which art in heaven." (Luke 11:2.) This is how Jesus prayed. (Matt. 11:25.) At Lazarus' tomb he prayed, "Father, I thank thee that thou hast heard me." (John 11:41). "Father," "O Father," "Holy Father" and "O righteous Father" are the reverent approaches employed in the longest recorded prayer from the lips of our lovely Lord. (John 17:1,5,11,25.) We pray to the Father, not to Mary, an angel or a departed saint. The invocation of saints is Roman Catholic doctrine. It is neither part nor parcel of New Testament doctrine.

We are to pray in Christ's name. People in Old Testament times were not taught to do this. Neither John nor Jesus, in their respective ministries, taught the disciples to use his name in their prayers. The model prayer or the disciples' prayer recorded in Matthew 6:9-13 and Luke 11:2-4 did not contain a stipulation that it be prayed in Christ's name. It was near the time of the cross (the night before) that Jesus told them to pray in his name. (John 14:13-14; 16:23-24.) He is our only mediator. (1 Tim. 2:5). He serves as our Advocate with the Father on high (1 John 2:1-2.) Every prayer should be prayed in Jesus' name. To omit such and then say it was implied is missing the mark of proper prayer. Other people may not see what the one who led the prayer thought was an obvious implication. Do not say "in thy name." We are talking to the Father in prayer and this is equivalent to praying in the Father's name. But someone says, "What difference does it make?" It made enough difference to Jesus that he taught how it should be done. It should make enough difference to us to do it as he said it should be done. Our responsibility is not to question the Lord's instructions but follow them obediently and completely.

Prayers can be special or general. The prayer at the Lord's Table is special. It is a prayer of thanks for the bread and fruit of the vine. Too frequently people thank the Lord for everything but the bread and the fruit of the vine. With increasing frequency we hear brethren at the table thank the Lord for the PRIVILEGE of partaking of the bread and the fruit of the vine. They never get around to giving thanks for the bread and the fruit

of the vine. In the institution of the Lord's Supper just hours before Calvary Jesus "took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body" (Matt. 26:26). By blessing it he was giving thanks for it as the marginal reference in our Bibles so suggests. General prayers should include praise to God, gratitude to him for conferring upon us all the blessings we enjoy, the stating of petitions and a confession of our wrongs. See the opening chapters of Paul's various epistles to gain wonderful insights into the type of things for which he prayed.

Prayers should be consistent. It is inconsistent to praise the Bible in prayer and indifferently ignore it in life. It is inconsistent to reverence the names of deity in prayer and profane them during the week at work. It is inconsistent to pray for the salvation of souls and never make an effort to lead the lost to Calvary's dying Lamb. It is inconsistent to lead a dismissal prayer which says, "Lord, bring us back at the next appointed service" and yet have no intention of returning. We once heard a man say something like this in a closing prayer and it took him weeks before he came back for the next service. People of this disposition do not need to be called upon to word public prayers in the first place. Their prayers are a mockery to all we hold dear in the Christian system.

For all his preaching life the writer has encouraged brethren to retain "thee," "thy," "thou" and "thine" as pronoun choices rather than employing the "you" and "your" in their prayers. These stately pronouns are not outdated in our songs of praise. Neither are they outdated in our prayers of praise. The standard translations of the Bible have all retained these stately, majestic and time honored pronouns in prayer language addressed to God. There are still people in the audience who find the new substitutions offensive. This writer is one of them. Those who lead public prayer have a responsibility to be mindful that they speak sentiments for all the audience and not just for themselves. Those who spend much time with the King James Version and the American Standard Version and the prayers they majestically contain will have little or no trouble in correctly wording prayers filled with these stately and time honored pronouns. In a later article for WORDS OF TRUTH we wish to share with all our readers a letter Brother W. Claude Hall, long time teacher of Bible and English at Freed-Hardeman College in Henderson, Tennessee, wrote a short time before his death in 1967.

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The Work Of The Church

The scriptural work of the local church may be found under three main topics: **EVANGELIZATION, EDIFICATION and BENEVOLENCE.** While there may be a technical difference between edification and worship, we are here listing them together. By the work of the church we simply mean its action, activities and responsibilities. The church is obligated in these three fields of endeavor.



GUS NICHOLS

Some of these good works and worthy endeavors may also be (at times) carried on apart from the local church and by individual members of the church, such as teaching the Bible in a school, etc. Or the practice of benevolence by the home (I Cor. 16:15).

But the individual members, working singly, or in cooperation with each other, should never work at cross purposes with the church. No power or influence on earth has any scriptural right to work against the church of our Lord. Whatever is against the church of the New Testament is of Satan and not of God. God, Christ, the Holy Spirit and all heaven are for the Lord's church. The whole Bible is for the church, and whoever is against the church is a sinner and lost, whether he knows it or not.

All so-called churches in the world which are not (in matters of faith and obedience) identical with the New Testament church are human churches and have no divine right to exist. They are actually in competition with the Lord's church. With their human creeds and man-made organizations, doctrines of men and false worship, they should be abandoned and forgotten, and the New Testament, with the faith which it requires and the obedience to Christ which it demands, substituted for all the "isms" of men.

About 18 times the word church in the New Testament refers to the great body of Christ, over which he is head, and in which all the saved have membership by reason of the fact that they have heard and believed the gospel, repented of all their sins in making a total committal of their hearts and lives to Christ, have confessed him before men and been buried with Christ in the waters of baptism to get into Christ or unto the remission of their sins, provided for by the grace of God, through the blood of Christ, who loved the church

and gave himself for it (Acts 2:22-47; Eph. 1:20-23; 2:16; 5:23-27; Col. 1:18, 24; Eph. 4:4-6). The Lord does not add any others to his church. Only those born of water and of the Spirit enter into his kingdom (Jn. 3:3-5; I Pet. 1:22-25; Col. 1:13; Rev. 1:9).

About 92 times the word church in the New Testament refers to local congregations, or local churches, such as "the churches of Christ" and "the churches of God" (Rom. 16:16; I Cor. 11:16). Whatever belonged to Christ also belonged to the Father (Jn. 17:10). God was the author of the blueprint for the church; he designed and purposed it (Eph. 3:9-11). Christ came to do the will of the Father, and not his own will, and to lay the divine plan for building the church (Mt. 16:18; I Cor. 3:11). Then having built the church on the first Pentecost after the resurrection from the dead, the Holy Spirit was sent to reveal and confirm the revelation of God's will for his church, as in the New Testament (Jn. 16:7-13; I Pet. 1:12; Acts 2).

Christ is the author of the local congregation. Such a congregation, or church in the local sense of the word, depends upon the church assembly. There can be no congregation without congregating, or assembling of ourselves together, as commanded (Heb. 10:24-26). The whole church is to come together into one place (I Cor. 14:23). Those who wilfully neglect such meetings are sinners and enemies of the church. Such was the manner of some in the days of the apostles (Heb. 10:25).

The very existence of the local church depends upon the assembling of its members for religious services. If all of them quit, the church is dead, and as a church of the Lord no longer exists in the community. Furthermore, the work of the church, as such, would cease in the community. The gospel would not be preached, and there would be no church edification, or worship. All the members of such a church would be sinners and backsliders with their lights gone out. The church would not shine as the light of a city set on a hill (Mt. 5:14-16; Phil. 2:14-16).

If one single member of the church has any scriptural right to stay away and neglect the church assemblies for worship and service, then all the others would have the same right. In that case all alike could quit the church and no one of them be guilty of sin. Even an infidel knows better than that. "To him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). And, "How shall we escape if we neglect so great salvation?" (Heb. 2:3) "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). And "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I Jn. 2:3-4). And, "He that hath my commandments and keepeth them, he it is that loveth me." And, "He that loveth me not keepeth not my sayings" (Jn. 14:21-25). One who wilfully neglects the worship of the church does not love Christ and is lost. Paul says, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha" (I Cor. 16:22).

Everyone can see that if the whole congregation wilfully neglects the worship for fifty-two weeks that church is not a church of the Lord, but a group of sinners, unsaved and lost. They would not have the Spirit of Christ and would not belong to him (Rom. 8:9). But this is equally true of each member of the group!

But let us suppose that all congregations on earth were to neglect the assembling of themselves together for 12 months. The church in the local sense all over the world would cease to exist. In neglecting the assemblies the members would be in rebellion against the will of God concerning all the items of worship for the assembly. In neglecting the assembling of themselves together, they would be neglecting the singing, public prayers, the public teaching and preaching of the gospel, the Lord's supper and the contribution to be collected for carrying on the work of the church. What an awful sin this would be. In principle, such a course would destroy pure primitive Christianity off the

face of the earth. Would not all this be the work of the devil? Would it not prove there were no Christians left?

It follows then that if one member of the church can wilfully neglect the worship a single week and not sin, then all the rest of them could do so that same Lord's day. And if all of them could one Lord's day, neglect the assembly and do no sin, then they could the next and the next, on and on for all their lives. And if one congregation could do this, all could, and thus destroy the local congregations off the face of the earth. What a sin it is then for any member of the church to neglect the worship even once!

A local congregation is started when a plurality of persons obey the gospel and start assembling, worshipping and working together simply as Christians and as a church of the Lord without any human creed, human name, human doctrine, or any denominational membership or affiliation. True worship must be carried on by such a group (Jn. 4:23-24).

Such a church is to be autonomous, having its own elders (bishops) and deacons (Phil. 1:1; Acts 14:23; 20:17, 28; I Pet. 5:1-2; I Tim. 3:1-13; Tit. 1:5-9). They may have an evangelist to labor with them also (I Tim. 1:3; II Tim. 4:1-6). No two (or more) congregations are to have any ecclesiastical organization tying them together under one head. The elders, also called bishops or overseers, only oversee and rule over the local flock or congregation (Acts 20:17, 28; I Pet. 5:2).

The congregation started for scriptural work and worship is to have no modern denominational membership or affiliation. It is to wear no denominational name, nor subscribe to any denominational creed, rules of faith or doctrine. The New Testament is to be its rule of faith and practice. What is not taught therein is not to be taught at all. And whatever is not authorized therein is not to be practiced.

While such a New Testament congregation may have additional meetings any time it is thought expedient to have them in behalf of edification and teaching. It has been required to spend one day in each week, the Lord's day, in the worship and work of the church.

The apostle John said, "I was in the Spirit on the Lord's day" (Rev. 1:10). Christ is the Lord (Acts 2:36; Phil. 2:11; I Cor. 8:5-6). His day is in celebration of his resurrection. The Lord's day is his day just as the "Lord's supper" is his supper (I Cor. 11:20-21). Christ was raised on the first day of the week, not on the sabbath day. Christ was raised "early the first day of the week" (Mk. 16:9). This day was "after the sabbath was past" (Mk. 16:1). The sabbath was the seventh day of the week (Ex. 20:10; Deut. 5:14). But Christ was not raised until the first day. The women came to the sepulchre "upon the first day of the week" (Lk. 24:1). Christ was to be crucified and "the third day rise again" (Lk. 24:7). Then on this third day, they said, "TODAY is the third day since these things were done" - since he was crucified (Lk. 24:21). Hence, he was raised on the first day of the week (Mk. 16:9).

"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" (I Cor. 16:2). The context shows that this was to be done on the first day of every week, and continued until the apostle could "come" and carry their contributions to Jerusalem (vs. 2-3). This must have been the day when the church at Corinth was meeting for regular worship (I Cor. 11:17-34; 16:2).

Paul and his company came to Troas where they "abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight" (Acts 20:6-7). Again, the "seven days" waiting period implied a regular weekly meeting of the church "upon the first day of the week". If there had been no general, background law of the Lord regulating the matter, Paul and his traveling companions might have had to wait a month, instead of "seven days" to get to meet with the disciples.

In the next chapter, Paul and company landed

Continued on Page 4

Gathering Clouds

Throughout America the church meets to worship in peace and calm, knowing little of the misery and suffering of thousands throughout the world. With the sanction of the powers that be we sing praises to Him from whom all blessings flow, but with little appreciation for the enormity of the blessings we enjoy. At His invitation we gather around the table of the King without fear of consequence. How truly thankful we ought to be.



R.W. GRAY

While some of us come together to utilize these opportunities with a "ho-hum," yawning attitude, helpless little children, dazed and stunned by an exploding mine that took life and limb from parents, brothers, sisters, relatives and friends, sit crying by a roadside in South Vietnam. With little to concern us except an occasional malfunctioning of the air conditioning system designed to keep us comfortable, hundreds of those so blessed appear only to "endure" the "hour" devoted to the worship of Him who died a felon's death for them upon the accursed tree.

The dangers of prosperity cannot be over estimated. Even when fully conscious of the source of their blessings men are prone toward apostasy which invites divine retribution. Soloman had "prosperously effected" all he proposed to do in erecting a memorial to Jehovah (2 Chron. 8:11), a great dedication service had been conducted in which the praise of God was sung, each worshipper reminding the other that "His mercy endureth forever," when God warned Israel's king of the danger of apostasy. In the midst of peace, joy and tranquility the clouds that would rain destruction were gathering; a united people would be divided, and divinely appointed worship would be abandoned for a substitute altar at Bethel and Dan. (2 Chron. 7:12; 10:19.)

The cure for Israel's national malady was given in mercy, even before the apostasy had fully formed. God said to their king, "If I shut up heaven that there be no rain, or if I command the locost to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:13-14.)

Humility is not generally characteristic of a generation bathed in a shower of material blessings. But humility of spirit is a condition of divine approval, and without it we will fall. (Prov. 16:18.) Fervent prayer for forgiveness is seldom heard from the lips of men who come in "weariness" to do their "duty" in worship. But such prayer is a condition imposed by our God for the healing of an indifferent, sin-sick church and or the unfaithful child. To lean heavily upon His grace appears at once more inviting than the task of "seeking His face," the doing of His will. We like to think He will favor us, His people, will peace and affluence throughout the aeons to come. But like the people of Nineveh we should envision the wrath to come before it is too late.

Very little evidence of a wholesale turning from "wicked ways" is seen, rather an increase of worldliness, a brazen flouting of divine law is becoming more and more the rule among those who are called by His name today.

A calamity of proportions beyond our greatest fears may be required to awaken us from the Flimsy hap-hazardness, the yawning indifference, and the surface spirituality that is far too common among us. The frustrations of those who would feed us spiritually stems from our practice of treating the symptoms rather than the disease.

It may very well be true that the few righteous

souls among us have delayed the rain of the brimstone of His wrath. It is certain that any promise of continued blessings is conditioned upon our heeding the admonition given the people of God in the days of Soloman. (2 Chron. 7:13-14.) With very little injustice to the context we may use the language of Paul as a warning to this generation: "For when they shall say, 'Peace and safety'; then sudden destruction cometh upon them, . . . and they shall not escape." (1 Thess. 5:3.)

We must learn, brethren, to take the religion of Jesus Christ seriously. This is no time for hapless worshippers. The need is for men and women fervent in spirit, serving the Lord. Discipline your heart to reflect upon His abundant mercy and bountiful grace as you enter the house of worship, allow your spirit to be vitally affected and totally involved in the avenues of divine service and praise outlined in the last will and testament of Jesus Christ.—2515 Hogan Rd., East Point, Ga. 30340.

The Church of Christ

Will you please get your Bibles and read the scriptures referred to in this article. Do you have your Bible? Thank you. You are more interested in knowing truth than many other people. A smattering idea is all some want. They are satisfied with what most anyone says he "THINKS" about religious matters.

Now, let us read together the following scriptures and see if they answer some of our most interesting questions. Turn in your Bible to Matthew, sixteenth chapter, and read from verse sixteen through verse nineteen. Thank you again. You are learning to read your Bible. Now what did you read about the church? Did you read where some one said he would build his church? Who said that?

Did Christ ever fulfill that promise, and build his church? Now, please turn to the book of Romans, (also in the New Testament) the last chapter and sixteenth verse. (Don't get impatient if it takes you a little time to find what you are looking for in your Bible.) Now, did this verse say anything about "Churches of Christ"? If this means each congregation established and operated according to His direction in his word was a church of Christ, then did such congregations exist before the birth of Christ? If Christ built his church, and congregations of it were "Churches of Christ", would a church built by some mere man, and according to human instructions be a church of Christ?

Now, please turn with me to the book of Ephesians, and let us read in chapter five and verse twenty five through verse twenty seven. Thank you, again. Millions of people would not take time to do what you are doing. They are not interested in knowing anything about the religion called by some "Christianity." Now, read it slowly. Does this passage of scripture say Christ loved the church? If he loved it, should we not also love it? Or, should we love some other church, one which was not built by Christ, and was started by some mere man? Does this passage say Christ also gave himself for the church? Could this possibly mean that the church, in the estimation of Christ, was of little, or no importance? Would Christ have given himself in death for a nonessential and unimportant institution? Is the church of Christ in the New Testament important?

Please turn, now, to another interesting passage about the church—Acts 20:28. This means the twentieth chapter and twenty eighth verse. Having learned what these figures mean, we shall use the figures in our following references. Now, please read verse 28. Does this verse tell us that Christ purchased the church with his own blood? Then, did he have a church, as an established institution, before he died on the cross and shed his blood? Was this the same as giving himself for the church in the other passage; Ephesians 5:25?

Now please turn and read Ephesians 1:20-23.) Does this scripture say Christ was made head of the church before he ascended up to heaven? Or, afterward? If he was not given to be the head of the church until after he rose from the dead and ascended to God, then he had not built his church

before the cross—had He? Now, please turn back and read again Matthew 16:18 and see if Christ had already built his church in that verse. Did he say he had already built it? Or, that he would, in the future, build it?

Will you now please turn to Ephesians 5:23-24 and see whether or not the church is under the authority of Christ, its head, as a wife is under the authority of her husband as her head. Did he say in verse 24 that the church is its own head, and can make its own laws, and do as it pleases? Or, did he say it is to be subject unto Christ, as its head? (Verse 23-24.)

Next, let us turn to and read Colossians 1:18,24. Does this reference say Christ is head of the body, the church? Would it be normal for Christ to be head of more than one body? If not, is Christ the head of the nearly three hundred religious bodies, or denominations in our country today? Is one head supposed to have many bodies? In the sense of religious bodies, or churches, how many bodies, or kinds of churches, does Christ have?

Now, please read for us from Ephesians 4:4-6; 1 Cor. 12:20; Rom. 12:4-5.) According to these scriptures, how many bodies, or churches in kind does Christ have?

Next, please read John 17:20-23. Did Jesus here pray to his heavenly Father that all believers might be divided into hundreds of conflicting denominations?

Or, did he, in keeping with the scriptures, which we have read, pray that all might be one and united as he and his Father were one? If I had been present when Jesus prayed this prayer for universal religious oneness, or unity, would I have said "Amen" to his prayer? Would you? Do we all indorse it now? Or, do we thank God for all religious denominations started by men? Is it possible for all to be of the same mind and judgment, and to have no divisions among us? Let us now read 1 Cor. 1:10-13 and Ephesians 4:3-6.) Do these scriptures indorse divisions among those who believe in Christ? Or, do they indorse unity?

Is it in harmony with the doctrine of Christ for religious people to be divided up into sects, parties and denominations? If you think so, please explain Romans 16:17-18. If doctrine does not matter, why say mark and avoid those who are contrary to the doctrine of Christ?

Is it a sin for religious people to teach the doctrines and commandments of men? And will God be with and save us if we are following after human creeds, and doctrines of sects and denominations, rather than the doctrine of Christ? Now, let us read the answer in Second John verses 9-11. Does this mean what it says? Does doctrine matter? Or, does the Bible teach all the contradictory doctrines in the religious world? If so, it is God's inspired word. As it claims to be? Now, let us read Second Timothy 3:15-17; and the next chapter, and verses 1-3.

Should we obey and follow Christ, or do as we please in matters of religion? (See Mat. 28:18-20; Heb. 5:8-9.)

A Sure And Safe Way

(B.A.N.)

In exhorting Christians the apostle Peter says, "Make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1:10-11.) According to this statement of God's eternal truth, there is an infallibly "sure" and safe way in matters of religion.

A good business man will not take any great risk if he in so doing stands to lose everything and gain nothing. The very nature of heaven and immortal glory is such that if Christianity is worth one single cent it is worth dying for Mt. 16:25). If it is worth anything at all it is worth more than all the world.

As far as eternity is concerned, being a true Christian is worth everything, or it is worth nothing. "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Mat. 16:26.) No, there would be no profit in gaining

Continued on page 4

The Work Of The Church

(Continued from Page 2)

at old Tyre, "And finding disciples, we tarried there seven days...and when we had accomplished those days, we departed and went our way" (Acts 21:3, 4, 5). Again, we see here the evidence of regular weekly meetings of the disciples "upon the first day of the week."

Again, Paul and his traveling companions came to Puteola, "where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome" (Acts 28:13-14). We have seen that at Troas when they "abode seven days" it was that they might meet with the disciples when "upon the first day of the week" — they "came together to break bread." Thus a weekly meeting is in evidence in all these passages.

Pentecost was always on the first day of the week, the next day after a certain sabbath (Levit. 23:15-16). And the sabbath was on the seventh day of the week (Ex. 20:10). The next day would be the first day of the new week. Acts 2 was on "the day of Pentecost" (Acts 2:14). This was the first day of the week, or on the day we call Sunday, the Lord's day (Rev. 1:10). On this Pentecost — or first day of the week — the church was established and 3,000 souls were added to the church (Acts 2:36-41).

"Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2:41-42). This was church worship, and was by the authority of the Lord, and under the direction of the inspired apostles.

At Antioch, it is said of Paul and Barnabas, that for "a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:26). This also involves church worship. It also declares that Christians are a worshipping people.

Even back under the law, God had public assemblies for teaching and worship. Moses said, "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. 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. 31:11-13).

King Jehoshaphat "had them to teach in the cities of Judah" (II Chron. 17:7). "And they taught in Judah, and had the book of the Law of the Lord with them, and went about throughout all the cities of Judah, and taught the people" (II Chron. 17:9). The rest of this chapter tells us how much power the truth had on the people taught, even upon neighboring countries.

God once had his word taught unto all Israel at one time (Josh. 8:32-35). Again, "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient" (Ex. 24:7; see Deut. 27:12-26).

God's people drifted away from him when they ceased to hear and love the word of God, and their Bible was lost. Finally when it was found (II Kings 22), they then gathered the people and read from the strange book. Josiah was king, and we read, "And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great, and he read in their ears all the words of the book of the covenant which was found in the house of the Lord" (II Kings 23:1-2). A great restoration movement was then started. They wanted to go back to the word of the Lord in deed and in truth.

When the Israelites returned from captivity, they were assembled and the book of the Lord was

read unto them day after day (Neh. 8:1-8; 13-18). Another restoration movement was started. They were determined to go back to the Bible which they had forsaken, and purposed to restore the ancient order of things, as in the book of the law of the Lord.

Yes, there is tremendous power in public assemblies for teaching and worship.

A Sure And Safe Way

Continued from page 3

the whole world at the loss of one's soul. Yet some are exchanging their souls for a trivial sum, for foolish and sinful lusts and momentary pleasures.

Jesus still puts it another way by turning the question around, and asking, "What shall a man give in exchange for his soul? (Mt. 16:26.) In other words, what would the man in hell be willing to give, (if he had it), for his soul—for eternal life in heaven? If he then possessed the whole world would he not gladly exchange it all for his soul—for an eternal home with God and all the righteous in heaven for ever and ever? But he will not have anything to give, and it will be too late to receive heaven as a gift, on the conditions stipulated in the gospel. (2 Cor. 6:2; 2 Cor. 5:10.)

Let us then MAKE OUR CALLING AND ELECTION SURE. (2 Pet. 1:9-11.) Let us be positively certain that we do not lose our souls in a devil's hell (Mt. 25:41, 46). Since there is a "sure" way, let us follow it and be safe for time and for all eternity. No one in all the world should take any chances on losing his soul. Christianity is the most important thing in the world—nothing else matters. It does not make much difference whether we live or die, whether we are sick or well, whether we are rich or poor, so long as we are faithful Christians! We should thus rate and value the kingdom of God and his righteousness as of first importance (Mt. 6:33). We do not have to do a thousand and one things which men have schuffled into first place in their lives. We must learn, believe and obey the word of God, while all those things which choke out the word are of far less importance, and most of them eliminated from our lives (Lk. 8:11-15; Mt. 13; Mk. 4). "A man's life consisteth not in the abundance of the things which he possesseth". (Lk. 12:15-22.) It is foolish to take chances on losing our souls. The foolish virgins in the parable took chances and lost (Mt. 25:1-13.) The one talent man also took chances and lost his soul (Mt. 25:14-30). Those on the left hand in the judgment picture had taken chances and were cast into the hell of fire (Mat. 25:31-46.)

FAITH. Belief of the scriptures—belief of the gospel is safe (Rom. 4:3; Mk. 16:15-16). All who do not believe and love the truth are standing in line to be deceived in their own hearts and lost eternally (2 Thes. 2:8-14.) Christ endorsed, quoted and approved of the Old Testament scriptures (Jn. 5:46-47). Christ had the apostles to be guided by the Holy Spirit into all truth in giving us the New Testament scriptures (Jn. 14:26; 16:13; I Pet. 1:12). And the scriptures are confirmed by fulfilled prophecies, and all the miraculous signs and powers wrought by Christ and the apostles (Jn. 20:30; Heb. 2:3-4; 2 Cor. 12:12.) The resurrection of Christ proved him to be all that he claimed to be, and that Christianity is true, and more trustworthy and reliable than the sun that shines. And virtually every feature and item of Christianity was foretold and set forth in shadow and type in scriptures which existed from hundreds up to thousands of years before Christianity was given and established by Christ, all the Old Testament scriptures being finished about 400 hundred years before Christ came. It is foolish to disbelieve—or, to be even slow to believe all the scriptures (Lk. 24:25.)

Preacher Changes

Terry E. Gunnells, a minister in the conservative Christian Church has given up the instrument and is now officially a part of the churches of Christ.

Brother Gunnells, age 33, is a native of Barnswell, S. C. He is a graduate of Atlanta Christian College, class of 1963, and he has preached for twelve years in Georgia, Virginia and

South Carolina. He is married to Emma Jean Black Gunnells and they have five children ranging in age from two to twelve.

Terry has had a lifelong exposure with the church of Christ. He said that some of it had been most convincing and encouraging, but some of it had been negative and discouraging. Brother Gunnells said that there had been so many good people who had been a strong influence in his life and, therefore, responsible for this final decision, that he was afraid to mention the name of any lest he forget some. He did especially mention the strong influence of his grandfather, who is a faithful Christian in Barnswell, S. C. This grandfather supported Terry in his college education, as he did another grandson, Harold Peacock, now the gospel preacher at Williston, S. C. Further, brother Gunnells mentioned Jimmy Dorris, who was once a gospel preacher in Barnswell, and who is now in Nashville, Tennessee.

In recent times the church of Christ in Clinton, S. C. and its minister, Ted Rush, have been a wonderful influence on Terry, Emma Jean and their children. When the Gunnells' moved to Clinton, about a year and a half ago, Terry was, due to an illness, unable to preach and they attended all of the services of the church of Christ in that city. For more than a year now, he has been preaching Sunday morning and Sunday night in two nearby cities, but he and his family have continued to visit the Wednesday night service of the church of Christ.

On April 25, late in the evening, brother Howard Winters, minister of the church in Duncan, S. C., called me after he and Ted Rush had had a visit with brother Gunnells. Brother Winters said that Terry was a man with great ability and dedication and almost ready to move to us. However, he said that they needed my help and for me to come as quickly as possible. He further stated that he had told Terry about me and that he was going to ask me to call him. After three or four telephone visits I went over on Thursday, May 4, and before mid-night Terry and Emma Jean made the decision to give up instrumental music and move to us. Terry wants to work in an apprenticeship under good elders and a considerate minister. He eventually would like to go back to the Carolinas where he is so well adapted. Terry is available to go on weekends to speak where there might be an interest in him. He may be contacted at Route 2, Box 155-B, Kinards, South Carolina 29355. Telephone (803) 697-6226.

DON'T WAIT

While touring in the state of Alabama a few years ago, I saw a large sign posted over the front of a church building which read thus: "DON'T WAIT FOR A HEARSE TO BRING YOU TO CHURCH."

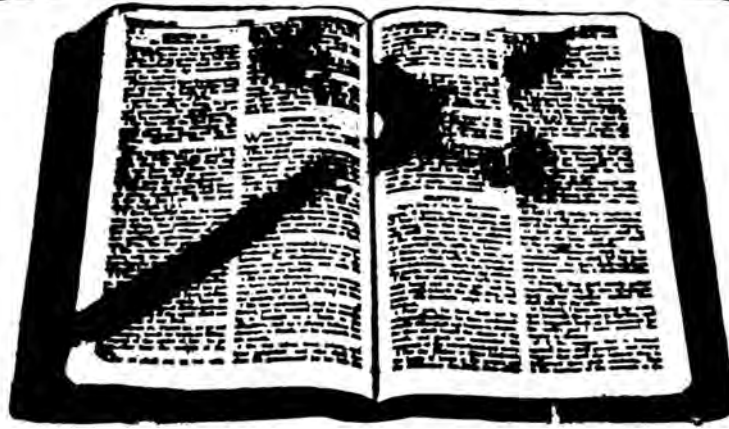
It seems that many people had rather come to the church building this way—at least their action certainly bears out this fact.

FAITH AND WORKS

If faith produce no works, I see
That faith is not a living tree:
Thus faith and works together grow;
No separate life they e'er can know;
They're soul and body, hand and heart
What God hath joined, let no man part.

—Hannah Moore

WORDS of TRUTH



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

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

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Some Errors About Pentecost

For a number of years Earl L. Douglass has written a weekly column which has appeared in many papers. It is entitled "The Sunday School Lesson" and features his comments upon "The International Sunday School Lesson." The lesson for March 12, 1972, dealt with "The Spirit Empowers The Church." Mr. Douglass' title was "Giving Of Holy Spirit



ROBERT R. TAYLOR JR.

Marked Epoch In History." This week we propose to note some of the errors he injected into his article concerning the Spirit's coming on Pentecost. A subsequent article will deal with his contention that there are hundreds of thousands of Christians today who can speak with tongues.

In the opening paragraph of his remarks he speaks of the Spirit's coming on the first Pentecost following Christ's resurrection and ascension. He says, "It dates the foundation of the Christian Church." It is far better to speak of terms as the Holy Spirit does in Inspiration. The Bible never uses the term "Christian Church." Though composed of Christians the church belongs to the Lord. In his promise to build the church Christ spoke of it as "my church." (Matt. 16:18.) It is the "church of the Lord" according to Paul in Acts 20:28. (American Standard Version.) We fully concur with Mr. Douglass that Pentecost dates the beginning of the Lord's church. This being true it was not established before the world existed, in Abraham's day, in the ministry of John the Baptist or in the personal ministry of Jesus as some have claimed through the years. We are delighted and pleased to observed more and more religious leaders finally learning when the birthday of the church occurred. Far too many of them have been woefully ignorant of this simple truth in the past. Pentecost is the birthday of the Lord's church without any possible doubt. Nothing is taught with more certainty and surety in the Bible than this paramount point. Yet before Mr. Douglass finished the article he injected a question mark over this factual truth. He said, "The Church was never the same after the experience of Pentecost." This implies the church's existence prior to Pentecost else the comparison loses its power. When we say of a man, "He has never been the same since that day," we are implying a

decided contrast between the man's life prior to that day and his behavior subsequent to that day. The church did not exist in an established sense before Pentecost.

Mr. Douglass next states that the "Spirit was on that occasion given in full measure to all believers." The Holy Spirit was given in baptismal measure on this day, but not to all the believers. Jesus promised the baptism of the Holy Spirit upon the apostles in Acts 1:2-5. The promise was not made to all the believers-only to the "apostles." According to Acts 1:15 there were one hundred and twenty of the believers in the interim period between the ascension and Pentecost which was ten days in duration. Acts 1:26 says, "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Here the twelve are under specific consideration and not all the believers composing the one hundred and twenty. Luke did not divide Acts into its present twentyeight chapters and one thousand and seven verses. This chapter and verse division occurred centuries later. Hence, the beloved physician made no open break between Act 1:26 and Acts 2:1. The latter passage and three subsequent verses describe the coming of the Holy Spirit and identify clearly the recipients of Holy Spirit baptism. "And when the day of Pentecost was fully come, they (the apostles-not the 120) were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they (the apostles-not the 120) were sitting. And there appeared unto them (the apostles-not the 120)cloven tongues like as of fire, and it sat upon each of them (the apostles-not the 120). And they (the apostles-not the 120) were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them (the apostles - not the 120) utterance." (Acts 2:1-4 Parentheses added-RRT.) Acts 2:13 says the speaking was being done by men. But the 120 also composed some women and Mary. (Acts 1:14.) But all those who received the spirit spoke. (Acts 2:4.) Hence, the 120 were not included in Acts 2:1-4. Acts 2:14 says Peter stood up with the 11, not the 120. In Acts 2:37 the convicted sinners inquired of Peter and the apostles, not the 120, what they should do to obtain salvation. Though commonly held the Bible does not support the contention that all believers were baptized in the Holy Spirit on Pentecost. Only the apostles were so baptized.

The only other recorded case of Holy Spirit baptism in the New Testament was at the household of Cornelius in Acts 10. Holy Spirit baptism was never intended for all believers. There

has not been a case of it since A.D. 41.

Mr. Douglass also took the view that "tongue speaking" still exists among hundreds of thousands of Christians today. This we deny emphatically. We do not believe there is even as many as one miraculously endowed tongue speaker today. The jabbering that is done today is a far cry from tongue speaking as it existed in New Testament times. In Bible times it was a sign bearing heavenly credentials for its practitioner. Today it is a sign meaning that its pretending practitioners do not believe what the Bible says relative to miraculous tongue speaking. We will have more to say about this in another article.

"God In The Homes".

PART VI

NORMAN PARRISH

"Love, Courtship and Marriage"

TEXT: GENESIS 29:11, 15-30

Review: verse 11 - "And lifted up his voice." It may be, in thanksgiving to God for the favor He had shown him. Jacob had a sense of the goodness of his heavenly Father.

Verse 15 - "Because thou art my brother." Laban reasoned though Jacob was a near relative, he had no right to Jacob's services without giving him adequate recompense.

Verse 17 - "Leah was tender eyed." Soft, delicate, lovely. It suggests in the comparison between the two girls that Leah's greatest beauty was her eyes, but "Rachel" was beautiful in her shape, person, manner, expression - beautiful in her countenance, personal beauty.

Verse 21 - My seven years are fulfilled. Let me have my wife, for whom I have given this service as a dowry.

Verse 23 - "In the evening he took Leah his daughter." As the bride was always veiled, and the bridechamber generally dark, Leah was brought to Jacob in the evening as was the practice. The fraud could go unnoticed till after the marriage.

Verse 27 - The marriage feast lasted 7 days, and it was not proper to break off the solemnities to which all the men of the area had been invited. Laban wished to keep his fraud from the public eye. He made another deal to give him Rachel at the end of the week for another 7 years.

Introduction:

Continued on Page 4

WORDS of TRUTH

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Sin Discourages Most People

Sin discourages many people and in many ways. First of all, sin is like sand in the watch, or a monkey wrench in the wheels of machinery. There is so much sin and wickedness in our nation and in our world that faithful Christians are tempted to be discouraged, and to get all up-set about a world of people whom they love and whose salvation they ardently desire.



GUS NICHOLS

But we should do all we can to get the true gospel to the whole world, and give the world a good example of what Christians are like, with much exhortation and persuasion, and then lie down and sleep like a baby. All the worry and fretting which is possible, could not do one bit of good. In fact fretting oneself is like rust to eat the very vitals or energy out of us. The inspired Prophet and Psalmist, says, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." (Psa. 37:1.) The prophet Moses warned his successor, Joshua, to be of "Great courage." (Josh. 1:6-7) Christians are exhorted by the Apostle Peter to "Add" "Virtue" which means "Courage." (2Pet. 1:5; Am. Std. Ver.) God does not want his people to go whimpering to glory just because of things which they cannot help. Congregations may have fallen from their first love, (Rev. 2:1-5), or be at best only "Lukewarm", (Rev. 3:14-19), but the faithful should still "Rejoice with joy unspeakable and full of glory". (1Pet. 1:7-8.)

Sometimes sins of the past life, before conversion, and now in the form of habit crop up to tempt and annoy the Christian. Temper long left free and unrestrained while a sinner, may still flare up and become a thorn in the flesh to disturb and distract, to incite and stimulate the flesh, but "Be ye angry, and sin not: let not the sun go down upon your wrath." (Eph. 4:26.) Put the fire out as soon as possible lest it burn you up--or down. Don't cultivate old sins, desires and lusts of the flesh, old bad habits, but let your commitment to Christ be total and complete. At least a little temper-disturbance is perhaps a universal weakness, and must be fought and opposed to the best of our ability to control it. At least, one should never consider giving up the fight one feels his temper kindling up about something. Don't get

discouraged because of some weakness of the flesh, but rather strive to keep the body under and in subjection to the will of God. (1Cor. 9:27.)

Simon The Sorcerer had gotten into the old habit of deceiving people with his sorceries, and making them think he was the great power of God: but he heard and obeyed the gospel, as preached by the evangelist Phillip. (Acts 8:6-13.) Some time later, this old habit cropped up in his life again, and he tried to buy the gift of God with money so he could lay hands on people and give them miraculous power and gifts of the Holy Spirit as did the apostles. (Acts 8:11-18.) This was an old background sin of his old life coming in at the back door to tempt him. Instead of fighting the thought and temptation, he yielded to it and sinned. But Peter told him to repent and pray for forgiveness, as an erring child of God, and that his heart was not right in the sight of God. (Acts 8:18-24.) One's heart is no longer pure when tempting thoughts of old habits come in at the back door and lead one astray. The sinner says, "yield not to temptation, for yielding is sin. Fight manfully onward," etc. Perhaps, every Christian in the world has had to fight on the battle line. An inferiority complex, and the desire for popular attention, leads many to compromise the truth and pervert it in practice, as well as in doctrine, in order to receive and maintain the approval of the world. When one thus falls into such evils the most powerful temptation of all then comes down upon one, like a storm on the lake of Galilee to discourage and to cause many to give up and quit. But Simon seemed to hold on to his first good intentions to follow Christ, and he said, "Pray ye the Lord for me, that none of these things which ye have spoke come upon me." (Acts 8:22-24.) If once led into committing sin, the only wise thing, they only scriptural thing to do is to repent and pray, and be prayed for by faithful Christians. (Jas. 5:16.) If the sin is only known to God, one must still repent and pray to God for his pardon. Then resolve in his heart to take a new and fresh start, with a more complete and total commitment to Christ, and with stronger determination to guard against the same temptation, or some other as powerful, striking at the weakest link in the chain of his character again. But just do not for a moment ever give up and get discouraged. God is still God and Christ is still on his throne interceding for us, and he says, "Be of good cheer, for I have overcome the world." (John 16:33.)

The writer once arrived in the vicinity where there was a large congregation, and where he was scheduled to preach in a meeting beginning the next day. A number of members came to meet the new preacher and to inform him of the sins in the church, and it seemed that the Devil had taken that church over and was running it according to his own liking. These members had about reached the decision that nothing could be done to save the church and that we might all as well quit, and that I would be fighting a hopeless battle during the meeting. Being a young preacher at that time, their report was very discouraging. But I finally asked the group if God had gone wrong in that community, and if Christ had abducted his throne and gone astray; and insisted that they tell me whether or not the angels of heaven would any longer rejoice over a sinner who might repent in that church, and I demanded that they tell me whether or not the Bible had become obsolete and unreliable! They said, "O, no, God, Christ and the angels are all right all heaven is the same as it has ever been." I said "I am not going to get discouraged and go home: for if God "Is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", (1Jn. 1:7-10; 2:1-2), then there is great hope, for it seems that every one needs the gospel and we should have a great meeting; and as long as all heaven is for us, I shall go on with the meeting." They apologized for their discouragement and when I had a great meeting, and there is a great church in that community to this day. There is a song which says, "There is a glory side to the could we fear, for the Lord himself, the Unseen is near. To the trusting soul will his grace appear: there is a glory side to

the cloud."

The story appeared in "Gospel Minutes", about a woman who decided to commit great portions of the scripture to memory, and complained that she was not getting much out of preaching, and her simple study of the Bible. She thought is she could not retain every thing she heard and read she was not accomplishing any real benefit from the effort being made to be a real Christian.

A friend called for a dirty potato basket, and told them to turn the water hose into it and fill the basket with water. They tried and tried but the water leaked out nearly as fast as it ran into the basket. They complained that they were not doing any good, that they could not fill the basket with water. Then the friend reminded them that they were not failing, but suggested that they look how clean the basket had become as a result of the water being poured into it and passing through it.

So it is with those who study the Bible, hear it read, attend Bible classes, and hear all the preaching they can. Of course, they will forget much of what they hear; but the dirty basket of the human heart and soul will be cleaned up in the process. Those who spend their lives in the Lord's service may forget much, but they will stay pure in heart.

How To Face Your Enemies

JOHN GIPSON

Even when you are doing a good work you will encounter enemies from time to time. How will you face the situation? What will your game plan be? Nehemiah, of old, is a man worthy of our consideration. He effectively dealt with his adversaries.

No sooner had the work begun on the rebuilding of the walls of Jerusalem than an avalanche of ridicule and mockery fell upon Nehemiah and his workers. "What are these feeble Jews doing?" they asked. And Tobiah the Ammonite laughed, "Yes, what they are building - if a fox goes up on it he will break down their stone wall!" But Nehemiah went right on as though he didn't know they were there. As a medical doctor in the university of Vienna has said: "There is nothing in the world which helps a man surmount his difficulties, survive his disasters, keep him healthy and happy, as the knowledge of a life task worth of his devotion." Let the critics howl. The power of purpose will lift you above the common fear of criticism.

After the adversaries of Nehemiah discovered that they were being ignored, "they were very angry; and they all plotted together to come and fight against Jerusalem and to cause confusion in it." What did Nehemiah do? He prayed to God and set a guard. The Samaritans had no taste for an actual conflict, and changed their tactics once they saw they had been foiled.

Consultation with a view to compromise was the next ploy. "Come and let us meet together in one of the villages in the plain of Ono," they cried.

But Nehemiah answered, "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?" And even though the offer was made four times, it was answered in the same manner each time.

Finally, the vile art of slander was practiced. False letters were written and taken into the city by a prophet who had been bribed. It was stated that Nehemiah was fomenting a rebellion and was planning to make himself an independent king. Such lies were coolly calculated to remove a man's head from the rest of his body. Calmly Nehemiah answered, "No such things as you say have been done for you are inventing them out of your own mind." "For," said Nehemiah, "they all wanted to frighten us, thinking, 'Their hands will drop from the work, and it will not be done.'" Brother, were they fooled! This great prophet knew how to deal with his enemies and still accomplish his work.

The next time you face ridicule, slander, vilification, and the subtle temptation to compromise, remember those words of centuries past, "I am doing a great work, and I cannot come down."

Should Parents Use Force?

Should parents force their children to attend worship and the various Bible classes? I have heard it said, a number of times, that they should not. The reason generally given is: "it will turn them against church." Of course, no one wants to turn their children against church. But parents should wake up to the fact, if the child doesn't want to attend that child is already against church - against attending.

About twenty years ago, I observed that a mother was at the assembly without her boys. I asked about them; she replied: "They didn't want to come; they were reading the funny papers. I am afraid I will turn them against the church if I force them to attend." One of the boys was a member of the church; the other two were not, being rather young. Some years later I returned to that community for a meeting. This mother confessed to me that she made a terrible mistake by not forcing her boys to attend worship and Bible study. The one that had been baptized never attended any more. The other two were never baptized; neither did they ever attend. Force could not have done worse; it could have done much better-MUCH better.

God gave us our children, and He told us how to bring them up. "And, Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4). A part of bringing them up in the nurture and admonition of the Lord is to BRING THEM to the assemblies of the saints. I was conducting a tent meeting; one of the elders drove up and got out of his car and walked over to where several were standing. A girl in the group asked him: "Did Erma Nell come?" "No," he replied, "she got fetched." Today Erma Nell is a faithful Christian, and a good mother. If it is necessary, I am sure, her children get 'fetched.'

Parents force their children to attend school; they force them to get their homework; they are not afraid of turning them against schools. Parents even force their children into the dentist chair without fear that on reaching maturity they will stay away from dentists the rest of their lives.

John, a small boy, the son of a friend of mine, a preacher, was tired of church. He declared: "When I am a man, I am going to be a pilot and fly around and bomb the churches so I won't have to go." His father was not alarmed; he didn't leave John at home; he forced him to attend every service. The little boy is now a man. Is he a pilot? I doubt it. How many churches has he bombed? None. I hear he is a preacher of the gospel.

Parents, how are you going to train your children to be faithful Christians by leaving them at home? They need to learn early in life that it is more important to attend even the night services than it is to get their rest. They need to know that it's more important to prepare their Bible lesson than it is to get their homework. Force should be used when and wherever it is needed in bringing up a child in the nurture and admonition of the Lord.

Note: The name of the writer of the foregoing article has been lost from the article. Editor.

Human Religious Laws Divide

Some DISCORD-BRETHREN argue that the reason the church, out of its treasury, cannot take money to buy food for hungry destitute children, is that a children's home, or a widow's home, is not a divine home, and that the church cannot help a human institution called a home.

But their arguments would exclude the church from helping any kind of a home out of the church treasury. If the church can't give unto any other institution, then it could not give a dime unto one of its most faithful families in the local congregation, even unto a home of one of the elders, or the preacher's home, in time of destitution and need.

And yet, the church out of its treasury, (Acts 4:34-37), accepted funds from members, and had it in a treasury, or in care of the "apostles," to help the needy, and the food was eaten in their homes. (Acts 2:44-46 Am. Std. Ver.) And money

was sent from the church at Antioch to elders in Judea to help the "brethren" - which included families in need - during a "great dearth" or famine. (Acts 11:27-30.) Here a giving church - the church at Antioch - and a receiving church - any congregation in Judea - were both aiding homes of the people in need. The same is true of other churches giving in time of this kind of distress. (I Cor. 16:1-2; 2 Cor. 8:1-5.) But if we had no approved examples of such, just the general command to help the poor at all out of the church treasury, would be authority for helping them in any sort of expedient home. God has not regulated that the place shall and must be a certain and exclusive sort of place. The general background-command is "generic" and not specific as to the kind of a home.

Furthermore, putting those who are widows and orphans together, in a decent and orderly home is not without divine authority. David say, "A Father of the fatherless, and a judge of the widows, is God in his holy habitation. GOD SETTETH THE SOLITARY IN FAMILIES: he bringeth out those who are bound with chains: but the rebellious dwell in a dry land." (Psa. 68:5-6.)

We cannot have a scriptural unity among us until our "DISCORD-BRETHREN" cease to make laws where God did not, such as their law that the church can't help a "home" of any kind, as Grider said on the radio. It was A.C. Grider who affirmed 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." Such man-made laws divide the church, and it is a sin to teach such doctrines, and to make such laws.

Our Sick Society

R. W. GRAY

The parents of an accused would-be assassin of Alabama's Governor, George C. Wallace, expressed the kind of shock expected. It was beyond them to understand that their son was a suspect in so dastardly an act. Every normal parent can identify, in a sense, and feel deep sympathy for them in their bereavement. But it is a break down of communication and discipline in the home that lies at the very root of the crime wave in our nation.

While Paul dedicates the first five chapters of Ephesians to a discussion of God's eternal plan in His church, when his thoughts turn to the training of children in chapter six his subject is the home. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) God never intended, nor is it possible, that the church should fulfill all the needs of children as they relate to spiritual training. The church has its role, to be sure, but God planned the home as an institution for molding and framing the character of children.

The love of nature, a respect for the domain of wild life, and love for the God who made it all, must be learned at a young and tender age. The home, in cooperation with the church and school, can and must provide such training. Failure to respect even the right of birds, as well as other fowls and animals, when one is young often has a bearing upon attitudes in adulthood. This is one reason property rights are considered none-existent by a radical element in society. This is why public speakers, especially politicians, and in some instances, preachers of the word, do not find a respectful and polite audience. Far too few parents look upon their children as gifts from the Lord; hence, no sense of divine stewardship exists.

They are treated as a biological accident who existence is more easily tolerated when they are "out of our Hair."

Society is sick. The word of God affirms it and observations confirms it. "...the whole world lieth in wickedness." (I Jn. 5:19b.) The "new immorality" underscores the truth of John's inspired statement. While we do not agree with many of the connotations inherent in the change of a "sick society" as used by liberals of this country, only the deliberately blind fail to see that we are in trouble as a nation, and only the ignorant deny the connection between our

national problems and old fashioned sin. We may find scape goats in our political and judicial leaders, but the problems of sick society are born in the home. Liberal leaders can do little in their attempts to warp the mind of a properly trained child. (Prov. 22:6,15).

Respect For Authority

J. D. THOMAS

Strict obedience is a prime virtue.

It is easy to see the need for obedience in other people. To adults the biblical admonition, "Children, obey your parents," makes good sense. Children are those who do not understand the forces that whirl about their lives and actually they are not competent to make decision for themselves. The very best for the child can be had only if he strictly obeys the admonitions of his loving parents, who do understand what is best for him. We would even go so far as to say that if children do not obey and do not show proper respect for authority, they should be spanked.

In a school, students must obey their teachers and the administrative authorities so the whole organization can function effectively as a unit. Any sort of anarchy or refusal to conform will disrupt the good that can be accomplished for every student, including the disobedient one.

What good would the military be unless all of lesser rank respected the obligations of discipline and strictly obeyed the commands of their superiors? Surely those of us who stay at home and have others go and fight our wars for us are glad that they are expected to show proper respect for authority. If we should be told that no longer will our service men be expected to pay attention to the commands of their superiors, we would be scared of the outcome, for we know that victory is possible only when people work together as a team. We could not afford to have 100,000 men in a war zone, each doing what he pleased.

Back home we cannot afford to have citizens disrespect the law. Human beings have to be controlled by proper authority, and the great life is possible only when each man submits to that authority and recognizes that his own desires must be secondary to the authority that governs the group.

In the Church, Christians are admonished to "Obey them that have the rule over you and submit to them." (Heb. 13:7, 17:7) In the relationships of the local congregations, there can be no successful working together unless all respect the authority of those who have been given it.

Finally, all of us must respect God's authority as it is expressed in His revealed will-the New Testament. We suffer if we decide to take our spiritual condition into our own hands. God has a right as our maker to give commandments, and He has the knowledge to know what is best for us. In most cases of disobedience, the one disobeying has less information about the situation and consequences of non-conformity than does the one who is in position to serve as the authority.

In view of all this, there is no place in an orderly society for what some call "civil disobedience." Neither is there a place for student rebellion or any sort of public demonstration that violates the law. Certainly, in human organization or government anyone with a good idea should have the right to make his idea known, but in all these relations there is a way for expression of ideas and even for changing of laws that does not call for "breaking the law" in order to get the idea advanced. We are a people of law and must remain such. We are a people under God's complete authority, and woe be unto us if we do not respect it.

God In Our Homes

Continued from page 1

A. What a love love story! Genesis 29:20 "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the LOVE he had to her."

B. Next to one's relationship to God, this is the most important relationship in the life of every young man and woman.

C. I am afraid that in the past, the church has not provided the guidance so desperately needed by young people in these matters.

I. General Observations:

A. The Bible abounds in revealing love stories:

1. Abraham and Sarah
2. Issac and Rebekah
3. Jacob and Rachel
4. Ruth and Boaz

B. When we study God's Word we see that

Love,
Courtship,
Marriage, is sacred, holy and honorable
and certainly approved by God.

C. Take any or all (love, courtship, marriage) out of the human relationship and the world would be a dark and desolate place indeed.

I. THERE IS A CURRENT EFFORT BY THE COMMUNISTS TO DESTROY MARRIAGE AND THE HOME.

A. Let us look at the deliberate conscious efforts of the communists to destroy the home.

- a. "The bourgeois (boor-zhwa) claptrap about the home, about the family and education, about the hallowed co-relation of parent and child . . ." You see, the Communists, to speak of the relationship of husband and wife as being honored or hallowed is just so much claptrap.
- b. "The bourgeois family will vanish as a matter of course and its complement (prostitution) vanishes, and both will vanish with the vanishing of capital." Communists envision the time when there will be neither capital nor family. They tie together individual freedom, the right of free enterprise, marriage and the family as we know them, as they are guaranteed by our constitution, and throw them into the same trash can" (Thomas Warren).

B. Communists teach that the training of children belongs, not to the parents of the children, but to the state.

- a. This theory has been made concrete in Red China where government officials have separated husband from wife and parents from children and allowed them to be together only a short while every so often. This is an effort to reduce them to the level of animals and pawns of the state.
- b. Diametrically opposed to what God's Word teaches about marriage.

C. Communists treat men and women alike except for some minor and special provisions for pregnancy and nursing.

- a. They claim that as long as women remain in the home and do only housework, they are mere parasites on society.
- b. They claim women must pull their load if production is to be raised and for this reason they take them out of the home

and place them in factories and on farms.
c. "The breaking of the family – the destruction of marriage – is central to the Communist theory.

II. GOD INTENDS FOR THE HOME TO REMAIN AND FOR HONORABLE PRINCIPLES TO BE FOLLOWED IN COURTSHIP.

A. FOR BOYS:

1. Always treat the girl as you will want a boy one day to treat your own daughter.
2. Never try to persuade a girl to do that which violates her moral standards and ideals and God's laws.
3. Always conduct yourself as a gentleman with a lady.
4. Shun the girl who compromises her womanhood. A boy is foolish to court a girl who "doesn't care".

B. FOR GIRLS:

1. Always behave with a boy as you will want a girl to behave with your son one day.
2. Drop the boy at once who insists on compromising your womanhood and dignity in secret or in public. A girl is foolish to court a boy who does not respect her.
3. Remember that the moral standards and social behavior of a boy usually is set by the girl he courts.
4. Always conduct yourself as a lady.

C. FOR BOYS AND GIRLS:

1. Make certain places "off limits" in your courting plans.
2. Decide what practices and activities in courtship are acceptable and hold the line.
3. Remember that there are certain relationships and liberties between men and women which God has reserved for the marriage union. He who violates this, sins against God, himself, and the other person.

STUDY THESE WARNINGS:

Exodus 20:14: "Thou shalt not commit adultery."
Proverbs 5:3-5; Proverbs 6:27-29; 32

1. Jesus deals with more than the sin, but went to the heart, Matt. 5:28.
2. Paul dealt with the sin and the damage, I Corinthians 6:18.

III. THERE ARE SAFE GUIDES IN LOVE, COURTSHIP, MARRIAGE.

- A. Know God's PLAN for marriage and family life.
- B. Be sure it is real love before you promise to marry.
- C. Remember that you are no longer your own when you marry. You belong to another.
- D. DO NOT marry until you are ready to keep those vows, and ready to be happy keeping them.
- E. Marry a Christian that loves the Lord and His Church.
- F. Plan to keep the home and family in the church from the beginning.

Conclusions:

- A. Listen, young and old, love, courtship and marriage is a gift of God to you that you may be happy and joyful in life.
 1. You must follow His plan for you.
 2. Look around and find a happy, successful Christian marriage and make that marriage your goal.
- B. Stolen pleasures can turn into public shame and disgrace for you, others and the Lord's Church.
- C. Are you willing to commit your future for a

happy marriage to God's plan?

D. Danger zones on the Matrimonial Highway:

1. Recognizing true love with length of time a major factor.
2. Avoid the quick marriage.
3. Do not marry one who is not a Christian.
4. Do not marry one who is rejected by your family.
5. Do not marry one who is in trouble with the law.
6. Do not marry one who cannot earn you a living.
7. Do not marry out of your race and be socially rejected.
8. The church and Christian leaders need to go all out in helping young people prepare for love, courtship and marriage.

"Never One Bad Thing"

WILLIAM S. CLINE

Many times we have heard the remark made about some one who had just passed away that, "He never said one bad thing about anybody." Maybe this is true, but on the other hand maybe it is an attempt just to say something good about the deceased. But I am wondering if these words that are uttered in the funeral home, or around the grave are really compliments at all.

If the remark means that the person never gossiped, then truly it is a compliment. The sins of the tongue are plainly condemned in both Old and New Testaments. (James 1:26; chapter 3). The sin of gossip has no place in the Christian life. All men should refrain from the sin of gossip. Along with other gospel preachers, I take it that they are saying that the person never condemned, rebuked, reproved, or said "One bad thing about anybody."

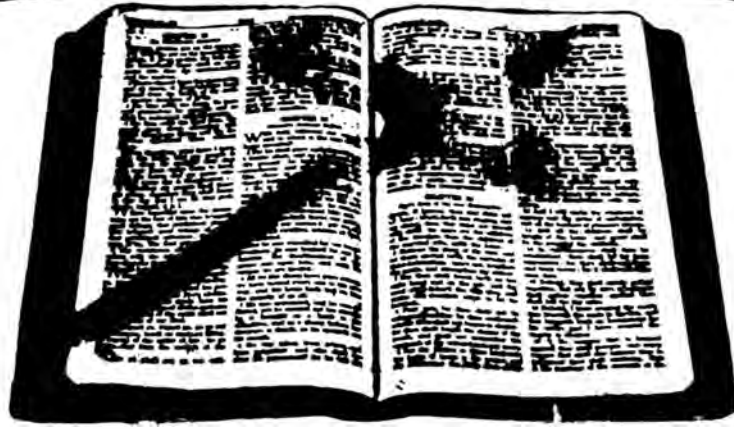
The mourners standing around the grave of Jesus could not have made such a statement about Him. Jesus called the scribes and Pharisees "Hypocrites" and "Children of hell", "fools", etc. (Matt. 23). Don't tell me He never said "one bad thing about anybody," for he did, and did right in doing it.

John the immerser could not have had such, so called, "praise", for he looked old king Herod and his wife in the eye and called them adulterers, and was beheaded for his straight, forward, preaching done in an effort to save their souls (Matt. 14). But it was far better for John to lose his head for his plain preaching than to have lost his soul for failing to preach the truth to such sinners. How can people repent unless we show them their sins? How can we get people to go to heaven unless we show them that they are headed for the other place?

Stephen, Peter, Paul and a host of others in the New Testament conducted themselves in such a way that when they left this life, the mourners could not have said they "Never said one bad thing about anybody."

The man who has nothing but praise and admiration for everyone and everything cannot be well pleasing to God. If we take our stand for God and his Book we will LOVE all men and be concerned for their souls. This genuine LOVE will prompt us to "Reprove, rebuke and exhort" (II Tim. 4:2). The man who spends his life loving, reproving, rebuking and exhorting does not have it said of him, "He never said one bad thing about anybody."

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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Do People Still Have The Gift Of Tongues Today?

This is a two part series in which we are examining some errors recently injected into "The Sunday School Lesson" written by Earl L. Douglass. The lesson was for March 12, 1972. These errors have to do with an erroneous understanding of the Holy Spirit, his coming on Pentecost to all believers and whether the miraculous gift of tongues is now available. In the first of these two articles we



ROBERT R. TAYLOR JR.

denied his contention of the Spirit's coming upon all believers at Pentecost and showed how it applied only to the apostles. In this article we wish to note some of his claims relative to tongue speaking today. He wrote, "Although speaking with tongues has largely gone out of the worship of most branches of the Christian Church, there are nevertheless several hundred thousand Christian believers who still speak with tongues." In further elaboration of this point he claims there are two varieties of tongue speaking. One is the type done on Pentecost where the apostles (he says all believers) spoke languages they had never learned. The other, he claims, was "the crying out of praise to God in an ecstatic manner which appeared to have no connection with any known language."

In one part of his article he distinguishes between these two varieties; in another part he confounds the two for he refers to those on Pentecost as "these ecstatic-speaking Christians." How could the apostles be speaking in languages in Acts 2 if they were merely speaking ecstatically which he says has NO apparent connection with any known tongue? Tongues on Pentecost were both known and understood by the auditors.

Our issue with Mr. Douglass is twofold: (1) We deny there are two kinds of miraculous tongues mentioned in the Bible. (2) We deny that miraculous tongues are now available for modern man.

Speaking in tongues is mentioned in Mark 16:17; Acts 2: Acts 10; Acts 19; and I Corinthians 12, 13 and 14. Let us now look at Biblical proof for our contention that tongues in the New Testament referred to the speaking of tongues which they had never learned.

In Mark 16:17 Jesus predicted the apostles

would "speak with new tongues." See Mark 16:14 to determine the identity of those who would speak with these new tongues. The fulfillment of this is seen in Acts 2. They spoke languages which they had never learned. Luke states, "Every man heard them speak in his own language." (Acts 2:6) These people could not have known they were declaring the wonderful works of God if they had been jabbering senselessly. (See Acts 2:11.) The household of Cornelius spoke with tongues. Peter and the six Jewish brethren heard them magnify God. If they had been doing this senseless jabbering that is done in the name of tongue speaking today, no one would have known they were magnifying God. If so, how could it have been known? Twelve men spoke with tongues and prophesied in Acts 19:6. It could not have been known they were prophesying unless they were using languages that could be understood. Jabbering could not have been prophesying. They spoke in languages. This only leaves I Corinthians 12, 13 and 14 for our consideration.

In I Corinthians 12 tongues are mentioned as being one of the nine spiritual gifts (12:8-10). I Corinthians 13 tells us that prophecies, tongues and knowledge (all miraculous in nature) would vanish as soon as the full revelation (the completed New Testament) was given (13:9-13). I Corinthians 14 regulates spiritual gifts while they were in force. Were the tongues of I Corinthians 14 languages they had never studied or ecstatic jabbering that no person on earth could understand? Clearly the former and for very obvious reasons. Paul said he spoke with tongues more than all the Corinthians (I Cor. 14:18). Who will dare say that all Paul did was senseless jabbering? He encouraged the tongue speaker to utter words easy to be understood (I Cor. 14:9). Tongues were for a sign to the unbelievers (I Cor. 14:22). How could senseless jabbering be a sign of anything except abounding confusion, which by the way, they had an abundance of at Corinth, as this chapter amply indicates. They had greatly abused tongue speaking in Corinth which abuse prompted Paul to pen some of the sentiments he did in this chapter. That which the tongue speaker said could be understood by the interpreter and its message could by him be conveyed to the audience that did not understand the language employed. If the tongue speaker did not utter a language filled with intelligent words, how could there be any intelligent conveyance of it by means of the inspired interpreter? But someone counters and says the Bible calls them "unknown" tongues. This word UNKNOWN is in italics in the King James Version which means it is supplied by the

translators and is not in the original Greek text. These were simply tongues as the American Standard Version makes plain. Paul used the same word in I Corinthians to describe the miraculous phenomenon as Luke did in Acts 2. That word is GLOSSA. In fact this is the very word used by Jesus in Mark 16:17, by Luke in Acts 2, 10 and 19 and by Paul in I Corinthians 12 and 13.

Miraculous tongues in the New Testament referred to the speaking of languages they had never learned. It was as much a miracle as any of the other eight spiritual gifts mentioned in I Corinthians 12:8-10 and apparently was far more abused among the Corinthians than were any of the other gifts. Of the two gifts prophecy was the greater (I Cor. 14:1, 5, 39).

Miraculous tongues are not now available Mr. Douglass to the contrary notwithstanding. Paul said they would cease with the vanishing of other similar gifts of a miraculous nature (I Cor. 13:8). This occurred when the full New Testament scriptures were completed near the end of the first century. Miraculous tongue speaking power only came in two ways: (1) by the baptism of the Holy Spirit (Acts 2, 10) and (2) by the laying on or imposition of apostolic hands (Acts 19:6). If any reader knows a third way such power could be conferred, we would be happy to receive such knowledge with book, chapter and verse support accompanying the information. There have been no Holy Spirit baptisms in over 1,900 years. The last apostle died close to nineteen centuries ago. Hence, no one living today has experienced the imposition of apostolic hands. We would be most interested in knowing how these hundreds of thousands of Mr. Douglass' tongue speakers today received their power to perform. He was strangely silent and totally noncommittal about the HOW of this miraculous reception of power. It has been our experience that many who claim to speak with tongues today cannot handle correctly their own mother tongue let alone those they have never studied.

Some significant inconsistencies in this area are: (1) A group of potential missionaries going to a language school to learn the language of the people to whom they are going to evangelize and yet claiming all the time to possess the power to speak in tongues. Brother Dorsey Traw told this writer a number of years ago how that he was in language school learning the Thai language and some of his fellow students were of the Pentecostal faith. They were not able to answer Dorsey's pointed questions as to why they claimed tongue speaking powers and yet were going to school to learn the

(Continued on page 4)

WORDS of TRUTH

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Some Recommendations

In view of our doubting and unbelieving age and environment, and because of the ignorance and sin plaguing the church of the Lord, I recommend the following for the consideration of the members, elders and leaders of the "churches of Christ".

1. I recommend that there be more preaching and teaching relative to the problems in our environment.

The world is so close to us that we are in constant danger of losing sight of "The world to come." (Mk. 10:30.) We are living in an atheistic age when real faith in God and in Christ is so lacking and overcome by doubts and misgivings that we need more preaching and teaching relative to our real problems. The Bible thoroughly furnishes us into the proper solution of all matters plaguing us today in our nation, and sinful world. (2 Tim. 3:15-17; 2 Pet. 1:3-4.)

2. I recommend that more teaching and preaching be done on the subject of Christian evidences. Unless our people learn more of the truth which supports our faith in God, atheism and unbelief will continue to increase. The problem Jesus saw when he looked ahead to the end of the world was, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" (Lk. 18:8.) Well taught and enlightened members believe in God, and have no doubts about the truth of the Bible and of Christianity. The best of soil cannot bring forth good fruit unless good seed be sown in that soil (Lk. 8:1-18.) So long as our people are ignorant of the facts which support faith, their faith will inevitably be weak at best, and their lives be a failure in proportion to the weakness of faith. "Without faith it is impossible to please God." (Heb. 11:6.) The deeper meaning of this is that without faith the word of God will mean nothing to one, and will be to him as false doctrine with the power of truth counteracted and made of none effect. (Mk. 7:3-13; Rom. 1:16; 1 Thes. 2:13.) The truth of God cannot motivate one who is ignorant of its trustworthiness and the facts which show it to be from God. It can not motivate and properly influence one who does not believe it. Therefore, faith needs facts as an

3. I also recommend that elders and teachers in



GUS NICHOLS

immovable foundation upon which to rest. our congregations urge their members to love the Bible and cherish it in their hearts. Error is now so popular, that unless one loves truth--whatever it is--he will not stand for it, nor defend it. Paul said, "I am set for the defense of the gospel" (Phil. 1:17.) Paul declares that to those who do not love the truth, God will send a strong delusion that they might believe a lie and all because of a lack of love for the truth. (2 Thess. 2:8-12). We are living in a compromising age. But let us teach all to love the truth.

4. I recommend also that we preach and teach on brotherly love. All is vain without love for each other. (1 Cor. 13:1-3.) Love is the badge of true discipleship. We are to love God supremely and our neighbor as ourselves. Love gets things done when all else fails. "Love never faileth." (1 Cor. 13:3-7.) Unless we love the brethren we are not Christians. (1 John 3:14.)

5. I recommend that we have more gospel meetings, and especially so in view of the fact that our meetings are becoming shorter all the time. It seems that Paul and Barnabas continued a meeting at Antioch for a whole year, and "taught much people." (Acts 11:26.) Let us not give up our gospel or evangelistic meetings. Gospel meetings can keep members from sin, and nothing but sin can keep members from the gospel meetings. With only a 40 hour week, it is a sin for the members to be so swallowed up by the world that they will not attend such meetings.

6. Furthermore, I recommend that we send our good and sound gospel papers into the homes of all who will agree to accept them, and spend hundreds of dollars in the spreading of good literature in our papers to every few dollars spent now. WORDS OF TRUTH, and THE GOSPEL ADVOCATE both go into every home in our congregation here at Sixth Avenue Church in Jasper, Ala., and we are more and more seeing the increase of religious education among our members. The printed page has some advantages over the spoken word. In the printed page one can turn back and re-read any statement not understood, and can stop and read references in his Bible not quoted. He can even stop and consult his dictionary and other reference works on some point which would not be practicable in the delivery of the spoken word. Of course, the spoken word also has some advantages. The personality of the speaker can not be put into the printed page. But the early Christians used both the method of the spoken word and the written word. We should also use the public media of radio and TV. in spreading the gospel. No available method of teaching should be ignored by the churches and individual Christians.

7. I recommend that we (like Paul) become all things to all men that we may by all means save some--as many as we possibly can. "The whole world lieth in wickedness." (1 John 5:19.) We should (and we will) if we be Christians, try to save as many as we can reach. A heart-patient was resting beside the beach when a mother and her child were drowning in the ocean after their little boat had capsized and were trying to cling to the boat. The man arose launched into the waters and swam out to the boat, got one of the family and returned safely with him! Went back and rescued another, and still another. Then he was soon dying of a new heart attack. He looked up into the face of his doctor, and said, "Doctor, do you think I could have rescued another one of those drowning?" "No", said the doctor. "You have given your life for those whom you have rescued." "All right", said the heart patient, "I can die satisfied if I saved every one I could!" Most of us are sound and well. What are we doing? Are we reaching every perishing soul that we could reach? Paul said, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26-27.) Again, he said, "If our gospel be hid it is hid to them that are lost." (2 Cor. 4:3-5.)

He Offered To Eat The Dog

WILLIAM S. CLINE
PENSACOLA, FLORIDA

A few years ago in an adjoining state a friend of mine, a gospel preacher, was approached by a man, along with his wife, four children and a dog. They wanted financial assistance from the church.

The time was 5:50 on Sunday afternoon, just 10 minutes before the worship. The minister asked them into the building for the services. He said he would call a meeting afterward, they had no elders, and see if they would agree to help them.

However, this man seemed to have no time for worshipping God. He became indignant at the idea of having a men's meeting. Why couldn't the preacher give him some money now and get it from the church later, he asked? When this was refused he said that the children were hungry (they looked very well fed) and he guessed he would just have to eat the dog. This brought no sympathy to my friend. He simply responded, "Very well if you think you can stand it."

A check the next day revealed that this family of professional beggars took three denominational churches in the town for well over \$100.00, a tank of gas and an untold amount of groceries. That's not bad for 3 hours work (begging). I wonder how many other towns they visited that day and how much money was given to them in the name of "aid for the poor?"

The only good thing about the story is the fact that the Lord's church did not get "TAKEN" by this family. But how many churches have given hundreds, even thousands of dollars to thieves such as these? And how many times a simple check could have saved the church some money.

Many times I have heard brethren remark concerning such cases as this, "Oh, well, if they're honest we did right and if they are crooks they will have to pay for it." Yes, if they are crooks they will have to pay, but to me this seems to be nothing more than a clever dodge to evade our responsibility.

True, the scriptures teach we are to help the poor and needy. To refuse to do so is to be in contradiction to plain New Testament teaching, however, in different areas of support, such as widows, the New Testament teaches us that guide lines are to be used. How can we reason that in matters where the indigent are concerned that we can just dole out the money and merchandise without any discretion whatsoever?

We have the responsibility to use in a wise way the money which is the Lord's. Let's take time to investigate. Spend a dollar or two to make a long distance call to check on those who ask for help. If they object to actions such as this, be careful. Ask questions. If they claim to be members of the church be sure you investigate such things as preachers, elders and churches names. Don't be ashamed to call and verify information. If you find them to be frauds, do the sister congregations in the area a favor and call them. I have found the professional beggar will often go to several congregations in the same area and being found to be a fraud does not stop them from going to sister congregations even in the same town. If possible always let the same two or three men deal with those who seek help. I have lived on some of the major routes of professional thieves and have found them working the same churches about once a year hoping that they would not be recognized.

There are those who do need our help and we need to give them what aid we can. On the other hand, I do not like to see the Lord's church get taken for a ride by professional bums that are nothing more than leeches, playing on the good will of those who strive to walk in the ways of Christ.

The Religion Of A Vain King

Upon the death of the disobedient monarch, Amaziah, his sixteen year old son, Uzziah, became king of the Southern Kingdom or Judah. He was number ten in the line of kings to rule this nation of God's people. Next to Manasseh's long reign of fifty-five years Uzziah had the second highest number of ruling years among the nineteen kings that ruled the Southern Kingdom. His reign



ROBERT R. TAYLOR JR.

stretched over fifty-two years. The youthful king immediately sought to do "that which was right in the sight of the Lord." (2Chron. 26:4.) This was most commendable on his part especially at such a youthful age. Prosperity paralleled his seeking the Lord. Jehovah blessed his military maneuvers against enemy nations with astonishing success. (2 Chron. 26:6-15.) His talents seemingly were almost unlimited. He was a builder. Husbandry was one of his major loves. He provided wells in that dry land where water has always been of prime worth and precious value. Military inventions far ahead of that ancient era received his strong backing and undiminished support. Greater and greater became his name among his ninth and eighth century contemporaries. The Bible says, "And his name spread far abroad; for he was marvelously helped, till he was strong." (2 Chron. 26:15.) Success and strength are frequently the last gates of victory through which pass the energetic and ambitious seekers before a stunning setback stares them coldly in their frightened faces. Such was true with the unusually gifted Uzziah. Let us read reverently as Inspiration records the heartbreaking narrative.

"But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priest in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence: yea, himself hastened also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead." (2Chron. 26:16-23.)

King Uzziah began to think more highly of himself than he should have. His heart was lifted up with pride. Destruction hovered over his arrogant attitude. Had he never read in the law under which he lived, "Pride goeth before destruction, and an haughty spirit before a fall?" (Prov. 16:18.) Had the king never read of the seven abominations which Jehovah hates, one of which was a proud look? (Prov. 6:16-19.) Was he ignorant of Proverbs 8:13 which says, "The fear of the Lord is to hate evil: PRIDE, AND ARROGANCY, and the evil way, and the froward

mouth, DO I HATE?" (Emphasis mine - RRT.) Proverbs 11:2 could have taught him much relative to what pride produces: "When pride cometh, then cometh shame: but with the lowly is wisdom." It was tragic that he failed to heed the words of Proverbs 29:23: "A man's pride shall bring him low: but honour shall uphold the humble in spirit."

This vain king may have reasoned that no religious endeavor or activity should be denied the king's personal touch. He may have thought that it made no difference whether he was a Levite or not when it came to going into the temple proper and burning incense to the Lord. He may have resented the fact that the door of the temple proper was closed to him because he belonged to the tribe of Judah. He invaded the holy precincts of the temple proper and attempted to burn incense. This religious activity took place in the Holy Place. Participation therein was totally restrictive to the priests who belonged to the tribe of Levi. Uzziah ignored this. As he defiantly stood in this forbidden realm of religious activity to all except the priestly sons of Aaron he was courageously reprimanded by Azariah and eighty other valiant priests. They told him he had trespassed the Lord's law. Mad rage filled the rebellious king's heart. While the wrath burned within him the dreaded disease of loathsome leprosy sadly settled over his physical frame as direct punishment from Jehovah God who refused to look with impunity upon this inexcusable infraction of his holy will. Immediately the priests thrust him out. He even hastened to leave also realizing for the first time the enormity of his glaring all and flagrant transgression. He was a leper to the day of his death. What a heavy price to pay for seeking to devise his own religion! A vain monarch found out the hard way that Almighty God will allow no tampering or alteration with his divine will even from a king.

It made a difference in Uzziah's age how God should be worshipped. It still does. We are modern children of King Uzziah when we think we can change Jehovah's well defined and clearly revealed laws of worship to suit our own arrogant attitudes and prideful pleasure. Beware in devising your own brand of worship. Always be content to worship God in the precise way he has outlined.

"I Will Build My Church"

Mt. 16:18.

The church of the New Testament is the church of Christ. Christ said, "I will build my church." (Mat. 16:18.) He did not say, "I will build John a church". John the Baptist was already dead when Jesus said, "I will build my church." (Mat. 16:18; 14:1-15.) John was, therefore, never a member of the Lord's church. He lived and died before Christ ever said he would build it. The church is the body of Christ and He was not made head of the church until he ascended up to heaven. (Eph. 3:20-23.) Therefore, if the church of Christ was already established before He ascended, it was a body without a head, and would have been a dead body, a body without any oversight or direction.

If the church was established before the ascension of Christ it was not lawfully married to Christ, and could not have been his scriptural bride. Yet the church is called the bride of Christ, the Lamb's wife. (Rev. 21:9; Eph. 5:23-27.) But the marriage could not have taken place before the cross, for the authority of the first husband did not end until the death of Christ. "Ye are dead to the law (separated from it, G. N.) by the body of Christ that ye should be married to another, even to him that is raised from the dead." (Rom. 7:1-4.) Christ was, therefore, only the bridegroom in a prospective sense before the cross.

However, some contend that the marriage has not even yet taken place, and that the church will not be married unto Christ until he returns to earth the second time. If this idea were true, it would mean that Christ now has no authority over the bride - the church, and that he is not yet the head of the church.

But the Bible says, "He is the head of the body, the Church". (Col. 1:18.) The Bible says the church "Is his body". (Col. 1:24.) Again the Bible

says, "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." (Eph. 5:23.) But the theory claims that Christ is not the head of the church now, but will become subject unto Him at his second coming. However, the Bible says, "Therefore as the church is the subject unto Christ, so let the wives be to their own husbands in every thing." (Eph. 5:24.)

Going to the other extreme, some contend that Christ was head of the church while he lived on earth, and during his personal ministry. They contend that the church had already built, and Christ was already the head of it when he said, "I will build my church." (Mat. 16:18.) But the Bible declares that Christ was made head of the church after his ascension, and not before. Paul says, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, which he wrought in Christ when, (not before G.N.) he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, an power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:18-20.) This says Christ was made head of the church, "When He (God) raised from the dead, and set him on his right hand in heaven." Therefore, the church of Christ was not established during his personal ministry on earth, or before his death on the cross.

But some claim that when Jesus said, "I will build my church" he only meant that he would edify and strengthen it by building up and edifying his disciples. But first of all he was already teaching and building up his disciples, and had been doing this ever since he called them to be his disciples. But he did not say, "Upon this rock" I AM building my church; nor "Upon this rock I HAVE BUILT my church." But he said, concerning Peter's confession of Christ, "Upon this rock I WILL build my church." (Mat. 16:18.) The building of his church was its establishment and was still at that time a future event.

Some argue that Jesus only meant to enlarge his church when he said, "Upon this rock I will build my church." (Mt. 16:18.) But this could not be true, for he referred to the foundation of it, and said, "UPON THIS ROCK I will build my church."

Surely no one was in danger of believing he would have to take the church off of its rock foundation in order to enlarge it, and add others to it. He had been enlarging the number of his disciples from the first, and yet he did not say he had already built his church.

The words "Will build" are from the Greek word "OIKDO-MESSO", and is used in Lk. 12 to refer to building from the ground up. The rich farmer said, "I WILL pull down my barns, and build greater: and there will I bestow all my fruits and all my goods." (Lk. 12:18.) This farmer did not mean to say that he would only add a new top to his old buildings, but said he would tear them down and build new ones.

Since the church of Christ was to be built upon Christ as the rock-foundation of it, it would not be built until the foundation had been tested and tried, or before Christ was crucified. Isaiah said, "Therefore thus said 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.) The apostle, Peter said, "This is the stone which was set at naught of you builders, which is become the head of the corner." (Acts 4:11.) So, Christ had to be "Tried" and thus "be rejected of men" before he could be the foundation of his church which he said he would build on the rock-bed truth of his Sonship and divinity. "Other foundation can no man lay, than that is laid, which is Jesus Christ." (1 Cor. 3:11.)

Furthermore, when Christ said, "Upon this rock I will build my church" he also said, "And the gates of hell (hades) shall not prevail against it." (Mat. 16:18.) "Hades" was the place of departed spirits, the place to which Jesus' soul went when

(Continued on page 4)

Do People Still Have The Gift Of Tongues Today?

(Continued from page 1)

language of the people of Thailand. (2) Secret seminars being held to instruct people how to speak with tongues. If such is a miraculous gift, why the need for such instruction? (3) Those claiming this power today having to write books defending their claims. No such volumes were produced by those who really spoke with tongues in the New Testament. We wonder why the difference. Every verse of scripture which mentions this miraculous gift could be written out in full in much less space than this one article will contain. (4) Those claiming to speak with tongues teach contradictory doctrines. Which group shall we believe? Which group really has the Spirit bestowed gift of miraculous tongues? Those who really had the gift of tongues in the New Testament did not teach contradictory doctrines in the manifestation of this power. How can we account for the jarring contradictions and deeply apparent inconsistencies among tongue speakers today? We wonder if Mr. Douglass has the answer to any of these queries. Perhaps some of these tongue speakers would like to provide some answers for us. We shall await their decision.

"I Will Build My Church"

(Continued from page 3)

he was crucified. The "Gates of hades" was death. Hence, when Christ promised to build his church, he had not already built it, but said he would do so even though he would be crucified and go into hades, the gates thereof could not hold his spirit; it would come out at his bodily resurrection, and he would live again and still build his church. The building of the church, then, depended upon the trial and testing the claims of Jesus to be the Christ, by his crucifixion. Despite hades and his death, he would rise again and establish his church. (Mat. 16:18.)

Finally, if the church had already been built, in the sense of being established, why did not the apostles already have the keys of it? Why did Jesus say, "I WILL build my church.... and I WILL GIVE unto thee the keys of" it? (Mat. 16:18-19.) Christ had not then given the great commission unto the apostles, and this was not done until after his resurrection. (Mat. 28:18-20.) The commission went in force on Pentecost, Acts 2. The church was then established upon the rock-bed truth that Jesus Christ is the Son of God. (Mat. 16:16-18; Acts 2: 22-41.) It was established by the miraculous coming of the Holy Spirit, which qualified the apostles and set them together as charter member of the church, when it then came into existence with power. (Mk. 9:1; Acts 1:8; 2:1-4.) The gospel was then preached with the Holy Spirit sent down from heaven. (I Pet. 1:12; Acts 2:22-41.) Three thousand obeyed the gospel and were added to the church. (Acts 2:36-41.) "And the Lord added unto the church daily such as should be saved." (Acts 2:47.) It is here that Peter first used the keys of the kingdom with which to open the door of the church, for they are one and the same thing. (Mt. 16:18-19.)

"The Jesus Movement"

WILLIAM S. CLINE

The Jesus Movement is a product of Mammon and Satan. Recently the youth of this country have been swept up in a fad known as the "JESUS MOVEMENT". A great number of religious leaders have continually encouraged it, and an alarming number of our preachers have given the movement their endorsement.

Such songs as "Amazing Grace" and "O Happy Day" have recently been "rock" hits. JOSEPH AND THE AMAZING TECHNICOLOR DREAMCOAT is a recent album that has enjoyed success because of its identification with the so-called "Jesus Movement". And more than three million copies of "JESUS CHRIST, SUPERSTAR" were sold within a year of its release! "GODSPELL" is another show that has enjoyed

amazing success.

As promoters have become rich off of the "JESUS MOVEMENT" young people who have been caught up in it have been fed mockery and error. Tickets to "SUPERSTAR" and "GODSPELL" are selling for \$6 to \$10. This fact coupled with the millions of records which are being sold makes the so-called religious movement an exciting attraction to everyone interested in a profitable economic enterprise.

In the "JESUS CHRIST, SUPERSTAR", there is an evident lack of seriousness and reverence. One of the love songs definitely carries a sex orientation. The play closes with the death of Jesus and, therefore, omits the central and validating event of Christianity — the bodily resurrection of Christ (See I Cor. 15).

In the so-called "GODSPELL" play all the characters are dressed in clown costumes, and "Jesus" is pictured with a broken heart painted on his forehead. The spirit of the entire show is one of mockery.

WHAT ABOUT REVERENCE?

How should the Christian feel about such things? Should he be thankful for them and encourage young people to participate in them? "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:28-29). "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2).

In a recent article entitled: "Where Today's Action Is", by Pat Harbolt, which appeared in the Tallahassee Democrat, Don Finto, a gospel preacher, is quoted as saying that he was thankful for the "JESUS MOVEMENT".

"Finto is 'grateful' to current rage of rock songs with religious themes and of rock opera 'JESUS CHRIST, SUPERSTAR' for focusing attention on Christ. 'But', he said, 'We can't stop there.'"

We should be alarmed when we realize that "Finto" is just one among many who have a tremendous influence over our young people, and are giving endorsement to such mockery.

The Christian must first realize that a "false Christ" is being held before the public by means of the so-called "Jesus Shows." The "STAR" of the shows is not "The Son Of The Living God", or God in the flesh (Matt. 16:13-19), but instead he is presented as a weak, pathetic man who is confused about his mission.

Second, the Christian should be made aware of the fact that to participate in, or to encourage the teaching of error about Christ is to be guilty of awful sin (Gal. 1:6-9). John warned us to abide in the doctrine of Christ (II John 9-11).

IS A SERIOUS MATTER

The matter is more serious than many of us realize. I strongly contend that faithful Christians cannot defend the so called "JESUS MOVEMENT". Those who love the Christ of the scriptures, as all of us should, will not participate in the movement in any way. Neither will they encourage it just because it presents some sort of a Christ. The Christ of the scriptures said, "But there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." (Mat. 24:24-25.) Any Christ differing from the Christ of the scriptures is not a real Christ, but a false Christ. And any prophet differing from the prophets of the scriptures is a false prophet. (I John 4:1-5.)

FALSE MOVEMENTS GROW

But the movement called the: "JESUS MOVEMENT" will grow. It will not stop with records and plays. The devil is never willing to begin a movement only to stop it in the middle of the stream of its popular and economic successes. The "JESUS MOVEMENT" will continue to bring the God and Christ of the Bible (with all that is true and sacred) down to the level of the ridiculous.

THE JESUS' WATCH

In an article entitled: "BE WITH JESUS EVERY MINUTE", which appeared in the Miami Herald, Nov. 13, 1971, the author, Mike Royko, of the Chicago Daily News began by saying: "AND NOW for the fad-happy youth of America there is

a Jesus wristwatch". The article pointed out that the new watch, with Jesus in either black (negro) or white painted on the face was being produced by the "JESUS WATCH COMPANY" of Los Angeles, California. The watch is particularly being directed to 'The Jesus freaks', who are suddenly taken with the play 'JESUS CHRIST, SUPERSTAR.' Ads for the watch will appear in college papers, underground papers and on rock radio stations."

The makers of the watch are proud of the crimson heart that points to the time of day. One ad, after noting the black or white Jesus, appeals, "Order the race of your choice." Another radio commercial, with a voice (supposedly Jesus' voice with an echo chamber), suggests that the watch might help you to get to heaven on time. It then closes with a gale of laughter.

If this is not enough, the company is considering a rubber squeaking Jesus doll. They got the idea when in a novelty shop they saw a rubber SQUEAKING BUDDHA doll!

I also recently read of a "GOD-SQUAD" group in Los Angeles that is a teen-age organization. Their sign is holding up one finger depicting only one god (He is a black God — not a white, they argue).

MY CONCLUSION

With the mock plays, the rock songs, the "GOD-SQUADS" and the "JESUS FREAKS", I'll admit, I don't know where it will end. But I am convinced of at least two things: (1) God is not the author of it; (2) I am completely in disagreement with the movement and therefore will not lend any support to it in any way.

(Note: Thank you, Brother Cline, for this timely article of warning. It simply points up the fact that the only Jesus movement in which we as Christians should have any interest is in a return to the pure and primitive Christianity of the New Testament scriptures. The kingdom of Christ or his church is the only Jesus movement in which we should have any interest. EDITOR.)

Death - An Acrostic

ROBERT R. TAYLOR JR.

INTRODUCTION:

- A. In a funeral message we pay our last respects to the deceased, offer the family whatever comfort we can that is in harmony with God's will and admonish the living to make sure preparation for the certain coming of death. The only thing which will keep any of us from meeting death's appointment will be the Lord's second coming if such should occur in our lifetime.
- B. In a very real sense each person preaches his own funeral by his thoughts, motives, words and deeds. This the deceased has already done. This we, the living, are doing day by day.
- C. Today let us spell the word death allowing each letter to begin a word connected with death.

BODY OF THE LESSON:

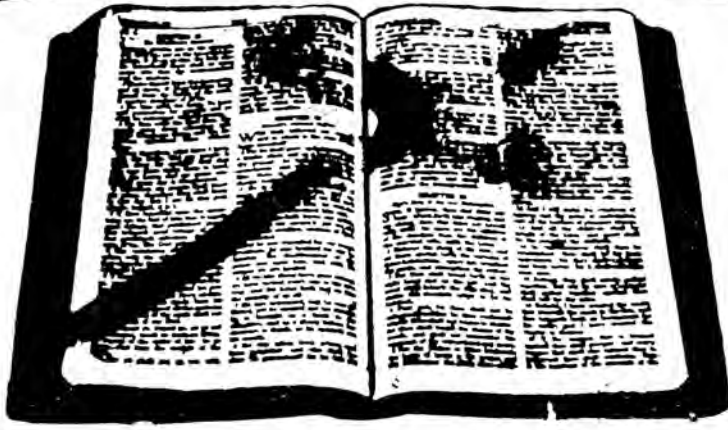
- D — eparture (II Timothy 4:6; Gen. 35:18).
- E — nd. Death is the end of earthly life and of preparation (Eccles. 9:10).
- A — ppointment (Heb. 9:27).
- T — ransition (Luke 16:22-23).
- H — ereafter. Death brings us face to face with the hereafter (II Cor. 5:1; Phil. 1:21).

CONCLUSION:

This solemn and sobering manner of spelling death should impress all of us with the true gravity of this coming event and experience.

Jim and George who were neighbors and good friends, and both members of the local church, went fishing on a Wednesday night. Jim, who happened to think of it said, "George, this is Wednesday night—church night—and I forgot all about it until just now." "Well," replied George, "My wife is not well, and I could not have gone to church anyway."

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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Water Proof, But Not Bullet Proof.

In the latter part of May, 1972, a Mississippi minister furnished a part of the information the news media conveyed to the reading public for some two or three days relative to his predicted walk upon the waters of Ross Barnett Reservoir which is located in central Mississippi. Our information pertaining to this comes from three UPI releases which appeared in the DAILY JOURNAL, Tupelo, Mississippi, and THE COMMERCIAL APPEAL, Memphis, Tennessee. The clipping from the DAILY JOURNAL was entitled, "Minister Claims Will Walk Water." One of the clippings from THE COMMERCIAL APPEAL was entitled, "Preacher Plans Walk On Water."



ROBERT R. TAYLOR JR.

On Friday and Saturday, May 19, 20, W. L. Jenkins said he was making final arrangements to walk upon water at precisely 4:03 Sunday afternoon, May 21. His intentions for the execution of this planned miracle were also aired by Jenkins over a Jackson, Mississippi, radio station for which he works as an emcee. The DAILY JOURNAL reports his saying, "I have been told by God to come and teach mankind how to save himself from himself." He further stated that he hopes to prove "God is alive and in the world today."

HIS CROSS EXPERIENCE

Jenkins told newsmen that he was attacked by five unidentified men on Thursday, May 18. At this time he was supposed to have been "made unconscious" and "strapped to a large wooden cross with a crown of thorns placed on his head." According to Jenkins he remained on the cross for about four hours before "some young folks came and got me down." In further testimony he quoted his assailants as saying they were going to show him how it was to be Jesus.

The thought occurs to this writer as to why miraculous power did not preserve him in the first place from his assailants and the cross experience. A man who can walk on H₂O should not have had any trouble handling five men. Even if his power over them were quite impotent, as it evidently was, surely a "water walker" could have

successfully removed himself by his miraculous powers from the straps that bound him to a wooden cross. Power over water should not be any greater than power over straps. If the objection be raised that neither Jesus in the Bible nor Peter, according to tradition, removed themselves from the cross and thus why should Jenkins be expected to, we answer that Jesus could have removed himself but it would have been at the expense of human salvation. His remaining on the cross the allotted time was deity's plan for human redemption to be possible. But such cannot be said in Jenkins' case. His cross experience, if it did occur, had nothing whatever to do with human redemption. In the case of Peter his was a fulfillment of what the Lord had predicted (John 21:18-19; II Pet. 1:14). But the Bible nowhere predicts a cross experience for one W. L. Jenkins.

Did the Lord fail his prophet at this juncture only to vindicate him, according to Jenkins' planned prediction, upon the waters of the central Mississippi Reservoir? As the matter finally terminated the Lord vindicated him neither on the cross, if indeed his cross experience actually occurred, nor upon the waters of the Reservoir.

GOD'S THIRD PROPHET

Jenkins claims to be the third prophet of God in the twentieth century. He claims the late Martin Luther King was another twentieth century prophet. If he (King) really were God's prophet before his assassination in the spring of 1968, it is significantly strange that he did not believe some of the things first century prophets taught. It is also strange that he taught things no New Testament prophet ever taught. It is equally strange that he belonged to and preached for a religious denomination that no New Testament prophet ever belonged to or preached for during the first century. Jenkins did not reveal the identity of the other prophet of this century "because he is still alive." Again we find this strange and deeply significant. If God really has this third prophet alive today and he really has a message from the Lord, we need to know who he is and try his claims in accord with the message of I John 4:1-6.

We deny emphatically that Martin Luther King was a twentieth century prophet. We deny emphatically that W. L. Jenkins is a twentieth century prophet. We deny emphatically that this unknown man that Jenkins calls God's other prophet is speaking for the Lord today. We deny emphatically that the Lord has either prophets or apostles living today on earth. As we wrote before so write we again: WE HAVE NO LIVING

PROPHETS OR APOSTLES ON EARTH TODAY. We have read the works of some who claim to be modern day apostles and possessors of prophetic powers. One does not have to read very far into their works until they contradict themselves. Such modern day claimants to prophetic powers can scarcely speak for thirty minutes or write as many as five pages without contradicting what Jehovah's real apostles and prophets wrote in the Bible. Jenkins betrayed himself in this claim by his abject failure to follow through with his planned miracle. As of this writing date, June 17, he has not yet walked on the Reservoir waters. We wonder WHEN he will!!!! It has now been twenty-seven days since he promised to perform this feat. Had he been Jehovah's real prophet, the Lord would not have let him down. The God of heaven never forsook any of his real prophets in Bible times when he promised to work miracles through their prophetic powers or apostolic agency.

A SUNDAY FAILURE

On Monday, May 22, THE COMMERCIAL APPEAL, carried an article released by the UPI and entitled, "Minister Cancels 'Walk on Water' after Gun Wound." According to Jenkins he had to cancel his predicted plans for the "walk on water" after he was wounded in the leg by gunshots fired from a passing car early on Sunday, May 21. Authorities granted that he was treated for a "flesh wound" but it was not believed to be a serious injury.

SOME PERTINENT QUESTIONS

Are you thinking the same thing the writer is? Why did not the Lord "bullet proof" his prophet as well as "water proof" him? In the second place why did not Mr. Jenkins heal his own wound that Sunday morning and proceed, as planned, with his predicted jaunt on the waters of the Reservoir that Sunday afternoon? Defying the power of a bullet surely would be as easy for a miracle worker as defying the laws of gravity applicable to a man upon water. Instantaneous healing of a surface bullet wound, if indeed he were shot, should come quite easily for a man who planned to duplicate what Christ performed in Matthew 14:28-32. Why should the Lord empower his prophet to walk upon water, as Jenkins really possesses miraculous powers, why did he have to seek out medical aid to treat his wound? Why did he depend upon medical aid for his injury and its healing instead of miraculous aid with instantaneous healing?

If Mr. Jenkins is serious about performing a miracle for Mississippians, we suggest there are a multitude of opportunities available every hour of

(Continued on page 4)

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Holy Spirit And Human Errors No. 1

A request has come for some Editorials on "The Holy Spirit And Human Errors". Perhaps there are more errors being taught concerning the Holy Spirit and his work than any other Bible subject. And many of these errors are, as Peter would say, "Damnable heresies." (2 Pet. 1:1-2.) Any religious error is such which would hinder one in any way from obeying the gospel of Christ, and from being a faithful Christian. All errors are "damnable heresies" which would lead people away from the truth on any point involving faith in God, and in Christ, and the Bible, and strict obedience to the Lord.

WHAT, OR WHO IS THE HOLY SPIRIT?

There is the error and heresy that the Holy Spirit is nothing more than the power, or force, by which God does things. The so called Jehovah's witnesses deny the personality of the Holy Spirit, and think the Holy Spirit is a lifeless and dead thing like electricity, wind or water. They deny that the Holy Spirit can think, and is a divine Being of intelligence, a Spirit Being, like God the Father. "God is a Spirit". (Jn. 4:23-24). God is not a material substance like man's body. He is an invisible Being, and so was the Three of the Godhead from all eternity, until Christ was born of the virgin Mary and took on himself a human body. "A body hast thou prepared me." (Heb. 10:5). Before this, all members of the Godhead were invisible. However, even Jesus now has no flesh and blood body, but rather has been given a glorious and spiritual body. Paul says, "We have known Christ after the flesh, yet now henceforth know we him no more." (2 Cor. 5:16). Christ now has a "Glorious body". (Phil. 3:20-21.) True, He was raised in a fleshly body. (Lk. 24:36-39.) But "Flesh and blood shall not inherit the KINGDOM OF GOD." (1 Cor. 15:50.) And here the apostle is speaking of heaven it's self.

HOLY SPIRIT LIKE FATHER AND SON

The Holy Spirit is now A Spirit Being like the Father and the Son. Jesus said people are to be baptized, "In the name of the Father, and of the Son, and of the Holy Spirit." (Mat. 28:19.) The Spirit is classed with the Father and with the Son, and is one of the Three Persons of the Godhead.



GUS NICHOLS

SPIRIT CAN BE "VEXED" AS A BEING

The prophet says of Israel, "But they rebelled, and vexed his Holy Spirit." (Isa. 63:10.) We could not vex, provoke, or aggravate wind, water or electricity, for these are mere things and have no intelligence. But the Holy Spirit can be "vexed". He can be provoked by the rebellion and sins of men Therefore, the Holy Spirit is a Divine Being of Divine intelligence, and not some mere power or force like electricity, or wind. He may be invisible as the wind, as in John 3:5-8. He may be powerful like electricity, and as invisible. But the Holy Spirit can think and be "vexed". (Isa. 63:10.)

HOLY SPIRIT CAN BE GRIEVED

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30.) We could not grieve the wind, nor electricity, or any other mere thing or substance. But the Holy Spirit can be grieved with our sins and follies, just as parents can be grieved over the follies and mistakes of their children. While the children could not grieve wind, or water, or electricity; they can grieve their parents, for the parents are intelligent and can be grieved. And, so, the Holy Spirit is a Divine Being of intelligence, else he could not be grieved. (Eph. 4:30.)

CLASSED WITH THE GODHEAD

We often read of the Three of the Godhead being classed together. Paul says, "The grace of our LORD JESUS CHRIST, and the love OF GOD, and the communion of THE HOLY GHOST be with you all, Amen." (2 Cor. 13:14.)

Again, we read that "There is ONE SPIRIT... ONE LORD... ONE GOD." (Eph. 4:4-6). Note the three in the following: "Elect according to the foreknowledge OF GOD, THE FATHER, through sanctification OF THE SPIRIT, unto obedience and sprinkling of the blood OF JESUS CHRIST, grace unto you, and peace, be multiplied." (1 Pet. 1:2.)

HOLY SPIRIT IS MASCULINE

The Spirit is nearly always spoken of in the masculine gender, rather in neuter gender. Jesus says, "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, (Yes, HE can also "HEAR") that shall HE speak; (Yes, HE can "SPEAK") and HE will show you things to come. HE shall glorify me: for HE shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that HE shall take of mine, and shall show it unto you." (John 16:13-15.) Here the Spirit is spoken of about nine times in the masculine gender. We would not say: "HE", in speaking of electricity, wind or water, but we should thus speak of the Holy Spirit.

Of course, there are some mysteries concerning the Holy Spirit, as there are concerning all Divine and super natural things and Beings. (1 Tim. 3:16.) But the mysteries are all over on the divine side of things, and not on the human side. What God does, and how he does it may be in the realm of the mysterious, but what we do to be saved, and how we are to worship and live the Christian life are not mysteries.

Can You Preach?

(The Editor)

Many good brethren have been heard to say they wished they could preach the gospel, as it was preached in the days of the apostles. (Mk. 16:15-16.) Maybe they could if they really wanted to do so, and were willing to pay the cost. (Lk. 14:26-33.) There are many different ways of preaching the word. The oral proclamation of it is not the only way to preach it. Each Christian should preach it by good example. (1 Tim. 4:12.) In this sense, each member of the church should be a living epistle to be known and read of all those round about him. (2 Cor. 3.)

We can also use OUR MONEY to preach the gospel by helping support Radio programs of preaching, TV programs, and the like. Liberal contributions to the church treasury may be used to support the preaching of the gospel, both at home and abroad.

One lady bought good tracts and gave them out on the street, and wherever she found people.

Perhaps it would be better to mail out such literature to your list of prospects, and follow it up each month.

"WORDS OF TRUTH" may be sent out to a choice list of your friends and others each week at only \$2.50 each in clubs of five or more. Or, better and to be more economical, get the church to send a list of names and addresses of members, backsliders and prospects, and the publisher will bill the church on the first of each month, and you pay the bill monthly, with no money invested, for even one month ahead, and at the unbelievably low price of FIVE CENTS PER COPY. This may be your way of preaching the Christianity of the first century in the twentieth century.

Now do you still say that you wish you could preach? Seeing that you really can preach the word, and in a very powerful and effective manner, will you do it? Why not? Is it because of a lack of faith? Or, a lack of love for lost souls? Just sit down right now, before you forget it, send in a club of five or more at \$2.50 each, or send in a list of names and addresses of FIFTY friends and neighbors to receive the paper four weeks per month at a cost to you of only \$2.50 per week, or only \$10.00 per month--mailed directly into these FIFTY homes. An average of THREE people will read each copy of the paper, making 150 people to whom you would be preaching four times per month for only \$10 per month.

The editor (Gus Nichols) with all his fine and loyal writers promise to make the paper as good as the best.

It's O. K. Son

When Johnny was six years old, he was with his father when they were caught speeding. His father handed the officer a five dollar bill with his driver's license. "It's O.K., son," his father said as he drove off. "Everyone does it."

When he was eight, he was permitted at a family council, presided over by George, on the surest means to shave off the income tax return. "It's O.K., kid," his uncle said, "Everyone does it."

When he was nine, his mother took him to his first theater production. The box office man couldn't find any seats until his mother discovered an extra two dollars in her purse. "It's O.K., son," she said. "Everybody does it."

When he was 12, he broke his glasses on the way to school. His Aunt Frances persuaded the insurance company that they had been stolen and they collected \$27.00. "It's O.K., kid," she said, "Everybody does it."

When he was 15, he made right guard on the high school football team. His coach showed him how to block and at the same time grab the opposing end by the shirt so the official couldn't see it. "It's O.K., kid," the coach said. "Everybody does it."

When he was 16, he took his first summer job at the market. His first assignment was to put overripe tomatoes in the bottom of the boxes and good ones on the top where they would show. "It's O.K., kid," the manager said. "Everybody does it."

When he was 18, Johnny and a neighbor applied for a college scholarship. Johnny was a marginal student. His neighbor was in the upper three percent of his class, but he couldn't play right guard. Johnny got the assignment. "It's O.K.," they told him. "Everybody does it."

When he was 19, he was approached by an upper classman who offered the test answers for three dollars. "It's O.K.," he said. "Everybody does it."

Johnny was caught and sent home in disgrace. "How could you do this to your mother and me?" his father said. "You never learned anything like this at home." His aunt and uncle also were shocked. If there's anything the adult world can't stand, it's a kid who cheats.—Selected.

East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

JUNE, 1972

Greetings from East Africa,

This month marks the beginning of our final year in Kenya. If all goes according to plans we will be returning sometime in the month of June 1973. We know that this time will pass quickly because of how short the time has seemed since we first stepped off the plane in Nairobi two and a half years ago. Pray for us in this last year. It should be our most productive year because of our greater experience. After these two and a half years Kenya has almost become to seem like home to us and we know that we will be sad to leave.



BERKELEY HACKETT

This month we were able to make a trip to Western Kenya to the area where Wayne and Florine Smalling are working. It was good to get out of Nairobi for a while where we have been fairly well tied down for some time. There are some other trips that we feel we should make in the next year in order to see the work of some of the other missionaries first hand and to familiarize myself with some of the church problems that crop up in other areas. So far we have been able to do very little of this sort of thing. There are also some areas where we have been able to make contact with people through Bible correspondence courses, but have never been able to travel into these regions to make any personal contact. If we can find the time in the next year we will be making some trips of this sort. Right now we have plans to head west again in the month of August to teach in an extension Bible school and to meet some of our potential students for the Swahili Bible School that will begin in September at our Bible school in Nairobi. At that time I will be not far from Kampala, Uganda; so we are hoping to go over there to see the work. If you recall I was associated with the work there in the beginning by way of the Bible correspondence courses going into that country. I'll write more about this in the August newsletter.

The Smallings live in a rural area about 225 miles west of Nairobi. A few years ago it was an area of white colonial farms or I should say estates or plantations of several thousands of acres each. Since independence these white colonial farmers left the country and the Kenya government has partitioned these estates into a great number of farms or as they are called here "shambas" of ten to fifteen acres apiece. This, by African standards, is a "very" large farm, so the people who received these farms are comparatively well off. I say comparatively because while compared to their fellow countrymen they are well off because they have two or three changes of clothing and have enough to eat, but by American standards they would appear poverty stricken even when compared to the poorest of Americans. Currently Bro. Smalling is trying to lay a firm foundation in basic Christian doctrines. He is working with a couple of healthy congregations where he hopes to leave behind a sound leadership.

The work in the bush is a great deal different from the work here in Nairobi. In the rural area the church members include a greater number of

older people while, since so many of the nations young people come to Nairobi, our churches have a larger percentage of young men in their twenties in the city. Also the Nairobi churches have a generally better educated membership. There are very few educated people who stay in the bush since there is no opportunity for them in the rural areas. By educated people I don't mean anything like a high school diploma, but more like three to six years of primary schooling. The fact that we have so large a percentage of young men in our city congregations generally works to our disadvantage. These people are generally the least stable in the society having no close family ties or responsibilities of wife and children. This particular class of people are in Kenya generally unemployed (since there is a severe shortage of jobs in Kenya) and very mobile, so that we may have them with us for a few months and they will move away and we lose contact with them.

The work in the rural areas is more stable. One can be fairly sure of working with the same people for a longer period of time. The main disadvantage to rural work is the lack of education and the resistance to change.

Both city and rural work have their blessings and dissappointments, and both share the same urgency. We are falling behind the birthrate of these countries in our missionary efforts. We need to make a solid commitment to the souls of these people for whom Christ died. Only by our efforts are these people going to know Christ.

Bro. Hackett

Nolia Shipp	5.00
In Memory Clement Swindle	10.00
Myrlee Terry	5.00
Mrs. Corda Webb	5.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central (Tuscaloosa) Church	50.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. 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 (Oakman) Church of Ch.	20.00
New Hope (Guin) Church of Ch.	400.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Ch.	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
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
TOTAL	\$1,400.00

DID YOU KNOW?

The tribes of Kenya are NOT Negro. Negroes come from the Congo basin and West Africa; American Negroes are their descendants. The majority of East African tribes are described as Bantu, which is really a linguistic term, but it has come to describe these non-Negro people of East and South Africa. The Bantu and the Negroes are as different as Germans and Italians. They look different and they have very different cultures.

Expenses for May

Salary	\$600.00
House and Utilities	197.00
Autos (upkeep & gas)	104.00
Postage	13.00
Supplies	29.00
Total	\$943.00
Received via 6th Ave.	
Jasper, Alabama	\$1,000.00

CONTRIBUTIONS

Mr. and Mrs. Hermon Moon	\$20.00
S. G. Barker	10.00
Herman King	20.00
Roscoe Kirkpatrick	10.00
Max Barker (May-June)	80.00
Jimmy Brumley	10.00
Farley E. Geddie	5.00
Iva Guthrie	5.00
Florence Steely	5.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	5.00



The congregation in front of one of the churches where Smallings labor. I was the speaker and we had a good turnout. For such a small house.



One of Florine's childrens classes. Charlotte was teacher this morning.



A new church building. The church didn't have the money to complete the roof.



Getting ready for church in a Bush location.



One of the villages not far from the Smallings.

Do You Love The Church?

GUS NICHOLS

Do we, as church members, love the church? Do YOU love the church? Do I? How can we know whether or not we love the church? Is love for the church some sort of an emotional love that we can identify by our feelings?

In my counseling I have had cases where the husband strongly affirmed that he loved his wife and children, notwithstanding the fact that he was drinking and gambling away almost every dollar of the family income. Did he really and truly love his wife and children? A few years ago I counseled and married a young couple, both faithful Christians. But by the time their first and only child was four years of age, the husband and father of the child was an alcoholic and would not work, nor hold a job. The wife really loved him and her child. Rather than to break up her home she got a job at a drug store and was willing to work and make the living for herself and family, if need be. Later she said she was still happy in bearing this unjust burden and hardship, caused by his sins, until he got to stealing her money and gambling it away and spending it for strong drink. She then divorced him and let him go. Yet he claimed that he dearly loved his wife and child and could not be happy without them. Did he really love them? Of course not. While he may have felt a need for them, he did not love nor appreciate them. His life denied his claim.

Some claim to love the Lord who do not love him at all. Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me. . ." (John 14:21.) The only love that Jesus counts is love which moves us to obey him and do what he says. "Jesus answered and said unto him, if a man love me, he will keep my words." (John 14:23.) Again, He says, "He that loveth me not keepeth not my sayings." (John 14:24.) A man who will not obey Christ is even an enemy of Christ. He says, "Ye are my friends, if ye do whatsoever I command you." (John 15:14.) "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1John 5:3.)

We see then that real and genuine love will impel one to do the will of God, or to keep the commandments of the Lord. All those who refuse to serve the Lord are against Him and are not his friends. Jesus also said, "He that is not with me is against me: and he that gathereth not with me scattereth abroad." (Mat. 12:30.)

All of the foregoing should help us to know what real love is and whether or not we have it.

Jesus loved his heavenly Father, and was totally committed to the doing of His will. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.) He loved his Father and obeyed him even when it cost him his life to do so. (Phil. 2:5-11.) Furthermore, He JOYFULLY obeyed his heavenly Father. (Heb. 12:1-2.)

JESUS ALSO LOVED THE CHURCH, and his love for it was not a dead and lifeless emotion or sentiment for it. Paul says, "Husbands, love your wives, EVEN AS CHRIST ALSO LOVED THE CHURCH, AND GAVE HIMSELF FOR IT." (Eph. 5:25.) Again, we see that love does what it can, and what is fitting, for what is loved - for the beloved object. Since Jesus loved the church and gave himself for it, WE CAN SEE HIS LOVE IN ACTION. If you turn and read every scripture in the New Testament concerning the death and sufferings of Christ, it may not mean much to you unless you remember all of it was his love for the church. When ONE properly sees Jesus writhing, suffering, agonizing, bleeding and dying on the cross, and thus "discerning the Lord's body" he is beholding the Lord's love for the church.

Many say the church does not matter, and declare it to be a non-essential, as far as salvation and eternal life are concerned. They think the Lord's church is some sort of a detour off the way to heaven, and that millions ignoring the church and detouring around it, will, according to God's plan and purpose, get to heaven. Because of the blindness of denominational doctrine they almost

literally turn up their noses at the church of the New Testament. But what was Jesus' attitude toward the church? He "LOVED THE CHURCH, AND GAVE HIMSELF FOR IT." (Eph 5:25.)

Now, is it possible for us to despise the church that Jesus loved and yet be like Christ who loved the church and gave himself for it? And, is it possible for us to love the church and do nothing about it? Remember, Jesus did something about it - he died for the church, and "PURCHASED IT WITH HIS OWN BLOOD." (Acts 20:28.)

Can we have the Spirit of Christ and not love the church? "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) The Spirit of Christ included his attitude toward the church. Hence, a man cannot be a Christian, (or Christ-like) in his very heart unless he loves the church which Jesus loved.

Paul loved the church of Christ, the church Christ loved, and for which Christ gave himself in death, the church built by Christ, of which He is the foundation, and the head. (Eph. 5:25; Mat. 16:18; Col. 1:18; 1 Cor. 3:11.)

Paul says, "Who now rejoice in MY SUFFERINGS for YOU, AND FILL UP THAT WHICH IS BEHIND of the afflictions of Christ IN MY FLESH FOR HIS BODY'S SAKE, WHICH IS THE CHURCH." (Col. 1:24.) Here Paul is saying that he suffered in his "flesh" for Christ's "Body's sake, which is the church." He had just said Christ "Is the head of the body, the church." (Col. 1:18). So, like Christ, Paul loved the church, and suffered in his "flesh" for it--for its best interest.

If 200 men like Paul lived in any given community, there would be 200 in the Bible classes every Lord's day morning: 200 at the worship service, 200 hundred Sunday night. During a gospel meeting all the members would be present for every service, with all others whom they could persuade to come. Brother Alan Cloyd, our beloved associate minister of the Sixth Avenue Church in Jasper, Alabama, has a way of saying, "We are having at least 100 DECISIONS now every Lord's day that is, that many are DECIDING not to come back to the evening services." Of course, if all loved the church like Jesus loved and died for it, and like Paul suffered in his "flesh" for it, all would be present for every service, unless such were impossible.

When Christ comes again to present the church to himself, without spot or wrinkle, or any such thing, will all of us members be presented to Christ in the church? (Eph. 5:25-27.) Or will, many of us be gathered out and cast into the fire? (Mat. 13:39-43.) If we joyfully work for the church, and, if need be, SUFFER FOR IT, and always attend the services of the church ordained of God to keep us spiritually healthy and strong, THEN WE CAN THEREBY KNOW THAT WE LOVE THE CHURCH.

The church is the bride of Christ, the Lamb's wife. (Rev. 21:9.) And we are, as members of the church, married to Christ. (Rom. 7:1-4; Eph. 5:23-27.) Are we Christ-like if we do not love the church? Can we love Christ, the bride-groom AND DESPISE HIS BRIDE and get to heaven?

Do we love the church? Do you? Do I? Do we love it like Christ and Paul loved it? Do we have "the Spirit of Christ"? (Rom. 8:9.) If not, we are "none of his". Do you love the church and attend its services, give liberally to support its good works and do you talk and work and pray for the church? The local congregation is of Christ. "The churches of Christ salute you." (Rom. 16:16.) Let us all ardently love the church!

On Quitting The Church

W. T. H.

Some folks quit the church. John speaks of those who did a similar thing in these words: "Many of his disciples when back, and walked no more with him" (John 6:66). Paul spoke of those who "draw back unto perdition" (Hebrews 10:39). Today, some cease all spiritual activity. The results is the same.

Some do not know (or will not admit to themselves) that they have "neither part nor lot in this matter" (Acts 8:21). This attitude raises some

interesting questions.

If a soldier never engages in battle, will not wear a uniform nor carry the flag, will not attend any drills, does not bear arms, has no responsibility nor receives any pay or other benefits, how can he be a soldier? If he wanted to quit the army, what would he do?

If a student went an entire semester without attending a class, studied no lessons, took no examinations, engaged in no school activities, received no report cards. . . would he be a student? If he wanted to quit school, what would he have to do?

If an employee of a business or industry NEVER goes to work, takes no part in the operation of the business, and receives no pay check, he is no part of the operation. He cannot even expect any retirement benefits! If he wanted to quit his job, how would he go about it? If a member of a civic club attended no meetings, paid no dues, and took no part in any of the activities, how could he quit the club? What would he have to do to quit?

If a member of the church attends no worship services, neither studies nor gives, has no knowledge of the group activities of the congregation and no part in any of its benevolent or mission work, never prays for the church or its success. . . is he really a member?

Of course, I speak not of the sick or those otherwise providentially hindered. . . but it a person deliberately goes for a long period of time without ANY part in the group activity of the church and yet he says he has not quit the church. . . what would he have to do to quit?

Divine Providence Today

An earlier article has clearly established Biblical proof for divine providence in the colorful lives of great worthies of the past. That deity provided for patriarchs, prophets, apostles, and all God's servants in both testaments is ample portrayed by Inspiration. Is divine providence at work today? Is the eye of Jehovah God still upon his children? Will his arm of power be moved to aid his people on earth today? Cheerfully and gratefully we can point to many scriptures which produce an answer in the affirmative. God does care and provide for his people today.



ROBERT R. TAYLOR JR.

THE SERMON ON THE MOUNT

The sacred contents of this moving message and dynamic discourse were not just for first century disciples but for the Lord's people throughout this last dispensation - the Christian Age. In this sermon Jesus says, "Therefore I say unto you, Take no thought for your body, life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the days is the evil thereof." (Matt. 6:25-34.)

If God still generously provides for fowls and richly clothes the flowers of the field as he manifestly does, them he still makes provision for

Water Proof, But Not Bullet Proof

(Continued from page 1)

the day. Fourteen people lost their lives in accidents in Mississippi last week-end. No doubt a duplication of the miracle of John 11, the resurrection of Lazarus who had been dead four days, would really open the eyes of the entire state and would prompt all of us to give the most serious of heed and respect to his claims to modern day prophetic powers. Why does not Mr. Jenkins visit one or more of the graves where these fourteen people have been interred just this very week and raise them back to life again as the Lord Jesus did for Lazarus in John 11? Why does he not open blind eyes, heal lame limbs, restore amputated limbs, cure deadly diseases, cure completely the mentally disturbed and stop the next storm that hits our state or any of the states facing the Gulf or the Atlantic Ocean? We wonder where Mr. Jenkins was when Camille struck our state with such deadly destruction in the summer of 1969? Where is he when the frequent tornado alerts and watches are sounded forth by radio and television? The same Jesus who walked on water also stopped storms at sea.

IMPLICATIONS OF HIS FAILURE

By his walk on water Mr. Jenkins said he hoped to prove that God is alive and in the world today. If it took this proposed miracle to prove that, what shall we say about his abject failure? It surely seems that God's third prophet is not reliably presenting heavenly interests on earth very effectively. Such actions as this make religion the laughing stock among atheists and infidels. Though such as this is neither part nor parcel of real Biblical Christianity, the ignorant masses of unbelievers are not in position to make the distinction between the counterfeit and the true, the false and the real.

Jehovah God gave us an inspired book to "teach mankind how to save himself from himself." He does not have to depend upon a so-called prophet who claims "water proof" powers but is definitely deficient over bullet power to prove he is yet alive and actively interested in our world. The writer and you, our readers, knew God was alive and deeply interested in our world before W. L. Jenkins ever made the headlines. We will still be in possession of such grand knowledge when the names of people such as Mr. Jenkins and other claimants to miraculous powers have long faded from our minds.

We are totally unwilling to heed a man's message or follow his footsteps who claims to be Jehovah's prophet but yet lacked the power to perform what he promised and planned.

This incident proves conclusively what we have often preached and taught. A religious leader can obtain notoriety and some degree of attention regardless of how absurd and farfetched his schemes are.

Let us be guided completely and reverently by the Book of God. This is the only record that contains an authentic account of the messages delivered by God's real prophets. Any one today who claims to be a modern apostle or prophet clearly exhibits to Bible believers that he has lost all respect for the all sufficiency of the Sacred Scriptures.

Divine Providence Today

(Continued from page 3)

his human creation. It is the possession of little or no faith which prompts people to doubt or deny God's providence today. Does Jehovah still desire that we seek first his kingdom with its attendant righteousness? Certainly he does! Then the spiritual benefits of kingdom membership plus such "fringe benefits" as clothing, food and shelter are ours also. "All this and heaven too" is the providential philosophy of the faithful Christian.

In the next chapter Jesus says, "Ask, and it shall be given you; seek, and ye shall find; Knock, and it shall be open unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him

that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:7-11.) Human parents easily err and have but little power to provide for their children in comparison with God's power to provide for his children. Yet they can and do supply their offspring with the very best they can offer. With all power at his command cannot and will not our lovely Father in heaven bless us with our need? Most assuredly he can and will. Such confidence prompts us to pray believingly and expectantly.

THE GREAT ROMAN PROMISE

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) This passage has often been misunderstood. In the first place Paul does not say that all things which happen are for our good but that ALL THINGS WORK TOGETHER FOR OUR GOOD. Again the passage has been misunderstood as being unlimited in its application. All mankind would not fall under the scope of this passage. Paul injected two limiting features in its application. (1) The passage applies to them that love God. (2) The passage applies to them who are called according to his purpose. Meet the conditions stipulated by Paul and this marvelous promise of God's continuing providence is for you today.

THE CONTINUING PROMISE

"Let your conversation (manner of life) 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.) Deity does not renege on its promises. What the Lord promises he will perform. If we major in keeping our manner of life free from covetousness and patiently pursue a course aimed at achieving contentment, then he will make permanent provision for our care and protection.

God be thanked that divine providence is our coveted blessing today.

The God Of This World

R. W. GRAY

The Holy Spirit affirms that the God of this world blinds the heart of unbelievers, "lest the glorious light of the gospel of Christ, . . . should shine unto them." (2 Cor. 4:4.) Jesus warned that God will assist us in believing error if we insist upon our own way. (John 12:39-41.) The blinded truth perverter, (says Paul) often seeks a haven among the people of God where he may effectively carry out his evil work. (2 Cor. 11:13, 15.) "Damnable hersies," explained an inspired apostle, will characterize the teaching of some within the very body of Christ. (2 Pet. 2:1.) The influence of blind guides is suprisingly great as "many follow their pernicious ways;" by reason of whom the way of truth is viciously attacked. (2 Pet. 2:2.)

The danger that Satan will turn us away from the simplicity that is in Christ Jesus is ever present. (2 Cor. 11:2-3.) And if in our hearts there is an absence of love for truth the very God who gave His Son to die for us will assist our damnation with a "strong delusion." (2 Thess. 2:10-12.) These sobering truths have not been emphasized as they might have been, and we are reaping the harvest of our neglect. Sober watchfulness is essential in deterring the vicious attacks of Satan who, as a roaring lion, seeks to devour us. (1 Pet. 5:8.)

While we grieve over the loss of many defectors from the faith, we must not allow pity to blind us to the evil they do. They are now under the control of our adversary, and their poison tongues and pens are sweeping many away from the faith. Their attacks are subtle and deceitful. They strike

us at our weakest points. While feigning hatred for the divisions among us they reach out with another arm to embrace the hopeless chaos of denominationalism. Inconsistency is their trademark. Some among them appear to think that inconsistency (a form of dishonesty) is a virtue. But we must remember that they have been blinded.

Such men as those who compose the editorial staff of the truth perverting, God de-faming "Mission Magazine", published in Austin, Texas, are so clearly delineated by the Holy Spirit that we need not be deceived. "These are wells without water . . . for when they speak great swelling words of vanity, they allure through the lust of the flesh, through much wantonness, those who are clean escaped from them that live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage." (2 Pet. 2:17-19.) Such men would "bind" us to a man-made party that seeks to foster more and more division under the "guise" of seeking unity.

A Clean Basket

By C. E. McGAUGHEY

Emmy was forty years old when she was baptized. She had lived all her life on a mountain farm, and had gone through the eighth grade in the country school. But Emmy never could memorize. That was one of the book-learning tasks she never did right.

But when she heard the teacher in the Sunday morning class tell the people they ought to commit to memory such-and-such a passage, Emmy thought to herself, "I'll try it."

After several days of study, Emmy was so discouraged about trying to say the holy words without looking at her Testament, she decided to talk to the teacher about it.

"I want to learn the Scriptures," she told her white-haired friend, "so's I can have an answer ready when my neighbors ask me why I changed churches. But it seems I can't do it. It's no use. It does me no good to study."

For a moment the wise teacher was silent, then said, "Bring that basket over to the pump, Emmv."

"This old dirty potato basket?"

"Yes, now fill it with water."

"Why you know there's no use pumping water into a basket, it won't hold a drop." Emmy was puzzled by the teacher's words.

"Never you mind, do as I say."

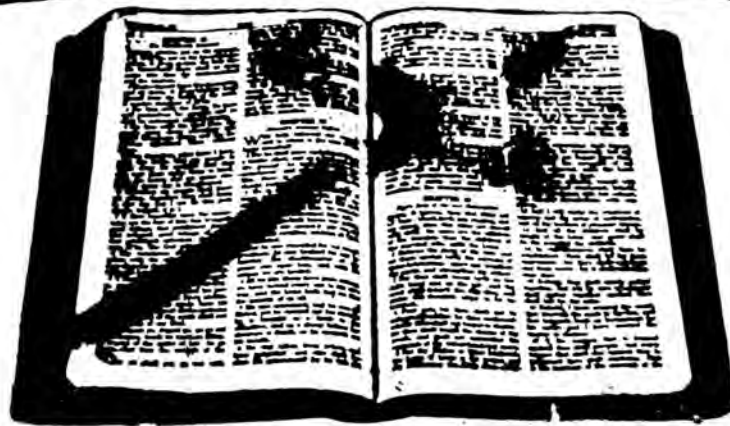
All the while protesting, Emmy pumped water into the basket, and no matter how hard she labored, all the water ran through. After a time the teacher told her she could stop, then told her to look into the basket.

"I don't see anything," said Emmy, "except it is all clean inside."

"Then you do get the lesson, Emmy. The Scriptures can be like that water. Let them run through your mind, and even though they may not stay there, don't say they don't do any good, or that it's no use. The Word of God will leave the mind clean, just as the water has left this basket clean."

Gospel Minutes

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 123

Some Wisdom From Brother Hall

A previous article from our pen dealt with some observations on prayer. One of those observations had to do with our choice of pronouns in prayer. In this study we desire to share with you a letter that Brother W. Claude Hall wrote on February 3, 1966. This letter was written some eighteen months before Brother Hall departed earthly scenes on August 18, 1967, at the age of eighty-four. Brother Hall was eighty-two at the time this letter was penned. It was written to Brother John W. Sasser, long time elder at Middleton, Tennessee, and the faithful gospel preacher of the Grand Junction congregation. Brother Sasser was kind enough to make us a copy of this letter and has given permission for our using it in this manner.



ROBERT R. TAYLOR JR.

Before presenting the letter a few words about Brother Hall are fitting and deeply appropriate. He was born in Gibson County, Tennessee, on March 12, 1883. This is the writer's home county also. Brother Hall was a faithful gospel preacher and an educator of foremost proportions. He served as a school principal during his early life. He served as President of Freed-Hardeman College from 1923-25. After this he accepted the presidency of Cordell Christian College. In 1933 he returned to Freed-Hardeman College. He was then connected consecutively with Freed-Hardeman for a third of a century before his death in 1967. He was a master teacher. He knew well his material and possessed a deep grasp of human nature that few of his contemporaries equaled. His methods of instruction were highly unique and eminently successful. He was a real favorite of this writer's many teachers. Brother Hall taught English Composition, Spoken English and Bible to thousands of students. He was a master of the English language. It was difficult to catch him in a grammatical error though his preacher boys frequently tried. While in school there a friend and this writer thought we had him one day. We asked him how he pronounced a certain word. He came out loud and clear on his pronunciation. We then informed him that Webster pronounced it differently. In characteristic style of this colorful man he promptly responded, "You did not ask me

how Webster pronounced it, you asked he how Hall pronounced it!" Much wit characterized his English classes but he entered the pulpit with deep and reverent solemnity. Dignity adorned his sermons. Sincerity rang through every prayer he prayed. His knowledge of the holy scriptures was superb and vast. The following letter was written from a rich background of Biblical wisdom and a mastery of thy English language. It sets forth clearly and precisely his thinking on the choice of pronouns which should be employed in prayers.

"Dear Bro. Sasser,

"Your letter of January 30, came to me yesterday. I appreciate your letter very much, indeed, and hasten a reply.

"When we address God we should use the most sacred speech possible. He is always addressed in the Bible with such pronouns as thee, thine, thou and such like.

"When we say 'you' we are belittling him, and trying to bring him down to our level—we should always exalt him.

"Another reason we should use the exalted and sacred language in our prayers, there are always some in the audience who are almost disgusted with such ordinary language addressing God, as 'you.'

"Your OLD teacher and
Brother in Christ,"
/s/ W. Claude Hall."

Some who are speaking their sentiments and

Resolution

A choice between action and inaction is RESOLUTION; a choice between one motive and another is DETERMINATION; an irrevocable choice is a DECISION. After consideration we RESOLVE; after deliberation we DETERMINE; after decision nothing remains but ACTION.

RESOLUTION is full of examples of what may be accomplished by a resolute will. Columbus, who opened to commerce and civilization a new world, was in early life a weaver; Sextus V spent his youth in the seemingly hopeless position of a swineherd; Aesop was a slave; Homer, according to tradition, was a beggar; Demosthenes, the son of a sword-maker; Halley, the astronomer, a soap-boiler; Abraham Lincoln, a rail-splitter.

Knowing that "all things work together for good to those that love God," will you make a choice between action and inaction! Of course, we insist that you choose action IN CHRISTIAN SERVICE, LIBERALITY, AND STUDY.

JOHN SIMPSON

writing words in favor of the switch in pronoun usage in prayers are but yet babes in the scriptures and novices in the English language. We commend what an English scholar, a ripe Bible student and a veteran preacher of the gospel said about pronouns in prayer. Some of our young people who are so sure they know all there is to know about this issue would do well to drink in these words of wisdom, seasoned statements and the judicious judgment from the late and lovely W. Claude Hall.

The Liberal's Attitude Toward The Truth

WILLIAM S. CLINE

The liberal may be identified by the attitude he has toward the truth. Many have taken the position that "The truth as God gave it is absolute, but man's understanding of it is relative." This is the human philosophy of relativism. What the liberal is saying is that men CANNOT understand the Bible "alike".

Is it any wonder we have problems with unity and the truth when men make such statements while pretending to preach the pure and simple gospel of Christ? Surely such have been deceived and would corrupt the simplicity and purity of mind by which the common people hear Jesus gladly. This writer affirms we not only CAN understand the Bible alike but we MUST understand the Bible alike.

The Bible is God's revealed will. It is complete, final and absolute (Jude 3, II Peter 1:3, II Tim. 3:16, 17). The Bible can be understood by man, provided the man is honest and does not have some "self-appointed scholar" to help him. If it were not a fact that we can understand the Bible (and God knows everything) then why would God tell us that we have to have faith to be saved (Jn. 3:16) and that that faith comes by hearing the word (Rom. 10:17)?

If we cannot understand the Bible alike, why then did Jesus say, "Ye shall KNOW the truth..." (Jn. 8:32). If we cannot understand the Bible alike, why did Paul say we could have "... full assurance of understanding..." (Col. 2:2)? If we cannot understand the Bible alike, why do we read in Eph. 3:4, "Whereby, when ye read, ye may UNDERSTAND..." If we cannot understand the Bible alike, why is it stated in Eph. 5:17, "Wherefore be ye not unwise but UNDERSTANDING what the will of the Lord is?"

(Continued on page 4)

WORDS of TRUTH

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Excelling In Service

Some men seek to excel in business. Their competition is keen, and they know it. They know that they must excel or fail. Some students seek to excel in their school work. They know that it is advantageous to make good grades. Some are aware of the fact that if a man does not want to fail in life he must seek to have a good name which is rather to be chosen than great riches (Prov. 22:1; Eccl.



GUS NICHOLS

7:1). A good reputation is the biggest investment one can make in business. If a man does not have good character he has very little to invest in life. "Honesty is the best policy" only when it is founded on conviction concerning the rightness of it. Honesty is not the best policy if it is only for the sake of policy and reputation. Only the house on the rock can stand in the final day of rewards. The houses on the sand are sure to fall (Matt. 7:21-28).

EXCELLING IN SERVICE

"Seek that ye may excel to the edifying of the church" (I Cor. 14:12). First of all, one must seek to excel himself. He must seek to be a better man than he has been in the past. He must get out of the rut and away from his old habits of sin and shame. He must become a new creature in Christ (II Cor. 5:17). He must learn to walk "in newness of life" (Rom. 6:3-5; 17-18). He must die to the love and the practice of sin, and live no longer therein (Rom. 6:1-2). He must cease to do evil and learn to do good (Isa. 1:9-22).

EXCEL OTHERS IN SERVICE

One should also strive to excel others in service. Some colossal failures thus far in life have great potential — great talents and endowments — even by heredity. Some of them have been reared in good homes and have had advantages which others have not enjoyed. Some now have challenging opportunities calling loud and long for real men and women to come away from the mottley crowd and get on the stage of action — the kind of action which will count for time and for all eternity. In view of such advantages, Jesus raised the question, "What do ye more than others?" (Matt. 5:47) Usually the most liberal givers in the church are very poor people, though they are rich in faith and in spiritual blessings (Rev. 2:9; 3:14-19). As a rule,

children reared in ease, luxury, idleness and fleshly pleasures are no account when weighed in the balances of success and failure in life. They do less than others who are inferior in ability and opportunity. The best of people are excelling because they do not shun the hard way, the way of work and unselfish service. Those who want something for nothing have a terribly hard time getting it, while nearly all of them utterly fail.

Members of the church should seek to do "more than others", for they are under greater obligation to do so than worldly people. Instead of doing as little for the Lord as possible, each member should seek to excel others. Christians are able to do more than sinners. The faithful are able to do more than backsliders. And the true Christian should be able to do more — far more — than even the best of moral men out of the Lord's church. We should actually be able to do more than our religious neighbors with their weak faith, faulty diet of false doctrine, social gospel and worldly ideals. As truth is always better than error, so those who believe, love and obey the truth are always better and bigger in the sight of God than those without proper spiritual food and exercise in the Lord's service. Pure, primitive Christianity is better for the life here and now, as well as the only assurance of life eternal in the world to come (Mk. 10:28-30). As sure as truth is better than a lie, true Christians, as a product of the truth, live a better, richer, fuller and better life in God's sight than those in error. The seed-thoughts of error and false doctrine inevitably bring forth a harvest of bitterness and disappointment (Gal. 6:7-10).

Is The Bible Up - To - Date?

B.A.N.

From our progressive age we hear the cry that the Bible is not relevant to our problems; that it is much out of date. But is this charge true? Or, is it a mere excuse for sin, crime and evil? In fact, it is no more than some of Satan's soothing salve for smarting consciences, suffering and groaning under the burden and guilt of sin.

Actually, the Bible is as up-to-date and as fresh as a morning rose. We no more need a new religion for our day and age than we need a new sun to light up our eyes and warm up our up-to-date earth. Jesus said, "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35).

When the earth is destroyed, the moon is turned into blood, and the sun goes out; even when the stars fall and all nature sinks and fails, "The word of the Lord endureth forever" (I Pet. 1:22-25). By the word we must all be finally judged at the last day (Jn. 12:48; Rev. 20:11-15). The Bible is here to stay.

Hundreds of years before the church, or kingdom of Christ, was established on the first Pentecost after the resurrection of Christ, the prophet said this kingdom would "Stand for ever" (Dan. 2:44.)

In describing the ascension of Christ, and his glorious coronation as king, some six hundred years before hand, the prophet said, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13-14.) In the first century, Paul wrote that God had translated them into the kingdom of his dear son (Col. 1:13). The apostle John also said he saw "In the kingdom and patience of Jesus Christ" (Rev. 1:9). This kingdom has been here nearly two thousand years, and has come through firey trials, sword and death. The Hebrew writer says, "Wherefore we receiving a kingdom which CANNOT BE MOVED, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire" (Heb. 12:28-29).

When Christ comes back, and every eye shall see him, and those who pierced him are raised from the death and behold him, and when all the

nations of earth shall mourn because of him (Rev. 1:7), his kingdom shall still be in existence and shall, by him, be delivered up to the Father in heaven, where (in its glorified state) it will continue for ever and ever. (I Cor. 15:20-24). In the last chapter Paul ever wrote, he said God would preserve him "Unto his heavenly kingdom." (II Tim. 4:18).

God, the Father, says he changes not (Mal. 3:6). And Jesus is declared to be "The same yesterday, and today, and forever" (Heb. 13:8). He, therefore, has not changed and gone back on his church and word. Paul said, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). Since the church was established on Pentecost, of Acts 2, and the kingdom of Christ came then, and there, with power, there has never been a man on earth who did what God commanded men to do to be saved, and was not added by the Lord unto his church (Acts 2:36-47). No one has ever been born of water and of the Spirit, without at the same time entering the kingdom of Christ (John 3:5; Col. 1:13-14).

The foregoing has reference to the church in its general and universal sense. Even the Ethiopian Eunuch obeyed the gospel and, as far as we know, had no local congregation in which to worship for some time.

Human nature, and sin have not changed. They are essentially the same in all ages. Left to himself, and without the gospel, and its power, and influence, man inevitably lives after the flesh, and follows the baser nature of the flesh, just like the lower animals (Rom. 8:13; Gal. 5:24; Eph. 2:1-5). If man would live above the beast of the field, he must have the motivating power of the gospel, and the incentives vast as all eternity therein offered unto a lost world. The gospel is declared to be the power, or influence of God, unto salvation, unto all who will believe it (Rom. 1:16). This means the gospel is the divine power ordained of God to convert change and save man from the sinning business. "The law of the Lord is perfect, converting the soul" (Psa. 19:7.) The word is "Able to save your souls." (Jas. 1:21.) We are said to be saved "By" the gospel. (I Cor. 15:2-4.) Sinners are begotten by the gospel, and born again by the word of God, which has been given unto a lost world and confirmed by the Holy Spirit. (Jas. 1:18; I Cor. 4:15; I Pet. 1:22-23, 25.)

This word and gospel truth, is just as relevant and applicable to sin and sinners today, as it ever was. Hence, the teaching and preaching of the glorious good news of the gospel was to continue always, even unto the end of the world (Mat. 28:18-20).

Pure, primitive Christianity, as revealed and exemplified in the New Testament, and the church of the Lord therein to be found, is just as relevant as it ever was. Catholicism, Universalism and denominationalism with its human names, creeds, and man-made organizations, are not relevant. Religious divisions and sectarianism have been tested and tried, and have been found wanting. But pure Christianity has never been accepted and whole heartedly tried, but that it made a new creature out of one accepting it, as it is in the New Testament.

The Bible is relevant, and altogether applicable to our problems, both of religion and of civil government. The Bible has the answer to all our problems. They all come from the flesh, and from ignorance and sin. Let us, therefore, go back to the Bible for all matters of faith and revelation, for religious authority and guidance in divine wisdom. The word of God is a lamp unto our feet, and a light unto our path (Psa. 119:105, 130.)

Instead of the Bible being hundreds of years out-of-date, as is being charged by liberalists, and modernists, it is actually hundreds of years ahead of date. We have not even caught up with the Golden Rule yet. (Mat. 7:12.) Let us come back to the Bible in word and deed.

"Have Miracles Ceased"

The quotation marks in our subject indicate that it is copied from the May 1972 issue of ACTION, edited and written largely by James L. Lovell. I considered writing directly to Jimmy whom I have known for about a quarter century, but seeing that 68,000 copies of his article have now been circulated I consider it no impropriety to make these few observations on his article. Though the article is not a lengthy one it could have been answered with one 3 letter word, - YES. But brother Lovell has clearly joined the Pentecostal sects in his assertions and I have no doubt that Pat Boone and others of his persuasion have read "Have Miracles Ceased?" and have rejoiced for the consolation. Neither can I help wonder what the regular staff writers of ACTION, listed on page 2, think of the 20th century "miracles" of brother Lovell.



VIRGIL BRADFORD

In said article the Editor says, "It seems to me that much of our trouble in the church is due to misunderstandings miracles is a good example. We know that this is a Bible subject. Jesus and the apostles were not the only ones who performed miracles-those outside the church did so."

It is true that misunderstandings have troubled the church but there is no misunderstanding about what brother Lovell has written on the "controversial, sensitive, extreme questions" concerning which he says he "has never bothered much about." Brother Lovell believes that miracles are being performed today! Yet, not one shred of evidence is given to sustain his contention nor does he offer anything in the way of example with any proof whatsoever. Note a statement relative to the Lord's Supper:

"It would seem to me something sillier than a game of five-year-old children for us to eat of the bread and drink of the cup without a miracle taking place." There you have it, - when we eat bread and drink grape juice in the weekly communion we somehow experience a miracle. However, Jimmy doesn't explain what the miracle is. Has he joined the Catholics in the false doctrine of transubstantiation in which they claim they claim that the bread and fruit of the vine become the literal flesh and blood of Jesus? Or does he believe that when we eat the bread that we automatically get the blood of Christ (literally) because the blood is in the flesh? (This practice is common among Catholics in giving the bread to the "laity" while they reserve the wine for the priests.)

In reference to the Lord's supper the Lord said, "This do in remembrance of me." (Lk. 22:19.) And Paul wrote, quoting Jesus in part, "This do in remembrance of me. For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." (I Cor. 11:25-26.) Now how does eating bread and drinking the juice of the grape involve any supernatural action? Does remembering Christ call for that which transcends known scientific laws? Brother Lovell, where or what is the MIRACULOUS in the eating of the Lord's supper? Sacred? Yes. A spiritual communion? Yes. A memorial feast? Yes. A proclamation? Yes. But A MIRACLE? Please show us what it is and what the purpose of the alleged miracle is.

Again, He asks, "Is the forgiveness of sin through baptism some sort of a human or natural situation?" It is impossible to know what the querist would have us answer, but the implication is clear- Or is it? Does brother Lovell want us to believe that water cleanses our souls from sin? He doesn't believe that himself though denominational preachers have accused us of so believing for years. FORGIVENESS IS AN ACT OF GOD IN RESPONSE TO AN ACT OF FAITH ON THE PART OF A PENITENT BELIEVER.

(Jer. 31:34; Mk. 16:16; Gal. 3:26-27; Col. 2:12) There is no "natural" way for a "spiritual" cleansing. The forgiveness of sins is entirely a matter of the working of a spiritual law. (Rom. 8:1-3) Of course sectarianism demands a miracle from God through the Holy Spirit to effect repentance without faith, and then salvation by "faith alone" without baptism! "But ye did not so learn Christ."

Yet again, he writes, "And if we are dead-set against divine healing why on earth do we pray for the sick? If we do not expect some kind of a supernatural or act of God to take place why bother doing it at all?" Well, Jimmy, I for one believe in "divine healing" but I do not believe that God is healing anyone in miraculous fashion. I have scars here and there on my body all of which were healed without direct, supernatural or divine intervention from God, yet the DIVINE BEING, even God Almighty who "fearfully and wonderfully made" me has established those laws by which those healings came about. A scratch on the hand may heal in a few days leaving its scar. An 8 inch incision in the abdomen may require weeks to heal. But you and I have never seen the slightest scratch on human flesh healed INSTANTANEOUSLY as the Lord and others so endowed would have done it. You know, and we all know, that there is absolutely nothin in the "miracles" of the 20th century that compares favorably with those wrought in the 1st century as regards the elements of time and effect.

Then brother Lovell writes, "I wish that we were not thought of as a people who believe that miracles have ceased and that there is no such thing as divine healing." Such a wish will never come true unless all the church of God goes into a complete "Pentecostal" apostasy. But Jimmy could not have made it plainer- he wishes that we were not known as a people who believe miracles have ceased!

He also wrote, "I am really happy that I am not involved in the area of theology. Much truth seems quite simple to me, and when it is such I cannot understand it, I leave it alone-it is still truth. Thank God for the Bible and those eternal truths which come so clear and meaningful to most of us." Brother Lovell is more involved in "theology" than he thinks. He is forever getting on some disputed subject and writing ambiguously so as to take the part of the "underdog." If much truth "seems quite simple" to brother Lovell I submit some truth that seems quite simple to me for his consideration.

1. The signs that Jesus did and which were written by John were to induce faith in him as the Son of God. (Jn. 20:30-31)

2. The miracles performed by the apostles and prophets were to CONFIRM THE WORD OF GOD. To bridge the gap between the preacher and the hearer, and to give credibility to them as the Lord's representatives. (Mk. 16:15-20)

3. Among the apostles operating under the Holy Spirit there was never a failure. (Ac. 5:16) Can such be said today?

4. The Hebrew writer declared that those things spoken by the Lord were CONFIRMED to him by signs and wonders and divers miracles. (Heb. 2:1-4) How long must God confirm his word before men will believe it?

5. Included in New Testament miracles was speaking languages which men had never learned and they were strictly forbidden to speak them without an interpreter. What about Pat and his kind? (I Cor. 14:27-28)

6. "That which is perfect has come", hence, the "in part" powers and signs have been done away because they are no longer needed. (Jas. 1:22-25)

7. An almost universal fact among those that claim that God is working miracles through them is that they do not believe the Bible to be the full, final, complete work of God. They have joined the ranks of those claiming "progressive revelations" etc. etc.

8. I challenge you to present ONE TRUTH necessary to man's salvation that is not in the BIBLE. "Let God be true and every man a liar." (Rom. 3:4)

I wish that Jimmy would consider the errors he has advocated on the subject of miracles and correct the misleading questions and statements

made. As they now stand he has rendered a tremendous disservice to the Cause for which he seems to be working so hard to establish.

Better Elder Or Bishop How To Be A

1. First of all, be totally committed to Christ, and let him be your LORD, the Master and Ruler of your entire life (Phil. 2:5-11; John 13:13.) Those who rule are to do it with diligence (Rom. 12:6-8).

2. Remember, you are to be "apt", or qualified to teach. (I Tim. 3:1-6; Tit. 1:5-11.) This means daily Bible study. You cannot give out knowledge, wisdom, faith and hope to others which you do not possess yourself.

3. Buy and read every good and well chosen book available, for you can't lead the church if you are tagging along far behind in virtues and graces which only come from constant study and meditation upon the word of God. (Isa. 34:16; Col. 3:16).

4. Next to your Bible itself, get a copy of "CRUDENS' COMPLETE CONCORDANCE", now selling for about \$5, and read all the scriptures on some great Bible topic each day. Search the scriptures daily (Acts 17:11-12; John 5:39.) Very soon, the church will see a change in you!

5. "Be courteous" (I Pet. 3:8-12). Be a dignified gentleman under all circumstances. Don't "but in" and talk when others are talking. A man of ill manners and ill breeding must inevitably wield a bad influence in the church. An elder should be a man of high breeding and education; not one of an ugly and repulsive spirit (I Tim. 3; Titus 1.)

6. An elder must so live and work as to be worthy of the love, high esteem and respect of the congregation over which he is an overseer. (Acts 20:28; I Pet. 5:1-4; Especially read I Thess. 5:12-14).

7. Instead of elders taking their appointment as a great achievement upon which to coast the rest of the way, as though appointed to some sort of a glorified finance committee, let them really work to build of the church and to get the gospel out to all the world. I Thess. 5:12-13; Heb. 13:7, 17; I Tim. 5:17; Titus 1:5-11.)

8. The church would grow more rapidly, and there would be more pure religion and spirituality in the church if more of the elders meetings were turned into classes for the study of ways and means of more fully developing the qualifications of elders, and into prayer meetings, that God might be with and bless the church and its efforts (Acts 20:17-32; I Pet. 5:1-4.)

9. No man is qualified to be an elder who cannot differ from another without raising his voice, attacking his motives and his character, and without "fussing" and doing all the talking in an effort to gain his point (I Tim. 3:1-7; Mat. 7:12; Phil. 3:1-4)

10. No elder should contend for his position beyond the decision of the elders (as a whole) concerning the point under consideration. Before that time, each should feel free to discuss and debate the question in the best interest of the church.

11. No elder should be contentious, for the sake of contention. If he cannot give a "reason" which others can see and accept, he should go along with the others in the interest of unity, peace and harmony (I Cor. 1:9-10).

12. However, no elder should give over to others in any matter when and where he would have to compromise truth, or any principle of truth. It is the main purpose of the church to be the pillar and ground of the truth. (I Tim. 3:15; Phil. 1:17; Jude 3.) There should be either specific or generic authority for all the church does.

As a rule, the church cannot rise above its eldership any more than a stream can rise above its fountain head. As goes the elders, so goes the church under them.

The Liberal's Attitude Toward The Truth

(Continued from page 1)

If we cannot understand the Bible alike, why would the apostle Paul, guided by the Holy Spirit, condemn everyone who preached a different gospel (Gal. 1:6-9)? If we cannot understand the Bible alike, why would brethren be charged to "...speak the same thing... be no divisions among you... be perfectly joined together in the same mind..." (I Cor. 1:10)? If we cannot understand the Bible alike, how can there be a "common salvation" (Jude 3)? If we cannot understand the Bible alike, how can there be a "common faith" (Titus 1:4)? This writer is "fed up" with hearing the "scholars and learned, self-appointed interpreters of the Bible" saying that we cannot understand the Bible alike and that only one who is "spiritually immature" would ever conceive of such a doctrine.

We know that God intends for all men to understand the Bible alike because He made our salvation dependent upon hearing, understanding, believing and obeying the gospel. If we cannot understand the Bible alike, then the Bible has no relevancy in our lives.

If we cannot understand the Bible alike, as our liberal brethren claim, then one of two things must be true: (1) God COULD NOT give it in such a way that we can understand it alike, and this impeaches His power. (2) God WOULD NOT give it in such a way that we can understand it alike, and this impeaches His goodness.

The liberal and his philosophy of relativism is as false as the devil himself. If all ever understand the Bible it will be understood alike.

LIBERALISM - THE DANGER IT POSES

Rather than following the middle-of-the-road course of action, some brethren go from one extreme to the other. A few years ago it was the hobbyists who wanted to make laws where God had made none. Today the church is being hurt by liberalism. These brethren take the Bible lightly. They believe we need a new gospel for a new age. It seems that these brethren would leave the truth and draw away disciples after them (Acts 20:30).

Here are some of the stages that liberalism goes through. Notice that it gets worse with each stage:

1. A CHANGE OF ATTITUDE. The liberal no longer looks upon the Bible as completely inspired. He no longer sees the Bible as sole authority. He becomes indifferent toward a "thus saith the Lord" sermon. This type of preaching is regarded as "legalism" and "bigotry". He is far more interested in what some modern day theologians, such as Barth, Butlmann, etc., have to say than he is about the message of Peter, Paul, James or Jude. Fun is made of men of the restoration such as McGarvey, Lard, Campbell, Stone and a host of others. When great men such as N. B. Hardeman or E. R. Harper are mentioned he responds with a "Who was he?"

2. A DISLIKE FOR ALL NEGATIVE PREACHING. These men become very uncomfortable each time they hear "Thou shalt not". They believe there are few if any restrictions. Theirs is a doctrine of tolerance much like the Unitarian church. For the sake of unity, and because they do not like to be branded as bigots they are willing to compromise the truth. Therefore, fellowship is extended to almost everybody and everything. Just this past week I listened to a preacher in Nashville, Don Finto, as he stated in plain, simple English that he could fellowship the "tongue-speakers". And why should he not fellowship them? They teach that unity can only be had through compromise.

3. RATIONALIZATION. The liberal is leaving the old paths and wants to justify himself. He reasons that God is good and will not really permit anyone to go to hell. Soon he feels that no one is wise enough to know who is teaching the truth and who is teaching error. After all no one has all the truth so there is no such thing as a false teacher or a false doctrine!! They say we just interpret the Bible differently. And in their thinking, one interpretation is as good as another. The liberal also tells us that we have no right to

disfellowship anyone because he doesn't understand the Bible as we do. Just love everybody. Regardless of his error we must fellowship him. Such is their doctrine.

Brethren, hear me well!! Liberalism will destroy the church of Jesus Christ, unless we wake up!!

How To Get Along With Your Wife

1. Treat her as you would like to be treated if you were the wife and she were the husband (Mat. 7:12).

2. Be a good head of the house, and let her be the neck which sometimes turns the head from side to side, thus giving a much broader vision of things (Eph. 5:23-24.)

3. Her way may not be any better than yours, but if it is as good as yours, let her have her way as often as possible (Phil. 2:3).

4. Remember you took her away from a good home: now do your best to give her a better home in exchange for the one she lost (Josh. 24:15).

5. Study your Bible daily. Get you a "CRUDEN'S COMPLETE CONCORDANCE", which sells for about \$5 and read all the scriptures on some great Bible subject, or topic, every day. Then you can be the right man at the steering wheel. (Gen. 18:19; Isa. 34:16.)

6. Don't get drunken on authority, nor let your head get "too big." Be humble as a little child while ruling with a firm hand (I Tim. 3:4-5).

How To Get Along With Your Husband

1. Always abide by the golden rule, and treat him as you would like to be treated if you were the husband (Matt. 7:12).

2. Remember that God did not make him for you, but made you for him, and said, "He shall rule over thee" (Gen. 2:18; 3:16).

3. Don't kill him with unnecessary problems and worries, or by nagging, jealousy, or strive—just love him to death; and he will live longer (Eph. 5:22).

4. Strive to make your home a 'little blue heaven', and if he is not spoiled he will be happy, and you will be the sweetest woman in all the world to him (Eph. 5:33.)

5. Don't be too quick to chalk up little imperfections against him; but commend his virtues and merit his love and respect (Col. 3:18-19.)

6. Remember Christian wives have the best possible chance of being good and happy wives, for they have many divine motives and incentives which influence them not possessed by the unbelieving and disobedient (I Pet. 3:1-7).

The Work of An Evangelist

WILLIAM S. CLINE

As Paul wrote the final words he would ever write to his son in the gospel, he charged him to: "...do the work of an evangelist, fulfill thy ministry." (II Tim. 4:5b). Timothy might well have asked the same thing we may ask today, "What is the work of an evangelist?" By turning back a couple of pages in our New Testament we can SCRIPTURALLY answer the inquiry.

In I Tim. 4:13, 15, Paul wrote, "Till I come, give heed to reading, to exhortation, to teaching. Be diligent in these things; give thyself wholly to them:" that is the BIBLICAL REQUIREMENTS of an evangelist! You can search the New Testament inside-out, upside-down, and any other way you desire and you will search in vain to find any other requirements, laid down by inspiration for the evangelist.

The present generations in the church have been

brought up through the traditions of the clergy system of the denominations. Brethren have the idea that the evangelist is to do all the paraphernalia that the present-day denominational pastor does. It may be a displeasing FACT, never-the-less IT IS A FACT that such is not required of the servant of God, and if he spends his time doing the odd jobs of the clergy he might well lose his soul in the mean time because he left undone what GOD TOLD HIM TO DO. Evangelist should be concerned about the desires of the brethren and the requirements of the elders. But his allegiance must FIRST be to God. It is not HIS JOB, it is his soul that is at stake!

Paul charged Timothy to give himself WHOLLY to reading, exhortation, and teaching. The pulpits and classrooms would not be so dry, the local works would be much stronger and the brotherhood would advance at exceptional speeds if preachers did what the New Testament enjoins them to do. As I think of the hundreds of bulletins (most have at least one good article in them), the numerous magazines and papers which come across my desk each month, plus the volumes of books that need to be read, I realize that several hours a day would not be sufficient time spent in reading. This would be time spent for growth and would not include the hours of study that must be devoted to preparation for sermons and classes and writing. In addition to the time spent in study the evangelist is to give himself to exhortation and teaching. In II Tim. 4:2, Paul said it this way, "Preach the word, be urgent in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching." May the time come when preachers do this regardless of what the whims of the brethren might be!

I have in my possession a list of duties that an eldership gave their preacher. The list was a long one and required him to visit the hospitals, the sick, the aged, etc. It required him to be a social mixer, to "win friends and influence people". Not one time in any of the requirements did it even hint at his ability to preach the word, to study and to give himself to the Bible. I have shown the list of the great men of the brotherhood in the past few months who have been at the congregation where I preach. All of their comments can be summed up in one word as one recently expressed it, "Ridiculous".

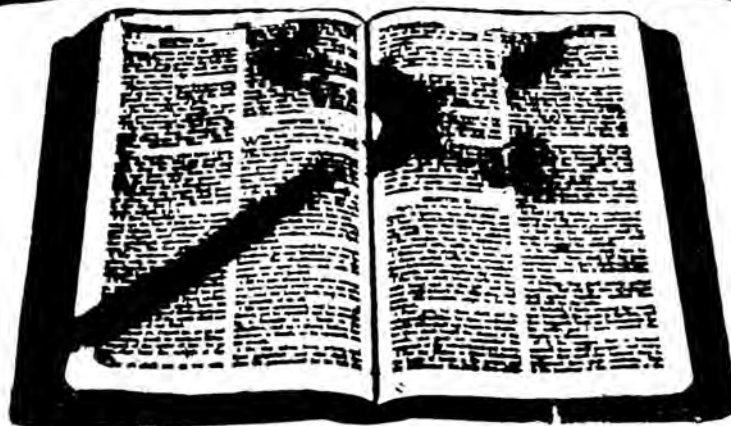
Do not misunderstand me. I believe that one who works as an evangelist should visit. He should visit the sick, the hospitals, the new converts, the negligent, etc. There are other duties that he should perform. But this visitation and these duties are not requirements of the New Testament for an evangelist. These are services that he performs as a CHRISTIAN just as any other Christian performs the SAME services. The truth of the matter is that after the preacher has spent his time doing what God REQUIRES of him he still does as much or more than most Christians when it comes to the "clergy" duties. If the preacher does not visit as much as you think he should, if he is not active in the P. T. A., if he does not do the many things that brethren expect of him, don't criticize him as an evangelist. It just may be that he does not have time to do what BRETHREN WANT him to do after he has done what GOD has TOLD him to do.

May all preachers of the gospel take courage in the fact that of they spend their time WHOLLY in READING, EXHORTATION, and teaching that they are pleasing the one that counts, THEY ARE PLEASING GOD.

Things You Never Regret

- Showing kindness to an aged person.
- Destroying the letter written in anger.
- Offering the apology that saves a friendship.
- Stopping the scandal that was wrecking a reputation.
- Helping boys and girls to find themselves.
- Taking time to show your mother consideration.
- Accepting the judgment of God on any question.

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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Marriage: Majestic Or Miserable

The majesty of marriage is powerfully portrayed by Moses in the following words, "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." (Gen. 2:18-25.) Marriage originated in the majestic beauty of Eden's bliss.



ROBERT R. TAYLOR JR.

From Genesis 2 to Malachi 2 there has been a great degeneracy in marriage. What was majestic in Eden becomes miserable in Malachi 2 due to the treachery with which marital mates were treated by the hardened husbands of that evil era. The last prophet of the Old Testament penmen wrote, "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Isreal, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously." (Mal. 2:14-16.) We do not need

the kind of husbands such as are pictured in this closing section of the Old Testament. These unholy husbands were dealing treacherously against the wives of their youth. Jehovah's prophet, Malachi, thundered against this great evil of his time in the foregoing words that are so strong and piercing.

Thousands of years separate what Moses described in Genesis 2 from conditions among the hard hearted men of his own generation. Due to this hardness Jehovah allowed Moses to permit men to divorce their wives in harmony with the teachings of Deuteronomy 24:1-4. Over one thousand years separate Moses, the first writer of the Old Testament, and Malachi, the concluding penman of that section of Holy Writ. Marriage standards have continued to deteriorate during the passing of this eventful millennium. Moses permitted divorce. By Malachi's day they were dealing treacherously against their wives. That these wives had been their companions from youth and were their partners in binding covenant relationships meant nothing to these wife haters four centuries prior to Christ's coming. The Lord was witness between them and their wives but this did not change the harsh hardness into the holy handling of their problems. Not even God's eye upon them changed that notorious treachery into noble treatment. God was gravely concerned; they were glibly unconcerned. God hated the divorce system; they favored it and employed it to put away their unwanted companions. The majesty of Genesis 2 has not become the misery of Malachi 2.

In conclusion consider some of the stirring contrasts between Genesis 2 and Malachi 2. Genesis 2 tells the beautiful story of marriage as it begins in the Old Testament. Malachi 2 tells the sordid story of marred marriages as the last Old Testament book draws to a close. Genesis 2 has marriage in the framework of majesty; Malachi 2 has it in the mire of misery. In Genesis 2 love is the glue that binds marriage partners together; in Malachi 2 hatred is the disrupting element that tears marriage bonds and wedlock covenants asunder. In Genesis 2 marriage had God for its head; in Malachi 2 divorce had Satan for its head. There is a wide contrast between the beauty of marriage in Genesis 2 and the ugliness of divorce in Malachi 2. Love and gentleness reign in Genesis 2; hatred and treachery are the prominent characteristics of Malachi 2. Today we need husbands who will build marriages with their wives upon the standards of Genesis 2. We do not need husbands who will act as those did in Malachi 2. Jehovah smiled upon majestic marriage in Genesis

2; he frowned upon marred marriages in Malachi 2. As a husband are you closer to the spirit of Genesis 2 or Malachi 2? Following the principles of Jesus Christ will bind you to the spirit of Genesis 2 and will forever fortify you from the ugly spirit of Malachi 2. Much can be learned about marriage from a thorough study of these two chapters.

For Wedding Ceremony

MUTUAL LOVE.
GUS NICHOLS

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 high ideals match, and even surpass my own; and you have been able to look down deep into my heart and discover lovely virtues which you have cultivated and strengthened.

I love you because you love me, and our mutual trust and admiration rests upon the sincerity and purity of our hearts, rather than upon some imaginary sinless perfection.

I love you because you are the inspiration which I need, and because your countenance drives away gloom and darkness, like the light of the morning sun.

I love you because your presence always makes me very happy, and your voice, to my ear, is sweeter than the melody of song.

I love you because your natural goodness, and lovely spirit are more than enough to enrich my life, and to make my days brighter, and burdens lighter, as we shall walk together toward that land of eternal day.

I love you because you have already made me very happy, and enriched my life with a joy which only you could impart. And you have done it without an effort, and without a word, by being your own lovely self.

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, each losing itself in the other, to ever afterward flow on together toward a silvery sea of a glorious eternity.

And 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 of all that I am, or ever hope to become, as long as we both shall live in this

(Continued on page 4)

WORDS of TRUTH

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Church Discipline

This is to be a textual lesson, or sermon. Our text says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6). Please take time to read the context also (II Thess. 3:1-15.)



GUS NICHOLS

It seems that the saints in the church of the Thessalonians were expecting Jesus to come back to earth just any day, and that some had quit working and were just waiting for his coming. Their belief that Jesus would soon come was not a matter of faith, for He had told his disciples no man would know the time (Mk. 13:32-33; Mat. 24:36-39). Such idleness, as was theirs, always presents other problems. "An idle brain is the Devil's workshop." It produces beggars, meddlesomeness, gossippers, hunger, disease, theft, robbery, debt-beating, etc. It seems that it caused members of this church to begin to beg, and to expect the church to support them in their idleness and out of the church treasury (II Thess. 3:1-15). Paul urged them to get busy and go to work, and urged the church to discipline those who were disorderly. It seems they had already been admonished in the first letter (I Thess. 5:14-15).

Now, let us study our text in this light and see the Lord's will for discipline in the church. (See, read our text again at the beginning of this article. (II Thess. 3:6).

1. "NOW WE COMMAND YOU, BRETHREN" (II Thess. 3:6). Faithful churches of the Lord and their entire membership have always taught and emphasized the importance of keeping God's commandments. Paul, and all other loyal gospel preachers have always urged God's people to believe his word and do what he commands therein; regardless of what it is. Abraham obeyed God, even when He commanded him to offer his beloved son as a sacrifice. (Gen. 22; Heb. 11:17-19). God has never given us any NON-essential commandments. Our whole duty includes keeping all of God's commandments unto us, in the new covenant. It is unbelief to reject and disobey any command of the Lord (II Jn. 2:3-4; Rom. 4:3; James 2:14-26).

2. "YOU BRETHREN"—"now, we command

you, BRETHREN." (II Thess. 3:6). This word is plural and takes in all the members of the church—actually, it includes men and women—the whole church. While elders are "over" the church and "overseers" of the flock, all the members have responsibilities, likewise. The church can't properly function without its members any more than a man could act and function without using the members of his body (I Cor. 12). The elders are to take the lead in arranging and announcing the disciple of a disorderly member, but the whole church is to actually "withdraw" from such a disorderly one. (Acts 20:28; I Pet. 5:2; Heb. 13:7, 17; I Tim. 5:17). The command to "Withdraw" from disorderly ones is bound upon all the members. "Put away from among yourselves that wicked person" (II Cor. 5:1-13). When the announcement is made by the elders all the members are to put him away from their fellowship as the disorderly. When the "brethren" fail to cooperate with the elders, they disobey the command of God and sin (II Thess. 3:6; I Cor. 5:13). Korah, Dathan and Abiram sinned and were killed for failing to cooperate with Moses and Aaron (Number 16). God had appointed Moses and Aaron as leaders of the people and it was a sin to ignore them, as it is today for the members to ignore the elders (Heb. 13:7, 17; I Thess. 5:12-14).

3. "IN THE NAME OF OUR LORD JESUS CHRIST" (II Thess. 3:6). The command to "Withdraw" themselves from the disorderly was commanded "In the name of the Lord Jesus Christ", and was, therefore, by the authority of Christ. To refuse to obey the command was to reject the authority of Christ, and he has "All power" or authority, in heaven and in earth (Matt. 28:18; I Pet. 3:22). We must hear Christ in all he says, or be destroyed (Acts 3:22-23). Even the winds and waves obey him (Mt. 8:27). And even the wicked spirits obeyed him when he commanded them to come out of a man (Mk. 1:27). All members must obey their Lord in disciplining the disorderly among them. If one complains and rebels he is to be disciplined also as in rebellion, not merely against men (the elders) but against Christ (Heb. 5:8-9). The Father gave him authority, and he is the head over all things to the church, which is his body (John 5:26-27; Eph. 5:20-23). Christ is the CHIEF Shepherd, and is over the elders, or under shepherds (I Pet. 5:1-5).

4. "THAT YE WITHDRAW YOURSELVES" (II Thess. 3:6). Or, "Put away from among yourselves" that wicked person (I Cor. 5:13). "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5). Church discipline is not to be done in anger, spite, or a haughty spirit or attitude, but in the fear of God and out of love for the one disciplined and that his spirit or soul might finally be saved. It is that he might repent and be restored and saved, and not to destroy his soul. "Purge out therefore the old leaven, that ye may be a new lump (I Cor. 5:7). Wickedness left to work in the church without withdrawing from the disorderly will eventually "Leaven" . . . "The whole lump." Don't keep "Company with fornicators". . . "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat" (I Cor. 5:9-11). Let such people be to you as an "Heathen man and a publican" (I Cor. 18:15-17). This is for such as "neglect to hear the church" (V. 17). Remember, this is an act of the whole church, as led by its elders. It is something to be publicly done, and not done secretly. Paul wrote the Corinthians that the church is to do this. He said, "In the name of our Lord Jesus Christ, WHEN YE ARE GATHERED TOGETHER, and my spirit". . . "To deliver such an one unto Satan" (I Cor. 5:2-5). Please note further that Paul commands: "That he that hath done this deed might be taken away from among you" (I Cor. 5:2). "Put away from among yourselves that wicked person" (I Cor. 5:13). No unfaithful member should be left in our fellowship.

5. IT IS SOMETHING THE CHURCH, NOT THOSE DISORDERLY, ARE TO DO. The command is not for the disorderly members to

"withdraw" fellowship from the church. But regardless of what the "disorderly" do in their rebellion against the church, we are to withdraw from them. They cannot obey the command for us, and leave us to do nothing about the matter. So long as they are "disorderly" we are to "withdraw" ourselves from them. For a member to ignore the church, and even quit coming and "Neglect to hear the church", does not excuse the church from its duty to "withdraw" from such (II Thess. 3:6). Paul did not tell the church to "withdraw" unless the disorderly member beat the church to it and withdrew himself first. The church must do its part that he "May be saved" (I Cor. 5:5). Remember, we are praying and working to save the disorderly, and not seeking some excuse to ignore him.

6. "FROM EVERY BROTHER" (II Thess. 3:6). This excludes all partiality and favoritism. We are to do such things without "partiality" (I Tim. 5:20-21 Am. Std. Ver.) Kinship, and friendship has nothing to do with this matter. The command of the Lord must be obeyed.

7. "WALKETH DISORDERLY" (II Thess. 3:6). This means continued action or sinning. It means such are practicing sin, continuing impenitently in it. "He that committeth sin is of the Devil; for the Devil sinneth from the beginning" (I John 3:8). Faithful children of God are not wilful sinners (I John 3:9; Heb. 10:24-28). We are not to withdraw from members who are merely "Weak in faith", but trying hard to serve the Lord, to learn and to do God's will (Rom. 14:1-23). We are to be patient and longsuffering with such brethren, but this does not mean that we should leave them lost for a long time and not discipline them at all.

8. "DISORDERLY" (II Thess. 3:6) "Disorderly" is from the Greek word "ATAKTOS" and means: "Disorderly, out of the ranks, (often so of soldiers), irregular, inordinate, deviating from the prescribed order to rule" (THAYER.) ("Properly of soldiers marching out of order or quitting the ranks" (THAYER.) The Greek "Signifies not keeping order; it was especially a military term, denoting not keeping rank; insubordinate" (W. E. VINE.) The very form "Signifies to be out of rank, out of one's place, undisciplined, to behave disorderly, in the military sense to break rank" (VINE). "Those who break their ranks, or desert their posts, so that they cannot perform their duty as soldiers" (Macknight). And one can be disorderly without breaking every divine command of the New Testament (James 2:10). The man guilty of only one sin who refuses to repent is "disorderly" the same as if he were guilty of all sin. However, humble and teachable members doing their best to obey God are not wilful sinners, or disorderly. They are faithful Christians and are going to heaven some day (Rev. 22:14; 2:10).

9. AFTER WITHDRAWING OURSELVES, WE ARE NOT TO QUIT (II Thess. 3:6-15). We are still to exhort those withdrawn from as brethren, and try to convert them. We are not to give them up forever, but since we are on the way to heaven, and want them to go with us, we keep on loving and trying to win them back to the Lord.

10. KEEP NO COMPANY WITH THEM (I Cor. 5:1-13). "With such an one no not to eat" (I Cor. 5:11-13). Don't pay him a social visit, nor in any way make him think that you recognize him as a Christian any more and in his present state of wilful sinning. Yet pray for his restoration and that he may come back, and do all you can to get him back (Gal. 6:1; James 5:19-20; II Thess. 3:6-15)

11. THE CHURCH NEEDS ALL ITS MEMBERS. But all the members need God and the Lord's church and worship, too. They need us and our worship and fellowship as much as we need their influence for good in the church. Of course, the church does not need those "disorderly" IN THEIR DISORDERLINESS AND WILFUL SINS. But what a difference it makes when they come back. What great rejoicing! What thanksgiving unto God!

Preacher Changes

By MARVIN BRYANT

Jerry G. Hurt, age 37, of Charleston, S. C. has given up certain practices in the conservative Christian Church, confessed faults, and asked to be recognized as a ministerial part of the churches of Christ.

Brother Hurt and his wife, Betty, are both natives of Bluefield, W. Virginia. He is a graduate of Johnson Bible College of Knoxville, Tennessee (class of 1958) and he has served churches in West Virginia, North Carolina and South Carolina. He has helped to establish two congregations. The Hurts have lived in Charleston for almost thirteen years.

Jerry and Betty Hurt have four children, ages 20, 18, 17 and 3. Their oldest son, Jerry, Jr., age 20, is a sophomore full-back on the football team at Mississippi Southern University at Hattiesburg, Mississippi.

For many years Jerry has been FAR more conservative than the conservative Christian Church of which he was a part. Therefore, he has been grossly unhappy. In his frustration he finally, some two years ago, gave up his work as a full time evangelist and established an insurance agency. In recent months he has been praying (without ceasing) that God would answer the needs of his soul and life. He prayed that God would make it possible for him to serve where people are willing to do the will of God.

Terry Gunnells, also of South Carolina, who took this step in May, knew of Jerry's unhappiness and introduced him to the writer for study and counsel.

Jerry and his good wife, Betty, drove to Lexington, Virginia, where I was in a campaign-type meeting. There Jerry took most of the Sunday morning worship speaking time to tell his story and asked for the prayers of the church that he may be restored to his first love. Brother Johnny Young, an elder from Jackson Heights in Florence, Alabama, who was there with some forty campaign workers, led the prayer.

Brother Hurt is convinced that God has answered his prayers and he is most anxious to get to work. He wants to locate with a good church and work under godly elders. He would like to locate in late August before school begins. Jerry is a top salesman who has never met a stranger. This asset will make him an effective evangelist both publicly and from house to house. He will do a great, great work where every he goes. He is now available for weekend preaching, including three day meetings (Friday-Sunday). His address is P. O. Box 3392, Charleston, South Carolina 29407.

"Jesus And The Poor"

By RICHARD BATEY

Introduction

To be involved in controversy is no pleasant thing for one who savors the "unity of the Spirit in the bond of peace." Controversy becomes even more unpleasant when it must involve brethren in Christ. Yet, as distasteful as such may be, the Lord clearly foretold the fact that loyalty to the gospel would frequently necessitate controversy. He warned that anyone unwilling to stand with him and his truth against error and its proponents was unworthy of him. (Cf. Matt. 10:34-38).

The New Testament makes it clear that one test of Christian faithfulness is one's willingness to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). God's people are under obligation to test the teaching of those who purport to represent Christ and to support faithful teachers and oppose false ones (II John 9-11).

The purpose of this article is to review a recent publication of a brother among us in the light of our obligation to teach truth and oppose error. The book in question, JESUS AND THE POOR by Richard Batey, is written from a posture of theological liberalism and altogether denies numerous fundamental doctrines of the Bible. Dr. Batey's book shows how far he has gone into liberalism and how far removed he is from his

brethren who are still loyal to the Word of God.

Agreement With Many

Points In Book

JESUS AND THE POOR appeals for a demonstration of love to the world around us by means of compassionate concern for the physical needs of men. Surely no faithful child of God would quarrel with the thesis that Christians do have such a duty to the needy. And although no individual or congregation among us would claim to have helped every needy person in sight, countless acts of Christian love are in evidence every day among the people of God as they minister to those around them.

Dr. Batey's plea for Christian benevolence is not new. It is as old as the truth itself! But while making his valid plea for helping the poor, Dr. Batey makes numerous revealing statements concerning his doctrinal views which identify him as a true modernist.

The Issue Briefly Stated

Briefly stated, the issue involved in examining Dr. Batey's book is whether his basic convictions with regard to Scripture and its authority are true and worthy of the support of his brethren or false and worthy of opposition. The issue is not over the validity of the thesis of his book (i.e., that the poor ought to be assisted by Christians), but over the truth or falsity of Dr. Batey's view of the entire Christian system.

What is involved is not a personality clash or attempt at character assassination. As far as possible, personalities must be relegated to the background and the issues of doctrine given exclusive attention. This writer has written to Dr. Batey about the views set forth in his book, shown him an earlier draft of a review of his book and had a personal conference in Dr. Batey's office with regard to the issues to be raised in this review. Dr. Batey does not deny the fundamental disagreements we have on these issues, but feels that they are not of such a nature as to justify their public discussion. His view is that these issues will cause brethren to polarize their positions and divide us one from another. As sad as polarization and division are, one thing is far worse—false unity among brethren wherein the truth is compromised with false teaching. The unity for which our Lord prayed was not "unity at any price," but unity in the truth.

The issues involved are not "mere intellectual differences of opinion." They do not center on "peripheral issues" or involve matters of judgment and Christian liberty. They involve foundation doctrines of the Christian religion.

Dr. Batey has said that the positions set forth in his book are the same ones he has held and taught for a number of years and that he believes his brethren generally know these to be his views. I do not believe this to be the case. That brethren who know his convictions on these fundamental issues would use Dr. Batey in pulpits and classrooms is unthinkable. His views are too divergent from Scripture. This book, however, provides the documentation which will make it possible for his views to be correctly understood by all.

Personal Relationship

With Dr. Batey

Let it be emphasized again that this review is not written with any personal animosity for Dr. Batey. He fully understands this and it is hoped that brethren generally will understand it. This review is written in humility and love. The writer makes no claim to infallibility and recognizes his limitations and weaknesses. Yet this is not to say that clear and fundamental teachings of Scripture cannot be known by fallible man. To deny that one knows everything is not to admit that he knows nothing. Jesus said we could know the truth and be made free by it. (John 8:31-32). I have a great deal of personal respect for Dr. Batey as a person and love him as a brother in Christ. Yet I am convinced that he is an erring brother who is teaching false doctrine and who must be urged to repent of it—for his own sake and for the sake of those under his influence.

Clarification of

Dr. Batey's Views

First, Dr. Batey repudiates the notion of a verbally inspired and infallible Bible. For one

thing, he denies the Pauline authorship of I Timothy. Although the epistle clearly claims to have been written by Paul (1:1), Batey flatly says that it was "composed in the first half of the second century" (p. 39). This means that the apostle Paul, who died in the latter half of the first century, could not have written it. He also indicated that the epistle of I Timothy was written to counter advice given by Paul to the Corinthians concerning the care of widows: "Paul's advice that the widows should remain single was reversed." (p. 39). If Paul did not even write the book and if, in fact, the book was used to reverse counsel that Paul had given in the Corinthian epistles, the notion of having a God-breathed, infallible revelation in our possession is a mere myth!

A further denial of the infallibility of Scripture is contained in his comments concerning the beatitudes as they are recorded by Luke and Matthew: "Matthew tended to spiritualize these beatitudes by writing: 'Blessed are the poor in spirit—' and 'Blessed are those who hunger and thirst for righteousness—' (Matt. 5:3, 6). However, the text of Luke is considered closer to Jesus' intention" (p. 20). This view of the Gospels denies that the words contained in them are from the Holy Spirit and postulates a situation wherein the biases of the authors are reflected in their purely human accounts of the life and work of Jesus! On page 101, Batey actually states that Matthew took liberties with Jesus' original statement and added "the gloss 'in spirit'" to it! If the Bible is such a document, what parts of it are to be believed as from God and what parts are to be rejected as biases of the human authors?

Other examples of Batey's inadequate view of Scripture could be cited to show that he denies the divine authorship of Scripture. These have been adequate to demonstrate that his view of the Bible is typically modernistic. (Lest anyone think that I have read something into his statements, Dr. Batey readily told me in our private conversation that he does not believe in the verbal inspiration of Scripture. His view is that truth is existential rather than propositional.)

Second, Dr. Batey demonstrates an altogether erroneous view of the kingdom of God. Rather than viewing the church as the kingdom among men which accomplishes the work of God by the proclamation and defense of truth, Batey holds that Jesus taught "that the kingdom would be accompanied by a reversal of the existing social order" (p. 18). This teaching "contained the seeds of economic revolution and social reversal" (p. 2). This view makes the kingdom little, if any, more than a social agency with humanitarian goals and programs. Nowhere in the book under consideration is there any emphasis on the doctrinal content of the gospel as regards the one faith, one baptism, one church, etc.

According to Batey, Jesus' "proclamation of the kingdom was the declaration that the reign of God was one in which mercy and acceptance would win out over the forces of evil in the world" (p. 11). And, "when the Son of Man should come in his glory and sit upon his throne as judge of all nations, the test of membership would be: Have you cared for the least of these, my brethren?" (p. 13). Compassion for the poor is not the "test of membership" in the kingdom, but is a test of faithfulness for those already in the kingdom! Membership in the kingdom is dependent upon acceptance of the true doctrine of Christ and obedience to his commands of repentance and baptism. (Cf. John 3:3-5; Acts 2:38). From his book and our private conversation, it is clear that Dr. Batey does not accept this view.

A Common Error

In his book, Dr. Batey has made a mistake which is common to many who have gone into modernism. Reacting strongly to failures on the part of certain brethren of his acquaintance to show proper love and compassion toward the needy and underprivileged, he has gone to the opposite extreme of holding that love and compassion for the poor are the chief tenets of the Christian religion. Reacting to the smugness of some brethren who feel that possessing the true doctrine of Christ (without giving daily

(Continued On Page 4)

The New Testament A Handbook For Evangelism No. 3

In JOHN'S LETTERS, we are taught that there are many false prophets working in the world, 4:1. The soul-winner must recognize this fact and then he must prepare himself to meet their heresies. In 4:4, we are uplifted by the truth that "greater is he that is in you than he that is in the world."



JOHN WADDEY

We with God's help can win the great battle for the minds of men. In 5:13-15 we are told of the great confidence we can have by knowing that we have eternal life, and that God will hear our prayers. This gives us much encouragement in seeking the lost. Then he closes with the sobering thought that the whole world lieth in the evil one, 4:19. The power of our foe and the immensity of our task is clearly set forth.

II JOHN issues the stern warning that anyone who does not abide in the teaching of Christ hath not God. Soul-winning attempted on any other basis than the teaching of Christ is in vain. Then he tells us not to encourage those who seek our help in their teaching when they abide not in the Lord's teaching, lest we partake in their evil works, II John 9-11. His third letter is written to Gaius commending him for his willingness to open his home and extend hospitality to those who were travelling away from home, teaching the lost. Also it contains a stern rebuke to Diotrephes, a brother who would discourage and hinder such support of those missionary brethren.

JUDE has a message sorely needed today, "on some have mercy, who are in doubt; and on some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh." verses 22-23. Whether we apply this to aliens or to erring Christians, the work is clearly before us.

We could not close this survey without looking into the great book of REVELATION. In this book probably few look for evangelistic principles, yet it has some very pertinent lessons for us. First, we see Jesus standing in the midst of his churches, fully aware of what is going on among them. We see his commendation of Antipas, his faithful witness who has been martyred. There was Sardius who had a name that she was a church on the march, but in reality, she was dead. I hazard the guess that she was not an evangelistic congregation. Then there was Laodicea, lukewarm Laodicea, she thought she was at the top of God's list, but her blindness kept her from seeing how far she was removed from him. Christ was knocking trying to get into her life once more. This usually is no problem for the soul-winner since his work demands that he keep one hand in God's hand in order to succeed. In 12:11-12 we are told that the persecuted church overcame the mighty adversary because of the blood of the lamb, and BECAUSE OF THE WORD OF THEIR TESTIMONY; and they loved not their life even unto death." Chapter 14:6 reveals an angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people." As Jesus sent his angel to testify the things of the Revelation to the churches, so is the church to issue forth the heavenly invitation, "And the Spirit and the bride say Come . . . he that is athirst let him come . . . let him take the water of life freely." 22:16-17. Then the message of verse 20 bears upon our theme as well. Jesus is coming again. . . soon, as God measures time . . . when, we do not know. But whenever that time is, there will be millions unprepared for it. We must get the word of salvation to them before doomsday comes. The second thought is in John's response, "come, Lord Jesus." Only that servant who knows

that he has done his best to do his Master's will can utter such words. Can we say it today? At the present rate of evangelistic outreach, just how soon will we be able to pray, Come Lord Jesus . . . the job is finished, the world has had its just chance, the righteous are ready to meet you?

With such materials and lessons spanning the whole of the New Testament, why should we need special emphasis lessons on soul-winning? As has well been said by Clayton Pepper, if we had studied American history in Bible class for the last ten years, we would only have from 3-5% fewer soul winners in the church. We have studied with the proverbial tinted lense, seeing those points and lessons we wanted to see and missing the obvious lessons set forth.

Evangelism by every saint is no option. It is part and parcel of being a Christian. If I bear no fruit, I am as worthless as a dead branch, both will be pruned away and cast into the fire, John 15:1-7.

We have done everything else except the one and only thing He told us to do. Jesus never told us to build colleges, universities . . . He never told us to erect hospitals, orphanages and homes for the aged. He never told us to build church buildings, to organize elaborate congregational programs, to publish papers and the like, yet these things we have done with gusto and fervor. And we do not condemn them, for this is all well and good and fits into the framework of His will. But the one thing, the main thing, He did tell us to do is the one and only thing we have left undone. We have not given His Gospel to the entire world. We have not carried out His orders!

May we who have committed our lives to the impartial study of the Bible and the full restoration of original Christianity, take to heart the evangelistic imperative and teach others to do likewise. When every Christian is a soul-winner every day, then will the word of God increase and the number of the disciples be multiplied, Acts 6:7.

For Wedding Ceremony

(Continued From Page 1)

beautiful, wonderful world.

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 could 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!

"Jesus And The Poor"

(Continued From Page 3)

demonstration of it in their lives) is enough, he has gone to the extreme view that doctrine really does not count. Economic and social help for the poor are primary in his view.

The true view of Christianity is that purity of doctrine and purity of practice are BOTH required of the people of God. To insist that orthodox doctrine apart from practical compassion for men is adequate before God is to err into legalism. To insist that compassion apart from doctrine is adequate before God is to err into liberalism. Both of these false views must be rejected by the people of God!

It is regrettable that one of our brethren should fall away from the faith and take up the destructive and damning prattle of liberalism. His work must be exposed for what it is and he must be urged to repent. Until such time as his penitence is evident, faithful Christians must mark and avoid him while lovingly longing for his return to the faith (Rom. 16:17).

Conclusion

Theological liberalism has largely taken over the denominational world. A self-styled intellectual elite has taken over the power structure of various denominations and has proceeded to indoctrinate them in the tenets of modernism. The once-conservative Methodists have already been

taken over by the liberals of their fellowship and the Baptists are fighting for their lives!

Those of us who are members of churches of Christ need not become smug and complacent in the false confidence that such a subversion cannot occur among us! A sophisticated and winsome body of liberal false teachers is at work among congregations of the Lord's faithful people and on faculties of colleges supported by faithful brethren. This group is making strides toward indoctrinating weak and easily led people in the specific tenets of modernism and are threatening the church with a major apostasy. The work of Richard Batey is contributing to this process and must be exposed.

—Rubel Shelly

Giving Ourselves

We are creatures of surrender; giving ourselves to various causes. The professional athlete gives himself to a particular sport with allegiance to a specific team. He lives, eats, and sleeps his profession because he loves it. This is true with all successful professional people.

What about being a successful Christian! Does it take any less dedication to excel as a Christian than in any of these? Unconditional surrender is required of God in the Spiritual realm also-- "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" (Romans 12:1).

An old Indian legend properly illustrates allegiance to a cause. The Chief assembled his tribe for a special collection to buy provisions for the tribe. He drew a huge circle on the ground and they all began to pitch their valuables into it. One young Indian brave had thrown several valuables into it, but still was not satisfied with himself. Then in complete fulfillment he leaped far out into the circle and said, "Indian giveum self."

We need to leap into God's inner circle, giving ourselves in complete surrender to the cause of Christ.

John Simpson

Wise Or Otherwise

WHO IS WISE?

1. HE WHO STUDIES. "From a child thou hast known the scriptures, which are able to make thee wise unto salvation" (II Tim. 3:15).

2. HE WHO OBEYS. "Whatsoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man" (Matthew 7:24).

3. HE WHO PREPARES. "But the wise took oil in their vessels with their lamps" (Matthew 25:4).

4. HE WHO CONVERTS OTHERS. "He that winneth souls is wise" (Prov. 11:30.)

WHO IS FOOLISH?

1. HE WHO DENIES GOD'S EXISTENCE. "The fool hath said in his heart, there is no God" (Psalms 14:1).

2. HE WHO HEARS BUT DOES NOT HEED. "Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man" (Matthew 7:26).

3. HE WHO FORGETS GOD'S PROVIDENCE. "Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

4. HE WHO WALKS IN DARKNESS. "The fool walketh in darkness" (Eccl. 2:14.)

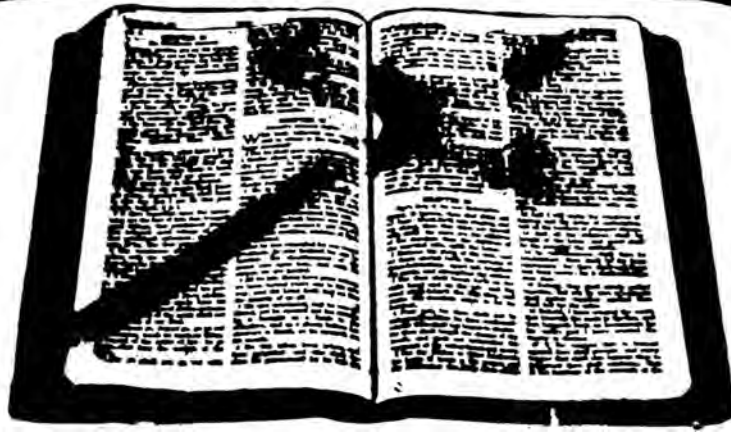
If you would be WISE; study, obey, prepare, and teach.

If you would be OTHERWISE; be a skeptic, disobedient, forget God's Providence, and walk in darkness.

John Simpson

Mother said to her little son who had just come in with a bloody nose, "Son, you know I told you not to fight Johnnie any more, and you have disobeyed me." "Well, Mother", said her son, "I am sorry that I hit him, but I would not have done it if he had not hit me back."

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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Divine Providence And The Godhead

Mention the expression "divine providence" and some people think only in terms of the Holy Spirit. They attribute all divine providence to the third member of the Godhead and withhold any activity in this realm from the first and second persons in the Sacred Three. It is our personal conviction that they err who so contend. We intend in this article to produce scriptural testimony to the effect that each member of the Sublime Three is active in caring for us.



ROBERT R. TAYLOR JR.

THE FATHER AND DIVINE PROVIDENCE

The princely Master declared the Father's role in providence in his stirring Sermon on the Mount. "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45.) Somewhat later the Lord said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11) To the Fatherly care of his people Jesus often pointed.

To his auditors at Lystra Paul said the Father "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts 14:17.)

James, the Lord's brother, has a message for us relative to this point. In the first chapter he wrote by Inspiration, "Every good gift and every perfect gift is from above, and cometh from the Father of lights, with whom is no variableness, neither is from above, and cometh from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17.) The Father is pictured in succeeding verses as providing for our spiritual needs.

The Heavenly Father is definitely active in caring for his creation. He did not spiritually begot us only to ignore our needs while on earth. A lack of faith or Biblical ignorance is responsible for denying the Father's role in divine providence.

THE SON AND DIVINE PROVIDENCE

The sacred scribe of Hebrews affirms that Jesus upholds "all things by the word of his power."

(Heb. 1:3.) Divine providence therefore operates in the very realm upheld by Jesus' powerful word. Paul affirms that Jesus stands as the one and only mediator between God and men. "For there is one God, and one mediator between God and men, the man Christ Jesus: . . ." (I Tim. 2:5) Jesus is at the right hand of God and makes intercession for us. (Rom. 8:34.) In the closing verses of Romans 8 Paul lists a number of things which can never separate us from the love of Christ. Let us note what he enumerates in the eloquence and earnestness of this lovely language, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39.) Jesus STOOD when the saintly Stephen was stoned. (Acts 7:55.) The firm expectation that the Lord Jesus would receive his spirit as it left his battle-scarred and rock-torn tabernacle of clay undergirded Stephen's dying hour of faith at the hands of his malicious murderers. (Acts 7:59.) Jesus is the righteous advocate in heaven who pleads our case before the Father. John wrote, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:1-2.) Paul felt he could "do all things through Christ which strengtheneth me." (Phil. 4:13.)

Our lovely Lord is not oblivious to any of the needs of his disciples. In beautiful conjunction with the Father and the Spirit Jesus works for his people in the realm of divine providence. This is a continuing part of the great unfinished work of Jesus.

THE SPIRIT AND PROVIDENCE

The Holy Spirit is the third person in the Godhead. He is just as much a person as is God the Father and Christ the Son. Inspiration frequently refers to this divine being as "the Spirit of truth." "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: . . ." (John 15:26.) "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." John 16:13-14.) "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." (I John 5:6.) What the Spirit said about his aiding us along life's way will be a strict matter of truthfulness. Right at this point may we suggest that the Spirit only influences us in conversion and sanctification through the word. To contend that he influences us separate and apart from the Bible has been the very taproot of much of the error taught in the religious world. A recognition of what the Spirit does TO us and FOR us would help eliminate many of the errors relative to the work of the Holy Spirit. Brother Guy N. Woods had a fine discussion of this very point in the recent Open Forum of the Freed-Hardeman College lectures in February of this year.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8:26-27.) Set forth here are the following thoughts: (1) The Spirit helpeth our infirmities. (2) We are weak, frail and frequently unsure about that for which we should pray. (3) The Spirit makes intercessions for us. (4) The groanings here do not belong to the Spirit but to us. Though some may disagree we cannot conceive of Deity as groaning or sighing. This is the same word as Luke employed in Acts 7:34 to describe the groaning or sighing of the Israelites while in Egyptian bondage. In the weakness of bondage Israel groaned. In the weakness of the flesh the Christian groans for help. This the Spirit aids. (5) God knows what is in the mind of the Spirit. (6) The Spirit's intercession in our behalf is always done in perfect harmony with God's will.

Sincere prayers and divine providence have much in common. In our prayers for God's help we address the prayer to the Father, send it to the throne of grace in the name of Christ and are instructed how to meet the essentials of acceptable prayer by the Spirit's words in Holy Writ.

Thus each member of the Sacred Three is engaged in the great work of divine providence. Are you not glad and grateful that this is so?

WORDS of TRUTH

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A Struggle For Survival

LARRY CHOUINARD
(Guest Writer)

Christianity's remarkable victory over the established religions of the world provides convincing evidence of its divine author. There can only be two theories of its origin — it was founded either by imposters or by Jesus Christ, the Son of God. The tremendous impact of the infant church eliminates the former and confirms the latter.



GUS NICHOLS

As was foretold by Jesus the propagation of this new religion would not be an easy task (John 15:18-21). In fact, by its very existence it made itself an enemy of every other religion in existence. To the Jewish mind Christianity was exceedingly offensive. Not only was it contrary to long established traditions, but the Christians' insistence on Gentile membership in the kingdom did more to antagonize them than to win them. Worse yet it was necessary for the followers of Jesus to charge the Jews with an unjust and cruel murder. This only enhanced the prejudice of the Jew and made Christianity a dangerous occupation.

But this was only the beginning of the difficulties. Christianity struck at the authority of the Roman Empire. They boldly denounced at the outset every heathen myth and the existence of every god the heathen worshiped. Their uncompromising attitude left Rome with no alternative but to respond with a show of power. Hence the combined efforts of the prejudiced Jews backed by the power of Rome made Christianity the "underdog" in its struggle for existence. Certainly it was no exaggeration "that as concerning this sect it is known to us that everywhere it is spoken against" (Acts 28:22). Though dwarfed by the powers of darkness, Christianity emerged victorious. Deriving new vigor from opposition it came forth to revolutionize history and alter the lives of millions. The question naturally comes to mind: By what means did the Christian faith obtain such a remarkable victory? These effects must be explained by adequate causes. The book of Acts furnishes us with some marvelous insights into the prominent factors contributing to the success of

the early church:

1. Immediately after the response of 3,000 souls the Bible records some notable traits which characterized the infant church. "And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and in prayers" (Acts 2:42 ASV). Primarily note the phrase "continued steadfastly in the Apostles' teaching." One of the unique features of the new religion was its source of authority. No longer shall God's people look to the Old Testament in search of the will of God. Furthermore, all heathen traditions and opinions must fall submissive to the "Apostles' teaching." This was in keeping with the Lord's promise — Matt. 16:19, 28:19-20; John 16:13, 17:20. The peculiarity of this new doctrine erected impregnable walls between Christ's disciples and the world. Hence, the importance of purity of doctrine is exemplified in many verses — see Gal. 1:8-9, I Tim. 1:3, 4:16. The basis of the doctrine was the resurrection (I Cor. 15:1-4) which in turn was grounded in strong empirical evidence (I Cor. 15:5-8). The surety of the doctrine gave Christians an unanswerable argument, the force of which was keenly felt by Jew and heathen.

2. Skipping now to the fourth chapter we see the amazing results of "continuing steadfastly in the Apostles' teaching." The record informs us "the multitude of them that believed were of one heart and soul" (Acts 4:32a). Jesus' earnest prayer in John 17 finds its fulfillment in the early stages of Christianity. Note these remarkable facts: (1) Jesus prayed that all his disciples might be one, v. 21. (2) The basis of this unity was to be the Apostles' word, v. 20. With the birth of the church we find the disciples "continuing steadfastly in the Apostles' teaching" and as a result "the multitude of them that believed were of one heart and soul." Hence, the Lord's fervent prayer did not fall upon a deaf ear. Modern day ecumenical movements should heed the Biblical basis for unity. Compromise of basic Bible doctrines will not result in the multitudes being of one heart and soul. Furthermore our brethren who think they are doing the church a favor by "watering down" the doctrine for the sake of unity are in reality destroying the only proper basis for unity. It is with united forces the early Christians met the foes and defeated them. If we are to raise the triumphant banner of the cross we will need a united effort. This unity will be realized when we sink our roots in the fertile soil of "Apostles' teaching."

3. The natural fruits of unity are seen as brethren responded liberally to the needs of one another. "And not one of them said that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32b). Someone has well said, "We have a lot of liberals in the church, but as yet it has not reached the contribution." One of the keys that opened the door to victory in the first century was sacrificial giving. Their response one toward another was considered an evident token of their love for each other (I John 3:17). Never had heathenism nor Judaism witnessed such conspicuous concern for one another. Jesus promised, "By this shall all men know that you are my disciples, if ye have love one to another" (John 13:35). This badge of discipleship leaves the objector speechless. The Lord has provided Christians with the most powerful weapon to overcome the forces of Satan. Hear the Apostle Paul, "But if thine enemy hunger feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:20-21).

4. The emphasis on evangelism contributed greatly to the success of primitive Christianity. "And every day, in the temple and at home, they ceased not to teach and preach Jesus as the Christ" (Acts 5:42). This certainly is a fine commentary on the zeal of the early church. Observe the remarkable growth and progress of the Christian faith. From Acts 2:41 we learn 3,000 souls were baptized into Christ, but only a short time later "the number came to about 5,000" — a remarkable growth of 2,000 souls! Their aggressiveness kept the unbeliever always on the

defensive. Hence the church moved steadily forward — never backward. The need today is for a re-emphasizing of militant evangelism. In many business meetings the most important subject on the agenda is the building program or paving the parking lot. The church is in the soul-saving business and it's time we regain the proper emphasis.

These and other factors produced the astounding success of the first century church. These noble traits certainly present a challenge to the church today. Let us never become so naive that we claim restoration to be a finished task. A careful study of the opening chapters in Acts reminds us of the great work before us.

I'm Not A Pessimist

GUS NICHOLS

I want to believe what is good,
As every human being should.
O yes, thorns do really exist,
But I'll not be a pessimist.

I'd rather stare at beautiful stars,
Which no timid man ever mars,
Than focus the eyes of my soul,
Upon a repulsive mudhole.

I'll believe the best about others,
Young people, fathers and mothers,
For love always believes the best,
Passes by the false and the rest.

I don't want to believe what's bad;
For bad reports make me feel sad,
So from the top of loves high steeple,
I see a lot of good in people.

A spot shows up more than the white,
So pessimists ignore what's right.
But love covers a lot of sins,
Seeks out the good where life begins.

To an old man sitting in a hearse,
A voice whispered "Things could be worse",
And sure enough he found it so,
When he let all his worries go.

Light is wasted on blinded eyes,
So are lovely things to one who cries,
Looks and listens for that which is bad,
And so nothing can make him glad.

So give me a real Christian life,
Give me the church, my children and wife,
Let me have Christ and Bible truth,
Which is good for old age and youth.

I shall not be haughty and proud,
But there's a brighter side to the cloud.
We can illustrate by things to eat
Because of bitter we like the sweet.

Because of darkness we like light,
All hours can't be cloudless and bright.
As for me, fix my eyes on High,
Where I wish to go, bye and bye.

That's why I'm happy now and here,
Have a very little sorrow and fear,
Let me live without sin and strife,
And then reap everlasting life.

If I Were In Charge

JOHN SIMPSON

If I had the authority to formulate spiritual requirements for man, I would in all probability, deviate from that given by the Lord because I am man in flesh and wisdom.

I would probably water down the Lord's simple plan of salvation to just mental attitude toward spiritual matters, instead of FAITH (Jn. 8:24), REPENTANCE (Lk. 13:3), CONFESSION (Matt. 10:32, 33), and BAPTISM (Acts 2:38).

I would probably reduce the Lord's requirement of excellence in Christian living (Matthew 5:20) to that of an acceptable citizen in the average community.

And I would probabe justify my actions upon SIMPLICITY and CONVENIENCE.

But thank God for the Bible with heavenly wisdom. It lifts man far above his own standards and offers so much more than he could ever hope to attain through human wisdom. And it still gives man room to think for himself in choosing his course for eternity.

More Problems For Theistic Evolution

In THE COMMERCIAL APPEAL, January 3, 1972, there appeared the following query addressed to Mr. Billy Graham: "I read where a minister made the statement: 'It is possible, through evolution, for the human race to produce a greater man than Jesus Christ.' Do you believe this? D. G." Instead of noting Mr. Graham's answer, in which he took strong issue with the quoted minister, we wish to focus attention upon the problems for theistic evolutionists which the quoted statement reflects.



ROBERT R. TAYLOR JR.

Theistic evolution is a "Johnny come lately" movement to harmonize the theory of evolution with Biblical teaching relative to creation. The whole effort is a miserable flop and an abject failure. This is amply evident to any student who knows anything at all about organic evolution and creation. One might as well attempt to fill a room with darkness and light at the same time as to attempt to harmonize the godless system of organic evolution with the truthful account of origins as capably stated by Moses in Genesis 1 and 2 and alluded to scores of times later by the sacred scribes.

For years we have been warning young people what an espousal of theistic evolution does to Jesus Christ. Jesus went on record as accepting the fact that man and woman were made at the beginning. Matthew 19:4 relates this information, "And he answered and said unto them, Have ye not read that he which made them at the beginning made them male and female, . . . ?" The parallel account in Mark 10:6 tells us the beginning of what. "But from the beginning of the creation God made them male and female." Jesus said man and woman were MADE. They were MADE at the beginning. They WERE made at the BEGINNING of CREATION. Evolution does not believe humanity was made but slowly evolved. Evolution does not believe humanity has existed from the beginning. Evolution does not believe man has been here from the beginning of creation. If Jesus is true, evolution is false. If evolution is true, Jesus Christ is proved to be an unreliable witness of truth in Matthew 19:4 and Mark 10:6.

Evolution claims that lower or simple forms of life have produced higher and more complex forms of life including man. Hence all men have simple forms of life upon the lower limbs of their family trees. If that be true of all men, it becomes true of Jesus, because he was the Son of Man. This is a term by which he identified himself scores of times within the sacred scriptures. Did Jesus have these simple forms of life on the lower branches of the family tree that produced him? Did an ancient amoeba, a wiggling worm, a flying fowl, an advancing amphibian, a roaming reptile and a massive mammal aid Mary in the long process that produced the Babe of Bethlehem? Now they either did or they did not. If they did, the quoted minister may have hit upon a pretty vital truth that it is now possible for evolution to produce a greater form of life than Jesus Christ. If they did not, how will the theistic evolutionists account for the process' retirement when it came to the production of the Christ child? We challenge theistic evolution to face the logical consequences of its own teaching. If lower forms of life produced Jesus, how shall we deal with Luke's account that traces the physical genealogy of Jesus back to "Adam, which was the son of God"? (Luke 3:38) This needs attention from some of the theistic evolutionists among us. It also needs some attention from those among us who are bending every kind of direction, except toward

truth, to please the theistic evolutionists and not to offend them in any capacity by words of mouth or with pen in hand. Did the inspired Luke not know that Jesus had animal blood coursing his veins? God's Son certainly did if evolution be true. We deeply deplore and dynamically disdain any system that would make Jesus simply the advanced form of developing complexity up the evolutionary ladder of life. Christian youth, before you decide that theistic evolution is for you, it would be wise and well for you to take a long, hard look at what this false science does to your Master. It is a deadly, destructive and damnable dogma.

Evolution is built on the foundation of an ever increasing forwardness and a continuing improvement. If evolution produced the Babe of Bethlehem, the twelve-year-old lad with Jewish doctors in the temple, the preacher of the Sermon on the Mount, the Man of Sorrows and the voluntary victim of Calvary's love two thousand years ago, then the passing of two millenniums surely should witness the production of a greater than Christ in our day or some era in the foreseeable future. Surely evolution will not have to reverse itself and concede that it reached its zenith point with the birth of the Christ child many centuries ago! Surely this colossal system will not have to concede that it is less able now to produce a greater than Jesus than it produced in Jesus two thousand years ago! If evolution is not now able to produce a greater than Jesus, then it seems the system has ceased to be evolution and has become devolution, at least in this one sense. Are its proponents ready to make this concession? Such a concession would be a fatal blow to the premises upon which this system is commonly accepted and avidly defended.

We were pleased to hear two of the greatest Bible scholars among us come out so forcefully against theistic evolution in the 1972 Freed-Hardeman College lectures this past February. Brother Guy N. Woods, in essence, said, "If I were going to be an evolutionist, I would not stultify my intelligence by being a theistic evolutionist. I would be a thoroughgoing Darwinian evolutionist." In one of his lectures as it appeared in the lectureship book Brother Gus Nichols, the very able editor of WORDS OF TRUTH, and the man with the longest tenure of lecturers at F-HC, wrote, "Even the theistic evolutionists, those who claim to believe in God, have discarded the first eleven chapters of the book of Genesis, which Christ endorsed. He said, 'But from the beginning of the creation God made them male and female' (Mark 10:6). If this is not true, Jesus is rejected as being ignorant of the very beginning of things. Yes, Jesus commended the first chapters of the book of Genesis. He said, 'Have ye not read, that he which made them at the beginning made them male and female?' (Matt. 19:4) If man first existed as a little one-cell animal he was not a creature of any 'sex'. In that case, man and woman did not begin as Jesus said they did. Yes, Jesus was quoting what is written in Genesis to be 'read'. He said, 'Have ye not READ he which made them at the beginning (from the beginning of the creation) God made them male and female?' (Matt. 19:4; Mark 10:6) Since Jesus endorsed the Genesis record of the miraculous creation of man and woman, this record is true. If it is not, Jesus is a false Christ. Thus, theistic evolution overthrows faith in Christ, and thereby overthrows faith in Christianity. Therefore, both kinds of evolutionists, theistic and atheistic, are enemies of Christ and Christianity, notwithstanding the fact that the former may deny this.

"Our system of redemption, 'grace and truth,' 'came by Jesus Christ' (John 1:17). Jesus also said in his prayer to his heavenly Father, 'Thy word is truth' (John 17:17, 19). Jesus endorsed Moses, the author of the Genesis account. He said, 'Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' (John 5:45-47) Yes, the theory that God created the world by means of organic evolution rejects

the Bible account of creation in Genesis, and rejects Christ who endorsed these writings, and in so doing makes Christ an ignoramus and the Christian religion a false religion. It is a fact that theistic evolution is more dangerous and misleading, more deceptive, and overthrows the faith of more people, than avowed atheistic evolution and atheism." To the sentiments expressed by both of these giants in the faith the writer wishes to voice the words AMEN AND AMEN.

What should be done with any person in the church who espouses the theistic brand of evolution? He should be treated as any other person who holds error. He should be taught the error of his way. If he refuses to give up his error, he should be disciplined lest he become evil leaven in spreading his false theory among the membership. Not for one moment will we willingly concede it to be a fact that a person can hold to theistic evolution and be right with God. Theistic evolution denies too much Bible for this to be possible. We need to stop handling this issue with "kid gloves" and meet the dogma head-on. What is there about this totally unattractive system of infidelity that prompts some of our brethren to tread so softly about it and seek to placate it at every turn? We will never defeat this egregious error by a spineless toleration of it. But someone counters by saying, "We do not want to hurt the feelings of those who espouse this view." What about the feelings of God Almighty? Do they count for nought? Loyalty to truth is more important than allegiance to the feelings of those in error.

We close with some questions for every theistic evolutionist to consider. Did evolution produce the Son of God? Did Jesus have the blood of apes, monkeys, reptiles, fishes, etc. coursing his veins during the one third of a century in which he tabernacled in human flesh? If evolution produced one Christ, what is to keep the system from producing an even greater Christ now or at some future time? If evolution did not produce Jesus Christ, how come he is the lone exception? If evolution does not accurately account for Jesus, what proof is offered that it accounts for any of the human family Jesus came to save? Did the Lord come to save the descendants of animals? Do you think it is possible for the human race, through evolution, to produce a greater than Jesus? At least one theistic evolutionist does. How about the remainder who espouse this Satanic error? We believe it is time for the theistic evolutionists among us to accept the logical consequences of their system. If they will not accept the conclusions to which the system leads, why not give up the premises upon which the system is founded and come back to the creation truths taught by Moses, endorsed by Jesus and declared to be totally accurate by the Inspiration of God's Spirit?

Information On Bus Ministry Available

BY ALAN BRYAN

The brethren at the Darby Drive congregation in Florence, Alabama, are now using four buses very successfully in reaching people and have made plans to purchase at least six additional buses. In doing this work for approximately a year we have accumulated considerable information and material which we are more than happy to share with other brethren. Those interested may write Alan Bryan, Box 2337, Florence, Alabama 35630.

How God Makes Men Over

G. N.

The world is lost in sin. "The whole world lieth in wickedness" (I John 5:19). The world must see, hear, and understand the truth to be converted, and saved (Matt. 13:15). Only those who learn and understand the word of God ever bring forth fruit which God counts (Mat. 13:23). A shallow, surface reception of the word of God (in conversion) paves the way for a loss of faith and total apostasy later (Lk. 8:11-13). The effort to become and be a Christian by holding to "God's unchanging hand" with only one hand, and hold on to the world with the other, will certainly, in every case, equal a fruitless life and the loss of one's soul in the end (Lk. 8:14-18; Mat. 13; Mk. 4).

CONVERTED BY THE WORD OF GOD

Sinners are converted by the law of the Lord, or what is the same, by the word of God (Psa. 19:7). But all must hear and understand this word to be converted (Mat. 13:23; 15). No one can believe the word of God until he first understands it. If one does not so study and hear the word as to understand it, he will believe error instead of truth; and one is saved by belief of the truth (II Thess. 2:13-14). FAITH is first of all belief of the truth—belief of the gospel, or God's word. To believe God is to believe what he says. It is to believe exactly what He says, "Paul says, 'I believe God, that it shall be even as it was told me'" (Acts 27:35). Believing, something else is not Bible faith. Abraham's great faith was simply his "Believing God" and acting upon faith by doing what God said for him to do (Rom. 4:3; James 2:19-24.) And we are to walk in the steps of the faith which he had (Rom. 4:12-20).

GOD WORKS IN US BY FAITH

Paul declares that it is faith which worketh by love which avails (Gal. 5:6). Unless one believes God's word and loves God with all his heart, soul, mind and strength, he will not have the motivating power within him to obey God (I Thess. 2:13; Mat. 22:37-41). God's great wonder-working word produces faith, which works by love (John 17:20-21; Rom. 10:17.) The Christian character and life is a product of faith, hope and love (I Cor. 13:13). As proper physical food and exercise produce great strength, so proper Bible study and hearing of the word of God, with proper meditation upon it by day and by night, will always produce in any honest heart great faith and love which are sure to result in great spiritual strength, so we can, "Be strong in the Lord, and in the power of his might" (Eph. 6:10; I Cor. 16:13). Hence, we cannot be Christians and live for this world. We must believe in and live for another world—a future world—in order to be able to live at our best in this world (I John 2:15-17; James 4:4). The best laborers on the job here in this world are Christians who are living for another world. They believe in living by the golden rule (Mat. 7:12). They believe in giving a dollar's worth of work for a dollar's pay. The best husbands and wives are living for another world (Mk. 10:28-30.) The happiest people now in this world are living for eternal life in the world to come. This faith, hope and trust holds us to Christ and his church, as the great magnet, called the sun, holds this earth in place. We are saved by the gospel and kept saved thereby (Rom. 1:16; I Cor. 15:14; I Cor. 1:16-28). God works in us by his word, work and worship.

GIVE GOD A PROPER CHANCE

The story is told of a man needing an appendectomy went into a hospital and demanded that the surgeons get his appendix out within the next five minutes. He was plainly told to go on out and die, and they could not do anything for him unless he would give them time in which to properly do the surgery. Man has the worst moral and spiritual problem in the world. He believes in and loves sin. He loves to commit sin and to practice sin. God's operation on the sinner in converting him to Christ, or also in restoring backsliders to the Lord, is a moral and spiritual operation by means of the word which "Is perfect, converting the soul" (Psa. 19:7). The gospel is God's power unto salvation—that is, it is the power

of God to get men to believe and obey the gospel so as to be converted and saved—of forgiven of God (Rom. 1:16.) But God must be given some time in which to do all this work in man through his moral and spiritual means—the gospel. Conversion is not a miracle, but is a change brought about by hearing, learning, believing, loving and obeying the truth which makes men free (John 8:32-44; I Pet. 1:22-23, 25).

HOW GOD MAKES US MATURE

Babies in Christ are made into mature men and women, not by a miracle, wrought upon them, but by desiring the sincere milk of the word, and growing thereby (I Pet. 2:2; II Pet. 3:18; I Cor. 14:20.) Unless we daily study and read the Bible, and meditate upon it, we are not giving God any chance to work in us needed strength, and what it takes to make us go on unto perfection (Heb. 6:1). One of the strongest temptations of our day is to let the world choke out the word from our hearts, and make us unfruitful (Lk. 8:11-15). The word is right now being crowded out in many homes, and in many congregations. "The cares of the world", "The deceitfulness of riches", "The pleasures of this life" are the thorns that choke out the word (Mt. 13; Mk. 4; Lk. 8.) Yes, and with "The lust of other things" added to the list. O' how we do need to "Take time to be holy!" Then we would have the faith to trust God to take care of us and to supply all our needs (Isa. 26:3; Heb. 13:5-6; I Pet. 5:7-9; Rom. 8:28; Psa. 1.). How can one imagine for a moment that he is a real believer unless he acts like one and lives like one of greath faith? It is foolish to expect infidels to believe in, love and serve, God. An athiest has no motives to serve God. All the motivating power of God, intended to convert, build up and mature man, is counteracted and made void by unbelief, impentance, and disobedience to the gospel. Just as no man has ever gone to the moon without proper motivation, no man can be a Christian and ever go to heaven without proper motivation. The motivating power is in the world, the gospel: in faith, hope and love, and so long as we do not diligently seek these we cannot every go up to higher ground of Christian living. And we members of the church must let God work in us through reverent and devout worship through Christ. (John 4:23-24). Do you read your Bible and hear the gospel every day? Do you attend all the services of the church—all its Bible classes, too? Do you really love and worship God? In great faith and love?

Learning From The Methodists

RUBEL SHELLY

Some of our brethren would do well to consider the recent history of the Methodist Church and learn what theological liberalism will do to a religious organization. TIME recently reported (May 8, 1972): "... the U. M. C. United Methodist Church has suffered a net loss of 518,000 members in the past four years—the biggest of any church in U. S. history."

What is the underlying reason for this decline among Methodists? "Ohio Bishop F. Gerald Ensley identified 'the decline of Christian belief' as the cause of much of the Methodist malaise. Ensley's address, which was endorsed by all 95 bishops, said the church contains many 'wistful skeptics,' some of whom are clergymen. 'Probably not for centuries has the witness of Christian people on ultimate questions been so hesitant and uncertain.' The Articles of Religion of Methodist Founder John Wesley, for instance, stated that Jesus arose bodily from the grave. But a 1965 poll showed that only 49% of the Methodist clergy believe this any more." (IBID.)

In WHY CONSERVATIVE CHURCHES ARE GROWING, Dean Kelley argues that successful religious movements maintain a high profile of unshakable beliefs, exclusiveness, strict discipline, zeal and a distinct code of behavior. Once a group retreats from this approach, Kelly maintains that a decline in numbers and influence is inevitable.

Brethren, these points set forth by Mr. Kelley and illustrated from the recent history of the Methodist denomination should help us see our own situation in clearer perspective. Numerous persons are at work in our brotherhood to subvert the faith and to destroy the church. By what means? Denying the verbal inspiration of Scripture, denying the validity of the "restoration plea," denying the absolute essentiality of baptism unto salvation, denying the principle of Biblical authority by extending "the right hand of fellowship" to those who worship with instrumental music, etc.

The church of Christ is not a denomination, but it will soon become one if our liberal brethren are allowed to continue to extend their influence among faithful congregations.

The New Testament sets forth a body of doctrine which must be confidently believed and defended by the people of God. But too many churches (and individuals) are acting on the basis of PRACTICALITY instead of PRINCIPLE! To expose and oppose error is costly and painful, even though the principle of devotion to truth demands this course; and many are unwilling to pay the price! The exclusiveness of the church is being compromised on many fronts. Strict discipline is virtually unknown. And a distinct code of behavior is hard to discern.

The liberals cry that exclusiveness and authoritative teaching will turn people away from us and cause them to reject what we believe. Current events show that the opposite is true! People are looking for someone who has something distinctive to say! But even if everyone turned against the truth, our hope for salvation is through loyalty to it! Let us resolve not to adopt the "formula of ecumenism" unto our destruction, but to stand firm for truth!

The Non-Conformist

JOHN SIMPSON

"I refuse to conform!" How many times have you heard this? And from one who is apparently well endowed intellectually, suitably trained academically, and views himself as being well-adjusted socially. Yet he speaks from behind a false face or cloak of CONFORMITY.

One may declare his allegiance to NON-CONFORMITY from behind shaggy locks, and/or overgrowth of whiskers, symbolic of manliness. Either or both are CONFORMING to expressions of a segment of society seeking to cover certain deficiencies within themselves.

Others, of the feminine sex, have conformed to other extremes of the swing of the pendulum in support of NON-CONFORMITY in dress. One group appears on the scene dressed like ballet dancers; the other would pass for a band of gypsies on the move.

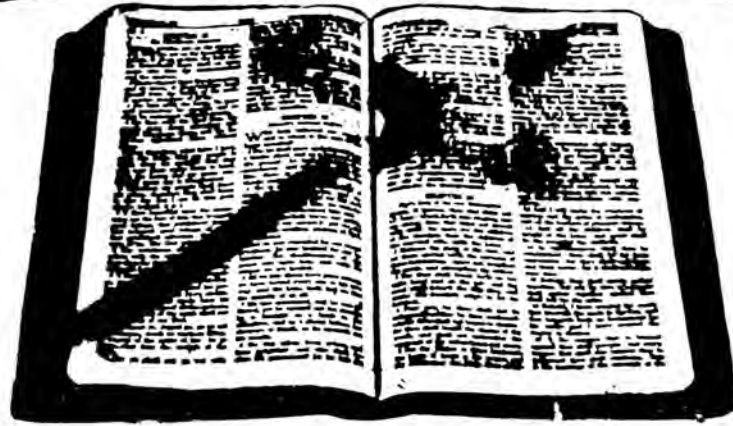
Still others have CONFORMED to looking HIDEOUS in rebellion against the ESTABLISHMENT and conformity to law, rules of ethics, morality, self-restraint, and cultured standards.

May God hasten the day when we are able to see our inconsistencies in CONFORMING, and are willing to conform to mores that are wholesome, character-building and morally right. But most of all; that we may "conform to the image of his Son" (Romans 8:29).

One woman to another member of the church, "Why did you go and tell what I told you the other day? Can't you keep a secret?" "Well," said the guilty party, "yes, I can keep a secret, but it is my misfortune that I always tell my secrets to some one who can't keep them."

WORDS of TRUTH

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



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

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Divine Providence and Miracles

When we deny the direct operation of the Holy Spirit in conversion and sanctification, as we most emphatically do, some conclude that divine providence is an impossibility. But such does not follow at all. The Almighty no doubt has means with which to work out his will in caring for his children that have never been understood nor can they be currently fathomed by finite



humanity. It should be kept in mind, as suggested in an earlier article along this line, that there is a difference in what deity does *to* us and *for* us. Earthly parents have various means at their disposal in order to care for their children and it does not take the performance of miracles to exercise this parental providence for our offspring. Does not the heavenly Father have an infinitely greater number of means available at his disposal for aiding his children than does any or all earthly parents? Who can say with scriptural sanction that it has to be by a miracle?

Let it be known that we reject the claim of some for modern day miracles and then some immediately conclude that we have turned our back upon any type of divine providence available for today. Some think we are thus limiting God and are seeking to tie his hands. They say it makes even the answering of our prayers impossible. Let us now propose a question for our objectors: If you contend that Jehovah God *cannot* answer an earnest prayer of his child's or provide for his children on earth without the performance of miracles, are not you the one who is limiting God and seeking to tie his hands? In essence you are charging that God cannot answer prayer or provide for his children except by the performance of miracles. But you may be ready to counter by suggesting that your argument is just as scripturally valid as that we are supporting in this article. Here we beg to differ. We are not the ones limiting God. He himself established the duration of the supernatural for the New Testament age. He does this in Ephesians 4:7-13 and I Corinthians 13:8-13. The latter passage reads, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall

cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Instead of our trying His hands He predicted by Paul that when the fulness of his revelation was completed that the miraculous (the scaffolding of the infant church) would be removed. Numerous instances can be gleaned from the Bible of where prayers were answered and yet no miracles were involved. Miracles have always been the exception to the rule. Prayers and their forthcoming answers from on high are the expected rules in every faithful disciple's life. Those who insist that God Almighty cannot answer any Christian's request except by the miraculous are the ones limiting God and thus seeking to tie his hands. There is no verse of scripture, when correctly understood, which can be construed in such fashion as to support the contention that answers to prayers can only come by miraculous displays of stupendous power. If so, where is it? Those who contend that God cannot operate except through the supernatural to answer prayers and to care for his children do not understand prayer, divine providence and miracles.

Earthly parents do not possess miraculous powers and yet in a thousand ways they are able to provide for their offspring. These earthly parents may be ignorant of hundreds of God's natural laws and yet they do make provision for those committed to their care on the basis of their terribly limited scope of knowledge. Jehovah has perfect knowledge and absolute control of all his natural laws. The entire number of them is under his absolute control and subservient to all his divine directives. Each of his natural laws stands ready to be summoned at a moment's notice. The Lord may employ a combination of these laws to aid one of his children today in one circumstance of life and a completely different combination tomorrow to aid another with a different problem faced.

Finite man can hold a pencil in the air with his fingers. Gravity is pulling that object to the earth but he holds it firmly nevertheless. Has he, by this

simple process, defied the promptings of gravitational pull? Indeed not! He has simply brought another law into play that temporarily suspends the pull of gravity on the pencil. When the man lets go the pencil will be pulled to the floor. Man does such things as this scores of times daily. He frequently does them without giving the matter much thought. Cannot the Almighty do the same but on a scale a million times more powerfully and effectively?

No man knows all the natural laws and various combinations which are available in God's realm of divine providence. He takes care of the answers to our prayers; our responsibility is to stay on praying grounds and pleading terms with in order that our pleas might be of spiritual avail.

Divine providence is beautifully delineated in the Old Testament narratives of Joseph and Esther. God used this Hebrew youth of early Old Testament history and a fair young Jewish maiden in later Old Testament history to save his people and thus insure the continuation of his developing plan of human redemption. Brother McGarvey's brilliant discourses on these two Old Testament worthies vividly point out how very little of the miraculous is involved. There is a chain of intensely interesting incidents in each of the sacred narratives and God is helping supply quite naturally the needed links. Joseph's rise to the Egyptian governorship, for instance, once depended upon the forgetfulness of the Egyptian butler. What if the butler had remembered to plead Joseph's case immediately after his restoration to his office again instead of two years later, had secured Joseph's quick release and then had lost contact with the freed Hebrew lad? When Joseph's help was later needed for the dream's interpretation, which was miraculous in nature, the butler then would not have been able to point to a prisoner as the solution to Pharaoh's perplexing problem. In the case of Esther a little thing like a king's sleepless night played a role in God's providential care of his people when Haman's wicked proposal was threatening their very existence as a nation.

Let us do our part in living kind of life and Jehovah God will see that we are provided for with our daily needs in both physical and spiritual realms. Old deism that denied God's interest in his creation is false. Thank God deism is not so. Deity does care for humanity. Deity does provide for our needs. Toward this we can place our trust and confidence.

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Personal Work In The Church

The church is a place for work and workers. God has much work for man to do for Him and His glory. The church is the Lord's vineyard. The church and kingdom of the Lord are the same in the parable of the vineyard. After telling of the judgment in Matthew 25, where his charge against some was that they "did it not" - did not do the work which God had ordained for them to do - he then gave the parable of the vineyard into which men were to go and work.



GUS NICHOLS

THE PARABLE STATED

"For the kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire LABORERS INTO HIS VINEYARD. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour (nine o'clock), and saw others STANDING IDLE in the marketplace. And he said unto them; go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour (noon and 3 p.m.) and did likewise. And about the eleventh hour (5 p.m.), he went out, and found others STANDING IDLE, and saith unto them, WHY STAND YE HERE ALL THE DAY IDLE? They saith unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: Didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen" (Matt. 20:1-16).

Those men all wanted to work. They did not

say at different times during the day when offered work that they would come early the next day, but they immediately went into the vineyard and worked, even though to some opportunity was presented only one hour before quitting time.

"GO INTO MY VINEYARD AND WORK."

He was not out to hire idlers, but "laborers into his vineyard" (Matt. 20:1). There is no place in the kingdom of God, or his church, for one who does not want to work. One of the many great motives for becoming Christians, members of the Lord's church, is the challenging program of wonderful work which God has for us to do. A man is no account who does not want to work in the church. Those who are always saying, "LET GEORGE DO IT", are dishonorable servants in the vineyard of the Lord. No one in the parable would have received a penny if he had sat around in the shade all day and expected others to do the work in the vineyard. Jesus says, "For the KINGDOM of heaven is like" this vineyard.

GENERAL BIBLE DOCTRINE

It is the general teaching of the Bible that man must work. God said unto Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:19). Even when God made Adam, and before he had eaten the forbidden fruit, "God took the man, and put him in the garden of Eden to DRESS IT and to KEEP IT" (Gen. 2:15). God made man to work. The dignity of honest labor is a challenge to every honest man on earth. Work is not a curse, but a great blessing. Men who labor all their lives far outlive the idlers. And they are much happier than idlers. Furthermore, you know, "An idle brain is the devil's workshop." Sin and crime go with idleness.

OTHER SCRIPTURES ABOUT WORK

"Six days shalt thou labor, and do all thy work" (Ex. 20:10). God will judge "according to every man's work" (1 Pet. 1:17). Jesus finished the work which God gave him to do (John 17:4). He said while on earth, "I must work the works of him that sent me, while it is day: for the night cometh, when no man can work" (Jn. 9:4). "Work out your own salvation with fear and trembling" (Phil. 2:12). "God worketh in you both to will, and to do" (Phil. 2:13-15). We are created in Christ Jesus "Unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "God is not unmindful to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10). "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? ... "Ye see then how that by works a man is justified, and not by faith only" (James 2:14, 24). "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" (1 Cor. 15:58).

SOME GOOD WORKS TO BE DONE

1. Give liberally of your means through the church, to support good works (II Cor. 9:6-7; I Cor. 16:1-3; II Cor. 8:1-5; Acts 4:34-37).
2. Rescue the perishing and needy along the way of life and be a good neighbor unto those fallen by the wayside (Lk. 10:25-37; Mk. 14:3-9; Mark 12:41-44).
3. Use hospitality and take people into your homes, if need be, and do it without grudging, or begrudging it (I Pet. 4:9; Heb. 13:2; Matt. 25:31-46).
4. Be kind to little children; pray for them, and be a good example of encouragement to influence them to grow up to be Christians and go to heaven (Matt. 18:1-10; 19:13-15; Mk. 10:13-16).
5. Study and prepare a good lesson, of the right sort, go out and win souls to the Lord (Prov. 11:30; I Tim. 4:16; I Cor. 9:19-23).
6. Help to make the church to really be the pillar and ground of the truth (I Tim. 3:15). That is, get your broad shoulders under the truth and get it going unto others. Hold it up and support it, as the ground holds up and supports a house, and as the pillars under a house hold it up and keep it from sinking down and down (Eph. 3:8-11).
7. Personally teach and SOW THE SEED of the

kingdom of God, which is the WORD OF GOD (Mk. 4:14). Don't wait for public preachers to do all the teaching in carrying out the great commission (Matt. 28:19-20; I Tim. 2:2; Heb. 5:12-14).

8. Go out wherever you can find them, and bring in the people to hear the gospel publicly preached (Isa. 2:1-3; Rev. 22:17; Acts 5:42).
9. Be a real Christian, and help to restore those who are falling into sin and need a friend to help them come back to the truth (Gal. 6:1; James 5:19-20).
10. Be an exhorter and persuade people to do good and live the Christian life. Exhort daily, and privately, as well as publicly. Plead with people to help us to do the work that Christ has left for us to do (Heb. 3:13; 10:24-25; Acts 11:23; II Cor. 9:5; Tit. 1:9; Acts 13:15; Rom. 12:8; I Tim. 4:12-13. YES, DO PERSONAL WORK!

Third Annual Gus Nichols Bible Workshop

BILLY D. HILYER

THE TIME FOR THE THIRD ANNUAL GUS NICHOLS BIBLE WORKSHOP IS FAST APPROACHING. The date has been set for September 25-29. The workshop will be conducted again this year at the Gulf Coast Bible Camp which is owned by Lamar Harrison who is a deacon in the Fairview Church of Christ in Wilmer, Alabama. Brother Gus Nichols of Jasper, Alabama, in whose honor the workshop has been named, has kindly consented to be the teacher again this year. He has conducted the workshop each year since it began in 1970.

THE WORKSHOP WILL AFFORD FIVE DAYS OF CONCENTRATED BIBLE STUDY. Each day's program this year will INCLUDE A SESSION ON CURRENT ISSUES, and there will also be a QUESTION AND ANSWER SESSION EACH DAY. Everyone is invited to attend - MEN AND WOMEN. The workshop is designed to be of special interest and benefit to preachers, elders, deacons, and Bible class teachers.

THE CAMP GROUND IS VERY BEAUTIFUL and is very conducive to an atmosphere which is favorable to Bible study. IT IS LOCATED ABOUT 30 MILES WEST OF MOBILE, ALABAMA NEAR LUCEDALE, MISSISSIPPI. The cabins are made of block, and there are plenty of bath facilities with hot water. One new shower house has been built this summer. There is a large dining hall, and the food is planned and prepared under the supervision of Morrison's Cafeteria. Anyone who would like to bring a camper, travel trailer, or motor home in which to sleep may do so.

THE COST FOR ATTENDING THE WORKSHOP IS ONLY \$35.00. This price includes everything. If you desire to attend, send your name and address, ALONG WITH A \$5.00 REGISTRATION FEE, TO BILLY D. HILYER, P. O. BOX 473, EVERGREEN, ALABAMA, 36401. We would like to have your registration fee by September 12; however we will accept registration after that date if there is room.

More complete information may be obtained by writing the address given above.

The Perfect Church

I think that I shall never see

A church that's ALL it OUGHT to be;
A church whose members NEVER "stray"
Beyond the "strait and narrow way!"

A church that has no EMPTY PEWS;
Whose PREACHER never has the "blues!"
Whose Elders "eld" and Deacons "deak;"
And NONE are "proud," and ALL are meek!

Where "gossips" NEVER peddle lies
Or make "complaints"-or criticize!
Where All are ALWAYS sweet and kind.
And all to OTHERS. faults are "Blind!"

Such "perfect" churches there MAY be,
But none of them are known to ME!
But still I'LL work and pray and plan
To Make The Church The BEST I CAN!

-Author Unknown

EAST AFRICAN NEWSLETTER

P. O. BOX 8086, NAIROBI, KENYA

JULY, 1972

One of the most interesting things about living in a different country is the opportunity to learn about and prepare different foods. Traditionally, the African food is quite bland, but Kenya has a large Indian population who have introduced many spices from India and generally influenced Kenya cooking for the better. One of the most popular dishes in Kenya is "curry". Here no one would ever use curry powder, but all the spices must be freshly ground. A curry may be meat or vegetable but the basic spices remain the same - fresh ginger root, garlics, saffron, chili peppers, onions and tomatoes.



BERKELEY HACKETT

Tastes and customs vary among the different tribes. Some tribes don't care for meat while others, like the Masai, seldomly eat meat, but use blood mixed with sour milk as a regular part of their diet. A middle class African family in Nairobi may have meat once a week. Often the meat is stewed and at other times it is barbecued on a tiny stove called a "jiko". Roasting is out of the question as an oven is a rarity.

Locusts and flying ants are also considered fair game for the palate. The insects are boiled in water until the wings and legs come to the surface. These parts are skimmed off and the remainder is eaten. We have been told the taste is "very sweet".

Africans can be just as fussy as Westerners about what they eat. From our experiences we've discovered that they won't eat raw salad greens, rich desserts or iced drinks.

The every day food in an African household is "ugali". This is their equivalent to bread and potatoes. Ugali is made from cornmeal and water and is prepared on top of the stove in a sauce pan. The taste is like cornmeal mush, but the consistency is much heavier and firmer. If you ask an African he will say that ugali is his traditional food, but actually this is not quite right. Before the Arabs introduced corn the traditional food was a kind of millet soup, but it is true that recent generations have been raised on ugali and they have no memory of anything else.

If you were to take a meal with an African Christian in Nairobi, you could expect to be served ugali, a vegetable soup, probably cabbage, spiced with chili peppers and hot tea.

In the past two and a half years we've eaten in many homes representing all the major tribes. In most cases it has been quite pleasant and in the instances where I was a bit doubtful it usually concerned the cleanliness of the eating utensils rather than the food itself.

Here are two recipes you might like to try. The first is based on an Indian recipe; the second is an African recipe.

MASSALA GRILLED CHICKEN

1 chicken cut inot pieces and marinate for one hour
Marinate:

- ½ cup yoghurt
- ½ cup oil
- 1 tbs. tomato paste
- 1 ts. saffron
- 2 ts. coriander powder
- 1 ts. crushed fresh ginger
- 3-4 cloves garlic, crushed
- 1 ts. tabasco sauce
- salt, pepper

Cook over grill turning constantly. Serve with lettuce, onion rings and sliced beet roots.

BANANA STEW

- Stewing Meat
- 5 green bananas
- 2 tbs. vegetable oil
- 1 onion
- 2 tomatoes
- ½ small coconut

Cut up meat in small pieces; simmer until tender. Peel bananas, scrape the top layer off thinly and dice them. Keep in cold water. Peel tomatoes and onions. Grate coconut. Pour boiling water over it and squeeze out the juice. Fry onions and tomatoes for about three minutes in 2 tbs. oil, add meat, salt and stock and bananas and cook for about 20 minutes on low heat, add coconut juice. Make sure bananas are done.

Only the other day I was reading an article on the rapid growth of the two major cities of Kenya, Nairobi and Mombasa. Nairobi is now about the size of Birmingham, Alabama and will probably double its size in the next seven years. Mombasa on the hot humid coast has a population of under 300,000.

All this means a great deal to the church. If we are to keep up with the fantastic urban growth we must concentrate our training of African preachers to be the van guard of our church growth. This growth will only occur if we are successful in our planting of the seed in the hearts of faithful men who will be able to carry on after we're gone.

We have just appointed new deacons in one of the churches we work with. To my knowledge this is the only church in Kenya that is of an age to have both elders and deacons. We are pleased with their progress.

Last night I returned from a fast three days in Dar Es Salaam, Tanzania. Tanzania is the country just to the south of us. The Dale Dennis and the Jim Morrow families are the missionaries there. Dale runs the printing press and Jim runs the Bible School. The school there is much like our school here in Nairobi and we are hoping to learn something from their experience since they have been in operation longer than we have. The work in Dar Es Salaam is going well and over the years they have been able to build up a good foundation among the local people. The work there is several years older than the work here in Nairobi. The language spoken there is Swahili so I was able to get along without any trouble. I was asked to preach at two different places. There is a great deal of Red Chinese influence in Tanzania and it was strange to see the Chinese walking about with their little Red Book. (While I was there I bought another little red book, a New Testament in Chinese. I can't read a word of it, but perhaps I'll have a chance to give it to someone who can.) The Morrrows live right next door to a large Chinese camp. In all it was a wonderful experience to fellowship with the Christians in the city of Dar Es Salaam.

Not one half hour ago I killed a four-foot cobra outside our front door. The snake was heading toward an open window to enter the house. A snake of that size can kill about ten men with its poison. They are very aggressive and are one of the few snakes that will actually chase someone. This brings the number of deadly snakes that we have killed in or around our house to five in the last six months. This cobra was the largest and most dangerous of the lot. Needless to say we watch where we put our feet when we walk around outside.

Some sad news greeted me at the school the other morning. It seems that when the students were out a couple of thieves broke into their quarters and stole all the personal property and clothes of two of the students. This is particularly sad because they have so little anyway that to lose what they have seems doubly tragic. They didn't take more because one of the students' wives screamed and they ran off with the goods they

had.

We will be in Western Kenya for a Bible extension school during the first part of August, so if you write us during this time don't expect an immediate reply.

Until next month,

Bro. Hackett

EXPENSES

Salary	\$ 600.00
House and Utilities	198.00
Autos	127.00
Postage (E.A.)	9.00
Supplies	22.00
Bibles	19.00
TOTAL	\$ 975.00

Received via Sixth Avenue,
Jasper, Alabama \$1,000.00

CONTRIBUTIONS

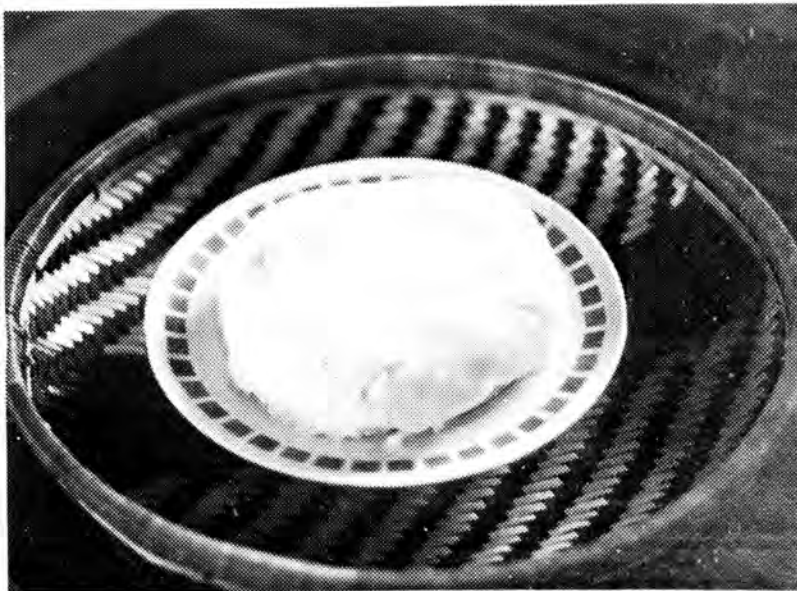
Mrs. Sarah Ann Salmon	\$ 10.00
Mrs. Mary F. Myers	25.00
Primaries, Curry Church of Christ (Bibles)	10.00
Mrs. Wilna Summers	5.00
Florence Steely	5.00
Roscoe Kirkpatrick	10.00
Herman King	20.00
S. G. Barker	10.00
Richard Mauldin	10.00
Bruce Odom	5.00
Wayne Primm	50.00
Nolia Shipp	5.00
Mr. and Mrs. Clyde Welch	12.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central Church of Christ (Tuscaloosa)	50.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Macedonia Church of Christ	225.00
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
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	\$1,167.00



This is Richard Ogomba doing the baptizing. He is one of our most faithful members and is an elder.



Crushing fresh ginger root and garlic for a curry. In back is our modern cook stove.



Ugali, made from cornmeal and water and eaten as bread at every meal. Everyone breaks off pieces with his fingers.



Cooking chicken over our jiko, small African stove. Our grill is an old refrigerator shelf.

"He Followeth Not With Us"

It is the will of God that all be one in His Son (John 17:20-21). He desires that His followers speak the same things, being of the same mind and judgment (I Cor. 1:10). That His purpose be effected in this He revealed One Lord, one faith, one baptism, One Spirit, one hope, one body, and One God (Eph. 4:1-6). As further evidence of His desire for oneness God has instructed all who preach to confine their teaching to a "thus saith the Lord" (Gal. 1:6-9; I Pet. 4:11; II John vs. 9-11). Our salvation is predicated upon our willingness to walk "in the light", enjoying by this the approval of God and the "fellowship" of His people (I John 1:7-10).

Sectarianism, in its very nature, is contrary to God's plan for unity. The sectarian spirit defiles the temple of God, and all such God will destroy (I Cor. 3:1-17). Sectarianism creates, sanctions and promotes division. God desires unity (Eph. 2:15, 16). Sectarianism, therefore, is at cross-purpose with the will of God and cannot be reconciled therewith (II Cor. 6:14-18).

The truth as God gave it is absolute, discernible, palatable and essential (John 8:31, 32). Understanding minds must defend and promote the faith "once delivered to the saints" (Jude 3; Mk. 16:15). It is incumbent upon those who preach, as upon those who hear, to examine every doctrine advanced (Acts 17:11; I Cor. 3:10-13). To love, believe and obey the truth is to be saved at last (II Thess. 2:10-13; I Pet. 1:22). To embrace and follow error is to be eternally lost (Matt. 15:9; 15:14; Mk. 7:7-8; II John vs. 9). To guarantee our safety in following only the truth we are urged to "try the spirits, whether they be of God." This is coupled with the warning that "many false prophets are gone out into the world" (I John 4:1; Matt. 7:15).

The foregoing, though plainly set out in the scriptures cited, has met with opposition from denominational preachers for many years. A new breed among us now seeks to gainsay these fundamental truths so long championed by faithful servants of the Lord. While their strength and abilities do not approximate the innate power of the denominational debaters, their work will prove more destructive. These, unlike their denominational cohorts, seek to destroy the church from within.

The would-be innovators among us seek to use the same threadbare arguments advanced for years by those who opposed the truth from without. This writer recalls with some clarity a conversation that ensued when he approached his denominational advisor regarding the problem of religious divisions just prior to his conversion from that body. The somewhat aged "pastor" cited Mark 9:38-40 as an instance of Jesus' sanction of such divisions (?). His arguments were as plausible as any advanced by our people who now seek to abuse the text in a similar manner. Even a casual reading of the text reveals that the error they seek to adduce therefrom is absent. Rather than substantiating the claim that God sanctions conflicting creeds, the text reveals the opposite. Jesus came to the defense of one who practiced precisely what the apostles practiced. The apostles, John being the apparent leader, questioned the right of a disciple to cast out demons if he did not follow with Jesus as did the twelve. The man was not preaching another Jesus. He did not seek a work that would counter that done by the Lord and His apostles. He was not contradicting their teaching but, rather, sanctioned and duplicated their service performed in the name of the Lord (Mk. 9:38; Lk. 9:49). In order for this circumstance to equate denominational divisions and conflicting creeds it would be necessary to



R. W. GRAY

ascribe to the man in question a "different" doctrine and practice. But his practice was not in conflict with the Lord's will and teaching.

It seems obvious that the view taken by the apostles toward the man in question was born of a mistaken view of the scope of their own role. Their's was an exclusive view. They had a special work to do, to be sure, but this did not indicate, as they apparently thought, that God was not desirous of other disciples whose work would carry them into different fields of labor. Jesus, in the limited commission, had employed seventy in addition to the twelve (Luke 10:1). In some such capacity the man of Mk. 9:38 and Lk. 9:49 was working. The apostles were wrong to rebuke him. We, too, are wrong when we stand in the way of any God-ordained, Christ-sanctioned, work (Titus 3:1b). But to cite an instance of this type as a means of justification for every shade and grade of error is to evidence an inexcusable ignorance of the subject under consideration and a juvenile approach to Bible study.

God will accept no excuse for religious error (Acts 17:30-31). The word of God does not hold out hope to a man despite his error. It is our duty to teach him. It is a grievous sin against the man overtaken in religious error to soothe him with compromise and/or "dialogue" (Jude 23). May we learn the difference between genuine love and compassion for the lost and a compromise of truth that will tickle the ears but leave the sinner in a lost condition (Eph. 4:15; II Tim. 4:1-5). Those who patiently led this writer out of the darkness of sectarianism are the dearest friends he has on this earth. A day will come, my brother, when the man whose conscience has been soothed in error will rise up to accuse, nor excuse, the compromiser who led him into eternal ruin.

Who Is A Child Of God?

The importance of this topic for discussion effecting unity and fellowship can be readily seen in the fact that in order to be a brother in Christ one must first be A SON OF GOD. BROTHERHOOD is based on SONSHIP. Wherever God has A SON, I have a BROTHER. Thus, whomever GOD RECEIVES, I MUST RECEIVE; whomever GOD REJECTS, I MUST REJECT.

The issue in this discussion and forum today is not whom Christians should love, pray for, and seek to save and serve. Their attitude toward all humanity is the same as their heavenly Father's (John 3:16; Rom. 5:6-8; Matt. 22:39-41).

The issue is not the honesty, sincerity, and good works of mercy and charity of differing religious groups. This is not to be denied at all. These are certainly desirable and indispensable ingredients for God's people BUT THEY ARE NOT SUBSTITUTES for primary and initial obedience to the faith in Christ.

The issue is not what some men or the majority of men have taken it upon themselves to believe, teach, and practice. True Christianity is a God-revealed faith, not a humanly evolved one. Jesus CAME AS THE WAY, for without him THERE IS NO GOING; as the truth, for WITHOUT HIM THERE IS NO KNOWING; as the life, for without him there is no living. The O. T. expresses the lostness and inadequacy of man. "It is not in man that walks to direct his own steps" (Jer. 10:23). "There is a way that seems right unto a man, but the ends thereof are the ways of death" (Prov. 14:12). David expressed the necessity for light and law from the Lord. "Thy word is a lamp to my feet and a light to my path" (Psa. 119:105). Jesus himself declared, "You shall know the truth, and the truth shall make you free" (John 8:32).

The fundamental and only issue in this forum is this: Who does God accept and receive into full pardon and fellowship with himself? The only way this question can be answered is from the revelation of God himself in the Scriptures. The word of the Lord endures forever and is not to be changed by either addition, subtraction, or multiplication (I Pet. 1:22-25; Rev. 22:18-19; Gal. 1:6-9).

All men who have sinned against God and are unsaved live under the wrath and judgment of God (Rom. 3:10, 23; 6:23). Through the riches of his grace and mercy God sent Jesus to atone for man's

sins (I John 4:14; 2:2). Through faith in the blood of Christ sinful man can be redeemed, justified, and acquitted in the eyes of God (Rom. 5; Eph. 2). The gospel is the message of God's saving love through Jesus Christ and will save all who believe and obey it (Rom. 1:16-17; II Thess. 1:7-9). The gospel is to be preached to every creature of every nation so that men of every culture, every color, and every class may call on the Lord and be saved (Rom. 10:9-13; Lk. 24:47; Acts 1:8).

Man's response of faith to the saving gospel of Jesus means that man fully believes in Jesus Christ as Lord and Savior (Rom. 10:9-10), repents of his sins (Acts 17:30-31), and is baptized in water into fellowship with the Father, the Son, and the Holy Spirit (Matt. 28:19-20). Salvation is not meritorious, but gratuitous. Man is saved not by his achievement or attainment but by Christ's atonement.

Baptism is probably the greatest area of controversy with the general world of Christendom. It is named approximately one hundred twenty times in the New Testament and is the only command which explicitly has the name of the Father, Son, and Holy Spirit attached to it.

Baptism, preceded by faith and repentance, stands squarely between the alien sinner and (1) the remission of sins (Acts 2:38), (2) washing away of sins (Acts 22:16), (3) putting off the body of sins and obtaining the forgiveness of sins (Col. 2:11;13), (4) putting on Christ (Gal. 3:26, 27), (5) sharing in the benefits of the death and resurrection of Christ (Rom. 6:3-4), (6) experiencing the new birth and entering into the kingdom of God (John 3:3-5), and (7) the receiving and indwelling of the Holy Spirit (Acts 2:38; 5:32; Gal. 4:6).

Baptism is never called a "work" of man in the N. T. In baptism it is not the efficacy of the candidate or the administrator that purified before God, but the blood of Christ. Baptism is not a device of man but the action of God that puts man with Christ, brings forgiveness of his sins, inducts him into the kingdom and the one spiritual body of Christ, and enables man to participate spiritually in the historical death and resurrection of Christ.

Baptism is a response of faith to God's invitation that is totally unrelated to any merit or earning on the part of man. Baptism is based on faith, motivated by faith, and meaningful because of faith. This faith has no merits of its own. Its trust, reliance, and power is centered solely in Jesus Christ. Faith and repentance give baptism its significance and the blood of Christ gives baptism its validity. Man is saved BY the blood of Christ, BECAUSE of his faith and repentance, WHEN he is baptized.

The N. T. knows of no one who has been saved from his sins (after the resurrection of Christ) without baptism. Baptism is specifically named in all the major cases of conversion in the book of Acts, although faith and repentance are not always specifically named. Every verse in the N. T. that mentions baptism and salvation always has baptism mentioned first showing that it clearly preceded salvation.

Alan Richardson in his INTRODUCTION TO THE THEOLOGY OF THE NEW TESTAMENT comments,

In the Church of the N. T., faith and baptism belong together, like soul and body in biblical thought: the one cannot exist without the other. To regard sincere faith as adequate to salvation apart from baptismal incorporation into Christ's body is sheer 'Christian Science' by the standards of N. T. theology; by ignoring the reality of the body it makes Salvation a subjective affair, a disembodied soul-salvation of individuals who have 'enjoyed' a certain 'experience'. The profession of faith without the bodily action of submission in baptism is not the obedience of the whole man; a mental act which has no outward embodiment is a mere phantom of the full-blooded, full-bodied wholeness of biblical thinking. Believing while dispensing with the act of obedience, with the act of baptism, is a kind of deceptism, and is thus not belief in the N. T.

Continued on page 4

Who Is A Child Of God?

Continued from page 3

sense at all. The action—or, rather, the passion—of being baptized, is itself part of the act of believing, since to believe means to obey. So often we hear it said that the thing which matters is the inward attitude of mind and heart and will, and that outward conformity to a 'mere' ceremony is formalism, externalism or institutionalism. . . The parallel to the view that baptism is a dispensable extra is the docetic view that the historical question about whether Christ really suffered and died is unimportant; all that matters was his own inner self-dedication. The actual historical baptism of the individual Christian is important precisely in the sense in which the actual historical death of Christ is important. (London: SCM Press, 1961, p. 348).

The view presented in this paper is not only the view of the N. T. but also the unanimous voice of all early church fathers and theologians. J. N. D. Kelly provides ample evidence of this in his *EARLY CHRISTIAN DOCTRINES* (New York: Harper and Row, 1959). One might also consult Everett Ferguson's *EARLY CHRISTIANS SPEAK* (Austin: Sweet, 1971, pp. 33-43), Ezra Abbot's article "Baptism," in *SMITH'S DICTIONARY OF THE BIBLE*, I Grand Rapids: Baker Book House reprint 1971, pp. 233-242), and Alfred Plummer's article, "Baptism," in *A DICTIONARY OF THE BIBLE*, edited by James Hastings, I (Edinburgh: T. and T. Clark, 1905, pp. 238-244).

CONCLUSION

Since no one is a child of God except those who have believed in Christ, repented of their sins, and been baptized into Jesus Christ, the are the only ones to be received into full Christian fellowship and brotherhood. If one is not a son of God he cannot be a brother in Christ.

We cannot "unite together in one body through the cross" those who are not members of the body or participants in the effects and benefits of the cross (Eph. 2:11-16). The church cannot maintain the "unity of the Spirit" with those who do not have the Spirit.

Every unity plea in the N. T. was written to those already within the fellowship of Christ through baptism who had not followed up their baptism with a common brotherhood. There cannot exist a common brotherhood without a common birth. That birth takes place only in baptism. We are brothers only because we are first sons. There can exist UNITY IN CHRIST only for those who have been BAPTIZED INTO CHRIST.

Paul strongly condemned those brethren who preached salvation through works and the obedience to the law (Gal. 1:6-9; 5:1-4). What would he say to those who would completely obliterate or eradicate baptism with all its meanings and implications?

In order to effectively deny the position set forth in this article, one must either (1) demonstrate that the Scriptures cited have been misinterpreted and misconstrued, or (2) show that the N. T. teaches many different ways or means of obtaining the salvation that is in Christ, or (3) show that the N. T. is a confused, contradictory, "hodge-podge" of loosely related controversial themes that cannot be trusted. To do either of the latter is to completely give up Biblical authority, trustworthiness, and integrity. The Biblicist can only try to deal with number one. This can only be attempted by going directly to the passages cited and dealing directly with each of them.

The Bible believer stands with D. S. Burnett, pioneer preacher, when he said, "Taking the Bible as authority means we accept all truth. Taking the Bible alone means we reject all error." "The word of the Lord endures forever."—Calvin Wapula, 664 Novarese, Memphis, Tenn. 38122.

Workshop On Bus Ministry And Soul Saving Begins August 25

Dear Brethren:

THE VITAL NEED OF OUR DAY IS EFFECTIVE EVANGELISM. Unless we become

evangelistic we will die. Consequently, International Bible College of Florence, Alabama has planned a workshop on BUS MINISTRY AND SOUL SAVING designed to help every member and every church (either small or large) to become active and effective in the work of saving the lost.

THE WORKSHOP WILL BEGIN FRIDAY MORNING, AUGUST 25 at 9:00 A. M. AND WILL CONTINUE UNTIL 4:00 P. M. ON SUNDAY AFTERNOON, AUGUST 27. All sessions will be held in the auditorium of the college with meals being served in the college library.

MANY BRETHREN HAVE VOLUNTEERED TO OPEN THEIR HOMES TO GUESTS AND WE WILL BE MOST HAPPY TO ASSIGN YOU A COMFORTABLE PLACE TO STAY OR WE WILL BE HAPPY TO MAKE RESERVATIONS FOR YOU AT NEARBY MOTELS.

Will you please let us know how we can help you to participate in this series of helpful sessions. If you have questions call us at 766-6610 or write: International Bible College, P. O. Box BE, Florence, Alabama 35630

Sincerely,
Charles Coil

Can The Bible Be Understood?

BILLY D. HILYER

One of the most damaging ideas in the religious world today is the idea that the Bible cannot be understood by the average man. Most people think that it was intended to be read and understood by only a few who are specially endowed. Thus, it is not uncommon to hear someone say, "I will ask my preacher."

But, regarding this very popular idea, there are two questions that are worthy of note. First, was God unable to make the Bible understandable? Certainly not! It is absurd to say that God, who made the mind of man and endowed him with intelligence, could not give man a book which he could understand. Second, did God not wish to make the Bible understandable? Surely it is a form of blasphemy to say he did not. One who says that the Bible cannot be understood denies the power and wisdom of God, and impeaches his love.

If the Bible cannot be understood, it is of no practical value to man. But, the Psalmist said, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). Again he said, "The entrance of thy word giveth light; it giveth also understanding to the simple" (Ps. 119:130). How could David, an inspired man (II Sam. 23:2), say these things if the Bible cannot be understood. Paul said, "Be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). In the third chapter he said, "By revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostle and prophets by the Spirit" (verses 3-5). Thus we see, that when we read and study God's word, we can understand it. It is not a mystery, but a revelation of things which were formerly hidden in a mystery. Paul's letter to the Colossians was to be read to all the saints at Colosse, and then it was to be sent to the church at Laodicea to be read in their assembly (Col. 4:16). There would have been no point in doing this if those people could not have understood the letter.

Not only can the Bible be understood; it can be understood by all people alike. Sometimes people will say, "Well, that is your interpretation. That is just the way you see it. I see it differently." But, if we see the Bible at all, we will see it alike, for there is but one way to see it, if we see it correctly. Now, we might misunderstand and, thus, be divided in our misunderstandings. But if we understand it at all, we will understand it alike. God has not given us a book which we cannot see alike. He is not the cause of our divisions and differences, as he would be if he had given us such a book. Paul said, "God is not a God of confusion, but of peace" (I Cor. 14:33).

Orderly Classes

(The Late)

H. LEO BOLES

The teacher and the class sustain a relation to each other that should bring about the best results. The teacher is to instruct the class. The class is to sustain an attitude of reception. This implies that there should be order or behavior on the part of the pupils, so that the best conditions for teaching may be produced. Every member of the class ought to cooperate with the teacher in bringing about this happy state, so that the best teaching may be possible. It is the duty of the teacher to take the lead in bringing about orderly conditions. It is said that "order is the first law of heaven," and it should be the first law of every class.

It matters not how wise the teacher is, nor how well prepared he may be; it matters not how much experience he may have had, but little good can be done if proper order is not maintained in the class. It does not matter how consecrated the teacher may be, nor how well equipped the recitation room may be, there cannot be successful teaching if there is not order in the class. Class order is so important that success depends upon it. Hence, every teacher should study the best methods to maintain proper order in the class.

The pupils come from many different homes. Many of the parents do not have order in the home affairs. The children are disciplined by neither father nor mother. They are sent to the class, and sometimes do not know what really constitutes order in the class. Again, many parents and teachers have a very loose way of studying the Bible; it is difficult to regulate such pupils so that the the best order may be had in the class. Sometimes pupils will rebel against discipline in the class when they would not rebel against the regulations of their classwork in the day school. This calls for tact on the part of the teacher to handle the situation in such a way as to retain the respect and love of the pupils, and yet at the same time maintain a firm and strict discipline during the recitation. Disorder should not be permitted to continue through even one recitation. If let continue through one recitation, it will be difficult—yea, more difficult—to stop the disorder at the next recitation. Disorder is not always the fault of the boys and girls. It is the fault of the teacher in many cases.

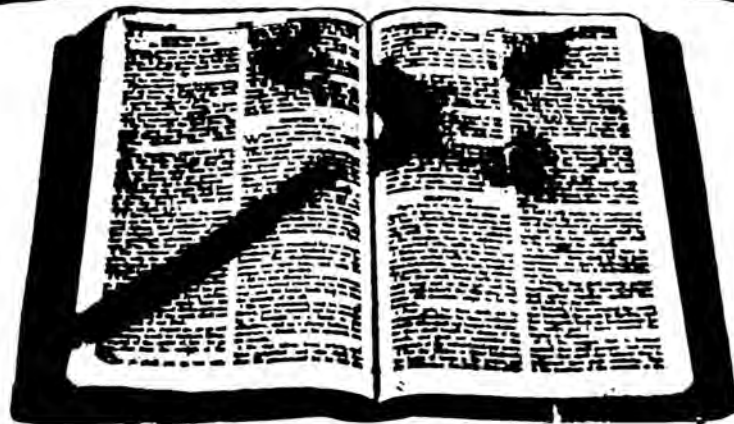
The recitation should be brought to a close if order cannot be had in the class. Any teacher proves himself inefficient when he cannot command this order. All disorder should be quelled if possible at the very first. Even a little disorder should not be permitted to continue. The teacher should be ready for any disturbance that may come in almost any recitation. He should know how to handle it, and should know that it must be handled with kindness and firmness. The teacher should never become cross with the pupils, nor should he take any act of disorder as a personal offense. Order cannot be restored in the most effective way when the teacher is angry. Crossness will not bring the results which are desired. No one can scold a disorderly class into an orderly one, nor can he whip with sarcasm a disorderly class into an orderly one. Friendliness and the spirit of cooperation will be more effective in restoring order than any other method that can be used.

Work

How true it is when I am sad,
A little work can make me glad.
When frowning care comes to my door,
I work a while and fret no more.
I leave my couch harassed with pain,
I work, and soon I'm well again.
When sorrow comes and vain regret,
I go to work and soon forget.
Work soothes the soul when joys depart,
And often mends a broken heart.
The idle mind soon fills with murk,
So that's why God invented work.

— COPIED —

WORDS of TRUTH



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

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

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Jehovah's Witnesses And Blood Transfusions

' ' INJURED MOTHER DIES AFTER HUSBAND BARS A BLOOD TRANSFUSION — A 24-year-old mother of three children, who was injured in an automobile crash died today after her husband refused, on religious grounds, to allow doctors to give her a blood transfusion." Thus began an article in the New York Times concerning a Jehovah's Witness couple. Despite pleadings of the doctors in attendance, the husband adamantly refused permission for a blood transfusion, claiming, "If I allow blood to be given into her and if she lived, she would not be considered my wife" (New York Times, Nov. 14, 1968, p. 23).



WAYNE JACKSON

The fanatical views of the Watch Tower Society regarding blood transfusions have made headlines frequently. Their erroneous notions on this subject, as set forth in their various publications, are based upon several misapplied biblical verses which have not the remotest connection with the modern medical practice of blood transfusion. The passages they cite are: Gen. 9:3, 4; Lev. 3:17; 17:10, 13, 14; Deut. 12:23-25; Acts 15:20, 29. After wresting these from their immediate contexts, the Witnesses thus ask: "Is it wrong to sustain life by administering a transfusion of blood or plasma or red cells or others of the component parts of the blood? Yes!" (Blood, Medicine and The Law of God, Watch Tower Society, 1961, pp. 13, 14) Martin and Klann, after extensive research, suggest that this doctrine was first taught when "The Watchtower" announced (July 1, 1945), in an article entitled, 'Sanctity of Blood,' that it was a violation of Jehovah's covenant to transfuse human blood, even if the life of the patient was at stake" (Walter Martin and Norman Klann, Jehovah Of The Watch Tower, Zondervan, 1959, pp. 115, 116).

BLOOD IN THE O.T.

"The O.T. employs the word DAM (blood) 362 times. Of these, 203 refer to death with violence and 103 to the blood of sacrifices. There are seven passages connecting life and blood, with which, perhaps, we should link seventeen which refer to eating meat with blood. The remaining thirty-two examples represent miscellaneous uses . . ." (Leon Morris, Baker's Dictionary of Theology, p. 99).

Immediately after the flood, God prohibited Noah's eating of "flesh with the life thereof, which is the blood thereof" (Gen. 9:4). Under the Mosaic system in connection with certain animal sacrifices, it is said, "ye shall eat neither fat nor blood" (Lev. 3:17). This no more alludes to being transfused with blood than it does being transfused with fat! Again, God was against the soul "that eateth blood" (Lev. 17:10). The blood of animals and birds taken in hunting was to be poured out and covered with dust (17:13). The reason for this was because the "life of the flesh is in the blood" and the blood was to make atonement by reason of that life (17:11). "The ground of this restriction was that blood was appointed by God as the standing symbol of expiation. And as the people were to be trained to great leading ideas of sin and salvation by means of these ritual ordinances, so they were to be taught of a special sanctity attaching to blood in the system of Divine grace" (M. W. Jacobus, Notes on Genesis, I, p. 186). In these verses it should be expressly noted that: (a) Animal, not human, blood is under consideration. (b) It is the "eating" of blood that is condemned; a medical transfusion is not eating blood.

BLOOD IN THE N.T.

After some Jewish-Gentile dissension regarding observance of the O.T. law, instructions were sent forth of the Holy Spirit that Gentiles were to abstain "from the pollutions of idols, and from fornication, and from what is strangled, and from blood" (See Acts 15:20, 29). Again, it is evident that animal blood is in the writer's view, in conjunction with things "strangled" and things "sacrificed to idols". The verse simply does not bear upon a modern medical practice such as blood transfusion. "The use of blood was common among the Gentiles. They drank it often at their sacrifices, and in making covenants or compacts" (Albert Barnes, Commentary on Acts, p. 232).

INCONSISTENCY

Error cannot be consistent; neither is the Watch Tower. The Witnesses argue that even a "momentary storage of blood in a syringe when it is drawn from one part of the body for injection into another part" is no less objectional than a transfusion (B, M & LG, p. 15). Mark that word "momentary", for it is significant. Several years ago, a reader asked the Watchtower, "... would it be allowable for a dedicated Christian to have some of his own blood removed and then put back into his body during an operation?" JW writers answered, "... the removal of one's blood, STORING it and later putting it back into the same person would be a violation of the Scriptural principles that govern the handling of blood —

Gen. 9:4-6. If, however, hemorrhaging should occur at the time of an operation and by some means the blood is immediately channeled BACK INTO THE BODY, this would be allowable" (The Watchtower, Oct. 15, 1959, p. 640) (emphasis, WJ).

Now note the situation. The JW's claim that blood can be taken from the body as long as it is immediately returned. Yet they affirm that receiving blood through the veins is equal to drinking it. ("It has no bearing on the matter that the blood is not introduced to the body through the mouth but through the veins." B, M & LG, p. 14). Hence, logically this would mean that JW's would not oppose a man drinking his own blood directly from his body! The main objection of the Watchtower therefore seems to be against the "storing" of blood, even for a "moment". But blood flowing into a heart-lung machine, for example, would be there for MORE THAN A MOMENT. Thus, they ought to object to this, but they do not. Furthermore, if the real objection is simply to "storing" blood, why quote the biblical verses mentioned earlier when not one of them alludes to storing blood in any fashion; those verses deal with drinking blood, which the JW's EQUATE with taking into the veins, which they contend may be done anyway under certain conditions! What an amazing exhibit of contradictions! Surely God cannot be the author of such confusion (I Cor. 14:33).

VACCINATIONS?

In addition, JW's claim to oppose the use of "blood fractions" or the "component parts of the blood" in any form whatever (B, M & LG, pp. 11, 14). This, they allege, would be as sinful as a transfusion, and transfusion is a disciplinary matter! Yet, oddly, they do not oppose certain immunization vaccines which contain blood components. A JW, whom this writer interviewed, who is a Unit Overseer, claimed they would not object to a diphtheria vaccination. Diphtheria antitoxin is obtained from the blood serum of a horse or sheep! Also vaccines for the prevention of tetanus, hepatitis, measles, mumps, and whooping cough are derived from blood substances (serum or gamma globulin). (See World Book Vol. 5, p. 175; Vol. 17, p. 249, 1970 ed.)

Thus, the devotees of the Watch Tower Society are not only presumptuously mistaken in their interpretation of the biblical verses regarding blood, but they are not even consistent in the practice of their peculiar theory. The medical practice of blood transfusion violates no scriptural principle of which we are aware.

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Scriptural Prayer No. 1

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



GUS NICHOLS

PRAY UNTO GOD

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

IN THE NAME OF CHRIST

Instead of praying unto Christ, we should pray unto God IN THE NAME OF CHRIST. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Of course, no one should pray to God in the name of God - IN HIS OWN NAME. Christ says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jn. 14:6).

PRAY IN FAITH

We must pray in faith, or our prayers are vain. "Without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Again, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (Jas. 1:6-7). We must believe that if we do not receive the very thing prayed for that it will be because it was not best for us to have it. Hence we are to pray for all of our holy desires, and say "Not my will, but thine,

be done" (Lk. 22:42). God knows best. The parents may refuse the child's request for certain things, knowing that the child's best interest would not be advanced by them. What parent would give a child deadly poison with which to play, even if it were to earnestly plead for it? We do not always know what is best for us. It may not even be best for us to have health, or wealth. We may need to remain poor, or ill, in order to remain humble and true. Even death may be best for us. I have no way of knowing that I would die faithful to the Lord if given twenty-five more years in which to live. If God sees best, I had rather die now and GO TO HEAVEN than to live a thousand years and die in sin and BE LOST ETERNALLY. Let us, therefore, pray and obey, then leave the results up to the will of God. True, this requires faith, but remember Christians are called "Believers" (I Tim. 4:12). If we do not seem to have our prayers answered, let us believe that they were heard, and that withholding the answer was equal to the Lord speaking back to us and saying, "The thing you prayed for is not best for you", or "You shall receive your request as soon as you are ready to receive it", or "I am sending you something better than what you requested.

"TAKE YOUR BURDEN TO THE LORD"

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

WONDERFUL PEACE!

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

ABLE AND WILLING

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

A False Rule Of Faith?

DARRELL PERRY

The following paragraph is found on page 148 in APOLOGETICS AND CATHOLIC DOCTRINE, under the heading, "The Root Error of Protestantism is its False Rule of Faith." "The doctrine of the reformers that the Bible, privately interpreted, is the sole rule of faith, i.e., that it is the one and only sure and easy means of determining what we should believe, implies (1) that all truths necessary for salvation are found in the Bible, and (2) that everyone can ascertain, those truths for himself by reading the Bible. Both implications are false."

What does the above position reveal? That the author, M. Sheehan, believes (1) that there are truths which are necessary for salvation which are not found in the Bible, and (2) that one cannot, so he should not, try to find the truth for himself solely through a study of the Bible. In the first place, it would be interesting to see a list of items necessary for salvation which are not found in the Bible. It is this writer's conviction that when one proposes an item necessary for salvation which is not found in the Bible, that the Bible will make the falsity of that doctrine abundantly obvious. To assert that there are truths necessary for salvation not found in the Bible is to call in question the reliability of the scriptures. Jude 3 speaks of "the faith once for all delivered unto the saints." Peter informs us that the Father has "granted unto us all things that pertain unto life and godliness" (II Pet. 1:3). And Paul refers to the man of God as being "furnished completely" (II Tim. 3:17). With regard to number two above, the reader is asked to consider the words of inspiration in Eph. 3:4-"whereby when ye READ ye CAN PERCEIVE my UNDERSTANDING in the mystery of Christ." Paul admonishes in Eph. 5:17 to "UNDERSTAND what the will of the Lord is." And Luke in Acts 17:11 informs us that the understanding comes through an EXAMINATION of the scriptures. The position that one cannot, and should not try to, ascertain the truth for himself is exactly the reverse of the scriptures. How could God hold one responsible who is not able to ascertain His will?

Involved in this argument is the question of the sufficiency of inspiration. Could one be a Christian if he subscribed to the Bible as his sole guide? Yes! Could one be a member of the Roman Catholic church if he held to the Bible as his SOLE guide? No, because he would not know the doctrines peculiar to the Catholic church. Therefore, the author quoted above knows that some authority other than scripture must be appealed to.

What is that OTHER AUTHORITY? The author styles it the "Primacy of the Pope." But on page 189, under a subsequent paragraph heading, "Misconceptions as to Papal Infallibility", he writes: "Neither does Papal Infallibility imply a power to make new revelations, i.e., to disclose to man divine truths previously unknown. The whole Christian revelation was delivered to the apostles." How could one possibly harmonize these two statements and still maintain man's responsibility to God: (1) All truths necessary for salvation are not in the Bible (Sheehan's implication above) and (2) the WHOLE Christian revelation was delivered to the apostles? Would not the conclusion be that there are truths necessary for salvation that have not been and will not be disclosed by God? It would seem to be the case that while God has delivered the "whole Christian revelation," He failed to include in that revelation truths which are necessary for salvation.

One will avoid the inconsistency of such a conclusion when he recognizes the inspiration of the scriptures and regards them as final and complete. The author in attempting to show the "root error" of those who accept the Bible as sufficient authority has, in fact, disclosed the "root error" of Catholicism-its "false rule of faith."

Can you read the following question without blushing: "If every member of this church were just like me what sort of a church would this church be?" (Eph. 5:23-27).

Neglect Of The Church

B.A.N.

To willfully neglect the work and worship of the church is to neglect every thing done by the church. It is to neglect the singing (1 Cor. 14:15) and the public prayers (Acts 2:42). It is to neglect the Lord's supper, the contribution, fellowship or collection for the support of the church and its work. And it is to neglect the teaching services, and the adding of such knowledge to one's own edification (Acts 11:26; 20:7; 2:42). It is to neglect about all that God has planned to do for us through the church. What an awful insult this must be unto the Christ who loved the church and gave himself for it, purchasing it with his blood (Eph. 5:23-27; Acts 20:28). Who would dare suppose that when Christ comes back to receive the church to himself without spot or wrinkle that he will receive such willful sinners as had quit the church, and been treating it as though the Devil built it and were the head of it (Col. 1:18; Mt. 16:18). Such people are enemies of Christ, though they do deny it. Christ said, "He that is not with me is against me, and he that gathereth not with me, scattereth abroad" (Mt. 12:30). Again, he said, and "Ye are my friends, if ye do whatsoever I have commanded you" (Jn. 15:14). Remember, Christ is back of the very existence of the local church, its organization, its work and worship. Before his conversion, all Paul did against the local church, he thus did it against Christ (1 Cor. 15:8-9; Gal. 1:13). Having appeared unto Saul, Christ said, "Saul, Saul, why persecutest thou me?" (Acts 9:5-6). And what is the difference in destroying the church through persecution and in doing the same thing by going on a strike against the church?

Even back under the law, and in the days of Moses, God had his people gather together for teaching, learning and fearing God and doing his will (Deut. 31:11-13). It was not only to honor God, but also for their eternal good as well.

King Jehoshaphat "Had them to teach in the cities of Judah". . . Went about throughout all the cities of Judah, and taught the people" (2 Chron. 17:7-9).

God had all the people assembled for teaching (Josh. 8:32-35). Again, the people were gathered together and taught the Law of the Lord, and they agreed to obey the Lord (Ex. 24:7; Deut. 27:12-26).

When God's people neglected pure and true worship in their assemblies, God condemned their neglect, and they drifted away from true worship, and lost their Bible, and finally after years and years of backsliding they found it (2 Kings 22). Then when Josiah was king, they read from this Bible which they had found and a restoration movement was started, a movement to go back to the Bible which they had forsaken, forgotten, and lost.

And when the Israelites returned from captivity in Babylon, they were gathered together and taught for long hours each day, and heard the Bible read, and resolved to follow it back to strict obedience unto God (Neh 8:1-8, 13-18.) They restored the ancient order of things in their religion.

The church is now God's teaching institution for all its members. They are to assemble with the church for teaching and being taught (Acts 11:26). Beginning on Pentecost, they continued steadfastly in the apostles' doctrine, or teaching (Acts 2:42). The church is called the pillar and ground of the truth (1 Tim. 3:15). It is through the church that God has designed and purposed to make known his will unto mankind (Eph. 3:9-11).

There is a move on in the nation, (and a very few radicals are apparently advocating it among us), to forsake and forget the local church, as established by the authority of the Lord Jesus Christ, and substitute meetings with the hippies and rabble-rousers, and some contend for meetings from house to house to take the place of the local congregation, and its organization. When any such meetings are in competition with the church its organization, the oversight of elders, and the work and worship ordained of God for the local congregation, then such wildcat meetings are in rebellion against God, and when this is known it is

a sin to attend them, or in any way support or encourage them.

It is right to teach or preach the truth anywhere that people may be gathered and taught. It is right to have meetings for singing, for prayer, and meetings for Bible study, but not in opposition and in competition with the church. At all meetings for teaching, and the like, the church is to be exalted and presented in such teaching, and all are to be taught and encouraged to become members of the church of the Lord, as it is in the New Testament, and to be faithful in its work and worship. Extra services are no acceptable substitute for the services and worship commanded of the Lord in the church assemblies (Heb. 10:25.)

But let us go back to the Old Testament and read some beautiful passages about public worship, as typifying our worship in the church, God's spiritual temple today (1 Cor. 3:16-17; 1 Pet. 2:5.) Of course, we do not burn incense, nor offer animal sacrifices now as they did back there. But we can learn from them something about the importance and blessedness of worship from the Old Testament (Rom. 15:4). We quote these scriptures without any comment.

"Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16:29; Psa. 29:2.)

"But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple" (Psa. 5:7.) "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee" (Psa. 22:22.)

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple" (Psa. 27:4.)

"Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness" (Psa. 29:2.)

"I will give thee thanks in the great congregation: I will praise thee among much people" (Psa. 35:18.)

"When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with the multitude that kept holy day" (Psa. 42:4.)

"We took sweet counsel together, and walked unto the house of God in company" (Psa. 63:1-2.)

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psa. 89:7.)

"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing" (Psa. 92:13-14.)

"O come, let us worship and bow down: let us kneel before the Lord our maker" (Psa. 95:6.)

"I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1.)

"Thou shalt worship the Lord thy God, and him only shalt thou serve" (Lk. 4:8). "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear (Heb. 12:28). "Who shall fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest (Rev. 15:4). Christians assemble with the church (Ac. 11:26).

To Whom Shall We Turn?

TED D. LINGREN
a Missionary in Thailand

Many scoffed, many laughed, many simply ignored it, and FEW really thought it could be done. But, WE ARE EVANGELIZING THAILAND. Why are we accomplishing this task? Because of the help of a few faithful brethren. They cry when you cry; they laugh when you laugh; they work because they love the Lord and they give because they love lost souls.

TO WHOM SHALL WE TURN, but to the Lord and His people for help? When in need they are the ONLY ones that can help. A few have borne

the burden of the task to take the gospel to the people of Thailand. Parker Henderson has labored for 12 years to spread the gospel there. Bill Beck has labored six years to teach the lost in Thailand. Frank Fox, Dorsey Traw, Dave Depew, Bob Davidson and others are working diligently to save the lost of that country.

In 1970, Salem Church of Christ, Florence, Alabama took up the task to offer the gospel to the 36 million people of Thailand within 6-8 years. This great church has borne the brunt of the effort to send the gospel to these lost millions. Charles Coil, President of International Bible College, has helped to raise these funds to make it possible. Thousands of dollars have come from interested brethren to put the gospel into the outreaching hands of the interested. Jimmy Lovell has helped immensely through the 'Miss a Meal' program. But, thousands of more dollars are needed to continue the program to its goal - 6-8 years. Salem Church of Christ is presently borrowing money to keep this soul-saving program intact. HOW ABOUT YOU? CAN WE COUNT ON YOU TO HELP? Consider these facts:

- 1) The gospel has gone into 65,000 homes within the past year - 15th of June, 1971 thru June 30, 1972. With an average of 8 persons/home, each Bible lesson may have gone through 8 hands and been seen by a total of 520,000 souls. One person wrote us the other day and apologized for bothering us. He had lost his No. 2 Bible lesson but had studied thru No. 7 by reading his friend's lessons. He wanted us to send him the remaining lessons. SHOULD WE DENY HIM THIS OPPORTUNITY BECAUSE OF LACK OF FUNDS?
- 2) A total of 96,837 lessons have been sent out during the past year with a total of 36,417 being returned - 38.6%. ARE THESE PEOPLE HUNGRY FOR THE GOSPEL? CAN WE CONTINUE TO GIVE IT TO THEM?
- 3) Twenty-six LOST SOULS have been SAVED within the past 7 months; eight of them baptized between July 1-July 30, 1972.
- 4) Two new Thai oriented Bible courses have been written 'by a Thai for Thais' - Subin Panboon.
- 5) A ten lesson color, filmstrip series is in production and being used for teaching and follow-up - Subin Panboon.
- 6) A new Bible correspondence program has been established in Laos with 1500 students enrolled. There have been 3 baptized since March 1972. THE CHURCH IS PLANTED IN LAOS.

TO WHOM SHALL WE TURN? CAN YOU HELP? Our goals for this year are:

- 1) To find another 60,000 NEW students who want to study the Bible Correspondence course.
- 2) To put more than 200,000 lessons into more than 85,000 homes.
- 3) To baptize one soul each day into Christ.
- 4) To find 20 ambitious, young men that love the Lord and want to study in the Bible training school in order to preach the gospel.

WE TURN TO YOU FOR HELP? WILL YOU HELP US OR WILL YOU TURN YOUR BACK TO THESE MILLIONS OF LOST PEOPLE IN THAILAND? PLEASE HELP! Send a regular, monthly contribution of \$20, \$50, \$100, \$500 or more to:

Salem Church of Christ
Rt. 3, Box 236
Florence, Alabama 35630
or contact

Charles Coil, President
International Bible College
Box BE
Florence, Alabama 35630

Denominationalism is plainly contrary to the prayer of Jesus for Christian unity, and for the oneness of his disciples. Where is there any divine authority for religious division and for the 250 or more denominations in our country? (John 17:20-23; 1 Cor. 1:10; Eph. 4:4-6).

* * *

Are all those religiously divided equally guilty for religious division? (Rom. 16:16-18).

The Spirit Of Obedience

DON McWHORTOR

In Numbers 14 we find an account of the conflicting reports brought back by the spies who had returned from Canaan. While the majority expressed the opinion that possession of the land was impossible there were two men who did not have such a "grasshopper complex!" Verse 24 expresses God's pleasure with the attitude of Caleb in these words, "But my servant Caleb, because HE HAD ANOTHER SPIRIT with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Joshua was an optimist, not a doubter. He had "THE SPIRIT OF OBEDIENCE."

There is a vast difference between going through a mechanical obedience to a prescribed formula and doing the same acts because possessed by "a spirit of obedience." In obedience to the gospel the things done must be done from the heart (Romans 6:16-18.) or they are a mere mockery. In worship our actions must come from the heart (Eph. 5:19; Col. 3:16; 1 Cor. 11; 1 Cor. 14:15; 2 Cor. 9:7; et. al.) or the same actions constitute vain worship.

How do you know that you possess the "spirit of obedience?" (1) YOU WILL DO WHAT GOD SAYS WHETHER ANYONE ELSE DOES OR NOT. A husband or wife who waits on the companion to obey the Lord, before consenting to obey also, does not possess the proper spirit. It is doubtful that such obedience when rendered would be acceptable. Or perhaps one renders obedience to God's commands just in order to please a partner, friend, or parent who is already a Christian. This, too, fails to meet the test of proper motive. The spirit of obedience desires to do whatever God demands, and in order to please God.

Sometimes it is from a different standpoint altogether that one reacts to God's commands. Occasionally you meet someone who is out of service as a member because someone else has sinned. He used that as an excuse for his own neglect. Especially is this true when the sin committed by the other party is against the person under consideration.

Often people find it convenient to blame someone else for their own rebellion and to propose repentance on the condition "I will if he will." If the spirit of the older brother in the parable of Luke 15 was the same when the younger left as when he returned he could have felt justified in leaving and in asking that the brother bear a share of the blame for his wrong doing. But no. He confessed: "I have sinned"; he confessed truthfully. The older boy was not implicated in the confession and as the story closes the prodigal is restored while the older son is alienated. Even when there are "two sides to every story" sin is never justifiable. It is still sin and if one possesses "THE SPIRIT OF OBEDIENCE" he will do what he ought to do whether anyone else does likewise, or not.

(2) YOU WILL DO WHAT GOD COMMANDS WHETHER IT MEETS WITH YOUR LIKES AND PREFERENCES OR NOT. If you do only those things that please you, though they may be things God commands, even so, you are not obeying God. Partial obedience is disobedience, as is shown by the denunciation of Saul's actions in regard to the Amalakites in 2 Samuel 15.

Suppose a man goes to the doctor and as a result of examination receives three prescriptions which he dutifully takes to the druggist for filling. After taking the medications for several days he notes with pleasure that the prescription number one is producing significant physical improvement, and that number two also brings pleasant feelings; but as for number three, (which tastes terrible and seems to do nothing for him), he concludes it is worthless and quits taking it. Is he following the doctor's orders? No, even though he happens to be taking two prescriptions written by the doctor. The doctor wrote three prescriptions and the following of his orders would include the taking of all three. In reality he is following his own preferences. The same is true of all who are

rendering partial obedience to God.

(3) YOU WILL DO WHAT GOD SAYS WHETHER IT APPEARS REASONABLE or not. And especially so when there is no apparent connection between the thing done and the end to be gained. Take, for example, the fall of Jericho. The strategy was not reasonable to a military man. Much more reasonable would have been plans for some great catapult or battering ram. But then the human device itself would have been praised. It was not a military problem but one of faith. It is God who is to be exalted, not some war implement.

Take the cleansing of Naaman in 2 Kings 5. The formula was not reasonable from a medical standpoint. But then it was not a medical problem but one of faith. God could have effected the cure with the "balm of Gilead." But the probable reaction would have been, "That's great salve!" It was God, not salve, that was to be exalted. And that is exactly how it turned out.

Baptism for the remission of sins (Acts 2:38) does not seem proper to a theologian. But it is not a matter of theology; it is a matter of faith. If you possess "THE SPIRIT OF OBEDIENCE", you will do what God says whether it seems reasonable or not.

(4) YOU WILL DO MORE THAN THE MINIMUM. Jesus rebuked the Jews of his generation because they did only what by law they were demanded to do. He exhorted them to show the proper spirit by going the second mile. (Matt. 5:41.) Too many are more concerned with "How much do I have to do?" than with "How much can I do?" It is the latter that exemplifies "THE SPIRIT OF OBEDIENCE". In your attendance, giving, praying, studying, which spirit motivates you?

(5) YOU WILL HAVE FAITH STRONG ENOUGH TO OVERCOME OBSTACLES. And obstacles there will be. A faith that will not overcome is not a saving faith (1 John 5:4). "THE SPIRIT OF OBEDIENCE" characterizes the religion of conviction instead of convenience.

Do you possess "THE SPIRIT OF OBEDIENCE"?

"Thou Shalt Not Kill!"

Shocking indeed is the current thinking of our nation regarding the practice of murder. It ill behooves us to speak evil of any, and especially of those in high places in government, but we are under divine obligation to expose sin where ever it raises its ugly head. We have reached a sad state when the Supreme Court of our nation strikes down the death penalty for known murderers while seemingly favoring the "right" (?) of individuals to take the life of unborn babies. Surely there is something amiss in the warped concepts represented in these obviously contradictory positions.

We continue to hear of the increase of abortion in our nation. There were 1,754 known abortions in the state of Georgia alone during 1971. Many states have or are considering liberal abortion laws, and a Candidate for the Presidency of our country favors "abortion-on-demand laws" on the state level. But the most frightening picture of all is the repeated reports of murder practiced by members of the church.

The time is late. Parents, elders, teachers and preachers must warn of the consequences, both emotionally and spiritually, of the terrible sin of taking the life of an unborn child. If we can silently watch this tragedy without lifting up our voices like a trumpet our great brotherhood is in serious trouble.

Both medical science and the Bible view the child as "living" when in the embryo and fetus stage of development. A.M.D. appealed to this

writer to "encourage more preachers to speak out against the abortion practices of our nation," adding, "we must assume that God views as a living soul every child at the point of conception." An inspired pensman wrote regarding this very matter, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; . . . My substance was not hid from thee when I was made in secret. . . Thine eyes did see my substance, yet being unperfected; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psa. 139; 14a, 15a, 16.) In Ecclesiastes 11:5 the inspired writer places the spirit in the embryo. The conception, the womb and the birth are viewed as inseparable partners in the ongoing of "life" (Hosea 9:11). The fashioning in the womb is ascribed to God as a part of his wonderful work (Job. 31:15). To destroy the fetus is to destroy a soul, a being whose body is being fashioned by Almighty God. (Lk. 1:44). Thus, while we would hesitate to speak dogmatically regarding the highly complicated matter of aborting a pregnancy which involved irreversible threat to the life of the would-be mother, we can logically and scripturally state that abortion for lesser considerations is nothing short of murder, and we know that no murderer has the promise of eternal life.

For the sake of sanity and salvation for the mother, the attending physician, and all who concur in such activity, we must begin to point up the awful consequence of murder. For those who have been deceived by the corrupt thinking of others and have become guilty of this terrible sin, we must provide understanding and guidance. They will need our help in seeing the offer of pardon and grace from our Lord. They will need us in overcoming the terrible burden of self-loathing and guilt. And they will need us in helping them avoid a repeat of the tragedy that can and will ultimately destroy their souls. The Lord will not hold us guiltless who ignore this most pressing problem. The problem will not simply go away. Sin must be met head on and exposed. The time has come again when a generation must be instructed that the God in whose image we are made has said, "Thou shalt do no murder!"

Wanted!!

G. H. MAUNEY

WANTED: Unlimited number of people to occupy a city now under construction. This city is being built by the Master Builder. The very finest materials and workmanship are being used. THIS IS A CITY TRULY OUT OF THIS WORLD. In fact, living conditions are such that the builder guarantees you will never die. There is no hospital, no doctor on duty, for there is no pain there. (Rev. 21:1-4). This city has an abundant supply of "Son" light. Also there is an abundance of pure running water. The streets are being paved with the most costly materials. This city is designed strictly for pleasure living. Applicants for occupancy in this city will be judged on the following qualifications-you must be humble, in love with the builder, you must live by his commands, you must love his brethren and administer to their needs. All drunkards will be rejected, along with all liars, murderers, thieves, robbers, whores and whoremongers. Applications may be made for a mansion in this city at the local church of Christ in your community. Jesus (is) the Master Builder. (P. S. I have an application in for a mansion in this city. Hope you can get one right next to mine. Signed, G. H. Mauney). (Brother Mauney is one of the elders of the Lord's church in Ripley, Mississippi, a congregation that has sent WORDS OF TRUTH to its membership for several years. Brother Mauney helped make that decision to send this great and godly journal into our homes. Robert R. Taylor Jr.)

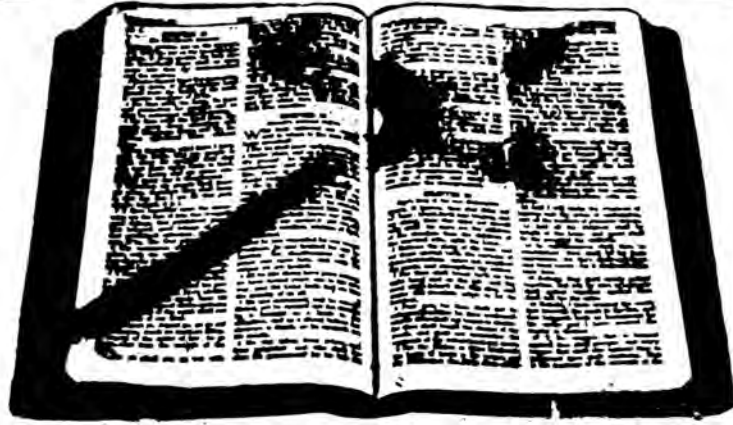
If all the members were to neglect to attend the services just as you do, what sort of a church would the church be? (Heb. 10:25; Heb. 2:3; Jas. 4:17).

Would you tell a sinner to do what Peter told sinners to do to be saved on Pentecost? (Acts 2:26-41).



R. W. GRAY

WORDS of TRUTH



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

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

VOLUME 7

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More On The "Water Walker"

In the June 30, 1972 issue of WORDS OF TRUTH appeared a lengthy article in which we reviewed a Mississippi minister's claim to modern miraculous powers such as ability to walk on water. His predicted walk which he scheduled for Sunday, May 21 was postponed due to a gunshot wound he received early that morning. Since the appearance of our article, "Water



ROBERT R. TAYLOR JR. Proof, But Not Bullet Proof," there has been an additional development. On July 8, 1972, THE COMMERCIAL APPEAL, Memphis, Tennessee, carried an AP release entitled, "Minister Says Photos 'Prove' Walk on Water." We now give the full newspaper article with our comments and reflections to follow.

"Jackson, Miss., July 7 - (AP) - A Jackson minister claimed Friday he had fulfilled his promise to walk on water at a large reservoir near here.

"The Rev. W.L. Jenkins, pastor of New Hope Church at Camden, offered as proof a series of pictures which allegedly showed him walking on the waters of the large 33,000-acre Ross Barnett Reservoir late Thursday. The pictures, he said, were taken by one of a small, select group of friends which witnessed the walk.

"Jenkins had originally announced earlier this year he would walk on the reservoir's surface, but postponed the walk when he was shot in the leg the preceding night.

"A large crowd of spectators had occupied the announced site.

"The purpose of the walk was to allow the people of this area to see before their eyes a miraculous performance before God himself," he said.

"Jenkins said that he possibly would perform a repeat of the walk for the press in the future. He said he had been shot prior to the first walk because 'these people had no faith. They were mocking and ridiculing the idea,' he said about curiosity seekers who had gathered for the announced walk.

"Then God decided not for me to perform the miracle in the presence of them.

"And this walk was carried on because God does not allow His true servants to be embarrassed

before the world," he said.

"Jenkins also said he planned to visit the grave of Dr. Martin Luther King, Jr. in Atlanta next week where he would 'receive a message from God.'"

It was significantly noticeable that no pictures accompanied the foregoing newspaper release. We wonder why! It is also significantly noticeable that the only quotations in the whole release are from Mr. Jenkins. We wonder why there was not so much as a single syllable from any of the "small, select group of friends which witnessed the walk." Matthew and John were of the small, select group who witnessed a real walk upon waters (Matt. 14:25-33; John 6:15-21). They were the ones who placed this information into print for the world to see and read. In the Lord's case, the witnesses, not the ones who performed the feat, told of the stupendous transaction. Mark also relates this miracle but he was not an eye witness. (Mark 6:45-51). We wonder why the witnesses were not heard from in this modern case of water walking. Even if they are heard from in subsequent days, their reliability will have to be established.

Modern cameras can do much that baffles the beholder. In the movie, "The Ten Commandments," Mr. De Mille made it look like Charles Heston really divided those mighty waters for the passing through of those who represented fleeing Israel. Some television shows make people disappear with a snap of the finger or a blink of the eyes. Heavy objects also float through the air with ease at the slightest tinge of expressed authority from the person who possesses "bewitched" powers. Such are not miraculous manifestations but the exceedingly clever work of trick photography. It will require more proof than some alleged pictures to convince our people that Mississippi has a real bonafied miracle working prophet in its midst.

If the purpose of this alleged miracle was to show the people of our area a miraculous performance, why did he fail to perform as promised on May 21 when he had a sizeable audience there as spectators and chose instead to perform this alleged feat with only his own "small, select group of friends" present? Why is he restricting a repeat performance for the press only? Are those classed only as his friends and those belonging to the press the only ones in our state worthy to see a "sure enough" bonafied miracle performed before their very eyes? For this repeat performance why does not Mr. Jenkins gather reliable representatives from EVERY layer of Mississippi society and open such for television coverage for the rest of us? Before his walk close examination needs to be made relative to the

water's depth and that there are positively no previously planned gimmicks to aid him in the performance of such. Chicanery or outright deception is not off limits to so-called modern miracle workers. In his great book, PAT BOONE AND THE GIFT OF TONGUES, Brother James D. Bales has a brief account entitled "Walking On Water." He says, "The Hindu Fakir Sandra Rao demonstrated the depth of his faith by stepping on the top of the water before around 5,000 believers in Bombay. He only sank up to his whiskers, according to one report. He did not sink further because he found something more substantial than his faith, i.e. the bottom of the tank. (NEWSWEEK, June 27, 1966, p. 48; ARKANSAS GAZETTE, June 16, 1960.)" (pp. 312-313). It needs to be certain that there is nothing but water upholding Mr. Jenkins.

Mr. Jenkins complains about the mockery and ridicule he experienced from curiosity seekers in connection with his predicted water jaunt on May 21, which by the way, never occurred. How come those curiosity seekers there in the first place? They were there because Mr. Jenkins himself had aired over radio and received publicity through released statements to the press of what he planned to do. There would have been no curiosity seekers there had Mr. Jenkins not paved the way for such by his claims to miraculous powers. Did it not occur to Mr. Jenkins on May 21 that the quickest and surest way to change their mockery and ridicule into fearful reverence and meek receptiveness was by doing right there and then what he said he would do and that of which they were apparently skeptical? Could not that mockery and ridicule have been completely dissipated by making good his widely acclaimed boast to perform a miracle on May 21? There is no Bible precedent where God ever promised to perform a miracle through one of his prophets and then decided to postpone it due to the presence of mockery and ridicule from opposing skeptics. If so, where is the incident recorded? Postponed actions like this one are fully productive of greater waves of mockery and ridicule among unbelievers. It will take more proof than Jenkins' mere assertion that God told him to postpone the May 21st action till later before some of us are willing to buy his story. This is definitely not in harmony with any scriptural precedent established by Jehovah God and recorded in the Bible. Which God is speaking to Mr. Jenkins?

Mr. Jenkins says his early July jaunt on these waters "was carried on because God does not allow His true servants to be embarrassed before

Continued on page 4

WORDS of TRUTH

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Scriptural Prayer No. 2

Some prayers are not acceptable to God. God even abominates the prayers of some people. "He that turneth away his ear from hearing the law, even his prayers shall be abomination" (Prov. 28:9). God will not hear the prayers of one who will not hear him. Those who reject his law, and refuse to heed his word, need not pray. All prayer must be according to the word or law of God, or it will not be answered.

He who turns "Away his ear from hearing the law" may pray for God to ignore his law and bless on other terms than those in his law, but such a prayer will be "Abomination".

LEARN HIS WILL

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

GOD WILL NOT HEAR SINNERS

God does not answer the prayer of sinners, whether they be in the church or out of the church, children of God or otherwise. He will not hear those who turn away their ears and refuse to hear him. He will not hear those who at the time are in rebellion against his law. (Prov. 28:9). He will not hear the wicked. "The sacrifice of the



GUS NICHOLS

wicked is an abomination to the Lord: but the prayer of the upright is his delight" (Prov. 15:8). "The Lord is far from the wicked: but he heareth the prayer of the righteous" (Prov. 15:29). "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3:12). David, a child of God and a prophet, said, "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). He will not hear any one now, in his family or out of it, who has any "regard" or respect for "Iniquity". One must fall out with sin and hate iniquity, even his own sins and those of his friends and relatives, or God will not hear his prayers. This is the meaning of the passage which says, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (Jn. 9:31). Yes, one must do "His will", and worship God, or his prayers are vain. Prayer is good as far as it goes, BUT PRAYER IS NO ACCEPTABLE SUBSTITUTE FOR OBEDIENCE TO THE LAW OF THE LORD. "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46). "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven" (Mat. 7:21).

IN OBEDIENT SPIRIT

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

ACCORDING TO HIS WILL

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

PRAYING FOR THE SICK

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

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

PRAYING FOR SALVATION

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

Love Has No Mathematics

LARRY ROBERTS

Perhaps Jesus should have said, "Good for you Peter," when he showed his willingness to forgive as many as seven times. After all, that went beyond the Jews requirement. They took Amos 1:3, "For three transgressions of Damascus, and for four, I will not revoke the punishment," to mean a person was to forgive three times. Peter had taken the liberty of adding three forgivenesses to that. He forgot that, "Love has no mathematics." Jesus' answer to Peter was, "I say not unto thee, until seven times; but until seventy times seven."

Jesus was not saying simply forgive a few more times, He demanded a new spirit. Don't forgive 490 times, forgive without keeping the count. Like Peter, we want to keep count. We make the church become.

"The organized charity, scrimped and iced, in the name of a cautious, statistical Christ."

Why be guilty of dispensing God's ocean-sized mercy in eye droppers? Why not know how good it feels to forgive without counting? Jesus didn't keep score. As He hung in hideous pain, He gasped, "Father, Forgive them. . ."

We often treat forgiveness the way a Roman Catholic persecutor treated a Dutch Protestant during the days of the Inquisition in the Neatherlands. The persecutor was chasing the Dutchman across a frozen lake and fell, screaming, through the ice. Instead of running on and escaping to safety, the Dutchman turned back and pulled the pursuer from the watery grave. He even removed his own cloak and wrapped the freezing man in it. But as soon as they reached land the persecutor turned over the Dutchman to be burned alive.

Once we understand something of the height and depth and breadth of God's concern for us through Jesus Christ, we begin to be more humble about ourselves and more generous toward others. For us, forgiveness must mean actively seeking out the person who has hurt us deeply, and doing whatever we must to make things right between him and us. God is actively seeking many of us right now. He doesn't count the number of times He forgives.

"It Couldn't Happen To Us"

We of the Church of Christ have long prided ourselves on our "back to the Bible" platform. We have glorified in our strong, plain Bible preaching. False teachers, especially the liberal modernists, found things so uncomfortable for themselves that they quickly left us for denominational fields.



JOHN WADDEY

When the current "tongue-speaking fad" broke out in the refined Protestant groups, everyone said, "It can't happen to us." When unbelieving liberalism devastated the Methodists, Episcopalians and Presbyterians, we shrugged our shoulders and said, "It won't happen to us." When the Christian Churches went from a conservative-Restoration approach to Christianity to a full-scale denominational posture in one hundred years, we thought, "It will never happen to us."

I never dreamed a leader in the church would publicly condone "social drinking". Nor did I think I would hear one of our preachers take the stand that we should fellowship the users of instrumental music in worship.

FACE THE FACTS BRETHREN! It has happened to us! But how did it happen? My analysis is:

1. A generation of Christians listened to preaching that was generally "soft". By that I mean the difference between the Church of Christ and the denominations was played down. Basic doctrines of the faith were neglected in teaching.

2. Personal study of the Bible and personal involvement in the work was neglected. Membership in the church for many was hardly more than a social outlet and spectator type of entertainment. This soon became a cold and lifeless brand of religion.

3. Leaders desiring to build reputations of large congregations, and great success in adding large numbers to the church, left the moral responsibilities of the Christian life far in the background. Before long, so much of the world was in the church that leaders found it dangerous to job-security to speak out against these things. (Tobacco, dancing, mixed swimming, ladies immodest clothing, membership in secret lodges, social drinking, gambling, divorce and remarriage, and many other things.) The result was, and is, a situation where most every congregation has to some degree an element of these sins in members. Often these very people have risen to places of leadership.

4. A generation of young men desiring to preach, grew up in the aforementioned congregational environment. Their education in some of our Christian colleges was geared primarily to the arts and sciences, with Bible running a poor second in emphasis, even for preachers. Many of these men seeking higher education then went to denominational seminaries. There, highly skilled modernists planted the insidious seeds of doubt. A pseudo-intellectual sophistication was implanted in minds not well rooted and grounded in the faith. This created an attitude that rejected the accepted standards of the past, and made for constant search for the new and unusual in faith and practice. A desire to be socially acceptable in such a denominational environment encouraged a generous appraisal of the sects, in the young minds. Constant feeding of the mind with books, magazines, and sermons of denominational error was another factor.

The results: Two teachers recently were forced to leave one of our schools for having fallen into the tongue-speaking labyrinth. A teacher was forced to leave another school for publicly expressing that he saw no wrong in using instruments in worship. Several other preachers have been heard to make the same statement. This, of course, is

also seen in the interest among some of our people in the Ketcherside movement to unify the Churches of Christ and Christian Churches THROUGH COMPROMISE.

The list of preachers and members among us who have left the faith is growing all along.

A gospel journal recently carried two articles reviewing a letter by an elder, who sought to justify "social drinking."

Many preachers will perform marriages for divorced people in full knowledge of the unlawfulness of the case. Most congregations have their share of unlawful unions.

Some "intellectuals" are pronouncing that we have nothing distinctive about our "Restoration plea." They subtly point out, we have a long way to go to be the New Testament Church, while the denominations have a lot of truth, especially a sweet disposition. The conscious or unconscious conclusion is that, we are about as right as they are wrong, so there isn't enough difference to be concerned about.

Conclusion: Brethren, the watchmen have been asleep on the Walls of Zion. We need to awake to the dangers upon us. Of course, these elements are yet small. But "a little heaven leaves the whole lump." (I Cor. 5:6.) We need to take a strong, hard look at the sermons we preach, and make them plain, pointed, and above all, Biblical. We must preach the word, the whole counsel of God, whether the brethren like it or not!! (2 Tim. 4:2; Acts 20:27).

Elders must awake to keep an eye on the trends and teaching taking place in their flock. Provide the flock with good, sound reading materials, books by faithful Christians on the faith, Christian Magazines and papers that will fill their minds with TRUTH. (Not denominational approaches to it!)

Encourage and bring about daily personal Scripture reading. Let our colleges know we want the MAJOR emphasis on BIBLE for our youngsters.

Let us all encourage our preachers to preach the lessons that are needed, the whole counsel. Express your appreciation when he doesn't. Stand by him when the worldly ones complain.

Brethren, it CAN happen to us! It already has started! May God help us awake from our lethargic sleep of self-satisfaction. Let us, with His help, seek out the old paths and stand therein.

The Book of Job

WAYNE JACKSON

The Book of Job has been heralded as a masterpiece of literature for centuries. Professor Richard G. Moulton suggests that a majority of literary people would pronounce the book the greatest poem in the world's great literature. Victor Hugo declared: "Tomorrow, if all literature was to be destroyed and it was left to me to retain one work only, I should save Job." Tennyson characterized it "the greatest poem, whether of ancient or modern literature." "The Book of Job," said Daniel Webster, "taken as a mere work of literary genius, is one of the most wonderful productions of any age or of any language." Thomas Carlyle exclaimed that it is "one of the Grandest things ever written," and historian Philip Schaff says, "The Book of Job rises like a pyramid in the history of literature, without a predecessor and without a rival."

Contrary to the accusations of certain modernists, Job was a real historical character. In Ezek. 14:14 he is mentioned along with Noah and Daniel and hence he is as historical as they. In the NT James reminds us of "the patience of Job" (5:11). Job's residence was in Uz (northern Arabia) where he enjoyed the fame of a successful business man; in fact, he is represented as "the greatest of all the children of the east" (1:3). The setting of the narrative is obviously in the patriarchal period, for: (1) there is no mention of the Law of Moses in the book, (2) Job functions as the priest in offering sacrifices for his family (1:5), (3) Job's longevity is typical of the patriarchs (42:16).

THE BOOK ANALYZED

The Book of Job, for study purposes, may be advantageously divided into the following

sections: I. Job is tested (1, 2); II. The Controversy with his three friends (3:31); III. Elihu's presentation (32:37); IV. Jehovah speaks to Job (38:41); V. Job is blessed (42). Let us reflect upon some of the points of this magnificent book of inspiration.

JOB'S TESTING — The Almighty challenged Satan, "Have you 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" (1:8). This, of course, does not imply that Job was sinlessly perfect; it does affirm that he was a spiritually mature, devoted servant of God. Satan retorted that Job did not serve his Maker for "naught"; if his prosperity were removed, "he will renounce thee to thy face." And so Satan was granted permission to test the patriarch. The range of Job's afflictions covers every facet of human endurance. (1) All of his material possessions are lost; he is financially bankrupt (weaker men have committed suicide for less!). (2) His children are killed (consider what your grief would be if your child was killed, and multiply it by ten!). (3) He is afflicted with a dreadful disease from head to foot and thus sat among the "ashes" of the city dump. (4) His wife spiritually forsakes him and urges Job to "renounce God, and die" (Satan's very hope). (5) Finally, he becomes the utter contempt of his contemporaries. Yet, through it all, he does not renounce his Creator, but later proclaims, "Though he slay me, yet will I trust him."

THE CONTROVERSY — Job's three friends (Eliphaz, Bildad, and Zophar) having heard of his plight, came to comfort him. They are stricken mute by the awesomeness of his appearance and sit for seven days in respectful silence. The philosophy of Job's friends can be simply expressed in this fashion. (1) Suffering is the direct result of personal sins (and in proportion thereto). (2) Job is suffering greatly. (3) Therefore, Job has committed some great sin. Their effort, of course, was in the major premise. There is no basis for the assumption that suffering is always the result of personal sins. Job contends that observation reveals that piety does not exempt from suffering and frequently "the tents of robbers prosper." (12:6) The man of Uz thus defends his innocence. He does not claim sinlessness, but he believes that his punishment is out of proportion with any transgression. Occasionally, Job seems to make drastic statements, but he confesses that his utterances are those of a "desperate" man (6:26).

ELIHU'S POSITION — Elihu is angry with Job's "comforters" because they condemned the patriarch and offered no solution. He was further angry with Job himself because he "justified himself rather than God" (32:2,3). That is, he had been more concerned with his own honor than God's. Further, Elihu contends that suffering is not necessarily penal. It may be to teach, to strengthen, or preventative in nature. Job listens in silence.

JEHOVAH SPEAKS — Jehovah does not condescend to quibbling with Job, but rather, he majestically overpowers him with a grand affirmation of his universal sovereignty as evidenced by the unparalleled glories of the created world. Read and be thrilled by Job 38-41. This incomprehensible chronicle of divine power reduces Job to the proper level of humility. Professor Newton Wray compares it to Peter's humiliation, "I am a sinful man," when impressed with the power of Christ (Lk. 5:6-9). Job thus acknowledges, "Therefore have I uttered that which I understood not. Things too wonderful for me, which I knew not." And again, "Wherefore I abhor myself, and repent in dust and ashes" (42:3,6).

JOB BLESSED — Because Job maintained his integrity, he is commended and blessed by the Lord. As to material prosperity, "Jehovah gave Job twice as much as he had before." He was again blessed with ten children. The sterling character of this man of God is evidenced by his prayer for his three pseudo-comforters. Truly, he was a great man.

LESSONS FROM JOB

Numerous lessons of inestimable value can be

Continued on page 4

More On The "Water Walker"

Continued from page 1

the world." Was the Lord totally unconcerned about the embarrassment of Jenkins' abject failure to function as promised on the water on May 21? From May 21 to July 6 there are some 46 days. It took the Lord quite awhile to vindicate his embarrassed prophet before the eyes of the world. Where in the Bible did a real prophet have to postpone a promised miraculous work for 46 days before its real fulfillment? This modern prophet surely does not fit the image projected in the Bible of real prophets. We think we know why he does not fit.

We wonder if Mr. Jenkins will now show his power over water in other areas of activity. Many Bible miracles were connected with water. Moses turned Egyptian water into blood (Ex. 7:19-25). Will Mr. Jenkins duplicate this feat? Such would surely and quickly eliminate the blood bank problem of too little blood available from time to time. Moses brought water from a rock (Ex. 17:5-6; Numbers 20:1-12). Can Mr. Jenkins duplicate this feat? Think how welcome he would be where water is very scarce! Moses, Joshua, Elijah and Elisha parted waters in order to pass through (Ex. 14:13-31; Josh. 3:9-17; 2 Kings 2:8; 2:14). Mississippi has currently possibly about as many people as Moses led across the parted Red Sea and Joshua later led across the parted waters of the rapidly descending Jordan. Were it necessary for all Mississippians to vacate immediately the land of the Magnolia State, would Mr. Jenkins have the power to part the waters of the mighty Mississippi River to our west and lead two to three million Mississippians into our neighboring states of Arkansas and Louisiana? Elisha performed other miracles in connection with water. He cleansed a polluted stream of water and made it healthy for drinking purposes again. This occurred at Jericho (2 Kings 2:19-22). Two of the boundaries of the Magnolia State are the mighty Mississippi River to the west and the great Gulf to the south. Does Mr. Jenkins have the power to lift all pollution from the "Fathers of Waters" to our west and from the Gulf to our south? Mr. Jenkins could perform a great service for the American people by cleansing all our polluted waters. It would not take any greater power to cleanse polluted water than to stay atop of the same liquid. Elisha healed a man of leprosy by commanding his dipping seven times in Jordan (2 Kings 5:1-14). The elimination of leprosy would be a great and good work for Mr. Jenkins and it is connected with water. Personally we can see where this type of miracle would be far more beneficial in the long run than his jaunt upon the waters of Ross Barnett Reservoir in central Mississippi. Elisha caused iron to swim in 2 Kings 6:1-7 in rescuing a lost object in the waters of Jordan. By word of power can Mr. Jenkins bring to the top heavy objects that lie at the bottom of streams, rivers and oceans - objects heavy as molten lead? Jesus turned water into wine (John 2:1-11). Can Mr. Jenkins do such? Jesus used the waters of Siloam to heal blind eyes (John 9). If Mr. Jenkins can perform such, we can point him to a number of blind eyes that need to be opened. The writer has had weak eyes for a number of years. We would be delighted to possess 20-20 vision without the aid of strong corrective lenses. We will provide the clay, water and eyes if Mr. Jenkins will provide the miraculous power. Jesus stopped storms at sea (Matt. 8:23-27). Mississippi has frequently been hard hit by hurricanes from the stormy and turbulent Gulf. Mr. Jenkins could do the people of our state a wonderful service by stopping the next storm that heads our way. When not busy on our Gulf coast he could travel to other states bordering the Gulf and Atlantic Ocean and stop the storms that threaten them also. All of these would be water miracles. Mr. Jenkins could stay busy with the performance of water miracles the rest of his prophetic (??) career. There is plenty to do in this sphere of action.

Mr. Jenkins says he is scheduled to visit the grave of Martin Luther King Jr. in mid-July. Here he is scheduled to "receive a message from God." This article is written in late July and we have seen

no word from him about this modern communication from heaven. We wonder what the Lord will tell him. If he tells him an additional something necessary for life and godliness, then Peter, a real prophet, was totally mistaken in his affirmation of 2 Peter 1:3. If the Lord tells him something new that belongs to the faith (the Christian system), then Jude was very much in error when he wrote Jude 3. If the Lord tells him something more to furnish God's man completely to every good work, then Paul wrote a grave and grievous error in 2 Timothy 3:16-17. If the Lord reveals any new truth to Mr. Jenkins at King's grave, then Jesus and the Spirit are both impeached as to truthfulness and reliability in the message and promise of John 16:13. If Mr. Jenkins heard anything at King's grave, we wonder how he will go about proving conclusively its heavenly origin. How will he disprove that it came from the chief source of all error - Satan himself? Could not the Lord convey this message to him in Mississippi? Why in Georgia? Why in Atlanta? Why at King's grave? There are many whys connected with this self-professing prophet and miracle worker - Mr. W.L. Jenkins. If the Lord did speak to him, we wonder if he set him straight on the sinful use of Reverend for a religious title and taught him the truth on who is and who is not a pastor. I am not a prophet. I never walked on water, except when frozen and then did not always remain vertical. I never received a direct message from heaven by the graveside of some departed person. But I know better than to apply "Reverend" to a man, and I know what a Bible "pastor" is. There is another thing this writer knows, and it is that the Lord does not have LIVING PROPHETS AND APOSTLES ON EARTH TODAY. King was not. Jenkins is not. Neither is any other who lays claim to offices that have not been filled by living men in nineteen centuries.

The Book of Job

Continued from page 3

gleaned from this holy book. Notice:

1. Satan charged that God is only served by man out of selfishness. Job demonstrates otherwise; he lost all, yet still served God. God is "worthy to be praised" (Psa. 18:3) for his own self, apart from the blessings he bestowed. This is a vital point of the book.

2. The Book of Job is an eloquent commentary on man's inability to subject the painful experiences of human existence to a meaningful analysis. God's workings are far beyond the limits of man's finite mind. Whatever our circumstances, we must trust our God!

3. Suffering is not always the result of personal sin; in fact, it may be a compliment. God permitted Job to suffer because he was proud of him. He was Jehovah's answer to Satan's challenge! Job's misfortunes therefore, were a tremendous tribute to him.

4. This book is a true portrait of the word "patience" (Jas. 5:11) Even when we do not understand the tragic events that befall us, if we bravely endure, this is patience.

5. The book helps us to deal with the paradox of how Jesus Christ, the world's most righteous person, could be the world's greatest sufferer. Job's suffering defended God's honor; Christ's death permitted man's salvation while maintaining God's justice.

Soul Winning

RAYMOND C. KELCY

"He that winneth souls is wise" (Proverbs 11:30). Surely, we would not wish to argue with the wise man about this statement. Those of us who have become Christians can look to some person or persons with gratitude because of the interest that was shown in us. Perhaps you would not be a Christian except for the concern shown by some other Christian.

He who wins souls is wise BECAUSE OF THE VALUE OF A SOUL. One soul is worth more than all the universe. This is the value God places on a soul. The question of Jesus still rings across the

continents and the centuries: "What shall it profit a man if he gain the whole world and lose his soul?" (Mt. 16:26).

He who wins souls is wise BECAUSE OF THE DURATION OF THE SOUL. "The heart shall live forever" (Psalms 22:26). To win a soul is to acquire for the kingdom of God a personality that will survive when all material things have melted and passed away.

Have you ever won a soul? If so, you know what TRUE JOY CAN BE. If not, you can do so. It isn't necessary that you know a great deal more than the one you are teaching knows. Sit down and study with him. Or bring him to hear the preaching of the Word.

Our rapidly-approaching Gospel meeting will provide us with special opportunities for the winning of others. Let us prayerfully think of those whom we can influence. And let us put our intentions into glorious realities.



FRED AND SANDY BURROWS AND BABY

Graduate of Sunset School of Preaching

Dear Brethren,

This letter is to present to you Fred and Sandy Burrows, a graduate of Sunset School of Preaching in Lubbock, Texas. Upon seeing his proposed work in East Germany the elders of this congregation have taken the sponsorship of this work.

We have found brother Burrows to be loyal to the Word, not ashamed of the gospel and has no hurtful heresies or hobbies to present. He loves the Lord and is jealous of truth, and most important of all he is willing to go.

The elders here have agreed to lend their name and influence to his efforts of raising support. We are only able to partially finance the work at this time, and Brother Burrows still needs to raise some of his support. We urge you strongly to consider his work and his need. To ease his work now we ask for your courtesy in your consideration and please do let him know of your decision.

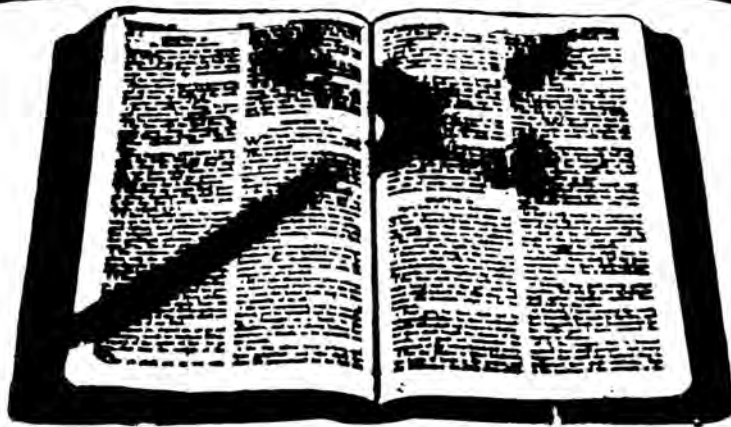
Fred and Sandy are seeking the necessary funds to enable them to realize their ambition of taking the gospel to the people in East Germany. We pray that if you are capable of assisting them in their efforts that you by this letter be encouraged to do so. Any aid that you can render them will be mission work of the first category.

The elders,
James C. Behel
Doyle Sharp
Troy Miles

"When you see a dirty face in the mirror you wash the face, not the glass. Don't try to make God's word read differently but rather bring your spiritual activities into alignment with it. Remember, friend, it isn't the mirror—IT'S YOU!"

Selected

WORDS of TRUTH



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

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

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Speaking In Tongues

There is much confusion in the religious world regarding the nature of the gift of tongues mentioned in the New Testament. Some contend that the gift consisted of the ability to miraculously speak in a foreign language previously unknown to the speaker. Others assert that speaking in tongues involved uttering unintelligible sounds; "A DISJOINTED, HIGHLY PITCHED, ECSTATIC SERIES OF EJACULATIONS", by which one somehow edified himself and communicated with God. But what is the Biblical position?



WAYNE JACKSON

BIBLICAL USAGE OF "TONGUES"
A well-known rule of Bible interpretation declares that every biblical word, not especially explained as having some unusual meaning, IS TO BE UNDERSTOOD IN ITS COMMONLY ACCEPTED SENSE. What is, therefore, the ordinary meaning of the word "tongue" as used in the Bible?

The word tongue derives from the Greek term *glossa* and it is used in only senses in scripture. (1) In its primary sense it refers to the physical organ of speech, the tongue, Lk. 1:64. (2) In a second sense *glossa* refers to THE LANGUAGE SPOKEN BY A PARTICULAR PEOPLE IN DISTINCTION FROM THAT OF OTHER NATIONS. For example, Jehovah said of those ancients who were of one speech, "Come, let us go down, and there confound their language (*glossan*), that they may not understand one another's speech" (Gen. 11:1,7). In the New Testament it is said of Christ, "... Thou wast slain, and didst purchase unto God with thy blood men of EVERY TRIBE, AND TONGUE (*glosses*), and people, and nation" (Rev. 5:9). And so, aside from its primary usage as in the physical organ, in the New Testament, tongue, according to the common meaning of the word, denotes simply a language. This must stand unless the context of certain verses can be demonstrated to be otherwise. AND THIS CANNOT BE DONE! We may unequivocally declare that there is no New Testament passage which demands that tongues be viewed as a series of ecstatic sounds.

PROMISE OF GIFT OF TONGUES

The "gift" of tongues was first promised in Mark 16:17, where Jesus said of certain believers, "They shall speak with NEW TONGUES." Of special interest here is the word "new" (Greek: *Kainos*). It suggests a newness of quality, not chronological newness. Hence, the Lord indicates that this gift involves a fresh or NEW WAY OF SPEAKING; NOT A NEW KIND OF UTTERANCE HITHERTO UNKNOWN TO THE HUMAN FAMILY. We may now show exactly how the Savior's promise was fulfilled.

THE FULFILLMENT

There are four examples involving the reception of the gift of tongues in the New Testament. Consider them, please.

(1) **PENTECOST (ACTS 2)** - The character of the tongues on Pentecost is clearly revealed. "And they (the apostles) were all filled with the Holy Spirit, and began to speak with other TONGUES, as the Spirit gave them utterance (v. 4). Jews from many nations were in the city, and hearing these tongues, were confounded, "because that every man heard them speaking in his own language" (v. 6). Their amazement is further evidenced by the question, "How hear we every man in our own LANGUAGE wherein we were born (v. 8)? And again, "We hear them speak in our TONGUES the mighty works of God" (v. 11). Surely it is obvious here that the gift of tongues was the miraculous ability possessed by these Galileans to speak in the languages of the various nationalities represented.

(2) **CAESAREA (ACTS 10 & 11)** - The gift of tongues was given at the house of Cornelius to show the Jews that Gentiles were entitled to the blessing of salvation. When those Jews present "heard them speak with tongues, and magnify God," they were convinced (Acts 10:46; Acts 15:7-9). The apostle Peter was very careful to identify this phenomenon with Pentecost. He was present on both occasions and declared, "The Holy Spirit fell on them, even as on us at the beginning" (Acts 11:15-17). And further, "God gave unto them the like gift as he did also unto us" (Acts 11:17). It is thus clear, the tongues mentioned in Acts 10 were simply languages, as they were on the day of Pentecost (Acts 2), and not senseless jargon.

(3) **EPHESUS (ACTS 19)** - After baptizing twelve men at Ephesus, Paul "laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues, and prophesied" (Acts 19:6). The tongues here are not described; but why should they be? The gift had been adequately defined twice already in the Book of Acts. We are not at liberty, therefore, to assume that the gift mentioned here is different from those other cases.

(4) **CORINTH (1 COR. 12-14)** - It is frequently alleged that real proof of ecstatic utterances is found in I Corinthians. Let us note some of the faulty arguments argued in support of this theory.

A. "KINDS OF TONGUES (1 COR. 12:10)"
Answer: The word kinds (Greek *Genos*) denotes "The aggregate of many individuals of the same nature, kind, sort, species" (Thayer). These were different human languages of like "nature".

B. "TONGUES OF ANGELS" (1 COR. 13:1),
"employing a heavenly language." Answer: This cannot refer to heavenly ecstatic utterances because: (1) Such would suggest that the Corinthians were blessed with a gift superior to what Christ's own apostles received on Pentecost (Acts 2). This is absurd. (2) These tongues exercised without love, were senseless sounds (sounding brass or clanging cymbal). The implication is, however, that when used in love, they were not senseless sounds. (3) Paul uses the hyperbole (exaggeration for emphasis). See a similar usage in Gal. 1:8. Paul neither literally expected angelic perversion of the gospel, nor to literally speak in angelic tongues. He was simply stressing a point.

C. **TONGUES OF 1 CORINTHIANS 14** - McClintock and Strong point out that "Some verses in I Cor. 14 have given rise to the notion of a strange, ecstatic, inspired, unearthly language, but these all admit of a different solution" (Vol. X, p. 463). The gift of tongues was being abused at Corinth. It was exercised without love (1 Cor. 13:1) by those who spoke to foreigners without benefit of a translator (1 Cor. 14:28), or who spoke simultaneously (v. 27), thus creating confusion (v. 33). With this situation in view, 1 Cor. 14:2 is easier to understand. It might be paraphrased as follows: "He that speaks in a foreign language (if his audience is of a different language and no translator is present) speaks not unto men, but unto God; for no man (of this alien audience) understands; but in the spirit he speaks mysteries (things which are hidden from the audience because of no interpreter)" (1 Cor. 14:2, 28). Other points in 1 Cor. 14 reveal that the tongues considered there were simply human languages.

1. **THE TONGUE EDIFIED THE USER** even as prophecy did the entire church (1 Cor. 14:4). The difference was that tongues frequently depended on a translator, but prophecy did not. To edify is to "build up". If the prophet EDIFIED the church with intelligent words, we must conclude that the individual who EDIFIED himself with a tongue

Continued on page 4

WORDS of TRUTH

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"I Am A Miniskirt"

I am a miniskirt! Of course, a senseless thing like me can't talk. But a miniskirt can offer a lot of suggestions, and cause a lot of people to talk, and to commit a lot of sin. I may be too small to be of much value in warming and protecting the body; but I am tremendously powerful. I can attract the attention of the purest as well as the most wicked of men and boys. I can even cause the one who wears me to be tempted above her power of resistance, and, perhaps, cause her to arrive at her marriage altar robbed of her virtue. I can cause her to be married to some one far inferior to herself and one she has never loved.

Girls say they wear me to attract the attention of the opposite sex. But if they were not so ignorant they would know that ANY MAN, whom a girl can win by means of a miniskirt, can be taken away from her by another miniskirt.

Being a miniskirt does not keep me from going to church. I like good company and want to be popular, even in the church. I want attention, and have the power to attract it unto myself. Of course, any miniskirt can tell you that the most alluring and attractive thing in the world is a beautiful spirit, an attractive personality, the inward beauty of virtue and strong character! And when I think of this, I wish I had been big enough and had been made into a midi. The woman who invented me says she did it to appeal unto the lust of men. All of this worries me no little!

We miniskirts actually lie about women, and greatly misrepresent them. We represent them as being sex-maniacs, when nothing could be further from the truth. We cause men and boys to believe these lies about women and girls. This causes many girls and women to literally have to fight men and boys in self-protection. We miniskirts are a crying invitation unto them to make such attacks. Rape and venereal diseases are now up 86 percent over the past year or so. (Look for a public announcement of this fact on a card displayed in your drug store.)

Our preacher and elders often make us miniskirts feel bad, and even sometimes to get mad. Preachers blame us miniskirters for stirring up the lust and passion of men till they can't keep their hands to themselves, and that such



GUS NICHOLS

misbehavior will even lead to nonresistance, or to rape.

We miniskirts argued with our preacher that men ought to be Christians and have pure hearts and they would not be tempted by a nude leg and thigh. The preacher reminded us that this is the same argument which is made by those favoring nudist colonies, where they dress like the lower animals. They argue that if we have pure minds the two sexes can live together as they were born into the world, and that without an evil thought and deed. Of course, that which proves too much, proves nothing. This worries us miniskirts, and especially when hearing such sermons. We think we need a new preacher, but the elders are old foggies, and think we should be governed by an old Book that is obsolete. However, we miniskirts must admit that without the Bible standard our country and marriage and home are all headed for destruction, and then what would that sort of life be worth?

At times, we miniskirts think that the whole thing is a big-a-do about nothing. But our preacher argues that we are to be governed and controlled by divine wisdom, and not by what we think. He argues that in the very beginning, God was against the miniskirts: that when Adam and Eve had sinned in eating the forbidden fruit, "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and MADE THEMSELVES APRONS" (Gen. 3:7). Though there were no other human beings, God was against their "apron" custom, and manner of dress. And so, "Unto Adam also and to his wife did the Lord God MAKE COATS OF SKINS, and CLOTHED THEM" (v. 21). This means they were unclothed when they wore their aprons, which were about the same as miniskirts. If God had intended for man to go naked he would have clothed him with hair in the first place, as he did the lower animals. Nothing (said the preacher) is more beautiful than the human body clothed with beautiful, lovely clothes, properly fitted. It was then argued that God is the same God today that he was back there in the beginning, and that moral principles like modesty, never do change. God tells us that he changes not (Mal. 3:6). Neither does Christ change in character (Heb. 13:8).

Even after the flood, those who saw Noah's nakedness were condemned in the sight of God (Gen. 9:20-27). Those who covered his nakedness were blessed of God. This preacher made us miniskirts feel bad, and even worse, when he went on to say the Bible says, "And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies" - Then God killed about three thousand men of them (Ex. 32:25-29).

The preacher went on to show that when God had men build an altar, they as priests were not to go up by steps upon the altar, "That thy nakedness be not discovered (uncovered) thereon" (Ex. 20:25-26). God even made the priests to wear breeches "To cover their nakedness; from the loins even unto the thighs shall they reach" (Ex. 28:39-43). These breeches were to be worn under top coats. This was all that they "BEAR NOT INIQUITY AND DIE" (Ex. 28:39-43).

X - Rated Movies Headed For Your Home!

MRS. ROBERT R. (IRENE) TAYLOR JR.

In the spring of this year the CBS network announced that they will begin showing "X-RATED" movies on the late show on television. CBS further states that if they receive no protests these "X-Rated" films will be shown in the future at any hour they choose!

A request has been repeated in many areas and in many bulletins for Christian people to protest this decision. Will YOU help us in this? Something needs to be done to turn the tide of immorality and the entertainment field is an excellent place with which to begin since this influences so many multitudes of people - young and old. If Christian people refuse to take a stand where do we turn for support? Can we really salve our consciences with a "let George do it" attitude or a feeling that "it

isn't really so bad after all?" These movies glamourize illicit sex and many avenues of sex perversion plus uncalled-for vulgarity and profanity in the language used.

There seems to be a current attitude that it is a mark of maturity and state of sophistication to support the "artistic" (spelled t-r-a-s-h-y) movies so prevalent in today's theater. If you haven't seen the latest "hit" you are just not "with it". Alas, this attitude is not just among the world's population. It has invaded the church. When one speaks out in protest one is often branded as "narrow-minded" or "bigoted". We are often told that the language is just "realistic" and the pictures "true-to-life". But we only fool ourselves (if indeed we really do that) when we think that our minds and-or the minds of our young people are not affected strongly by viewing questionable movies - whether rated "X" or "R". They'll learn the facts of life (as one mother argued) but not as God intended for them to know it! "R" rated movies aren't really so bad because, after all, they only have a few bad scenes in them and we can close our eyes during those! (How do we explain our presence to those who we are trying to influence toward Christianity?)

Our feeble justification for allowing our young people to "go along with the crowd" reminds me of the following story. A daughter was begging to attend a questionable movie because "everyone was going" and she didn't want to feel "left out." She contended that it wouldn't change her values or hurt her influence. Her mother was preparing a salad for supper as they discussed the matter. Without a word she began to drop in the peelings and waste from the ingredients used. Her daughter gasped and pointed out that she had dropped the waste into the wrong container. "No", replied the mother. "If it doesn't hurt for a little grash to enter your mind it shouldn't hurt for a little trash to enter your stomach!" Why are we so horrified over carelessness pertaining to our nutritional needs and so "adult" and "mature" over what we feed our minds and the minds of our children? Why are we so willing to let our children "go along with the crowd" rather than take a stand when we know they will be left out by the crowd? Why can not we fulfill our Christian responsibility and take a stand together and provide a wholesome substitute? If all Christians would stand together for the right no one would need to feel "left out". No real Christian ever becomes "old enough" to view even this type of pornography without lowering his standards!

Those of us who have steadfastly refused to support such movies at the theater are appalled at the prospect of their coming into our home! It will be much harder to control the programs viewed every hour at home than it is to refuse the admission price to the theater. Many parents won't bother to try. It never ceases to bother us that many professing Christians will defend such entertainment or at least support it when worldly people will readily admit the lack of value it offers. Even some of Hollywood's biggest names have steadfastly refused to attach their names to such filth and brand it as "cheap, base and vulgar." Oh for Christians with the courage to be distinctive in their stand on such matters. We need more thermostat Christians who control this area of life than the mass of thermometer Christians controlled by it.

How much do you care about your soul and the souls of your children? If you really care (not just make a pretense of doing so) why not write and strongly protest the action of CBS? Lest we argue that these films will be edited let us hasten to say that CBS has already published that all the objectionable language, scenes, etc., cannot be removed in the interest of retaining the plot of the story! Write to: Mr. Charles Ireland, President, Columbia Broadcasting System, 51 West 52nd Street, New York, New York 10022. Why not put down this paper and do so right now?

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psa. 76:10). When by the wrath of man he destroys himself, God still gets praise out of it. It proves that God's way is best for man.

EAST AFRICAN NEWSLETTER

P. O. BOX 8086, NAIROBI, KENYA

SEPTEMBER, 1972

Greetings from East Africa,

This last month saw the graduating of the first class from our Bible school here in Nairobi. This marked the end of a year of study and Christian environment for the young men who were our students. From here some of the men will be entering full time church work, others only part time, but all should be better equipped to give service in the vineyard of the Lord. We are expecting good things from these young men and are happy to have been able to spend the past year teaching them. The graduation ceremony was held on a Sunday afternoon so that members from the various congregations around Nairobi could attend; we had a good crowd. Two awards were presented; one for the best student academically and one for the student showing the most maturity.



BERKELEY HACKETT

After graduation we went into Uganda to meet the new missionaries who have come to that country. At the present time all the families are in the capitol city, but three families will soon be moving to the southwestern region of Uganda to work. After a short visit with these brethren we drove back to Western Kenya to teach in a training school for church leaders. In this school I taught along with Hilton Merritt. We taught entirely in the Swahili language as quite a number of up-country people do not speak English. Our missionaries out in Western Kenya hold these short schools about three times a year. Altogether these schools seem a good way of interesting those who are not able because of work on their farms to come to our year-round school in Nairobi.

While in Western Kenya I began work on a filmstrip or slide show of the Prodigal Son Bible story using an all African cast. I plan to follow this up with other stories to be used as teaching aids in East Africa. I am also making slides depicting various scriptures for flashing on the screen during a slide presentation. All this involves a lot of work, but I'm hoping that the end result will be well worth the effort. If I can convert some of these teaching aids into an African setting I am sure that the Africans will find them more acceptable and will more easily learn from them.

Our next school began September 4th. This new term is designed to meet the needs of the up-country church members as well as those from Nairobi who are older. For this reason we are going to do all the teaching in Swahili because these groups do better in that language than in English. I'll fill you in on the student body in the next newsletter. Right now we are still getting applications. We are hoping for at least one student from Uganda and possibly more.

You'll remember that in the last newsletter I mentioned that we had killed a large cobra outside our front door. Well since then we killed another in nearly the same spot. This one was smaller, only four feet, ten inches long! We take the precaution of keeping anti-snake serum in the house and take it along with us when we go into the bush.

In the early part of the month Charlotte and I spent the night with Chief Wakala of Butere and attended two circumcision ceremonies as his guests. There were fifteen boys circumcised that morning ranging in age from nine to twelve years. Most of the old pagan ceremony such as sacrificing to spirits was gone, but there remained some of the old chants and dances. Altogether it was a pretty brutal operation, but as it is something few Westerners are allowed to witness we felt honored

to be in attendance.

While in Western Kenya at the Merritts' house we had a bit of excitement that we hadn't bargained for. Avanel, Hilton's wife, was expecting a baby and the time came when Hilton was away in the bush. We had the honor of taking her the 35 miles to the clinic (delivery in up-country areas is without the aid of a doctor). The baby was a girl and all is well with mother and daughter. Hilton got there just ten minutes before the baby came and was holding her when she was less than five minutes old.

It hardly seems possible that we'll be home in nine months. We will be happy to see everyone after such a long time away, but we'll also be sad to leave so many new friends and brothers in Christ here in Kenya. Remember us in your prayers.

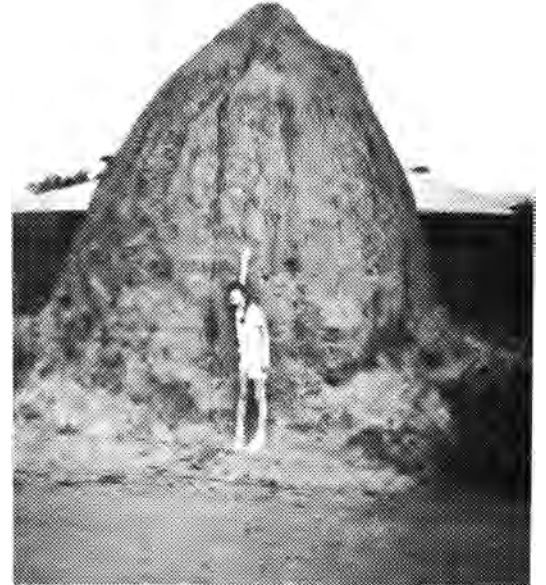
The Hacketts

EXPENSES

Salary	\$ 600.00
Cars	97.00
Postage (E.A.)	11.00
House and Utilities	196.00
Filters, magnifying lens for camera to do scripture slides and Bible story ...	45.00
Church Growth Book Club	13.10
Supplies (Bibles, etc.)	18.00
Films, development (Merritt bought two rolls of film)	24.00
TOTAL	\$1,010.10
Received via Sixth Avenue	\$1,000.00

CONTRIBUTIONS

Mrs. F. M. Salmon	\$ 10.00
Mr. and Mrs. Hermon Moon	10.00
Mrs. Wilna T. Sumners	5.00
Mrs. Bruce Myers	40.00
S. G. Barker	10.00
Roscoe Kirkpatrick	10.00
Herman King	20.00
S. G. Barker	10.00
Farley E. Geddie	5.00
Richard Mauldin	10.00
Bruce Odom	5.00
Nolia Shipp	5.00
Myrlee Terry	10.00
Corda Webb	5.00
Mr. and Mrs. Clyde Welch	10.00
Robert Lee Williams	120.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central Church of Christ Tuscaloosa	50.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. 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
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	40.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
TOTAL	\$1,085.00



How would you like to have an ant bill of this size in front of your house?



Little girls sometimes have strange pets in Africa.



Graduation Day at the Nairobi Bible School. That is the school in the background.



The first class to complete the year at our Bible School in Nairobi.



One of the local members speaking to the group during awards presentation day at the Bible School.

If I Were Satan

God, in His warnings regarding our adversary, speaks frequently of his subtlety and craftiness. He is a cunning, insidious worker (II Cor. 11:3; Eph. 4:14). The thoughts and plans of the regenerated are to be far from the prince of the power of the air insofar as their future affairs are concerned (Eph. 2:2). We are not to be on the same "wave length" with evil doers (Gen. 6:5; 8:21; II Cor. 10:5). Our minds should not dwell, therefore, upon the things that Satan may devise. But it is wisdom to know of his devices. A child of God should not be ignorant of Satan's desire to entrap, nor his means of doing so (II Cor. 2:11). When his devious ways are examined we find Satan using every conceivable avenue of deception. Try as we may we cannot think of a means of improving upon his deceptive tactics. The following outline gives us a sample:



R. W. GRAY

DENY EXISTENCE

If I were Satan I would follow the modernists line that the concept of a satanic power is all a myth. A successful thief would have all men everywhere leave doors unlocked and valuables unguarded, believing all reports of the work of thieves to be imaginary and without foundation. What better means may be employed to rob men of their most valuable possession? (I Pet. 5:7-9).

CAMOUFLAGE

For those who recognize the existence of a personal devil I would reserve (if I were Satan) my trick of camouflage. Disguise is a tool of many evil doers. Con men, using the maneuvers of the devil, have fleeced men of millions. Satan is a master at disguise. He does not always appear as a roaring lion seeking to devour, but frequently he presents himself as a minister of righteousness dressed in the clothing of the sheep (I Pet. 5:8; II Cor. 11:13; Matt. 7:15). Echoes of the wolf in the fabled Little Red Riding Hood, "Better to deceive you with, my dear!"

MAKE SIN ATTRACTIVE

Beginning with mother Eve, Satan has continued to use this tool effectively. He makes sin beautiful to the eye, creating in the mind a desire to partake, while he waits to mock the deceived (Rom. 6:23). The devil gives his best at the first and leads to the worst at the last; whereas God, in His desire to save and to make us genuinely happy, would have us pass at the first through the strait and narrow gate that we might enter into His best at the last (Matt. 7:13, 14). Satan seeks to blind the eyes of unbelievers to righteousness and to make sin as attractive as possible (II Cor. 4:4; Prov. 20:1).

HINDER SPREAD OF GOSPEL

If I were Satan I would seek to minimize the power of the word of God. It would be my purpose to find fault with every favorable means of evangelizing the world. I would be "anti-cooperation" regarding the matter of preaching the word by press, radio and TV. I would write articles that directed attention to so-called "astronomical figures" involved in such cooperative efforts while I ignored the meager amount this figure represented in reaching a certain large city and the millions dying there without Christ. Satan serves his cause well when he is successfully "against" every such work, whether he prevents the effort being born or lulls to sleep the would-be participants in evangelistic attempts.

GIVE WORLD ANOTHER GOSPEL

Knowing that some will strive to spread the word in spite of every effort, I would (if I were Satan) seek to give the world "another gospel". The social gospel is a good-sounding substitute. It is relatively easy to cause well-meaning souls to despise sound doctrine by branding it "legalism"

or some such bad-sounding appellation. Denominational zeal is easily kindled in the hearts of men, and if I were Satan I would take full advantage of this inclination. I would have men write a creed that set out an impressive-sounding work and employ talented men and women to advance my cause.

RENDER CHURCH INEFFECTIVE

Through criticisms, ridicule, prejudice and slander I would, if I were Satan, minimize the power of the church in every community. I would seek to create a church fuss in every city, divide the membership, corrupt the pulpit, and expose the hypocrites to every worldling in hearing distance. I would bring worldliness into the church to such a degree that the purge would smell throughout the community; that is, if a purge should result at all.

HELP MEN FIND EXCUSES

If I could not deceive all as to my existence and identity, make sin so attractive that all would remain its servant, hinder the entrance of the word into every heart, give them another gospel, or destroy the influence of the church, I would (if I were Satan) help those impressed with righteousness to find excuses as to why they should procrastinate in their obedience to the Lord (Heb. 5:8-9). I would cause them, when possible, to look for a more convenient time. It would be my purpose to cause them to continue this practice until the divine impulse created by the Holy Spirit through the gospel was no longer felt and the desire for salvation had dissipated (Rom. 1:16).

PLACE STUMBLING BLOCKS

For those who obeyed the gospel I would reserve my trick of tricks. Those for whom Christ died would be a favorite target (if I were Satan). I would use every means to lull them to sleep, cause them to become self-satisfied, to cease their spiritual exercises, diet and growth. I would then move in for the kill, finishing them off in a complete relapse (I Cor. 10:12).

CONCLUSION

But in all this I would not get ahead of Satan. He has used all the foregoing, and more, with telling and damning effect. Could you, if you were Satan, find better ways of deception than he has used? But knowing the wiles of the devil let us put on the whole armor of God, wrestle against him, expose his tactics, advance the truth, and gain eternal life at last (Eph. 6:11-17).

The Unchanging Gospel

By W. GADDIS ROY
Anniston, Alabama

Many changes are taking place in our wonderful world. There are those who are crying that the gospel of Christ needs changing, and that the church of the New Testament is not relevant now. But regardless of how much the world may change, the gospel of Christ is an unchanging gospel. Paul says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). The true and unperverted gospel of Christ was "Once for all delivered unto the saints" (Jude 3). It is an all-sufficient gospel and is able to thoroughly furnish us unto all good works, and to make the man of God complete, or perfect. (2 Tim. 3:15-17). It contains "all things that pertain unto life and godliness" (2 Pet. 1:3-4). Therefore, the gospel of the New Testament does not need changing; and any change that man might endeavour to make in the gospel would "pervert" it, and bring the curse of God upon those guilty (Gal. 1:6-9). There are many reasons why the gospel does not need to be changed.

SIN HAS NOT CHANGED

The sins of the past are the same as the sins of the present. The works of the flesh are the same. Paul says, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like: of the which I tell you before, and I have told you in time past, that they which do such things shall not inherit the kingdom of God"

(Gal. 5:19-21). Paul also gives a list of sins of which the Gentiles at Corinth had been guilty (I Cor. 6:9-11). But he said, "Ye were washed, 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). He says they were "saved" by the gospel (I Cor. 15:1-4). He had "begotten" them by the gospel (I Cor. 4:15). It was relevant then; and it is applicable now. The same gospel will do now what it did then, if believed and obeyed.

SIN IS TRANSGRESSING GOD'S LAW

"Sin is the transgression of the law" (I John 3:4). (1) God's law may be transgressed: and one may sin, by doing what is forbidden, as are the works of the flesh (Gal. 5:19-21). (2) One may also transgress God's law, or sin, by failing to do what God has commanded him to do (Jas. 4:17). (3) It is also a sin to add to God's word by going beyond what is written, or by not abiding in the doctrine of Christ. Noah would have sinned in this manner if he had built the ark larger than God specified for him to build it (Gen. 6:14-16; Deut. 4:2; Rev. 22:18; 2nd John 9:11). (4) One may also sin by taking from the word and law of the Lord by doing less than God requires in his word, as Noah would have done if he had built the ark only one story in height (Gen. 6:14-16). (5) Then it is also a sin to substitute something else for what God commanded, as Nadab and Abihu substituted "strange fire" for the fire off the altar, which God had required (Levit. 10:1-3; 16:12).

MAN HAS NOT CHANGED

Man has the same basic desires and temptations which he has had from the creation of man until now: which are the "lust of the flesh", the "lust of the eyes", and "The pride of life" (I John 2:15-17). Desire for worldly gain brought shame to Lot and his family (Gen. 13-18.) Strong drink caused Noah to curse his own flesh (Gen. 9:20-27). Adultery brought David to his saddest hour (2nd Sam. chs. 11 & 12). Eli's failure to restrain his sons from sin caused his house to be cut off forever (I Sam. 2:4). These examples were written for our learning (Rom. 15:4; I Cor. 10:6,11). Man has not changed, but is the same weak creature that he has always been, and needs God as much now, or more than ever in the past.

GOD HAS NOT CHANGED

God has not changed. He has said, "I am the Lord, I change not" (Mal. 3:6). God has not changed his attitude toward sin, and sin is the world's number one problem, and has always been such. Neither has God changed his attitude toward the sinner. He hates sin but loves the sinner (Prov. 6:16; Psa. 119:104.) God ardently loves the sinner (Rom. 5:8; John 3:16). God wants to save all men (2 Pet. 3:9).

JESUS CHRIST HAS NOT CHANGED

Neither has Christ changed. He is said to be "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8.) And so, we do not need a modern Christ, and must not try to change him to make him harmonize with sin.

NEITHER HAS THE DEVIL CHANGED

The devil has never ceased to tempt man (I John 3:8). He continues to "seek whom he may devour" (I Pet. 5:7-8). He even tempted Christ in the wilderness, and he is certainly not getting any better (Mat. 4:1-11). The Devil is still tempting people to get drunk, lie, commit adultery, etc. He has reached new heights in the church. He is now tempting and deceiving many members into the awful sin of perverting the gospel. He wants the church to tone it down and change what the Lord has said.

THE GOSPEL NEEDS NO CHANGES

The Gospel is "the power of God unto salvation" (Rom. 1:16). The word, as it is, is able to save man from sin (Jas. 1:21,18). Christ wants this gospel, as it is, preached unto every creature in the world (Mark 16:15). He wants all men to hear it, believe it, be baptized and be saved (Mk. 16:16). The world needs the gospel, as it is in the New Testament, to bring about the new birth (I Pet. 1:22-23,25). The word, as it is in the Book, converts men from sin, and makes them new creatures in Christ (Psa. 19:7; Acts 3:19; 2 Cor. 5:17; I John 3:9). Let us all believe and obey the

Speaking In Tongues

(Continued From Page 1)

also used intelligent words.

2. THE WORD "INTERPRET" (1 COR. 14:5) – means to explain or to translate (See Acts 9:36).

3. THE TERM BARBARIAN (1 COR. 14:11) – denotes one who speaks a foreign language. Compare Acts 28:2, where those of Malta who spoke the Punic language are called barbarians.

4. TONGUES INVOLVED USING "WORDS" (1 COR. 14:19). – Words (logous) suggest the "expression of thoughts" (Vine's Book on the Greek). Mere sounds do not.

5. "STRANGE TONGUES" (GREEK HETEROGLOSSOS), (1 COR. 14:21) – are called "other tongues in Acts 2:4, and are identified as languages. Also 1 Cor. 14:21 is a quote from Isa. 28:11 where human languages are in view.

And so, we may again emphatically state that the gift of tongues was simply the miraculous ability to speak a foreign language.

PURPOSE OF TONGUES – The gift of tongues, as well as other miraculous abilities, were "signs" designed to convince unbelievers of the heavenly origin of Christianity. Such signs were never intended to be an END within themselves, but were the means by which God authenticated the messages of those who proclaimed his Cause (Mk. 16:20; 1 Cor. 14:22; Heb. 2:3, 4). Those signs performed by first century disciples were recorded by the NT writers (Cf. Jn. 20:30, 31). They thus "confirm" its holy message. To contend that these signs are available today is to affirm that the Bible is not God's final revelation to man. If, however, divine revelation has ceased, then so have the signs which accompanied such. There is, therefore, no reason for tongues today.

Unchanging Gospel

(Continued From Page 3)

gospel, as it was preached by the inspired apostles of Christ, and stand against all perversions of it. And let us teach others this wonderful good news, as to how to be saved from sin and all its evil consequences.

"The Bible Is Our Guide"

Since the First Century Christians have regarded the Holy Scriptures as their only rule of faith and practice. They have believed and taught that a divine warrant is necessary for every element of doctrine, government and worship in the church, and that whatsoever IN THESE SPHERES IS NOT COMMANDED IN THE SCRIPTURES, EITHER EXPRESSLY OR BY GOOD AND NECESSARY CONSEQUENCE FROM THEIR STATEMENTS, IS FORBIDDEN. Such a position is a necessary consequence of the premise already presumed to be true.



R. W. GRAY

The fact that men are to regard the Scriptures as an infallible rule of faith and practice, necessitating a divine warrant for everything believed and practiced by the church, may be proved by didactic statements from the Scriptures themselves. A few examples follow: "Remember all the commandments of the Lord and do them; and that ye seek not after your own hearts and your own eyes. . . that ye may remember and do all my commandments. . ." (Num. 15:39,40). ". . . as Moses was admonished of God, when he was about to make the tabernacle: for see, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb. 8:5). "Ye shall not add unto the word which I command you, neither shall

ye diminish aught from it. . ." (Deut. 4:2) "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. 12:32). "Every word of God is pure: . . . And thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5-6). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). "Thus have you made the commandment of God of none effect by your tradition" (Matt. 15:6). ". . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). "All Scripture is given by the 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). ". . . If any man shall add unto these things, God shall add unto him the things 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. . ." (Rev. 22:18-19).

To the foregoing warnings and admonitions God adds numerous examples throughout man's history of the awful consequence of violating the RULE OF THE SCRIPTURES. The offering of Cain, the offering of Nadab and Abihu, the presumptuous acts of Korah, Dathan and Abiram are among the most familiar violations (Gen. 4; Lev. 10:1-3; Num. 16). Where ever and whenever man has presumed to perform in the name of the Lord things not appointed by the Lord he has grievously sinned. King Ahaz performed priestly functions without a divine warrant, and performed them in places God had not appointed. For this wicked self-assertion he was visited with divine vengeance (2 Chron. 28:3-5).

The principle has been established by statements from the Bible, and by special instances recorded therein, that a divine warrant is required for everything in the faith and practice of the church of God. Concerning the consequence of these matters the late John L. Girardeau observed: "God is seen manifesting a most vehement jealousy in protecting the purity of his worship. Any attempt to assert the judgment, the will, the taste of man apart from the express warrant of his word, and to introduce into his worship human inventions, devices and methods, was overtaken by immediate retribution and rebuked by the thunderbolts of his wrath. Nor need we wonder at this; for the service which the creature professes to render to God reaches its highest and most formal expression in the worship which is offered him. In this act the majestic of the Most High is directly confronted. The worshipper presents himself face to face with the infinite Sovereign of heaven and earth, and assumes to lay at his feet the sincerest homage of the heart. In the performance of such an act to violate divine appointments or transcend divine prescription, to affirm the reason of a sinful creature against the wisdom and authority of God, is deliberately to flaunt an insult in his face, and to hurl an indignity against his throne. What else could follow but the flash of divine indignation". (Page 22 & 23 - Instrumental Music in the Public Worship by Professor Girardeau).

The seriousness with which we deal with such matters as the implementation of mechanical music in public worship reflects the importance we attach to the rule herein discussed. The man who regards as sacred the principle that a divine warrant is required for every act of public worship will find himself engaged in serious thought when considering the implications of every proposed innovation. He will not dismiss it as "a matter of secondary consequence." It will not be his nature to defer a discussion of such matters while the "weightier (?) problems are being resolved." For to him the principle is of cardinal value, that whatsoever is not commanded, either explicitly or implicitly, in the New Testament Scriptures is forbidden to the New Testament church. Every serious Bible student knows that the use of instrumental music in Christian worship involves the principle of divine authority, or lack of the same.

The Catholic Encyclopedia, despite its contention for instrumental music in worship,

contains a number of interesting and truthful statements regarding the practice of the church under the direct influence of the apostles. A few excerpts follow: "Although Josephus tells of the wonderful effects produced in the temple by the use of instruments, the first Christians were of too spiritual a fibre to substitute lifeless instruments for or to use them to accompany the human voice. Clement of Alexandria severely condemns the use of instruments even at Christian banquets (P.G., VIII, 440). St. Chrysostom sharply contrasts the customs of the Christians at the time when they had full freedom with those of the Jews of the Old Testament (ibid., LV, 494-7). Similarly writes a series of early ecclesiastical writers down to St. Thomas (Summa, II-II, Q. Xci, a.2). "In Carolingian times, however, the organ came into use, and was, until the sixteenth century, used solely for the accompaniment of the chant, its independent use developing only gradually." . . . "Richard Wagner says a vigorous word in favor of purely vocal music in church: 'To the human voice, the immediate vehicle of the sacred word, belongs the first place in the churches, and not the instrumental additions or the trivial scraping found in most of the church pieces today. Catholic Church music can regain its former purity only by a return to the purely vocal style.'" (Page 651, pg. 1,2,3).

The question of instruments in worship has been effectively reduced to a simple syllogistic form that brings out the seriousness of the controversial, divisive practice. Note:

Whatsoever, in connection with the public worship of the church, is not authorized in the New Testament, either expressly or by good and necessary consequence, is forbidden.

Instrumental music, in connection with the public worship of the church is not so authorized in the New Testament.

Conclusion: Instrumental music, in connection with the public worship of the church, is forbidden.

Instrumental music will not find a place in the public worship of the church of Christ, nor will New Testament Christians regard the question as of little consequence, so long as the Bible is our guide.

IT COULD BE ME

I love to see a fellow man
Who always has a smile
A good clean way of living
And who makes his life worthwhile.

A man who is a keeper
Of his family and his home
A religious type of person;
He will never be alone.

A man whom you see walking
Up or down the street
Will always nod his head
And say hello to folks he meets.

A man who is a leader
To his family and his friends
A man who's not afraid
To stand in church and say Amen.

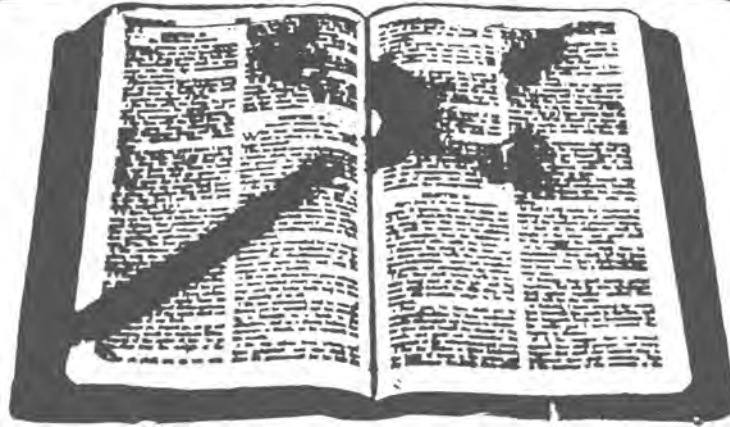
Now if you should ever wonder
Just who this man could be
Well, look yourself right in the eye
And say, That could be me.
By Col. E. L. "Red" Miller

A gossip is one who burns the scandal at both ends.

Our assurance of pardon and of eternal life in the world to come is "the assurance of faith", and not the feelings and imaginations of our own hearts (Heb. 10:22). We believe the promises and obey the conditions (Heb. 5:8-9).

Jesus did NOT say, He that feeleth and is saved shall believe and be baptized: but he said, "He that believeth and is baptized shall be saved" (Mk. 16:15-16).

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

VOLUME 7

FRIDAY, SEPTEMBER 15, 1972

NUMBER 132

Fulfilling The Great Commission

Jesus gave us the great commission, Matt. 28:19-20. Our problem in the twentieth century church has been to motivate ourselves to obey and fulfill this noble charge. He gave the commission to his church as their exclusive privilege and responsibility. He gave it to no denomination, nor to any society or human organization. If we do not do the job, there is no one else to do it. Herewith are some observations and suggestions as to how we can best execute the Great Commission.



JOHN WADDEY

WE NEED ENLIGHTENED LEADERSHIP

- I. We must begin with our present leadership. Somehow, thousands of elders and preachers have not realized the urgency of the commission in its world wide scope.
 - a. We have been satisfied with a partial restoration of first century Christianity. Very proud of our restoration of worship, faith and organization, we have largely left undone, the concepts of:
 - (1) every Christian personally involved in soul-winning from house to house, Acts 8:4, Acts 20:20.
 - (2) of the absolute necessity of the church making the gospel available to every person in every land. Is there an option to Mk. 16:16?
 - (3) of sacrificial giving and living that would make it possible for us to do so.
 - b. Many elders and preachers know virtually nothing of the work being done and the crying need of the mission fields. Even more are unacquainted with the necessary mechanics of preaching the gospel in other lands.
 - (1) We need to buy and read, circulate and recommend such missionary materials as the MISSIONARY PICTORIAL DIRECTORY, WORLD RADIO NEWS, CONTACT, etc. There are scores of good books on missions by our brethren and other authorities on missions.
 - (2) Church leaders need to attend Mission

Forums and Workshops to acquaint themselves with the missionaries and their fields of work. If we are not aware of the opportunities, how shall we ever do anything about them?

- (3) Leaders need to visit the work being done on foreign soil. One usually does not realize his provincialism until he has travelled outside his own province of the world. Christianity is a world-wide religion. It works wonderfully in every climate, culture and society on the earth. The church in America would experience an evangelism explosion, if we could send large numbers of elders and preachers on overseas campaigns. No one returns the same. Having seen the need, we go home determined to help.
 - c. Preachers must learn that missionaries are no threat to them in their local work. Strangely, most missionaries will tell you that preachers and elders are their greatest obstacle in getting the needed help to go save lost souls. Preachers should be the greatest supporters and promoters of the missionary. He will bring a blessing to your work. He will cause people to give more and work harder at home. We should seek out the missionary and make the arrangements for him to come and speak.

Elders likewise should not consider the missionary an intruder or an undesirable guest. Many elders seem to feel their job is to protect the church from the "greedy missionary" who has come to "strong arm" them and make off with their money. These are our brothers!; they are fellow-Christians, children of God, who have left homes, loved ones and friends to take the good news to some distant land. Where else could or should they look for support than from us? Would you send them to the sects? Surely we should welcome them, hear their report, and encourage the brethren to assist them in any amount they can. Pray for them, encourage them, and bid them Godspeed. This will not wreck your budget. It won't distract from your local program. Brethren are seldom giving all they can. They will open their hearts and give over and above their regular gifts to the Lord. We have seen this numerous times at Karns. Rather than a "closed door policy," we need an "open door policy" toward the missionary. What rich blessings would come to us if we did this. Time fails to relate them all now, but don't deny yourself and your congregation

spiritual blessings by littleness and blindness towards the greatest people in the world.

WE MUST TEACH EVANGELISM IN OUR BIBLE SCHOOLS

- II. Although the theme of evangelism dominates the whole Bible, we must understand that most of our people do not realize their responsibility to the great commission. We have studied the Bible in classes for years and in public sermons, without grasping the main thrust of the New Testament message. This is obvious by attitudes and actions toward soul-saving at home and abroad. Most of us are quite content to employ a preacher for soul-saving and let that be exercised four hours, two days a week in the church building.

Our method and system of Bible study has not impressed the importance of soul-winning on the minds and hearts of our people, young and old. If we had studied American history in our Bible classes for the last twenty years we would only have five per cent fewer soul-winners in the church than at present.

We need to develop a curriculum for 13 weeks on soul-winning, learning how to execute the great commission. We need lessons from the preacher. We need to hear the stories of our missionaries and entertain them in our homes. We need to read the WORLD RADIO NEWS in every home. We will not do better until we learn better. Brother Clayton Pepper has an excellent series on personal evangelism that could be used in such an educational program. Brother J. C. Choate has several inexpensive volumes on missions suitable for Bible classes. Use them.

PARENTS AND CHILDREN

- III. We need to awaken our parents to the spiritual responsibility they have toward God and their children. As each generation of Christians complete their cycle of life we have only one place to look for replacements to propagate the gospel, that is our coming generation of youngsters. We need to harness their tremendous energy and potential for Christ. As we travel overseas we see thousands of young Americans of every stripe and sort, many of them wasting their lives and money in sin. Our sons and daughters could and would go for Christ. Brother Howard Bybec and the

Continued on page 4

WORDS of TRUTH

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What To Think About

It has been said that the world's knowledge is doubling and multiplying every ten years. There is more and more to think about every day. The first people in the world had very little to think about. Only worldly things are increasing in number. Things material are so increased already that we are snowed under with material and physical thoughts and ideas. As in the parable



GUS NICHOLS

of the sower, the word of God and things divine are being choked out and smothered to death (Mat. 13; Mk. 4; and Lk. 8).

Just as certain as it is true that "God is" (Heb. 11:6) and that we can inherit eternal life, (Mk. 10:30), the most important things to think about are the spiritual things having to do with the Christian life and eternal destiny.

If we are not very cautious and careful, the world will sow the soil of our hearts and minds down with seed thoughts of its own; faith, hope and love will be crowded out, and character will be neglected. We will become and be like the world. It is easy to become and be like that which is so close to us.

Things about us are clamoring for our time and attention. The world is trying hard to mould us in its moulds (Rom. 12:1-2; Jas. 1:27; 1 Jn. 2:15-17). And yet the world is so wicked that to be a friend of the world is to be an enemy of God (Jas. 4:4).

Man is so constituted by his Maker that he is sure to become and be what he thinks. "As he thinketh in his heart, so is he" (Prov. 23:7). "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). Character - good or bad - is a product of one's thinking. Evil thoughts produce bad men, while good thoughts produce good men. Thoughts of divine truth produce faith, hope and charity, just as good seed produces good fruit. The good seed is the word of God (Lk. 8:11; Mk. 4:14). It ruins the harvest to sow tares among the wheat (Mat. 13).

Man can learn to control his thoughts and so direct them along the lines of divine truth as to mould his character into the likeness of Jesus (2 Cor. 3:18). In the final analysis, all men are what they are taught and trained to be. Is the world at the steering wheel of their lives, or is God, by Christ, through the gospel at the wheel?

Man is also so constituted that he cannot, of his

own mind and thoughts, properly direct his way. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12. "Every way of a man is right in his own eyes" (Prov. 21:2). Therefore, man cannot, by following the flesh and its desires, live life at its best. Hence, God says, "He that trusteth in his own heart is a fool: but whoso walketh wisely shall be delivered" (Prov. 28:26).

There is nothing more marvelous in this world than the mind of man. Life is so short, and man is so limited in his own worldly learning and knowledge, that he may be ever learning, and yet never able to arrive at the knowledge of the truth which makes men free from the shackles of their own flesh and the chains which bind them in the prison of sin. The mind controls the body and both need to be controlled by Divine and Eternal truth as it is revealed in the Inspired word of God (John 8:32; 2 Tim. 3:15-17; 4:1-3).

But the truth works and controls man only through the mind. Even "EVIL" works in man through the mind and heart. Yes, "As he thinketh in his heart, so is he" (Prov. 23:7). Therefore, Jesus says, "Blessed are the pure in heart; for they shall see God" (Mat. 5:8). To have a pure heart is to refuse to harbor evil thoughts in the heart. It is to love and think pure thoughts. Hence, Jesus reproved sinful men by saying, "Wherefore think ye evil in your hearts?" (Mat. 9:4).

James says, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4:8). If one wishes the stream of his life to be clean, he should clean up his heart and mind, cleanse the fountain, for life flows out of the heart. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). An impure heart and mind always means a defiled and corrupted life will come out therefrom. A pure heart, therefore, changes the whole life of man. Such a heart also puts all things around us in their proper perspective. To the wicked of heart, even the gospel, the church of our Lord and pure Christianity are things besmirched by evil and filth, and to such filthy souls there is nothing right, all things are evil; and to them, even faithful Christians are full of hypocrisy and evil. Paul expresses the idea in this way. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience are defiled" (Tit. 1:15).

Even the truth cannot purify a soul which will not believe and obey it. Peter says, "Ye have purified your souls in obeying the truth... "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:22-23). Hence, one must know the truth (John 8:32), believe the truth, (2 Thess. 2:8-13), and obey the truth in order to have his soul purified by the truth (1 Pet. 1:22-23).

Even then he will need to continue to think good thoughts and purpose to love the right and practice it in order to remain a Christian. Paul says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, 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).

To think on all things and meditate on every thing in the world we can think about, is to be confused, for a "Double minded man is unstable in all his ways" (James 1:8).

Of course the mind of man is a powerful being; but so is the mighty engines of a giant airplane. But these engines must be controlled by wisdom. And blessed is the man who can be taught from the Bible that he cannot, of his own human wisdom guide and properly direct his own life; but that he needs the word of God, as we have presented in this lesson.

**ATTEND
CHURCH SERVICES EVERY
SUNDAY**

Friday Night Bible Class

(Editor)

Please remember our Friday Night Bible Class will begin its 40th year November 3rd, 1972 at the Sixth Avenue Church of Christ, Jasper, Alabama. Gus Nichols will be the teacher. Seven o'clock is the hour.

The PURPOSE of the class is to teach how to do it. By way of illustration, we will be teaching and studying such subjects as the following:

(1) HOW TO STUDY THE BIBLE SO AS TO UNDERSTAND AND TEACH IT. (2) HOW TO MAKE YOUR FAITH GROW EXCEEDINGLY; (3) HOW TO LOVE GOD MORE FERVENTLY; (4) HOW TO UNDERSTAND DIFFICULT OR HARD PASSAGES OF SCRIPTURE; (5) HOW TO INFLUENCE OTHERS TO REGULARLY ATTEND CHURCH SERVICES; (6) HOW TO BREAK A SINFUL HABIT; (7) HOW TO BE A BETTER CHRISTIAN; (8) HOW TO BE A BETTER HUSBAND; (9) HOW TO BE A BETTER WIFE; (10) HOW TO BE A BETTER SON OR DAUGHTER; (11) HOW TO BE A BETTER PARENT; (12) HOW TO BE A CHRISTIAN IN COURTSHIP; (13) HOW TO MAKE A GOOD LIVING AND A GOOD LIFE; (14) HOW TO WIN SOULS FOR CHRIST; (15) HOW TO SHARE WITH OTHERS; (16) HOW TO BE HAPPY EVERY HOUR; (17) HOW TO GIVE MORE WITHOUT IT HURTING MORE; (18) HOW TO RESTORE THE DISORDERLY IN THE CHURCH; (19) HOW TO KNOW YOU ARE ON THE WAY TO HEAVEN; (20) HOW TO REMOVE STUMBLING BLOCKS OUT OF THE WAY.

WITH YOUR HELP WE SHALL HAVE AN AVERAGE OF 150 EVERY FRIDAY NIGHT. INVITE ALL YOUR RELIGIOUS NEIGHBORS TO ALSO COME AND BRING THEIR BIBLES. BRING THE WHOLE FAMILY. THERE ARE NO CHARGES. ALL IS FREE FOR THE TAKING. WOULD YOU LIKE TO KNOW MORE ABOUT HOW TO DO IT? THEN COME AND SHARE SUCH RICH LESSONS WITH US EACH FRIDAY NIGHT. THE CLASS WILL CONTINUE FOR 13 WEEKS. ATTEND EVERY WEEK AND LEARN "HOW TO DO IT". WRITE OR CALL US IF YOU ARE INTERESTED AND CAN COME. BUT COME ANY WAY. PLAN TO COME, AND WORK YOUR PLANS. SOME WILL COME FIFTY TO ONE HUNDRED MILES. LOCAL PEOPLE TELL ME THEY ARE COMING. BE WITH US FOR THE VERY FIRST CLASS - NOVEMBER 3, 1972

"The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:16). How does the Spirit bear witness? By and through the words of the Spirit given us in the New Testament (John 16:13; Rev. 2:7). The Holy Spirit through his gospel tells man what to do to be saved, and our spirits tell us whether or not we have done what is required (1 John 2:3-4).

Spiritual Infants

Pathetic indeed is the infant who does not possess the capacity to mature physically, mentally or emotionally. Though dearly loved such are pitied by those nearest to them by earth's ties. Such unfortunate persons frequently test the fiber and patience of those who assist in whatever the growth possible for them. The task is more difficult when the afflicted party is unconscious of his or her condition and think themselves superior to their instructors. This is sometimes a problem with normal individuals during their adolescent years.

The infant stage is quite normal, of course, and all pass through it before reaching maturity. The same stage is recognized in the spiritual realm. It is impossible to be born full grown into the family of God. Through proper diet and exercise one is expected to develop into manhood in Christ (Heb. 5:12-14, 1 Pet. 2:2.) His knowledge as a mature Christian is greater than in the days of his infancy. He is able to accomplish more for the cause to which he is dedicated, and his added strength protects him against falling and stumbling over small things (Eph. 6:10; 2 Pet. 1:5-10).

Paul's patience seems to have been put to the test by immature attitudes and demeanor of his converts and others at Corinth (1 Cor. 4:21). These spiritual infants actually thought their childhood gifts the ultimate in strength, knowledge and spiritual dexterity, and their behaviour reflected their thumb sucking attitude (1 Cor. 5:2, 6.)

The gift of tongues (glossa-languages) dispensed by the Holy Spirit to some at Corinth was misconstrued by them as evidence of superior power. Paul patiently shows that the reverse is true. Such gifts, he reasoned, were temporary, being used for the benefit of those who were spiritually immature (1 Cor. 13:8-13). It was necessary, he shows, that the church should pass through the childhood stage. It was an error, however, to think of childhood gifts and functions as evidence of spiritual manhood (1 Cor. 12:31; 13:11).

In contrasting the imperfect spiritual state with the perfect Paul speaks of tongues, prophesy, and supernatural knowledge as belonging to the former, while faith, hope and charity belongs to the latter (1 Cor. 13:8-10, 13). These "gifts", he said, will cease when you reach a state of maturity (1 Cor. 13:8-13; Eph. 4:8-15). It is amazing, in view of the plain teaching of the New Testament on the subject, that those seeking to exemplify advanced spirituality today will claim the gift of tongues as evidence (?) of the same. The very presence of such gifts was evidence of spiritual infancy (Eph. 4:8-15; 1 Cor. 13:10-13).

The infant church received knowledge "in part", and the prophets revealed truth "in part" (1 Cor. 13:9). The adverbial phrase is from ek merous and means literally "out of a part". Such partial knowledge, i.e., knowledge revealed to each prophet "severally" (see 1 Cor. 12:27 R.V.) or "in part", is imperfect (1 Cor. 13:9). That which is perfect will terminate that which is in part (1 Cor. 13:10). It is obvious, therefore, that completion of the prophetic word represents "that which is perfect." Neither knowledge nor prophecy were perfect while the "parts" were being given. To the prophets, apostles and inspired pensmen of the first century revelation was given in perfection (Gal. 1:6-9; 1 Cor. 2:9-13; Eph. 3:2-5; Jude 3; Rev. 22:18,19; 2 Tim. 3:16, 17; 2 Pet. 1:3). Inasmuch as the partial refers to miraculous knowledge and prophecy reason demands that the perfect refers to the filling up of the partial knowledge and prophecy with a perfect or complete revelation. Therefore, since revelation is complete or perfect, making possible the manhood state of individuals



R. W. GRAY

and churches, such gifts no longer exist.

It should be noted that Jesus is not an impersonal "that which is," but is "He who is perfect." (Heb. 5:9). The phrase "that which is perfect" does not refer to Christ, to His coming, nor to an imaginary "perfect" state to be inaugurated at His coming. At His coming faith will end in sight. At His coming we will possess that for which we now hope. And what a man sees he no longer hopes for (Rom. 8:24). Yet Paul plainly states that both faith and hope will "remain" after that "which is perfect" is come (1 Cor. 13:10,13).

The Holy Spirit has informed us that tongues will terminate along with knowledge and prophecy (1 Cor. 13:8-10). Tongues, therefore, along with knowledge and prophecy, belonged to the church during the days of their minority. They were to leave these things off like the scaffoldings of a building when they were full grown, and when the perfect knowledge was fully revealed. Concerning tongues W.E. Vine correctly stated, "There is no evidence of the continuance of this gift after Apostolic times nor indeed in the later times of the Apostles themselves; this provides confirmation of the fulfillment in this way of 1 Cor. 13:8, that this gift would cease in the churches, just as would 'prophecies' and 'knowledge' in the sense of knowledge received by immediate supernatural power. The completion of the Holy Scriptures has provided the churches with all that is necessary for individual and collective guidance, instruction, and edification." (W.E. Vine - Expository Dic. of N.T. Words, page 143).

Brethren, the so-called "tongues movement" among us represents spiritual immaturity and inexcusable ignorance. Do not allow yourself to be deceived by self-appointed spiritual leaders among them.

Reaction From Action

In the May issue of ACTION edited by brother Jimmie Lovell, a front page article was entitled "Have Miracles Ceased?" My answer to this was published in WORDS OF TRUTH, July 7, 1972 in which I denied the working of miracles IN OUR TIME. In my article I set forth the teaching of God's word as to the PURPOSE OF MIRACLES, namely TO CONFIRM THE WORD OF GOD and give credibility to those who revealed it as true representatives of Christ. I immediately received a letter from brother Lovell which reads in part as follows:

"I feel that I did a poor job of my article but you really did not help me in your review. You made no mention of drawing what I mentioned about the Supper, baptism and sickness from what Webster had to say about miracles. My mistake was in not putting miracles in quotation marks SINCE I NO MORE BELIEVE IN MIRACLES TODAY AS PERFORMED BY CHRIST AND OTHERS THAN YOU DO." I am accepting at face value this statement from brother Lovell. Neither I nor the highly esteemed Editor of Words Of Truth, brother Gus Nichols, have any desire or intention of being unfair in the treatment of any man's writings. It is true that I did not mention Webster's name in my reply of July 7, but I did emphatically deny that miracles are being worked IN OUR TIME. His quotation from Webster was, "An event or action that apparently contradicts scientific laws and is hence thought to be due to supernatural cause, especially an act of God." I am still contending that "remembering" the sufferings of Jesus is in no sense a "miracle" but rather an act of the human mind which is perfectly "natural" according to the God-given ability in each penalty of our sins. And there is no way under heaven to PROVE the healing of the sick to

be even providential except as God has provided for such in our minds and bodies. (I think it providential that I have experienced certain afflictions in my life, but prove it, I cannot.) But brother Lovell does have in mind what I have in mind when I use the word "miracle." Hence, his explanation quoted above I accept.

Further, brother Lovell wrote, "You see, Partner, I have never claimed to be very smart but I do try to teach what I believe, even if poorly. I shall try to make some amends having to do with the article BUT I QUESTION IF THOSE WHO HAVE READ WHAT YOU WROTE WILL EVER KNOW ABOUT IT." (Emphasis mine, veb) You who are now reading these words will of course see that Jimmie was mistaken about that. But in the closing paragraph of Jimmie's letter he said to me, "I wonder which of us may have in the long run been the most disappointing to Christ? Over the years I have seen few articles as your setting a brother right being perfectly fair. I am glad that God looks on my heart and not my hands or words."

As already indicated I answered brother Lovell's letter to which he replied and said, "Dear Virgil: I appreciate your good letter and I rather feel that the article by J. D. Thomas in the enclosed and my comments will pretty well bring our thinking much closer."

Thus have I set forth for our readers the gist of what has transpired. I trust that God may not be too disappointed in either of us. I suggest that our readers may secure a copy of September ACTION and read what brethren Thomas and Lovell have written on the subject of miracles.

May I suggest to all who love the Lord and his truth learn as nearly as humanly possible to "speak as the oracles of God." I believe this is tremendously important in view of the present situation in which the church is being invaded by liberalism, Pentecostal-ISM, and even hippieism. These are "the issues" presently facing us and we need to "stand fast in one spirit, with one soul STRIVING FOR THE FAITH OF THE GOSPEL." (Phil. 1:27).



VIRGIL BRADFORD



ALBERT HAUGHTON

Primitive Baptist Preacher Baptized

Albert Haughton, 49 year old Primitive Baptist minister, was baptized with his wife, Lindell, by Tom Seals in Warrenton, Virginia (Washington, D.C. area) July 30, 1972. They have three children ages three, six and twelve, and a sick mother in the home.

Mr. Haughton first answered a newspaper ad in early January, 1972 for a Bible Correspondence course. After this study and seeing the Jule Miller film strip, he identified himself as a minister in the Primitive Baptist Church. Other studies followed including the study of instrumental music, premillennialism, etc.

I met the Haughtons during my recent stay in the Washington D.C. area and had the privilege of counseling with them. Brother Seals had done an effective work with them, and the study materials

(Continued On Page 4)

Fulfilling The Great Commission

(Continued From Page 1)

church in Garland, Texas are training and sending boys and girls of college age as apprentices to older missionaries in Europe. Brother Carl James is supervising several students in Colombia, South America. York and Harding have such programs. We need parents to plant the seed in their youngster's hearts, cultivate it and help them achieve that goal. Also when hearts, cultivate it and help them achieve that goal. Also when sons and daughters make a commitment, don't try to talk them out of it. Encourage them. Pray for their success. We owe that to God. Buy many parents don't know this. They do their best to persuade them to pursue some other field. God forgive them.

Primitive Baptist Preacher Baptized

(Continued From Page 3)

had been very helpful. They had only a few remaining questions to be resolved, and I had the happy privilege of helping, building on the good foundation already laid.

Mr. Haughton was very much unhappy with the Primitive Baptist Church and was sincerely seeking for more truth and the New Testament church when he answered the newspaper ad in January. In a letter of resignation to both his local church and his denominational headquarters he said: "I cannot concede to a moral obligation (shepherding my flock) with injustice not supported by the Holy Bible. These opinions I repeatedly stipulated in written manuscripts, as well as personal lectures at open forum debates."

Brother Haughton has enrolled in the White's Ferry Road School of Preaching in West Monroe, Louisiana. Classes are to begin September 4, 1972. He and we believe that this is the best arrangement for him to become an effective minister of New Testament Christianity.

There is an URGENT need to raise his support of \$600.00 per month. The elders of the Alpine Hills church of Christ, P.O. Box 2662, Mobile, Alabama 36601, have accepted the oversight of this support. Many budgets are full for 1972. Therefore, we would be glad to get a one time donation and-or a promise for monthly support to begin January 1, 1973. PLEASE HELP!

What Have I Got To Loose?

LARRY C. ROBERTS

While the debate over marijuana rages, some teenagers play a dangerous game of attempting to beat the law by using it. What if they get caught? Probably, on the first offense, they'd get a suspended sentence and never serve a day in jail. So what difference does that first offense make?

The CARBON COPY, a college newspaper at Frank Phillips College at Borger, came up with this food for thought for the youngsters who think they're getting away free with that first conviction:

"A youth was stopped for a traffic violation. The officer recognized the odor in the violator's car. The defendant had a few joints of marijuana with him.

"He was convicted of possession, a felony, and received a suspended sentence.

"Did he lose anything?

"All he lost was the right to vote, the right to own a gun, and the right to run for public office!

"He lost the opportunity of every being a licensed Doctor, Dentist, CPA, Engineer, Lawyer, Architect, Realtor, Osteopath, Physical Therapist, Private Detective, Pharmacist, School Teacher, Barber, Funeral Director, Masseur or Stock Broker.

"He can never get any job where he has to be bonded or licensed.

"He cannot work for the city, county, state, or federal government.

"He can enlist in the military service, but will not

have a choice of service, and will possibly be assigned to a labor battalion.

"IF THIS HAPPENED TO YOU, WOULD YOU THINK YOU HAD LOST ANYTHING???"

A Forgotten Majority

In most congregations, when response and physical growth are viewed, the elders, deacons, and preacher are commended for their great work.

DO COMMEND THEM! Elders, deacons, and preachers should be recognized for their work, which is certainly great. Churches simply cannot function properly without them. God's wisdom has reserved them for places of leadership and exhortation.

BUT RECOGNIZE OTHERS! Behind every successful church program with its elders, deacons, and preachers, there is a "forgotten majority" of hard working members who are making things happen under good leadership.

If it were possible for each of us to project behind the scenes and know exactly what all has taken place through the combined efforts of the silent workers, we would stand amazed.

Visible manifestations of growth cannot be properly assigned to the official organization of the church only. We are long past due in recognizing those who serve. We salute those who serve in this quiet manner, and our dedicated membership who have worked so faithfully to make this a great church.—John Simpson

Fringe Area Christianity

DUB McCLISH

In spite of the numerous TV transmitters that dot the map of our nation, there are still some remote spots that can only barely receive a picture. These are called "fringe areas". The picture they receive is very poor and hardly worth watching. The reason is because they are so far from the transmitter that the signal is very weak by the time it gets to them. At certain times, when the weather conditions are just right, the picture may come in very clear, but with the shift of the wind or the change in humidity the picture disappointingly dims again.

It strikes me that we have a large number of "fringe area" Christians. As far as the Lord's work is concerned these people live on the very fringe and they are practically "out of the picture". They just live too far from the "transmitter" (the church) in terms of their interests, moral values, and emphasis in life. Whatever picture they have of the church and its work is cloudy and dim. The Christian who is always finding something wrong with the church, whether in the lives of its individuals, in the way the money is spent, etc., is getting a "sorry picture" in most cases because he lives on the fringe, too far from the transmitter.

Once in a while such a person may be "tuned in" just right (when the "wind" is blowing in the direction to suit him) and he seems to have a good picture of what the Lord's work is all about after all. But let a small disappointment come, or a slight offense happen, or something that he did not agree with occur, and his "picture" once again dims and fades. The simple solution to the "fringe area" type of Christian is that he needs to move closer to the transmitter! "Draw nigh to God, and he will draw nigh to you" (James 4:8a).

A Year of Tomorrows

JOHN SIMPON

Time was valuable to first century Christians. Through anxiety they erred in human judgment while planning for future days and events. We make similar mistakes in planning ahead and also need the counsel of brother James. Planning for the future is wholesome and Scriptural, but may be right or wrong - depending upon methods and motives.

PRESUMPTIOUS PLANNING. This is confidence in a future from which God is excluded. With no recognition of Divine

Clip And Mail One Like This

Mr. Charles Ireland
President, C.B.S.
51 West 52nd Street
New York, New York 10022

Dear Mr. Ireland,

I am writing to you sir as an aroused American citizen exercising my right of free speech.

There are many programs on C.B.S. that are educational, entertaining and wholesome. To my surprise and astonishment it has been announced that C.B.S. is contemplating showing X-RATED movies on the late show and if you receive no protests these same films will be shown at other times at your choosing on T.V.

I, as a God fearing, Bible believing Christian, want to strongly register my protest against such filth being shown in the homes of America. X-RATED movies can not possibly be productive of any good as they glamourize illicit and perverted sex.

Such vulgarity and obscenity is wrecking our nation. The greatest threat to our cherished freedoms and prosperity is internal corruption and moral decay.

Surely a man of your important position will be able to see the great harm done by such open exposure of cheap, base and vulgar films, which your company says will not be edited.

Please use your influence to stop these plans to show pornographic movies on your network.

Sincerely,

GUS NICHOLS

*Note: Write, sign and mail a letter similar to this one and help stop the showing of such filth in our nation.
Editor.*

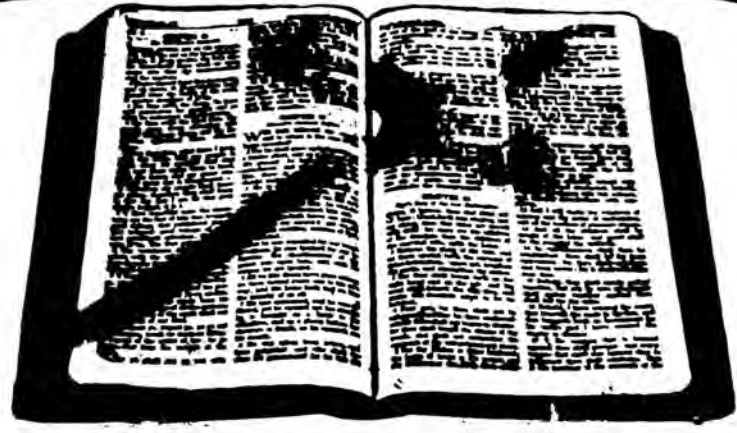
Providence we assume that tomorrow, next week, and next year are all ours without reservation. This is wrong.

2. SACRILEGE IN PLANNING. Tomorrow was created for, and belongs to God. "Sacrilige" is the crime of stealing or desecrating that which is sacred. One may commit this crime by: 1) Pledging in good faith but neglecting to fulfill it; 2) Planning without seeking the Lord's guidance and providence; or 3) Planning for selfish purposes.

3. SCRIPTURAL PLANNING. God's will is to be considered in all matters. "If the Lord will, we shall both live, and do this or that. . ." (James 4:15). "If God will" (Acts 18:21). "If the Lord will" I Cor 4:19. "If the Lord permit" (I Cor. 16:7.)

4. PLANNING WITH PURPOSE. The Christian goes into partnership with God and allows Him to direct the way into every tomorrow. "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6).

WORDS of TRUTH



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

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

Fulfilling The Great Commission

JOHN WADDEY

WE NEED TRAINED MISSIONARIES.

IV. We must re-evaluate the mission work we have done if we would faithfully execute the great commission.

a. We have sent wave after wave of untrained men and women who accomplished but little of their potential and then came home in approximately 2 years discouraged and disillusioned hoping to forget the bad experience. Bible knowledge is not sufficient! All prospective missionaries need to understand the need for extensive study and research in the history, customs and culture of the people they would serve. The language must be learned. Mission methods must be studied and learned to avoid pitfalls and to lay scriptural, workable and lasting foundations in new lands. College courses, mission preparation seminars and reading of choice books are good tools for preparation.

ELDERS NEED TRAINING IN MISSIONS TOO.

b. Elders who oversee our foreign workers must understand this need. They should insist upon their missionaries taking the time for preliminary training. They should support them while so doing. Moreover the elders themselves need similar knowledge about mission work and its attendant problems. How else could they understand the needs and problems of their man on the field. How could they give intelligent supervision to his work? How could they give account for the thousands of dollars that will be invested in a field if they do not acquaint themselves? Elders ought to visit the worker on the field. On many occasions elders have had mistaken confidence in a man only to find he was not doing his work honestly or even that he was a false teacher. He may be a good man and yet be making some serious mistakes, or failing to reach his goal for lack of direction. Go inspect the work. It won't really cost; it will pay dividends.

To reach our goal of world evangelism we are going to have to honestly weigh some of our past efforts and approaches to missions and revise them.

ELDERS SHOULD OVERSEE THE MISSION WORK AND TAKE THE INITIATIVE IN CHOOSING MISSION WORKERS.

V. We have generally let the individual choose his field then go search for a sponsoring eldership. He then goes forth soliciting funds in order to go. I am glad we did this, otherwise we likely would have no missionaries at all. Today, enlightened elders choose the field they wish to evangelize, then they seek out a family or team that is qualified to do the work. They train them, finance them, send them and maintain oversight of the work. If the missionary fails or must leave the field for any reason, the field is not deserted, the sponsoring congregation is still involved, they will follow through with continuity. The old method meant that when the worker left the field the sponsoring church had no further interest. Or if the elders disagreed with the worker's choices or actions, he just dumped them and found a new sponsor. Needless to say, an arrangement like this means that the missionary oversees his own work, and simply has an eldership as a token. He has them handle his funds, in order to be acceptable to an eldership-conscious brotherhood. The work done in the foreign field under this plan is generally no more permanent than the independent missionary is.

WE NEED LONG-TERM COMMITMENTS

VI. We have sent several hundred workers abroad for two year stays. They did not learn the native tongue. They were there only long enough to serve as novices, leaving just when they could have been most effective and productive. Granted, some good was done by each of these, yet their mistakes, because of inexperience, largely neutralized their efforts. We must understand that any family not interested in at least five years on a field is not ideal for the great investment of God's money it will take to send them. We will spend at least \$12,000 a year for each family sent. We cannot squander God's money on ill chosen projects that are self-defeating. Better still, give us ten year to lifetime workers and supporters. Then we will see real and lasting work with steady growth and stability.

WE MUST ESTABLISH

SELF-SUSTAINING WORKS

VII. For many years we have been putting most native preachers on American payrolls and building many church buildings with U. S. funds. Finally we have begun to realize that this is not bringing the expected results. When we look at the past history of denominational mission efforts, we can see how this approach has failed them almost completely. Why repeat their mistakes? We are gradually learning that the quickest way to help churches in a new land to reach maturity so that they can and will support themselves and propagate the faith, is to teach them to be self-sustaining from the beginning and not to depend on U. S. aid. If we can clear our vision to see, we will recognize that it has done the same thing in missions as our U. S. foreign aid has done in many lands and as our welfare has done here at home. There may be some exceptions. Certainly there will be some temporary needs. But, if we ever evangelize the world, it will not be by the American church picking up the tab on a permanent basis.

WE MUST TRAIN NATIONAL PREACHERS ON THE FIELD

VIII. In this same area, we must mention one of our most serious problems. That is the practice of bringing the foreign brother to the U. S. to educate and train him to preach. Nothing we have done has failed more miserably than this. Only a handful have returned home to serve effectively. First, few, having reached the promised land of milk and honey, want to go home and to serve God. They find it convenient to marry a U. S. girl and stay here. Second, those that do return are often lost to preaching because they use their education to take higher paying jobs in business, education, and government. Third, they have become Americanized and have attitudes of disdain for the common folk at home. The homefolks likewise mistrust the sophisticated brother. Fourth, they always manage to go home with an American salary, often times, much higher than they could ever get at home, thus placing themselves in the category of a rich man. The home church could never support them. Also this

(Continued on page 4)

WORDS of TRUTH

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Speaking In Other Tongues

There is no little confusion and misunderstanding in the religious world concerning the Bible doctrine of speaking in "other tongues."

NATURE OF TONGUE SPEAKING

Speech is a gift of God. God made man to speak and to talk with his fellow man. Every normal adult speaks in a tongue - but not necessarily in tongues. Each of us speaks in his own tongue or language. This writer speaks in his own tongue, or in English, and cannot even speak perfectly in his own tongue.

Since the tongue is used in speaking one's own language, sometimes the cause is put for the effect, and the language is called a tongue. After the tower of babel it is said, they were divided "everyone after his tongue" (Gen. 10:5). Before this there could have been no speaking in the "TONGUES" of men, for there was only one tongue, or language. But after various nations were established with their different languages, we read, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand" (Deut. 28:49). Their language is here called their "tongue". And, since the Jews, God's people, could not "understand" their language, or speech, it was to them an "Unknown tongue". And, at that time this "unknown tongue" was not at all miraculous. Hence, we read of "The syrian tongue" (Ezra. 4:7). We also read of "The Hebrew tongue" (Jn. 5:2). The language of any people was called, "their proper tongue" (Acts 1:19). Jesus spoke to Saul, (who knew the Hebrew language), "In the Hebrew tongue" (Acts 26:14). On Pentecost, of Acts 2, every man heard the apostles speaking, and said, "How hear we every man in our own tongue wherein we were born?" (Acts 2:8). The people of all these nations were each born in a certain "tongue" or language. This writer was born in the English tongue, or language, and men of other tongues have spoken unto him in his "own" tongue in English. They have learned our language, and could speak in our tongue, having studied and learned the English language, or tongue. In 1962 this writer traveled in several countries, including the "holy land" and heard nothing but some "unknown" tongue in most of



GUS NICHOLS

these countries, as far as their own people were concerned. As in Old Testament times, they spoke "After their tongues, in their countries, and in their nations" (Gen. 10:20). God prophesied of a time when he would "gather all nations and tongues" (Isa. 66:18).

CHRISTIANITY FOR ALL NATIONS AND TONGUES

The prophets foretold that when the church would be established "All nations would flow unto it" (Isa. 2:1-3; Mic. 4:1-7). Daniel foretold that when Christ should ascend unto God, there would be given him a kingdom, "That all people, nations, and LANGUAGES, should serve him" (Dan. 7:13-14). A foreign nation, with their unknown tongue, was to come against Israel in war (Isa. 28:11). This prophecy reminded Paul of foreign tongues under the new covenant (I Cor. 14:21).

NEW TONGUES PROMISED

When Jesus gave the great commission unto his "APOSTLES," or unto the "Eleven", (Judas having committed suicide), Jesus promised them that they would be given power to speak "With new tongues" (Mk. 16:14-20). Here they were commanded to go into all the world and preach the gospel to every creature (v. 15). He told them to go and teach all nations (Mat. 28:18-20). Of course, they could not do this without being given power to preach in the languages of all the nations, and of all the people in all the world. The apostles, being Galileans, could not have preached the gospel into all the nations in their day, and in the languages of all the various nations, unless God had given them the power to speak in all languages, as needed. So Jesus met with the apostles, after he was risen from the dead, and after he had given them the great commission to go into all the world and preach the gospel to every creature, he promised them that, if they would believe and accept the fact of his resurrection, they would be given, from God, the power to "Speak with new tongues" (Mk. 16:14-20). This meant that they would be given divine power to speak in languages which were "NEW" to them. The book of Mark closes with the historical statement that "They went forth, and preached everywhere, the Lord working with them, and CONFIRMING the word with SIGNS following" (Mk. 16:20). Luke's record of the commission closes with the promise that they would, be given the "promise of the Father," and were to tarry in the city of Jerusalem until "Indued with power from on high" (Lk. 24:46-49). "After he had given commandments unto the apostles whom he had chosen," or, had given them the great commission, (Acts 1:2), He showed himself alive unto them about forty days, and promised them the baptism of the Holy Spirit (Acts 1:2-5). He further said unto these apostles, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and all Judaea, and in Samaria, AND UNTO THE UTTERMOST PART OF THE EARTH" (Acts 1:8).

THEY TARRIED FOR THE POWER

These apostles tarried in Jerusalem for the power which their Lord had promised them in Acts 1:2-8 and Luke 24:46-49, and in the great commission of Mark 16:14-20). And in Acts 2:1-11 we read, "And when the day of Pentecost was fully come, they (the "Apostles", the last word of the previous verse) were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak WITH OTHER TONGUES, as the Spirit gave them utterance." This was the power and the gift of tongues promised unto the apostles in the great commission. The audience made up of people from various nations and languages heard the apostles, each in his own language. The record said, "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded, because that EVERY MAN HEARD THEM SPEAK IN HIS OWN LANGUAGE. And they were all amazed and

marvelled, saying one to another, Behold, are not all these which speak Galileans? And HCW HEAR WE EVERY MAN IN OUR OWN TONGUE, wherein we were born" (Acts 2:5-8.) Then the writer mentions the nations from whence the audience had come, and those of various nations and languages said, "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11). These languages or tongues were before this time, "UNKNOWN tongues or languages to the apostles, and yet they spoke unto the people in their separate languages with the power given them of God, being divinely aided of God to carry out the great commission by preaching the gospel unto people of all nations and various languages, and all this without the use of interpreters. The audience understood, each man in his own language (Acts 2:8). They said they heard in their tongues, and knew what was said, and that they were speaking of the "Wonderful works of God" - in raising Christ from the dead, and the like (Acts 2:11).

The apostle Peter's sermon was addressed as follows, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words" (Acts 2:14). Again, he said, "Ye men of Israel, hear these words" (Acts 2:22). Further on in the sermon, Peter said, "Therefore LET ALL THE HOUSE OF ISRAEL know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). While Peter was preaching to his own people in their own tongue or language, other apostles were preaching unto other peoples in their own languages the same gospel (Acts 2:5-11). Each one heard them preach in his own tongue wherein he was born (Acts 2:8). Foreigners present said, "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11). When some of one nation and language heard them preaching unto others in their tongues or languages, they thought the apostles were drunken and only jabbering (Acts 2:13-15).

NOTE THESE FACTS PLEASE

1. When the apostles spoke in other tongues on Pentecost of Acts 2 they were simply speaking in the languages of other nations present (Acts 2:5-11).

2. The message of any one apostle, at any given point of time, was not understood by any one except those in whose language or tongue the apostle spoke (Acts 2:8,11). Others thought they were jabbering or drunken (Acts 2:12-15).

3. The divine purpose in having the apostles speak in other languages on that occasion, other than their own tongue, was first to teach and instruct the people concerning the gospel of Christ (I Pet. 1:12; Mk. 16:14-20). And secondly, to confirm the message by the demonstration of such miraculous power as could easily be observed at work in their presence (Acts 2:29-36).

God's Law -

Give And Get!

JOHN SIMPSON

One who gives from a grateful heart does not extend his other hand greedily to receive more in return. However, in full assurance of faith, he believes that God will return blessings to him in fuller measure with whatever he is capable of using to His glory. This is Heaven's Promise to the sacrificial giver.

The Divine Law of sowing and reaping assures mankind of more in return at harvest than is planted at seed time. We know this is true both materially and spiritually, for we have experienced it.

The conscientious Christian goes one step further—he purposes in advance to bring his offering: "Each one must do as he had made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver" (II Cor. 9:7. RSV.)

LIBERALLY PURPOSE, CHEERFULLY GIVE, AND BOUNTIFULLY RECEIVE!! (II Cor. 9:1-15).

"Few There Be That Find It"

Truth, like wisdom, is from God and is eternal. We are to know, love, believe and obey truth if we would enter into the strait gate that leads to life eternal. (John 8:31, 32; I Tim. 4:3b; I Pet. 1:22). A wise purchaser will buy the truth and sell it not (Prov. 23:23.)



R. W. GRAY

In His great masterpiece from a mountainside in Galilee Jesus made it plain that a standard must be met, a duty fulfilled. Man must do something in order to salvation, and that something includes all He, as man's saviour, has bound. Hear Him again: "Not everyone that saith unto me, Lord, Lord, . . . but he that doeth the will of my Father. . . Therefore whosoever heareth these sayings of mine, and doeth them." (Matt. 7:21, 24.) As a bearer, revealer and follower of truth Christ became the author of eternal salvation unto them that "obey" the truth He revealed (Heb. 5:8-9).

Neither Jesus nor His apostles ever hinted that truth was evasive, hard to determine, relative and/or unimportant. Rather, Jesus emphasized that truth was simplified that it might be revealed unto "babes." (Matt. 11:25). Those who heard and obeyed the truth preached by the apostles seldom came from the ranks of the "wise," "the scribes," "the disputers," "the noble," or the "mighty". Men responded to the simplicity of the faith who were counted "base and foolish." (I Cor. 1:20, 26, 27, 28, 29).

A perusal of the doctrines advanced by liberal minded men today will reveal a genuine distaste for the very truth that will make us free. Not only is the simplicity of the truths preached by faithful men ridiculed and mocked, the idea that truth is obtainable is scoffed. They are certain of nothing unless it be their belief that we may be certain of nothing. They make no claim to discovery of "new" truth to replace the "old." They do not seem to think they are of the "few" who have found it, nor do they believe those who profess to have found it have actually done so. They sound neither like Jesus nor the apostles, but very much like the "wise" whose wisdom has been destroyed and the "prudent" whose understanding has been brought to nothing (I Cor. 1:19).

The liberal does not seem to worry over much about the absence of truth. It does not seem to be important to him. The impression is left that the "religious" cannot miss heaven at last. Only the blatant infidel has anything to worry about, and perhaps he, too, has as good a chance as brethren who insist upon obedience to truth. Our world has come to a sad state of affairs when men are allowed to remain within the fellowship of the body of Christ who manifest such disregard for the old paths.

"Seeking Our Future Leadership"

By EDWIN H. ENZOR,
Associate Professor of
Bible and Communication
Abilene Christian College

Even superficial reflection on the Church's progress of the last decade, and anticipation of the future, leads to the awareness that our challenges will call for more and even better trained leaders.

The concern is being answered by the trend to upgrade and expand Christian schools and the publication of significant new literature.

But these remedial measures produce results only after we have motivated young men to want to serve. The crisis is in that motivation; how do we make the initial contact in a young heart?

In my work with young ministers, I ask each to write a short essay describing their motivations to preach. After five years, two expected trends have

emerged. But we can capitalize upon these trends by underscoring them.

First, young men who want to serve are encouraged to do so by parents. Rarely have I met a young man, who had Christian parents and desired a place of ministry, whose parents were antagonistic or even neutral to that goal.

Secondly, almost every young man who has replied to my questionnaire indicates a strong affinity to some particular preacher or Church leader who actively encouraged him to enter the ministry.

The lessons seem obvious. The Church must seek its future leaders. Godly parents must set before their children the challenge of Christian service, and actively support them in reaching that goal.

Preachers, elders and others holding positions of strength must touch young lives and personally cultivate the best minds and most talented youth in the Church today. The future will demand our best. What we do today will make the difference.

Not Agreeable With Christianity Either

THE COMMERCIAL APPEAL, August 1, 1972, carried an (AP) release from Bangkok, Thailand. It read in its fulness as follows: "Maj. Gen. Prasiit Chuenboon, an army broadcast official, announced the military government will ban the appearance on television of any man with long hair. 'We are living in a tropical area and thus long hair is not agreeable with this climate,' he said."



ROBERT R. TAYLOR JR.

You may have trouble pronouncing the Major General's name but his message is plain and clear. We greatly admire the courage and conviction of his stiff edict. We are glad somebody somewhere is concerned enough to do something about long hair for men even if a tropical climate is the prime mover. More power to the Major General.

But what shall we say of the lack of conviction among so many religious people toward this issue who have the highest of motives to arouse their opposition toward long hair for men and boys—namely God's Word? Paul said, and heaven has not yet repealed it as far as we know, "Doth noth even nature itself teach you, that, if a man have long hair, it is a shane unto him?" (I Cor. 11:14.) Now for a few provoking questions. What about men and boys who violate this passage? Should military men in Thailand be more concerned with the meeting of climatic conditions than professing Christians are in meeting a Christian demand? What about parents who allow their young sons at home to violate this passage? Should military men in Southeast Asia be more concerned about honoring climatic conditions of the tropics than they are in showing reverent honor to a Biblical demand? What about preachers, Bible teachers, elders and deacons who steadfastly refuse to take a public stand on the long haired issue? But when such leaders have long hair themselves or have long haired girlish looking sons it becomes quite difficult to oppose such in theory and allow it personally or to be practiced by family members. Should the demands made of TV personalities in a nation far removed from our shores be more in harmony with a Biblically based and long established fitness of masculine appropriateness than how Christian leaders view a debased and detestable practice that was largely spawned by an English quartet of Christ denying singers (????) and aped by a nation of men and boys so totally lacking in Bible spine?

Military men said long hair on men was not acceptable for TV standards due to the tropical climate. Long hair on men is not acceptable to

Christ either. Its presence is most incompatible with Christianity. Paul said it was shameful to wear such. The American Standard Version for this says it is a dishonor. Anything that is shameful or a dishonor can hardly be compatible with elevated Christianity. We wonder if Christianity means as much to us relative to this issue as a tropical climate does to military men in Thailand.

Brethren, I Corinthians 11:14 means something. If it does not mean what it says, what is its meaning? Who will inform us? If long hair on men and boys is not shameful or a dishonor, does anyone know why Paul so described it? Again, who will inform us?

Forgiveness

"To err is human, to Forgive is divine." Though these words of Alexander Pope are not inspired, the sentiments therein contained are heavenly never-the-less. Forgiveness, oh the majesty in that word! It takes one's breath away. If men would but apprehend its meaning, transformation would characterize their lives. How thankful humanity should be that there is a God who is a forgiving God.



WAYNE JACKSON

In the New Testament the Greek term for "forgiveness" is APHESIS. Its corresponding verb is APHIEMI, the basic meaning of which is "send forth, send away (APO, from, HIEMI, to send)." The original term occurs some seventeen times in the NT and is rendered by the English words, "forgiveness," "remission," "release," and "liberty." Forgiveness is actually an act of pardon that takes place in the mind of one who has been offended by another. The case of man and his Creator stands thus: Man was made upright and holy with the impress of Deity upon his brow. His residence was an Edenic paradise surrounded by his heart's desire. Not content therewith, however, he transgressed the law of his God and from his Heavenly Father departed. All day long with arms outstretched the Lord of Mercy bids him return with the promise that if he but will, forgiveness can be his. When we Christians realize what was done for us when God, in Christ, forgave us, we should be able to see the attitude that we must have toward our fellows (Eph. 4:32).

The Lord taught a wonderful lesson on forgiveness in Mt. 18:22f. The teaching was prompted by a question from Peter, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" The Jewish rabbis felt that three times was enough to forgive anyone. Peter, perhaps in an especially generous frame of mind, suggested seven times. The Lord retorted by emphasizing that forgiveness cannot be measured in "times," rather, it is limitless. To illustrate He told a parable regarding a king who called his servants to account. Among them as a fellow who owed the fantastic amount of ten million dollars, which of course he was utterly incapable of paying off. The average daily wage in Palestine was approximately seventeen cents (Cf. Mt. 20:2), this an annual income of perhaps fifty dollars. Had the man spent his entire income in attempting to liquidate the debt, it would have taken him two hundred thousand years! not counting interest!

The obvious lesson intended in this part of the parable is that man himself is completely unable to pay off, but his own merit, the debt owed God. It must be a matter of FORGIVENESS. Man needs merely TO DO WHAT GOD ASKS to appropriate such unto himself. In other words, forgiveness IS CONDITIONAL. But what are the conditions?

In Acts 10:43, the inspired Peter affirmed, "that everyone that believeth on him shall receive remission of sins." The kind of belief here in view

Fulfilling The Great Commission

tends to stir up jealousy. This in turn motivates others to want to preach so they too can go to America and get rich. Last, several foreign brethren have come, only to learn our vices, not our virtues. Carrying these home, they cause shame, hurt and division untold.

Most all experienced missionaries know better than to send the young men to the U. S. However, many novice workers haven't learned the lesson. Many elders and schools haven't and so we continue to work havoc in our own efforts to evangelize the world.

A solution has been found in the preacher training school on the mission field. There in their own environment living on their accustomed standard, men learn to serve God in the best way possible for themselves. Give us more missionaries and elderships who will provide this training in every land.

USE MASS-MEDIA TO REACH THE MASSES.

IX. Another means toward the fulfillment of the great commission is the utilization of mass media. The Herald of Truth and hundreds of local radio and television programs have helped us tremendously here at home. Without these and similar efforts, our preacher shortage would have crippled us even more. We need this same saturation preaching in foreign lands.

a. The West Monroe, La. church is providing invaluable service in 23 foreign lands with World Radio. This multiplies the missionaries' potential a thousand times. We need churches who will say to those elders, "we will sponsor a radio broadcast into X country." Our 300 mission families could never reach every soul personally. Only by using these modern gifts can we give every man the chance to be saved.

b. Also we must see the value of the printed page in missions. We have enjoyed this blessing in America 150 years. It played a major role in the Restoration movement. It is even more valuable in the emerging nations. We need churches to send printers and printing equipment to mission fields. The Communists print two pieces of literature for each person on earth each year. They boast of taking China with the printed page. Gandhi's grandson said, "the missionaries taught us to read, but the communists gave us the books." The Jehovah's Witnesses publish 500 magazines per minute; 84 million per year.

In Nigeria I met a young man named Bartholomew. He found a tract, that cost 1/3 of a cent. He studied it with his Bible, was convinced and travelled some twenty miles to be baptized. Three months later he had helped establish five congregations and convert 53 people.

c. Correspondence courses are one of our most effective tools in evangelism. Not only where missionaries are working but in opening up new areas. These can go where mission workers are denied. They reach people the missionary might not contact for years.

WE NEED SELF-SUPPORTING MISSIONARIES

X. The army of Christ in distant fields can be strengthened by self-supporting Christians moving into pioneer areas. "Vocational missionaries" is the technical name. Some call them "tent makers" like Paul, Acts 18:3. Thousands of jobs lie waiting for the venturesome worker. God can do mighty things through the vocational missionary, sometimes outstripping the full-time worker. Few men have accomplished on a foreign field what Bro. J. C. Thomas has done in

Lagos, Nigeria. Gulf Oil Company has paid the bill. Hundreds have been saved and a strong Restoration movement is under way. Your experience, knowledge and maturity would be invaluable on a mission field.

PREACHERS NEED TO BE MISSIONARIES

XI. Last of all we must dislodge some of our American preachers and get them on foreign soil. We have 96% of our preachers ministering to 6% of the world's population. There is no way we can balance those figures. Surely each of us can offer a part of our lives to God in some mission field. Church leaders, you need to send your man for a tour of duty. The church can get along without him for a while. He will come home a changed man, on fire for souls. Your investment will be well repaid. There is no way to measure the good done to a mission church when capable brethren come to share their knowledge and talent.

PRAYERS

XII. We need a hundred fold more prayers for missionaries; for the mission churches; for lost souls; for our personal involvement in soul-saving, Matt. 9:38.

CONCLUSION

I conclude with these thoughts. This hour we have spent discussing the problem saw 7,200 people die. Most all of them are lost. Before the day is gone 172,800 will depart. In 1972, 56 million creatures, made in the image of God will lie down in death with a godless hell before most of them. Today, 189,000 babies will be born. In just twelve days there will be more new souls to teach than are presently Christians. We are not holding our own. Unless we awaken and arise to the challenge, we will find ourselves swamped and overwhelmed in a sea of paganism.

We have done everything else except the one thing He told us to do. Christ never commanded us to build colleges or camps. He never told us to erect orphanages, homes for the aged and hospitals. He never told us to build church buildings, to organize elaborate congregation programs, to publish papers and such like. Yet these things we have done with fervor and zeal. We do not condemn them for they are well and good and fit into the framework of God's will. But the onething, the main thing He did tell us to do, is the one and only thing we have left undone. We have not taken the gospel to the entire world! We have not carried out His will.

We must evangelize or surely we will fossilize!

Forgiveness

(Continued from page 1)

is the trusting, submissive, and obedient faith in Christ (Cf. Gal. 5:6, Jas. 2:26). Prior to this Peter had commanded those assembled on Pentecost to, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. . ." (Acts 2:38). A compilation of these two verses, i.e., Acts 10:43, 2:38, reveals that faith, repentance, and immersion in water, are all conditions of Heaven for the reception of the Father's forgiveness. When man has submitted to these requisities, what has he merited? NOTHING. How much of the debt has he worked off by his own efforts? ABSOLUTELY NONE! He has simply accepted God's forgiveness. God will forgive, but man must accept.

Forgiveness of sins is possible only because of the shed blood of the Savior. ". . . apart from shedding of blood there is no remission." (Heb. 9:22) Gallons of blood had been shed for several millennia prior to the death of Christ - the blood of bulls and goats - all of which could only remit sins on a "promissory" basis, payable in full at the time God's own Lamb poured forth His blood effecting complete redemption, the forgiveness of sins (Cf. Eph. 1:7). He "loved us and washed us from our sins by his blood" (Rev. 1:5). Hence when Ananias admonished Saul to "Arise, and be baptized, and WASH AWAY THY SINS. . .", he was urging that BY THIS MEANS could Saul

obtain the benefit of Christ's blood, even the forgiveness of God. What was true for him, can be true for you. Have YOU been forgiven? Do His will and you shall be. Study Mt. 7:21, Lk. 6:46, I Jn. 1:6.

The Sweet Now And Now

In the sweet now and now

We are born into this world

Into the stream of life

Our bodies have been hurld

Here we live and grow and learn

Until we become men

And know by the things that we learn

That we are living in sin

We study the Word night and day

And allow it to guide our feet

We arise and proceed to obey

Then trust thy promises sweet

We meet to pray and sing and give

And study thy Word divine

Remembering his death and the life He lived

In partaking of the bread and wine

In the sweet now and now

We live with loved ones dear

We see the glories Thou hast made

And we know that Thou art near

For Christian friends and loved ones

We give our thanks to Thee

We know that through thy son

We have been set free

In the sweet now and now

On the first day of every week

We worship Thee as best we can

And pray that it has been complete.

By Mrs. T. H. Jackson
Ripley, Mississippi

Grooming Church Leaders

JOHN SIMPSON

Wise church leaders of yesteryears have recognized potential in children as future leaders and have groomed them well to set the New Testament Church in the world at her zenith in the twentieth century. However, strange cries are rising from a restless oncoming generation destined to produce elders, deacons, ministers and church leaders of tomorrow. Some of these disturbing cries are:

1. "CHRISTIANITY-NOT CHURCH". This attitude among leaders will cause the Lord's church to lose her identity as the true church of the Bible.

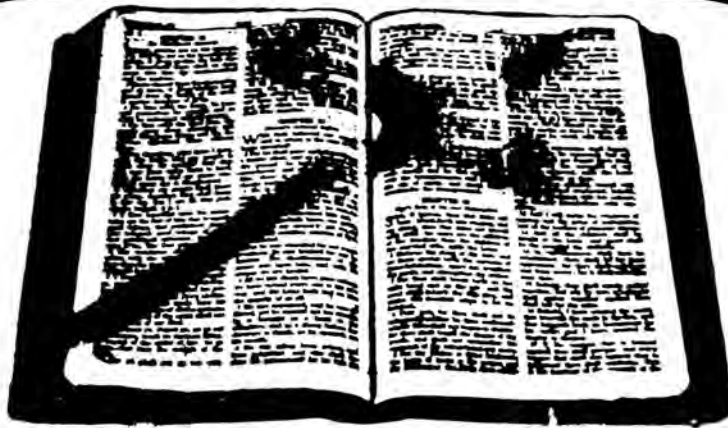
2. "CHRIST-NOT DOCTRINE". This attitude among leaders will reduce Biblical doctrine to human creeds.

3. "LOVE-NOT RULES". This attitude among leaders will dethrone God, Christ, and the Bible, allowing each to make his own rules.

4. "FREE-NOT BOUND". This attitude among leaders will loose all bands of restraint for moral standards and submission to Christ or Christian principles.

CHRISTIANITY, CHRIST, LOVE AND FREEDOM must all be preached; but not to the exclusion of the CHURCH, DOCTRINE, RULES AND BONDAGE to Christ. We do not need a stereotyped leadership and ministry for coming generations - we simply need leadership that is thoroughly converted to Christ, loyal to Biblical doctrine, reproducing the New Testament Church, and producing like leadership. It takes only ONE generation to apostatize. The survival of the New Testament church depends upon grooming future leaders in each generation.

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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Sinful Counsel From A Beauty Queen

In its widely read section entitled "People," THE COMMERCIAL APPEAL, August 2, 1972, carried some views expressed by a beauty queen. The short excerpts read, "BEAUTY'S VIEWS: Newly crowned Miss Universe, 20-year-old Kerry Anne Wells of Australia, came out yesterday against war and hard drugs and for marijuana - 'it's no more dangerous than



ROBERT R. TAYLOR JR. alcohol' - and premarital sex - 'I wouldn't buy a frock coat without trying it on.'"

Miss Wells may have beauty of face and figure but her mind has not developed an abundance of consistent thinking, logic in reasoning and workable wisdom. In his book of Proverbs the "Wisest of the Ages" describes several exceedingly foolish women. Some of these descriptions fit the latest possessor of the Miss Universe crown. His vivid description of beauty without accompanying wisdom in Proverbs 11:22 fits quite accurately her expressed views toward two of the great evils of our day, marijuana and premarital sex. The verse says, "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." The placement of a rare jewel in a swine's snout to obstruct his rooting habits contains about as much appropriateness as relying seriously upon Miss Wells for moral counseling.

We share her opposition against war and hard drugs. We have been against these moral evils far longer than has she for we have lived twice as long and have been preaching longer than she has lived. We have always viewed war as an evil and drugs as deadly and destructive. However, we quickly depart company with her views when she speaks of favoring marijuana. Several months ago, April 9, 1971, we penned a lengthy article for WORDS OF TRUTH which we entitled "The Menace of Marijuana." Convincing proof of the dangers flowing from the smoking of pot or marijuana was given in that detailed analysis. Statistics prove quite conclusively that many users of the hard drugs first had the door opened to this nefarious business by marijuana preparation. The April, 1971, issue of READER'S DIGEST carried a very informative article entitled "DOCTOR, WHAT

ABOUT MARIJUANA?" It was an interview with Dr. Walter X. Lehman, a highly successful pediatrician and specialist in adolescent medicine, who along with his capable staff has worked closely with thousands of drug sufferers. He takes the strong position that marijuana is both harmful and does open the door to more dangerous drugs. Let us hear him on both points. 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 paranoid and schizophrenic responses needing emergency psychiatric care." Perhaps Miss Wells has been too busy winning beauty contests to have done any homework on the menace of marijuana! This is all the more reason why she has no business dispensing moral counsel for young people who may be naive enough to listen and heed her senseless statements. Dr. Lehman continues by saying that "of nearly a thousand youngsters hooked on hard drugs with whom I have worked, all but one started with marijuana." In addition to this, consider the statement made by the National Academy of Sciences in 1968, "Marijuana is a dangerous drug and as such is a public health concern." Miss Wells evidently did not do much reading prior to airing her dangerous views publicly.

During January of 1971, Al Capp, the famous cartoonist, 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."

Marijuana participation puts one into the world of illegal drugs. It is the door opener. When once inside the pushers of more serious drugs have a ready made prospect for their more deadly wares. They know this and capitalize on it whether the current holder of the Miss Universe crown does or not. There is no excuse for any knowledgeable

person today to be naive toward drugs.

Miss Wells thus joins an increasing chorus in our own country who seek to justify one evil by the popular presence of and the wide participation in another great evil, alcoholic beverages. To say that smoking pot is "no more dangerous than alcohol" does not add that first degree of justification for the marijuana plunge. Alcohol is currently recognized as one of the most deadly and widely used of all drugs. It slays tens of thousands upon our highways annually. It injures hundreds of thousands each year. It breaks up multiplied thousands of homes every year and leaves millions of others terribly unhappy and barely hanging together. Its drain in our economic framework of lost working days for drinkers and the greatly reduced efficiency it creates easily runs into the multiplied billions of dollars annually. It is going to send countless millions to hell. Galatians 5:21 and I Corinthians 6:10 declare decisively that heaven is not for drunkards. SINCE DRUNKENNESS IS A MATTER OF DEGREE heaven is not for the partially drunk either. WE WONDER WHAT THE SOCIAL DRINKER WOULD SAY TO THE PERSON WHO WISHES SIMPLY TO PRACTICE SOCIAL MARIJUANA PARTICIPATION! To say that marijuana is no more dangerous than alcohol does not allow pot to come out with any colors of innocence at all.

Miss Wells adds her voice IN FAVOR OF THE LEGALIZATION of this dangerous drug. This logically follows UNLESS SHE FAVORS PARTICIPATION IN AN ACT NOW ILLEGAL. Many in our land have not been willing to face the consequences set forth by the marijuana smoking crowd who look at the liquor lovers and whiskey wallowers and say, "Our practice is no more dangerous than yours!" Rather than face the stiff and unpleasant prospect of giving up their liquor so as to be consistent in their opposition to pot smoking, some have decided that marijuana may not be so bad after all! Such fallacious reasoning brings marijuana legalization dangerously close to our doorsteps. We are already too close as it is. People like Miss Wells do not help the situation one iota. They are part of the drug culture problem, not a part of the needed answer.

What if marijuana is not any more dangerous than alcohol? One might as well reason, "THE BITE OF A MAD DOG IS NO MORE DANGEROUS THAN THE BITE OF A POISONOUS SNAKE." WHO IN HIS RIGHT MIND WOULD RELISH EITHER? A healthy and wholesome alternative is totally lacking. This

(Continued on page 4)

WORDS of TRUTH

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What About Your Prayer?

All prayers must be offered in an obedient spirit. Until one can say, "Thy will be done in earth, as it is in heaven", (Mat. 6:10), he need not pray at all. For this is a part of acceptable prayer. In fact it is the very spirit of it. And no one who is at the time a sinner at heart can truly say, "Thy will be done in earth as it is done in heaven". Such a prayer from the wicked is the climax in hypocrisy.



GUS NICHOLS

He who refuses to do God's will is not fit to pray that God's will be done in the earth. Hence, no one in known rebellion against the will of God is fit to pray. When Jesus said, "Not my will, but thine, be done", (Lk. 22:42), he was praying in an obedient spirit. For he "became obedient unto death, even the death of the cross". (Phil. 2:8).

ACCORDING TO HIS WILL

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

PRAYING FOR THE SICK

It is proper to pray for ourselves and others when sick. If we are fit to pray, and do so

according to God's will, he will hear us, and bless us. But if we refuse medicine, medical attention and proper nursing, and pray for health, we are praying for God to ignore his law for healing people. It is like praying for bread without sowing and working to obtain it. It is asking God to change his will, for he ordained that we should work and use the means he furnished, as well as pray. He says the sick need a physician (Lk. 5:30, 31, 32). While praying for the sick, let us do all we can for their recovery. Man's extremity is God's opportunity. None of us have the gift of miraculous healing. The manna which God gave Israel in the wilderness was miraculous, given contrary to the laws of nature known to us. But he gives us our daily bread without a miracle. Yet God uses the laws of nature through which to give us our bread. While miraculous healing has ceased, God will add his blessing to the means diligently used, if we properly pray. If one has malaria, let him use quinine, then pray God to add his blessing. If he has a broken leg, call the doctor and pray.

PRAYING FOR SALVATION

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

SALVATION NOT PROMISED

ON THE CONDITION OF PRAYER ALONE

Christ did not say, "He that believeth and is prayed for shall be saved", but said, "He that believeth and is baptized shall be saved" (Mk. 16:16). Peter did not say, "Repent and pray for the remission of sins", but said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Ananias did not tell Saul to stay down and pray away his sins, but rather said, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). It would have been all right for Noah to have prayed for God to save him from the destruction of the flood provided he would build the ark and follow divine instructions. Prayer is no acceptable substitute for some other command of God.

Psychological Factors Concerning "Tongue Speaking"

WILLIAM WOODSON

Recent years have seen the resurgence of "tongue speaking" among the religious groups of America and around the world. Even among our brethren several prominent personalities have become entangled in the movement, variously called the Charismatic, Pentecostal, Neo-pentecostal, or Glossolalic movement. This resurgence has quickened interest, both in support and in opposition.

A quite recent work by a psychologist has focused on the psychological aspects of the movement with conclusions of great significance being expressed. This and a succeeding article will bring some of these conclusions to the attention of

the reader. The present article will notice certain psychological characteristics of the individuals, and the second will note certain characteristics of the group.

I. The Author and Book

Dr. John P. Kildahl, a prominent psychologist in New York City, was engaged for several years in a research project on "tongue speaking". He, along with others, worked under the auspices of the National Institute of Mental Health in Bethesda, Maryland. After completing this research, Kildahl and one of his associates continued their investigation. The book, *THE PSYCHOLOGY OF TONGUE SPEAKING*, Harper and Row, 1972, is the result of this later study as well as the earlier report. In the research two trips were made coast to coast, questionnaires were completed by "tongue speakers," correspondence was carried on with letters in the movement, tape recordings were made, etc. In short the work represents some ten years of careful research by competent psychologists and cannot be brushed aside as the ravings of a misinformed opponent. Rather, the study alerts the reader to the psychological quirks and problems which pave the way for what is regarded by the "tongue speaker" as the solution to all his problems, and that by God's help, allegedly.

II. Psychological Factors In The Alleged "Experience"

In chapter 7 of the book attention is given to several factors which were observed as necessarily involved in the experience of "tongue speaking." The conclusion was that these factors, though often present without the experience of "tongue speaking," occurred "virtually every time speaking in tongues is begun," and "are prerequisites for it", (Page 65).

An interesting comparison can be traced between these conclusions and the characteristics displayed by the converts to Pentecostalism recorded in *THE ACTS OF THE HOLY SPIRIT IN THE CHURCH OF CHRIST TODAY*. A remarkable similarity is to be seen between the conclusions of the psychologist and the characteristics of the converts therein revealed.

The several characteristics were:

1. **ANXIETY OVER A LIFE CRISIS.** The research indicated more than 85 percent of the people in the study had undergone a clearly defined anxiety crisis preceding their "speaking in tongues." Thus the people were preoccupied with their emotional and psychological needs in a crisis situation. This concern prepared the way for the "experience."

2. **REGRESSION.** This referred to a retreating to an earlier level of maturity in which rational behavior and common sense were diminished. This most frequently occurred under group pressure in a pentecostal meeting. The writer concluded, "without exposure to a regressive group experience, glossolalia could not be induced" (Page 59).

3. **LEVEL OF MATURITY AND "TONGUES."** In the study an interesting relationship existed between the low level of emotional stability and the extreme statements concerning the benefits of the alleged experience. The lower the emotional stability, the higher the alleged benefits. The extreme cases of "tongue speaking" were compared to those who have obsessive fantasies regarding numbers or hand-washing compulsions.

4. **MECHANISTIC VIEW OF GOD AND MAN.** God is understood to guide and control affairs much as a puppet master controls his puppets. A claim of direct guidance, even in the most trivial affairs of life, was often made. Of course, when the claim of direct guidance proved false, the dodge was made that God wanted the person to do something else.

5. **EMPHASIS ON THE IRRATIONAL.** The "tongue speakers" did not attempt to conceptualize and verbalize the experience, but viewed it as some special benefit to which only they were open. The same characteristic of irrational, non-conscious behavior is present in extremely emotional experiences otherwise, but the "tongue speaker" attributes his irrationalism to the work of the Holy Spirit.

6. **"INTERPRETATION" GENERALIZED**

(Continued On Page 4)

"I Am . . ."

On eight prominent occasions, recorded in the Gospel of John, Jesus proclaimed, "I AM." Seven of these instances involve the use of either the metaphor or the allegory, and the other is a declaration of absolute existence.

I AM THE BREAD OF LIFE

On the day following the miracle of feeding 5,000, the multitudes came again unto Jesus. They came however, not from belief, but to obtain more food. Christ admonished that they ought not to work primarily for physical nourishment but rather for that food which was unto eternal life. Though the Israelites had eaten manna while in the wilderness which came from heaven, the Lord emphasized, "My Father giveth you the TRUE bread out of heaven." They then urged, "Lord, evermore give us this bread." He emphatically responded, "I AM THE BREAD OF LIFE" (Jn. 6:35). He is the bread whose characteristic is life. "He is the Word of God, revealing God to man, teaching eternal truths which are the life of the spirit just as bread is of the body." Within this context He declares: (1) He is from heaven. (2) He came from the Father. (3) He is the bread which imparts eternal life. (4) He is the true bread in contrast to the typical manna. (5) He is the living bread as opposed to bread which inheres no life. (6) All who would obtain this bread must come to Him.

I AM THE LIGHT OF THE WORLD

Of the children of Israel, as they departed Egypt, it is written, "And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire to give them light . . ." (Ex. 13:21). These phenomena accompanied God's children throughout their wilderness sojourn. When the Lord was living on earth, this wilderness wandering was commemorated yearly by the feast of Tabernacles. It is said that during this feast the people lit large lamps within the temple court and gave themselves to dancing and festivity. This brilliant lighting was supposedly a memorial of the pillar of fire which they followed in the wilderness. It was near the end of the feast of Tabernacles, with perhaps an allusion to the aforementioned lighting, that Christ declared, "I AM THE LIGHT OF THE WORLD: he that followeth me shall not walk in the darkness, but shall have the light of life" (Jn. 8:12). He is the illuminator of men. From this account we gather: (1) Men are in darkness. (2) Christ is man's illumination. (3) To obtain this illumination, Christ must be followed. (4) Like following the pillar of fire, it must be daily. (5) Following that light will result in life.

I AM THE DOOR

In the 9th chapter of John is the account of the man born blind who received his sight at the Lord's hand, thus becoming a believer. The Jews had already agreed that should any confess Him to be the Christ, he must be expelled from the synagogue (Jn. 9:22). He was thus cast out (vs. 34). Jesus makes use of the incident to show that the Jews assumed authority to which they had no right and to declare His own superiority, I AM THE DOOR. He said, "Verily, verily I say unto you, I am the door of the sheep" (Jn. 10:7). He was in effect saying, "Though there are others who presume to admit and to exclude from God's favor, I am the exclusive passageway thereto." The Savior further stated, ". . . If any man enter in, he shall be saved . . ." (vs. 9). Moreover, through Him is sustenance, he "shall find pasture." Several important points may be gathered from the Lord's statements: (1) Christ is the sole avenue to God's favor. (2) Through Him protection, liberty and sustenance are provided. (3) Others who usurp His place (such as the papacy) are thieves and robbers.



WAYNE JACKSON

(4) The door is open to ANY man. (5) But man must enter. (6) So doing, he shall be saved. The primary implications of this allegory seem to be the absolute supremacy of Jesus Christ and man's utter dependence on Him.

I AM THE GOOD SHEPHERD

Immediately following and in connection with the foregoing, Jesus says, "I AM THE GOOD SHEPHERD" (Jn. 10:14). The Greek idiom suggests a contract, "I am the Shepherd, the good." He is the Shepherd, the good one, as compared to those thieves and robbers who attempt to usurp His prerogatives. Furthermore, He is THE (exclusive) good Shepherd. The Lord's definition of a "good" Shepherd is one who, if necessary, will lay down his life on behalf of his sheep. This He willingly does. Christ's concern for His sheep is not that of a mere hired hand; He has a personal interest in them, verily, His life is at their disposal. In addition, there is a reciprocal knowledge between the Good Shepherd and His sheep. He knows them and they Him. He is a Shepherd to both Jews and Gentiles (the other sheep out of this fold, vs. 16) which will eventually be one fold, the church. Jesus further makes the remarkable statement that His life will not be taken from Him by force, but He voluntarily, of His own accord, will lay it down, fulfilling Heaven's will. In summation: (1) Christ is the exclusive Shepherd. (2) He is supremely good. (3) He sacrificed His life for His sheep. (4) He knows His sheep; they know and follow Him. (5) He is a universal Shepherd for Jew and Gentile. (6) As a Shepherd, He fulfills God's will.

I AM THE RESURRECTION AND THE LIFE

After the above incident, Jesus returned beyond the Jordan. While teaching in that area, Lazarus, the Lord's friend who lived in Bethany, became sick. Martha and Mary sent a message to the Savior informing Him of the circumstances, however, because He was devoted to the spiritual welfare of these three of Bethany, Christ purposely delayed going to their aid in order that Lazarus might die. The Son of God must be glorified. Upon His arrival, Martha exclaimed, "Lord if thou hadst been here, my brother had not died." He responded, "Thy brother shall rise again." Martha understood the Master to speak of a resurrection in the distant future and refused to be consoled thereby. Jesus then said in effect, "Martha, look not toward the future. Look at Me, I AM THE RESURRECTION AND THE LIFE" (Jn. 11:25). Not, I shall be, but I AM. He carried with Him all the necessary force of both resurrection and life. He continued, "He that believeth on Me, though he die, yet shall he live." He did not say "live again" but "he shall live." The force of the verb expanded is "he shall continue to live." He that believes on Christ possesses a "life" over which death has no power. Belief in and obedience to Him, gives life.

I AM THE WAY, THE TRUTH AND THE LIFE

Shortly before His death, Christ informed His disciples that He must soon depart from them. Said He, "Whither I go, thou canst not follow Me now; but thou shalt follow afterwards" (Jn. 13:36). Peter requested, "Lord, why cannot I follow thee even now?" Jesus bluntly told him that he was not yet equal to the task by prophesying Peter's thrice denial. Yet to relieve anxiety, the Savior continues, "Let not your heart be troubled . . ." (14:1). He continues saying that in His Father's house are many abiding places; He goes to prepare a place for them that they may be with Him again. Thomas frankly admits that such seems impossible as the way is not known. I AM THE WAY, AND THE TRUTH, AND THE LIFE, was the astounding reply given (Jn. 14:6). Access to the Father is obtained in only one way. Christ is that road, the WAY. He is also the TRUTH. "In His person and work we find all truth that it is essential to know." As efforts are being made to convince men that there is no absolute standard of truth, Jesus contradicts with, "I am the truth." The truth about the Father because He declared Him (Jn. 1:18). The truth for men because He sets them free (Jn. 8:32). Furthermore, LIFE, which is a necessary characteristic of the Father, is found only in Christ. Jesus is the very depository of life.

"Life" was ever in His discourses. "I am the bread of life . . . I am the resurrection and the life . . . I am the life." All who would enjoy the eternal fellowship of God must go through Him who was the Revealer of Heaven's will, the Way to Heaven's portals, and the Dispenser of Heaven's blessings. Truly He is the Way, Truth and Life.

I AM THE TRUE VINE

The final words of John 14 are, "Arise, let us go hence." Possibly, the Lord and His disciples left the city and went somewhere on the slopes near the brook Kidron. If such be the case, with the Passover moon illuminating the way, they might see everywhere the gnarled grape vines of Palestine and perhaps, here and there a small fire for burning dead branches. Regardless of what suggested the allegory, the Teacher declared, "I AM THE TRUE VINE" (Jn. 15:1). Again, a contrast is implied, "I am the vine, the true one." It is a historical fact that the vine was a symbol of Israel. In Psa. 80 the writer declares that God brought a vine out of Egypt. Israel as God's vine had failed. They were about to murder their own Messiah, hence the declaration, "I am the TRUE vine." Jesus affirmed that His Father was the vinedresser, i.e., He who nurtures and cares for the vine. Disciples of the Lord are the branches. As the vine nourishes the branches, so does Christ His followers. And as the vine produces no fruit apart from its branches, so Christ benefits men today only as presented by His servants. Further it is said that branches in Him bearing no fruit are cut off and burned (a clear case of apostasy). This narrative is used occasionally by the denominational world as justification for that system. It is alleged that Christ is the vine, while various churches compose the branches. Such is shown to be erroneous by the fact that the Lord Himself defines the branches as individuals (vs. 6). A great deal of comfort is gained from this allegory when one is able to see the close relationship existing between Christ and His church.

BEFORE ABRAHAM WAS BORN, I AM

In Jesus' great debate with the Jews in Jn. 8, He startled them by making the claim, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." They retorted by charging that the Lord was not yet fifty years old and therefore could not have seen Abraham. He stunned them with His amazing declaration, "Verily, verily I say unto you, Before Abraham was born, I AM" (Jn. 8:58). His claim is clear. As a man, He was not yet fifty, yet He was existing before Abraham. He proclaims His eternal being! It is an affirmation of Deity, an identification with the I AM THAT I AM of Ex. 3:14. The English Scholar, Thomas Scott, commented:

"'. . . I AM.' The use of the present tense in this connection, and the construction of the passage, require us to understand it as a great declaration, that, as the great I AM, who appeared to Moses, He possessed undivided and independent existence, before Abraham was brought into being, yea, from all eternity . . ."

In this claim to eternal existence, Jesus was actually claiming to be "Jehovah." The Hebrew term rendered I AM in Ex. 3:14 is derived from the same root as "Jehovah" (See ASV footnote). Though the history of the name "Jehovah" is obscure, it is usually defined as meaning "always existing." So, says J. R. Dummelow of Jn. 8:58:

"Christ seems here to declare Himself to be the Jehovah, or I AM of the OT., the eternal, self-existent Creator: cp. Ex. 3:14."

There are numerous "Jehovah" passages in the OT that are applied to Christ by NT writers (Cf. Isa. 40:3, Mt. 3:3). It is interesting to observe that the New World Translation (published by the "Jehovah's Witnesses") mistranslated I AM to I HAVE BEEN in Jn. 8:58. This is an obvious attempt to refute the Lord's claim of Deity which this cult repudiates. The Jews, however, understood Him and would have stoned Him for blasphemy had He not departed from them. Truly, He is our Divine Savior.

Sinful Counsel From A Beauty Queen

Continued from page 1

writer is equally opposed to both marijuana and alcohol. Both are fraught with deadly danger. We do not believe participants in either of these moral evils, marijuana or alcohol, can be approved, be Christians and go home to heaven, unless they cease participation therein, repent and do the Lord's will that will bring redemption and forgiveness to them. Performing the Lord's will has no place for marijuana or alcoholic participation.

HER ADVICE ON FREE SWINGING SEX

Miss Wells also came out in favor of pre-marital sex. She thus advocates sex for the dating game. She would not restrict it to the marital realm where Almighty God through Paul placed it. "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency" (I Cor. 7:1-5). "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4). Fornication is fine with her. Paul said "flee" from it. She says flee to it. Shall we believe I Corinthians 6:18 or Miss Wells, 1:2? Paul said such should not be so much as named among you (Ephesians 5:3-5) but she advocates both its being named and freely practiced.

Her attempt at its justification is as poor as anything we ever read. She would not "BUY A FROCK COAT WITHOUT TRYING IT ON." Sex is not a commodity in the commercial mart ready to be handled, tried on for size or experienced to see how appealing it may be to one's feelings prior to marriage as is a coat or dress prior to one's purchasing choice. THERE IS NO MORALITY INVOLVED IN THE PURCHASE OR REJECTION OF A FROCK COAT PROVIDED IT IS MODEST. Biblical morality however is very much involved in the matter of pre-marital sex. Joseph, destined one day to wear the crown of Egypt's governorship, classified this act as "GREAT WICKEDNESS." He declared such was to "SIN AGAINST GOD" (Gen. 39:9). Joseph's refusal to surrender his character led to the Egyptian crown and no doubt helped to win for him the far more important crown of eternal life in the heavenly world since he apparently died with Jehovah's approval resting upon his 110-year earthly pilgrimage. He lost his coat to Potiphar's wanton wife, but kept his character intact. MISS UNIVERSE EVIDENTLY THINKS ABOUT AS MUCH OF HER CHARACTER AS SHE DOES A FROCK COAT PURCHASE. How different are her vain views of morality from the valiant virtue practiced by the just Joseph. In whose place had you rather be in judgment? THE FLESH sides with the beauty queen. THE SPIRIT sides with the virtuous man who wore the Governor's crown and is an ultimate heir of a far greater crown — the crown of righteousness (II Tim. 6:8).

Freedom of sex for the dating game is the accepted norm for millions of free, swinging couples today. Such advice as Miss Wells gives will only strengthen this noxious norm, this devilish deviation, this pernicious and persistent practice. Counsel such as hers is needed about as badly AS ADDITIONAL HOLES IN OUR HEAD. When one reads advice like this he ceases to wonder any longer why morals have dipped so drastically and ethics have evaporated so rapidly in our time.

Kerry Anne Wells now wears a crown. But she will never wear the crown of life (Revelation 2:10) or the crown of righteousness (II Timothy 4:8) unless she changes drastically her life from the philosophy of permissiveness to the practice of

purity. Is marijuana and pre-marital sex experience really worth the price — the price of missing heaven and going to hell? In our book the price is too great. Miss Wells may know how to win a beauty crown but she does not know how to extend wise advice and needed counsel to her youthful contemporaries relative to the great moral evils of our day. We had better listen to him who rules the universe rather than to her who wears temporarily its fleshly crown. The Ruler of the Universe and Miss Universe are not very close together in the moral counsel they each dispense.

Psychological Factors Concerning "Tongue Speaking"

Continued from page 2

AND VARIED. Taped examples of "tongues" were submitted to various "interpreters" with significant results. Most of the "interpretations" were so general that no check of accuracy was possible. When several "interpreters" tried to explain the same "speech" their "inspired" interpretations were not in agreement. One "interpreter" stated the recitation of the "Lord's Prayer" in an African dialect was a message about the eminent second coming of Christ!

7. FEELINGS OF WORTHLESSNESS. The typical "tongue speaker" felt he had nothing of value within himself and that he was empty and powerless in life. A total sense of nothingness and worthlessness was present and, no doubt, was a necessary precondition for the experience.

Conclusion

This study of individual psychological characteristics has value for those who seek to understand and evaluate the people involved in the movement. It gives insight into the complete absorption of the converts in the movement since, mistakenly, they feel all problems have been solved. One feels a sense of pity and sadness that troubled people have fallen victim to a false religion and desires to help them return to religious and emotional truth and well-being. Also, one may be alert to these emotional characteristics of individuals and groups, exposed to or interested in the neo-pentecostal movement, and seek to counter the likely plunge into this false religion before individuals are immersed in it. Finally, the movement has its strength, not in its agreement with Bible teaching, but in its adaptation to the satisfaction of emotional and psychological needs under the false and pretended guise of a return to Bible truth.

Is Your God A Burden?

JOHN GIPSON

Is your God a burden or a burden-bearer? In speaking of the idols which were so common in his day, Jeremiah says, "They have to be carried, for they cannot walk." A helpless god! How pathetic. Worse than that, he has to be carried around like a scarecrow. He's just a burden to be borne.

There are many people today whose God is a burden to them. He is just one more responsibility to be added. He is just one more obligation. They worship - even though they hate the thought. They give - even though it pains them. They keep commands - even though they just as soon take castor oil. Their God is plainly a burden to them. Wanting the cheapest religion possible, they never ask how much can I do, but how little. They offer the second-best and then declare as those in the days of Malachi, "Behold, what a weariness is it (Malachi 1:13). Yes sir, their God has to be carried . . . and it makes them dog tired.

But there are others who find God a burden-bearer rather than a burden to bear. As Halford Luccock has observed, their religion is not, "on top are the everlasting demands," but "underneath are the everlasting arms." Their God is one upon whom they can cast all of their burdens and He will sustain them (Psalms 55:22). They have discovered that God is able to "give them beauty for ashes, the oil of joy, for mourning, the garment of praise for the spirit of heaviness" (Isaiah 62:3).

They have given themselves wholly to Christ and found Him to be not a hard taskmaster, but an "unspeakable gift." They have learned by experience that His yoke is easy and His burden is light (Matthew 11:28-30). And with joy they draw water out of the wells of salvation (Isaiah 12:3).

Say, brother, does your God have to be carried, or does He carry you?

Is This The Only Life?

B.A.N.

In a popular magazine of millions of subscribers, a writer says, "This lifetime is the only time we will have - we had better make the most of it." This is a false statement made by an intelligent writer from New York. It is but the echo of Atheism and Liberalism, as being belched out through every form of public media of communication in the world today. It is nothing but hopeless despair. Just as sure as there is an Almighty God there is a future life. Just as sure as Christianity is a true religion, there is life after this. And just as sure as Jesus Christ is the Son of God, Christianity is true. And if Christianity is true, there will be a resurrection and a future life for the righteous. And if Christ rose from the dead (and he did) Christianity is true, and even the wicked will also rise from the dead and be punished with everlasting punishment (Mat. 25; John 5.)

Paul says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for tomorrow we die" (I Cor. 15:32). In other words, the apostle is saying we should live for the present only, as do the lower animals, if this is the only life. If that be our fate, we should satisfy our every appetite and lust like a dog or hog, and like an animal expecting to die tomorrow. Paul goes on to reply to this doleful and hopeless Atheism, by saying, "Be not deceived: evil communications (or companions) corrupt good manners (or good morals). Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (I Cor. 15:32-34). Then the apostle presents the truth of the resurrection from the dead (I Cor. 15:35-58).

The belief in a future life and a total committal unto Christ of one's whole being enables one to live the best possible life here in this world. One expecting to go out of existence tomorrow would not be expected to live wisely and normally, as one should, today. And likewise, one who expects to go out of existence at death can't live well beforehand, as one who expects to live on and on forever and ever with God and all the saved.

We Need Answers - Now!

It is imperative that we recognize a problem before we start giving out answers, but problems are not solved by generalizing over them. A ship lost at sea beaming out distress signals, does not need to be told that she has a problem and is some place in the Atlantic or Pacific. She needs some compass readings; some range findings of longitude and latitude; but she needs them NOW!

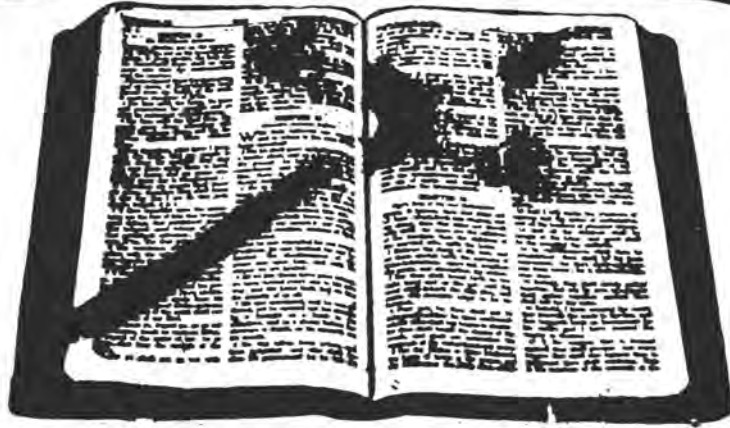
Sunday sermons and Bible classes are very vital to the life's blood of any congregation, but they leave some things to be desired. By the very nature of these assemblies, prudence demands that the lessons be directed to everyone in general and no one in particular.

Elders, deacons, ministers, church leaders, Bible Teachers, and stronger members should recognize spiritual problems that are overcoming weaker members and carry them specific answers.

Indifference, lukewarmness, non-attendance, compromise, ignorance of the Bible, immorality, and other serious problems are destroying the faith of weaker brethren. Who must provide answers to their problems? Stronger members, of course! But how? Brother Paul answers well: "Even if anyone be detected in some trespass, my brothers, you are spiritual, you must set the offender right in a spirit of gentleness" (Galatians 6:1, Moffatt.)

WE NEED ANSWERS - NOW!! Will you carry some today? And every day?—John Simpson

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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Seventy-Seven Years Of Marriage

On August 28, 1972, Mr. and Mrs. John Y. Childers of Ripley, Mississippi, celebrated their 77th wedding anniversary. They received callers conveying congratulations at their Ripley home during the afternoon and the early evening. They were both feeling quite well for this important day. The writer and his wife were among the first to arrive. Sister Childers



had not made her **ROBERT R. TAYLOR JR.** entrance into the room where we were visiting with Brother Childers. Her daughter, Sister Willard Lewis, ushered her in and announced, "I want you to meet the bride." She was the most beaming bride of 98 years of age that one would expect to witness! Warm and winning smiles characterized both their beaming countenances during our short visit. Another year with its additional milestone in marital majesty achieved still finds them "young" at heart and lovely in spirit. Truly they are growing older gracefully. Both are now in their 99th year age wise. They were married August 28, 1895. Brother Gus Nichols, editor of WORDS OF TRUTH, was only three years of age when they married.

Each of the two preceding years we have shared this unusual and unique milestone in marriage with the readers of the WORDS OF TRUTH. From many parts of the country have come reports of warm and growing interest for a remarkable couple who have captured the love of all who know them personally and have learned of them through the well deserved publicity they have generously received. We thought you would rejoice to learn they both yet live and have added another link in their long, happy and useful marriage. It is quite possible that they have been married longer than any other living couple who are both members of the church of Christ. If any reader knows of a couple where both are Christians and have been married longer than they, we would be appreciative to receive such knowledge. We would be happy to share such an achievement with the readers of this gospel paper.

Brother and Sister John Y. Childers were saluted for achieving another milestone in marriage

by Eldon Roark in his daily column of the MEMPHIS PRESS-SCIMITAR. Mr. Roark has often paid tribute to them as they reached one anniversary milestone after another. On Saturday, August 26, 1972, he paid the following tribute to them: "Mr. and Mrs. John Y. Childers, Ripley, Miss., the Mid-South's oldest living been-married-the-longest couple, will observe another wedding anniversary Monday. This will be their 77th!

"Both are 98.

"They make their home with a daughter and son-in-law, Mr. and Mrs. C. L. Lewis. The Lewises will hold open house for them Monday, 2 to 8 p.m.

"Mrs. Childers is still active at 98-up and about, able to look after herself. Mr. Childers, however, spends most of his time in bed. He sits up occasionally in a wheelchair.

"I chatted with Mrs. Childers, over the phone. I asked if Mr. Childers was behaving himself.

"Well, not too good," she said laughing.

"She and Mr. Childers like to kid each other. Once when I interviewed them on their anniversary, I asked if they had ever had many fusses in their long life together.

"Only three or four a day," Mrs. Childers said.

"Any arguments over money?" I continued.

"We've never had enough money to have any arguments over it," Mr. Childers said, chuckling. "But we've managed to get along, and we've had a good life. You may not make much money on a farm but it is the freest, sweetest life there is."

The Lewis' home where they now live is less than a mile from where Mr. Childers was born.

"Their romance was an exciting one. They eloped in a buggy-ran away to Dumas, Miss., and got married before her parents realized what they were up to.

"Apparently they knew what they were doing. They've been together 77 years.

"At last count they had 7 children, 14 grandchildren, 31 great-grandchildren and 2 great-great-grandchildren."

Brother and Sister John Y. Childers, we salute you both for achieving another marvelous milestone and lovely link of marital love, loyalty and longevity. We await August 28, 1973, when, the Lord willing, we can again salute you both. It is the hope of this writer that on August 29, 1973, one year from the day this message is penned, we can write another article entitled "Seventy-Eight Years of Marriage." May the Lord bless you richly is the prayerful petition, we are confident, of every reader of this tribute.

"Trick? or Treat!"

(Editor's note: The following by Bro. Tom Estes is in tract form, and is available from BIBLE & SCHOOL SUPPLY, P. O. Box 3252, Montgomery, Alabama 36109. 6c each; \$5.00 per 100; \$30.00 per 1,000; 2½ cents each for 2,000 or more. For \$10.00 (any quantity) the address and schedule of your congregation can be imprinted on the back. With Halloween coming October 31, this tract should be widely distributed by children who go "Trick-or-Treat"-ing, and by parents who answer their doors that night.)

Here's a real "Treat" for you! A message for you and your family.

TRICK? OR TREAT!

A Message To Young People

Life can be either a trick or treat, depending on the way you make it. Other things help to make it, but you are the one who actually decides.

To serve Jesus and God—to love Jesus and God—to read your Bible—to pray—to worship the Lord—these are the things that make life a TREAT! To neglect these things, causes life to play TRICKS on us.

The young person who wants to get a treat out of life will let the love of God rule his life. When this love is in your heart, there are some things you will want to do.

1. Love your mother and father, obeying them as the Lord teaches. Eph. 6:1.
2. Share the blessings of God with others. Gal. 6:10.
3. Avoid evil talking, cursing, swearing, as well as hateful talking. Eph. 4:29, 32.
4. Love the church of Jesus Christ, since Jesus loved the church and gave himself for it. Eph. 5:25.
5. Read your Bible often and reverently, because it is God speaking to you. II Tim. 2:15.
6. Try to do your best in school because God wants you to develop your mind to his glory. I Pet. 4:11; Rom. 12:11.
7. Try to develop your body to be as healthy as possible because your body is the temple of the Holy Ghost. I Cor. 6:19.

(Continued on page 4)

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How To Pray So As To Be Heard

(A POEM)

GUS NICHOLS

My brother, when you pray, pray unto God, who made us all from the dust of the sod. Don't pray just for approval of the crowd; Yet lift up your voice and speak plain and loud.

(Mat. 6:1-13; Rom. 10:1; Eph. 3:14-20.)

You can't lead a prayer unless you are heard, and make others understand every word. Yet speak to God as though you were alone: Seek the favor of the ONE ON HIS THRONE.

(I Cor. 14:15-16; I Cor. 14:40.)

Believe that God will hear and answer prayer. Don't doubt his word and his great love and care. We hear our children's plea, and answer them, Much more will God hear those who talk to him.

(Mat. 7:11; James 4:1-3; I Pet. 3:12.)

But if God can't hear a word that we say, If he cannot hear when we earnestly pray; He could not hear those who blaspheme and swear, Nor know when men lie and sin every where.

(I Pet. 3:12; Prov. 28:9, 15:8, 29.)

So, let us be sure to pray in great faith, Believing every word the Bible saith. No doubt, you've heard the song: "HOW GREAT THOU ART." Believe this fact way down deep in your heart.

(Dan. 3:17; Gen. 18:14; Ps. 78:41; Eph. 3:20.)

In faith we pray in an obedient spirit, So that God's promises we may inherit. If we pray that God's will be done on earth, We must do his will, as those of new birth.

(Mat. 6:9-13; Lk. 22:42; Phil. 2:5-11.)

Those who pray, then go on in wilful sin, Walking after the world and ways of men, Should know they are lost and wilful sinners, Are not born again, or new beginners.

(Rom. 6:1-4; Jn. 3:5; I Pet. 1:22-23.)

He who turns his ear away from the law, With no will to obey without a flaw, His prayer is abomination to God, Though to man this may seem very strange and odd.

(Prov. 28:9, 13; Psa. 66:18; Isa. 59:2.)



GUS NICHOLS

There is the will of God for us to do, Revealed in the Bible, faithful and true. When we obey and do his blessed will, He will always his promises fulfill.

(II Pet. 1:3-4; Mk. 16:15-16; Acts 2:38.)

God also has his providential will, As to how He may best our lives fulfill: As Joseph suffered, drank a bitter cup, That by providence he might be lifted up.

(Gen. 37 to 46; Rom. 8:28; I Pet. 5:7.)

We don't know what shall be on tomorrow, But let us pray, and no trouble borrow, That if God wills we shall do this or that, Trust in God and sit where the prophets sat.

(James 4:13-17; Heb. 13:5-6; Isa. 26:3.)

Let us totally commit our lives to Christ Who died for our sins and was sacrificed; Let us give to Jesus all we have to give, Then really and truly begin to live.

(Mat. 16:24; Phil. 3:5-15; Gal. 19-20.)

Just put all things under Jesus' control: All our wealth and our time, body and soul. Do his will, trust promises without "maybe", Then lie down in peace—sleep like a baby.

(Heb. 5:8-9; Prov. 3:5-6; Acts 8:26-39.)

Lip-service in prayer can't get the job done, When faith always obeys, victory is won. So, let us ask God for the very best, Do our part, then trust Him for all the rest.

(Mat. 7:21; Lk. 6:46; Acts 22:16.)

If what's prayed for is not always given, We can still trust the wisdom of heaven: That it wouldn't have been for eternal good. By faith a "NO"-answer is understood.

(Num. 21:4-9; Lk. 22:42; Jas. 4:13-17.)

Some promises are not obtained just by prayer, By some conditions our faith we declare. Don't believe and just for salvation pray, But believe, repent, confess and obey.

Christ vs Modernism

"Modernism" is the name of the procedure that proposes to re-interpret certain historical data in the Bible. Such mis-interpretation purports to be in better harmony with the so-called era of science. Anything, therefore, of a miraculous nature is considered untenable.

Any extraordinary incident must be viewed in terms of "natural phenomena." The vocabulary of the modernist abounds with such terms as "myth", "legend," "fable" and "folklore." It goes without saying that if this method is valid, the writers of the Bible can scarcely be considered dependable in anything they said, and frankly, were often guilty of nothing less than downright dishonesty!

It is not without revealing significance that many of the Old Testament narratives that are most assaulted by the modernist, were endorsed by the Lord himself in a way that clearly demonstrates he acknowledged them as historically reliable. It is therefore a matter of who is accurate, Christ or the modernists. A number of examples will show the contrast.

CREATION — The Bible reveals that Jehovah formed man from the earth's dust and animated him with the breath of life. From a rib and some flesh removed from Adam's side, Eve was fashioned. **THE THEORY OF EVOLUTION INSISTS** that originally life consisted simply of a "blob" of protoplasm which, after millions of years, became bi-sexual resulting in man and woman. A few years back publicity was given to a new "Scientific" Version of Genesis from the pen of an English modernist. It proposed to translate Gen. 1:1 thusly:

"In the beginning God thought out the

pattern of creation. The Lord God said let there be light, energy and matter. And God said let matter and energy form atoms and let atoms combine and condense to form solids and liquids and let stars and planets evolve in their millions; and it was so." With reference to man, he wrote:

"So man evolved, male and female, from higher animals by the spirit of God." (Stockton (Calif.) Record, June 18, 1962).

Christ did not subscribe to this view. He declared, "Have ye not read, that he who made them from the beginning made them male and female?" (Matt. 19:4). Moreover, the word "made" in the original language is aorist tense, indicating that the creation was by definite acts, not gradual development.

THE FLOOD — In Gen. 6-8 is recorded the account of the flood. Because of wickedness, the entirety of mankind was destroyed by the deluge, with the exception of the eight souls in Noah's ark. In characteristic fashion, the modernist scoffs at the Biblical account.

"Legends of a universal flood are found in almost every part of the world. There can be little doubt that where they have not borrowed from alien traditions they go back to some natural event, local in its extent. A universal flood would of course be a physical impossibility . . . The myth of the Flood, it may be assumed, was like the creation myth, ultimately carried to Palestine." (The Interpreter's Bible, Vol. 1, p. 537).

Jesus taught just the opposite. He said, "For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away." (Matt. 24:38,39).

THE DESTRUCTION OF SODOM—Because of the strife involving his herdsmen, Lot the nephew of Abraham, took up residence in Sodom. The cities of the Plain were terribly corrupt and eventually God vowed to destroy them, which he did with fire and brimstone out of heaven (Gen. 19:24). Of this event, a Jewish modernist writes:

"We are most likely, then, dealing with a description of one of the last earthquakes that shaped the lower Jordan Valley area. As is frequently the case, the earthquake was accompanied by lightning which ignited the natural gases and seepages of bitumen or asphalt and probably also petroleum, causing a terrible conflagration.

"We may assume, then, that in its original form, the Sodom and Gomorrah story was an independent narrative, unconnected with Abraham and his family. The Bible has once again adopted the nucleus of a popular saga to rework it in accordance with its own ethico-religious purposes."

(Nahum M. Sarna, Understanding Genesis, 1966, pp. 142, 143).

However, the Savior said, "Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded, but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all." (Luke 17:28,29). In the same connection, a Catholic modernist comments:

"The stories of Lot contain a large admixture of folklore from various sources, and their heterogeneity suggests very strongly that they have been grouped artificially around a single figure. To most Bible readers Lot's wife is better known than Lot; her story is easily explained by the similarity of a standing column in the eroded country at the south end of the Dead Sea to the figure of a standing woman."

(John L. McKenzie, Dictionary of the Bible, 1965, p. 519).

According to him, Lot's wife really did not exist at all, the incident was fabricated only because of a geological oddity in that region. The Son of God warned, however, "Remember Lot's wife." (Luke 17:32), thus, showing she was indeed a real person.

THE PLAGUES — One of the more disputed

(Continued On Page 4)



WAYNE JACKSON

God's Last Offer Man's Last Hope

The thrust of the message of Hebrews reaches its climax in chapter twelve where the writer concludes, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: . . ." (Heb. 12:25). Beginning with verse eighteen of this great chapter the writer contrasts two great laws



R. W. GRAY

and two great law givers. He writes first of the phenomenon that attended the law as given through Moses, concluding with the observation, "And so terrible was the sight, that Moses said, 'I exceedingly fear and quake.'" (Heb. 12:21). Having given proper glory and substance to all that was peculiar to God's great revelation through the law giver who spake on earth; that is, Moses, he draws a contrast often repeated in this book: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, . . . and to Jesus the mediator of the new covenant, . . ." (Heb. 12:22,24).

The opening scene of this book envisions Christ speaking with authority at God's right hand. In fact, the first sentence pictures him as prophet, priest and king (Heb. 1:1-4). This majestic opening sentence opens the door for the obvious conclusions to be drawn through the remainder of this great work. In chapter five we are told he is the author of eternal salvation to those who submit themselves to his will (Heb. 5:8-9). Hence, as we reach chapter twelve and verse twenty five we have the timely warning, "See that ye refuse not him that speaketh. . . from heaven."

MEN MAY REFUSE

The urgency of the admonition given suggests the strong possibility of refusing the message of Christ. God touches every chord of the human heart in the beautiful gospel story. A merciful, loving, giving God desires the salvation of the vilest of men, but uses no power beyond the moral and persuasive (John 3:16,17; 1 Pet. 3:9; Rom. 1:15,16,17). God sent Moses and the Prophets whom the masses refused. "Last of all he sent his Son." If we refuse him there remaineth "no more sacrifice for sins. . ." (Heb. 10:26; Acts 4:12.)

HOW DO WE REFUSE?

God speaks to men today through the blood sealed testament of his Son. He speaks in no other way (Heb. 1:1,2; 9:13-17; Rom. 1:16). Failure to recognize the new testament as God's complete and final revelation to man has brought the human creeds, manuals, prayer books and confessions of faith. When we allow finite men to formulate credal commands to which we submit, we thereby refuse him "that speaketh from heaven." His headship over the church is allowed only by those who recognize his testament as the last word in religious instructions (Col. 1:18; Heb. 5:9; 2 Tim. 3:16,17; Mk. 9:7).

Many reject the authority of Christ by an obstinate refusal to study his word. These manifest no love or concern for study periods of the church, form no personal study habits, and never attend a gospel meeting. Others, like the Athenian philosophers, give ear to the preaching of the word, but with no intention of responding to it in any serious fashion. Such careless hearers satisfy a curiosity, a flare for the different, or a need to appear religious. They may be heard lauding the masterpiece of the proclaimer, but never bring their lives into conformity to the will of God.

WHY DO MEN REFUSE HIM?

It is the tendency of men to expect "another chance," to circumvent divine law through human

effort, to assert the human will, and to allow their eyes to be blinded by the god of this world (2 Cor. 4:3-4).

A love for truth is essential to an open mind. Closed minds never appreciate divine truth. To love the praise of men more than the approval of God is to deceive ourselves into the fantasy of denominationalism, to embrace error and fight against the truth (2 Thess. 2:11,12; John 12:37-43).

While no penitent soul is beyond the reach of divine mercy, there is a danger that we reach the point of no return. Peter writes of those whose eyes were full of adultery, and that could not cease from sin (2 Peter 2:14). Some stay in sin so long they cannot break the shackles and heed the invitation of Christ.

Jesus summarized it in the language of John 3:19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

THE CONSEQUENCE OF REJECTION

The inspired pensman reiterates the calamitous results of refusing him who speaks from his vantage point in the skies again and again. In chapter two he warned, "For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2:2,3). He returns to this admonition in chapter ten with this penetrating thought: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought 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? For we know him that hath said, 'Vengeance belongeth unto me,' . . . It is a fearful thing to fall into the hands of the living God" (Heb. 10:28-31).

Punishment worse than sudden and violent death awaits the Christ rejector. No mercy was offered to violators of certain of the laws given through Moses. They died on the spot. Through his Son who speaks from his right hand God now extends mercy to all offenders of divine law. Those who shake a fist of defiance in the face of his Spirit of mercy, despising the blood that sealed his last will and testament, will feel the full fury of the wounded love of a holy and living God.

Returning to the summation text of chapter twelve we are equipped with the background information that make his piercing words stand out in clear focus, and the solemnity of his thought sober and humble us in his sight, we understand the urgency of the writer's plea. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. . . Wherefore we receiveing a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:25, 28-29).

CONCLUSION

The powerful message of the book of Hebrews addresses itself to the vacillating faith of all would be followers of Christ. He is presented as man's only hope and Redeemer. The testament sealed in his blood contains the word of reconciliation that comes to dying men directly from heaven's throne. To reject its message, to spurn its salvation, to refuse the conditions of pardon it contains, is to invite the wrath of God upon us in full measure. Christ speaks from heaven, offering man his last hope of salvation. The choice of acceptance or rejection belongs to those who hear him. The consequence of rejection is irrevocable. He who speaks from God's throne has promised, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). He is the author of eternal salvation unto all them that obey him (Heb. 5:9). The wrath of God is poured out without mixture upon the Christ rejector (Rev. 14:10). "See that ye refuse not him that speaketh . . . from heaven."

Restrictive Clause

It is the purpose of the (Name of the Church) in building our church house to operate a congregation identical with "Churches of Christ" in New Testament, in name, origin, doctrine, worship and practice, or an undenominational and Anti-Denominational congregation, which is to be a church composed of members who are Christians only, and only Christians.

Therefore, we will accept and respect the Bible as our religious creed, book of rules, articles of faith and doctrine, believing that only by a return to pure New Testament doctrine and practice can pure Christianity be restored.

As a local Church of Christ, we will therefore contend for the autonomy or self-governing feature of the church that it be kept local in its organization, oversight, government and control: that it must be kept unentangled from all ecclesiastical alliances with denominations and even with other Churches of Christ. It is our purpose to cooperate with other Churches of Christ in good work but not in any way become joined unto any of them in organization.

Accepting the Bible as our only rule of faith, doctrine and practice, we will reject and oppose all things not authorized by the New Testament scriptures, by either specific or generic authority. The thing to be done must be authorized by specific mention, but if and when no exclusive way or method is specified, then and then, only will we be governed by the rule of human judgment, wisdom, or expediency. For a thing to be thus expedient it must be commanded or there must be an approved Apostolic example. An approved example is binding where there is back-ground command specifying it. An apostolic approved example is only optional, when those leaving us the example were using means and methods of their own invention or judgment. Such as the Bible Class method of obeying the specific command to teach the Word of God, the use of written comments, or literature, women teaching classes not including men, etc. The Bible commands Christians to assemble, Heb. 10:25. This is a specific command authorizing the thing to be done, but it is also, at the same time, a generic command to provide a proper meeting place for the church including classrooms and other expedient facilities, and this is a true principle of Bible interpretation, which will be followed in the application of New Testament teaching.

We will therefore object to and reject the use of mechanical instrumental music in worship, since there is no New Testament authority for it, either specific or generic. There must be a command, or divinely approved example or a necessary inference for the doctrine, work and worship of this church.

We will also ignore and reject all man-made laws for God, such as: opposition to having a meeting house, Bible classes, literature, songbooks, baptistry, individual cups, etc.

In a word it is the purpose of this church to reproduce in itself the doctrine, practice, worship and work of the New Testament churches in ALL MATTERS OF FAITH AND REVELATION; however in matters of generic authority, or expediency, where no principle of truth is involved, we may differ from some ways, means and methods used under the rule of expediencies in New Testament churches. That is, since the Lord said "teach", and did not command any specific method, we may USE MODERN MEANS OR METHODS, as well as New Testament methods. Such as radio preaching, T.V. programs, visual aids, etc.

In the event that there should ever be those ignoring or violating those Bible principles of interpretation, and trying to cause division among us, then the title or deed to this aforesaid property shall adhere in those whether minority or majority, who strictly do accept and follow the foregoing principles now accepted by all the

(Continued On Page 4)

"Trick? Or Treat!"

Continued from page 1

8. Be honest and truthful like God wants you to be. Eph. 4:25.
9. Be a happy and smiling person, because your God loves you. He doesn't want you to be sour, grouchy, and complaining. Phil. 4:4.
10. Remember the golden rule of Jesus: 'Do unto others as you would have them do unto you.' Matt. 7:12.

TRICK? OR TREAT! A Message To Parents

Parents, are you TRICKING, or TREATING, your own children? This child the Lord has given you is not only a gift from God, but a stewardship from God. Not only is the destiny of your soul in your hands, but also the souls of your children. Many children do not know the love of Jesus and the love of God because of the neglect of their parents. How unfortunate!

How blessed are the children whose parents love the Lord, worship Him, study and obey His word, thus creating a climate of love, trust, security, and stability in which their children may grow up.

Are you the kind of person you should be for your own self, and in order to be the parent you should be? The Bible gives you instructions on how to be! You can change! (Acts 3:19; I Cor. 6:9-11.)

As you strive to have a Christian home, remember the teaching of the Scriptures. Husbands, love your wives (Eph. 5:25.) Wives, love your husbands. (Tit. 2:4.) Remember also the teaching of our Lord concerning the permanence of marriage. (Matt. 19:9; Rom. 7:2.) If the both of you do not love each other, commit yourselves to the Lord so that you may.

Among your responsibilities to your children are:

1. To provide for the physical necessities of life for your children.
2. To provide for the spiritual training and development of the soul of your child.
3. To instill within your child the principles of respect and obedience to authority, beginning with the authority of the mother and father, to extend to the school-room, and to the government, and to the laws and rule of God.

God's Five Spiritual Laws to Become a Christian.

LAW NO. 1—ONE MUST HEAR THE WORD OF GOD. (Rom. 10:17.) One does not become a Christian because he achieves some sentimental feeling, or merely has a desire to find God. Only the word of God is the "seed" of the Kingdom—the begetting power. God's way (law) to become a Christian does not vary from church to church, nor is it determined by the whims of man, but His revealed way is binding upon all who would become His children. (Acts 10:34-35.)

LAW NO. 2—YOU MUST BELIEVE IN GOD, AND IN JESUS AS THE SON OF GOD. (Heb. 11:6; Acts 16:31.) The EXISTENCE of God may be reasoned by logic. (Heb. 3:4.) His POWER may be observed in nature. (Rom. 1:20.) But HE is revealed in the Scripture. The Bible written by the Holy Spirit, reveals Jesus and declares Him to be the Son of God. (I Cor. 12:3.) The same testimony of the Scriptures which reveals Jesus, reveals sin—its nature, its curse, and its cure. "For all have sinned, and come short of the glory of God." (Rom. 3:23.)

LAW NO. 3—YOU MUST REPENT OF YOUR SINS. (Acts 2:38; Lk. 13:3; Acts 17:30.) The heart that loves God strives to hate sin, and in search of deliverance turns from his sin(s). A changed life will follow the change of heart accomplished in repentance.

LAW NO. 4—YOU MUST CONFESS YOUR FAITH IN JESUS. (Matt. 10:32; I Jn. 4:15.) This is a confession of life that accompanies the Christian the remainder of his life. It is initiated by a confession with the mouth to the Sonship and Lordship of Jesus. (Rom. 10:10; Acts 8:37.)

LAW NO. 5—YOU MUST BE BAPTIZED INTO CHRIST FOR THE REMISSION OF SINS. (Acts 2:38; Gal. 3:27; Eph. 1:3; I Pet. 3:21.) This baptism is a "burial" in water. (Rom. 6:4-5.)

Inasmuch as it is the completing act of man's response to God's offer to be saved (Mk. 16:16), he who obeys it is saved and automatically added to God's church. (Rom. 6:14; Acts 2:47.)

These laws have no merit in, and of, themselves. They are meaningful only because of the grace of God and of the love and blood of Jesus. They are not works of merit, but a work of faith; not works of man, but a work of God. (Tit. 3:5.)

FIVE CHARACTERISTICS OF THE CHURCH YOU READ OF IN THE BIBLE.

1. Bought and built by Jesus. Acts 20:28; Matt. 16:18.
2. Established in Jerusalem. Isa. 2:2-3; Lk. 24:49; Acts 2:1-4, 47.
3. Know as: "Churches of Christ," Rom. 16:16; "Church of God" I Cor. 1:2; "the church." Col. 1:18.
4. Its worship consisted of:
 - singing, Eph. 5:18-19; Col. 3:16.
 - praying, Acts 2:42; I Thess. 5:17.
 - taking Lord's supper weekly, Acts 20:7.
 - contributing, I Cor. 16:1-2; II Cor. 9:7.
 - teaching, Acts 2:42.
5. Its organization: elders (pastors), and deacons. I Tim. 3:1-13; Phil. 1:1.

(This pamphlet is presented in the interest of your personal salvation and in the interest of your having and maintaining a Christian home. If we may serve you further, please contact: —name and address may be imprinted here for a fee of \$10.00 any quantity.)

Christ Vs Modernism

Continued from page 2

events in Old Testament history is the record of the plagues upon Egypt. A modernist in the theological department at Vanderbilt University declares:

"The plague stories are a legend or myth used by the Israelite community in its celebration of the passover rite."

(Walter Harrelson, Interpreting the Old Testament, 1964, p. 83.)

The final plague was the death of the first-born. The Israelites, in order to escape this judgment, were commanded of the Lord to kill a lamb and smear its blood on the doorposts and lintels of their houses, that the Destroyer might "pass over" their first-born. That slain lamb was a type of Jesus Christ (Cf. I Cor. 5:7). Near the commencement of his ministry, the Lord was introduced by John the Baptizer as "the lamb of God, that taketh away the sin of the world" (John 1:29). Jesus accepted that introduction acknowledging that he was the anti-type of the passover lamb and thereby, he endorses the historicity of that ancient occurrence!

MANNA—While the children of Israel sojourned in the wilderness, Jehovah gave them bread to eat known as manna. "I will rain bread from heaven for you" (Ex. 16:4). They ate it for forty years (Verse 35). The provision was miraculous. The modernist cannot believe this, so he writes:

"In the early summer several types of desert trees and shrubs, notably the tamarisk, exude a sweet sticky substance such as this appears to have been. It drips to the ground, crystallizes and turns white. The comparison which likens the manna to hoarfrost and the observation that is tasted 'like wafers made with honey' (verse 31) show that this natural substance was the origin for the manna story."

(The Interpreters Bible, Vol. 1, p. 952).

Yet, contrast with this the words of Christ, "Your fathers ate manna in the wilderness, and they died. This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (John 6:49-50). "This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live forever." (John 6:58). The Savior cites history, not mythology!

THE BRAZEN SERPENT—Because of discouragement in the wilderness, the people of God yielded to temptation and spoke against him. Jehovah sent fire serpents among the people and "they bit the people." Acknowledging their sin,

the Hebrews sought deliverance and, according to the instruction of God, a brazen serpent was erected upon a standard that all who looked thereupon in faith might be healed. The Christian has no difficulty whatever in believing this. With the modernist, it is different. McKenzie says of the brazen serpent:

"According to the cult legend preserved in Num. 21:4ff this object was constructed by Moses when the Israelites were attacked by 'fire serpents.'"

(John L. McKenzie, Dictionary of the Bible, 1965, p. 105).

Christ did not look upon the incident as some cult legend, for he said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." (John 3:14,15). Did the Master know whereof he spoke?

JONAH AND THE FISH—One of the most interesting and even amusing books of the Bible is that of "Jonah." Jonah was a prophet of God commissioned to preach to the citizens of Ninevah, a task which he hardly relished, hence, he attempted to flee from the Lord. Accordingly, Jehovah sent him to "school" for three days in the belly of a great fish. He graduated the third day with honors! This has been ridiculed so often as the great "fish story" of the Bible, that it is really unnecessary to call the reader's attention to it. A singular quotation from the celebrated Edgar J. Goodspeed will suffice.

"If people would recognize it as fiction, they might get more from its meaning, which was never more needed than today."

(Edgar J. Goodspeed, How To Read the Bible, 1946, p. 149).

Fact or fiction? That is the question. May we hear from him who knows? When certain false teachers sought a miracle from him, Christ declared, "There shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:39,40).

This it stands: If the modernists are correct, then Jesus Christ was either naive and ignorant or else he was a perpetuator of falsity! Or shall we regard the lowly Galilaean as accurate and conclude that modernism has hardened its heart to the simple and sublime facts of the Word of God?

Restrictive Clause

(Continued From Page 3)

congregation.

In the event that the aforesaid principles are ignored and-or violated with no objection and protest by any member or members of the congregation then the title to this property shall adhere in the nearest Church of Christ which does indorse and follow the afore-stated principles or rules of interpretation.

Unanimously accepted and agreed to by _____
_____ Church of Christ on this the _____
_____ day of _____ 1972.

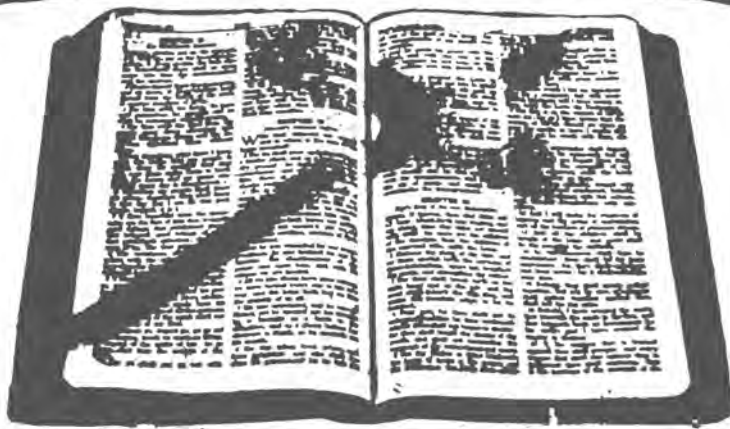
Christ, No Objection to. Robert G. Ingersoll, a great infidel, was once asked to debate J. S. Sweeney, a stalwart pioneer of the Restoration movement. Mr. Ingersoll replied to the request by saying, "He (that is, Mr. Sweeney) is a 'Campbellite', and those people propagate nothing but Jesus Christ as their Guide. I have no particular objection to Jesus Christ. If you want me to debate with a representative of the clergy, procure a man that has a human creed, and I will answer him."—ORVAL D.

* * *

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There are three things every young person should know: (1) What to do to be saved; (2) How to live the Christian life; (3) and whom to marry, and when.

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 13, 1972

NUMBER 136

The Gospel Advocate

The GOSPEL ADVOCATE is a sixteen page weekly religious publication that is printed in Nashville, Tennessee. Nashville has been its home from the very beginning of publication. Its long time and highly distinguished editor is B.C. Goodpasture. The Goodpasture name has been associated with the Advocate for over half a century as promoter and penman



ROBERT R. TAYLOR JR.

and for one third of a century as its capable editor. B.C. Goodpasture and the GOSPEL ADVOCATE have been cherished household terms in tens of thousands of Christian households for decade after decade in this eventful century. Mention the name of this paper and the first name that naturally comes to mind is B.C. Goodpasture, its erudite editor. Mention the name of the man and the first paper that naturally comes to mind is the GOSPEL ADVOCATE, the "Old Reliable."

The McQuiddy Printing Company of Nashville, Tennessee, one of the largest and best in the South, is the printer. The name of McQuiddy has been closely associated with the Advocate since 1885, the year the lamented J.C. McQuiddy became office manager and business manager of the GOSPEL ADVOCATE. Lipscomb and Sewell were the moving forces in the editorial content of the paper for half a century. J.C. McQuiddy was the early moving force in its business arrangements and commercial success. The gifted business mind of McQuiddy held up the talented editorial hands of the scholarly Lipscomb and Sewell. For a third of a century Brother Goodpasture has nobly proved himself to be a worthy successor to Lipscomb and Sewell in the editorial chair. In his exceptionally long tenure as President of the GOSPEL ADVOCATE COMPANY he has equally proved himself as a worthy successor to the resourceful McQuiddy in business acumen.

The GOSPEL ADVOCATE began in 1855 and except for the short suspension during the civil conflict of the early 1860's has been published consistently since that year. It was the major journalistic voice during the missionary society and music issues in keeping the churches sound in

the South. When premillennialism of an earlier period and anti-ism of a more recent period raised their unholy faces and unscriptural positions the "Old Reliable" stepped in and waged courageous conflict. In more recent years the columns of the Advocate have been opened in opposition to modernism, liberalism, emotionalism and the surge of Pentecostal doctrine that has invaded our ranks. Consistently and convincingly the "Old Reliable" has opposed the various isms that have sought to carry God's people into apostasy. The GOSPEL ADVOCATE will continue to be the same Herculean obstacle in the path of any emerging error or flagrant falsehood. Such has been the nature of its past. Such is its current course. Such will be its future direction.

The GOSPEL ADVOCATE has also been a positive paper. It has not opposed error to the exclusion of positive teaching. It has not been positive to the exclusion of meeting error in head-on conflict. The editor and his corps of writers have sought to achieve a healthy balance in these two fundamental realms.

Each issue contains a rich, varied and wide choice of instructive articles, reports from preachers throughout the brotherhood both at home and abroad, missionary challenges, benevolent works and the very latest developments among our Christian Colleges and Schools of Preaching. A picture is sometimes more impressive than a thousand words. Each year hundreds of descriptive pictures appear in the G.A. portraying the church at work both at home and abroad. Regular features include a thoughtful editorial either by the editor or one of his selected writers. The weekly Bible School lesson is always featured on the third page of each issue. Brother North's article in connection with the "Amazing Grace Bible Class" is a regular feature. "Our Devotion" by the ever lovable and highly dedicated Frank L. Cox is a regular and rich inclusion. For many years J. Roy Vaughn has ably edited the "News and Notes" section in the back part of each issue. This is a favorite section with thousands of readers. It is one of the first sections many readers turn to upon receiving the latest issue of the GOSPEL ADVOCATE.

Articles from such veterans of the faith as Guy N. Woods, Gus Nichols, G.K. Wallace, Thomas Warren, Roy Deaver and a host of others continue to highlight the spiritual offerings made available for the G.A. reading family each week.

It has been this writer's privilege to write for this paper for a number of years. The writer has

been on the staff since 1969. It is our firm hope and full intention to work for this influential paper as writer and promoter in subscriptions as long as health holds and life lasts.

AN EXPRESSION OF GRATITUDE

The distinguished editor, all staff members and other writers and the entire body of "Old Reliable" readers are very grateful to Brother Nichols for allowing this ardent appeal to appear in the columns of the WORDS OF TRUTH. We wish to see a healthy increase in the circulation of both papers. This is our wish for all the sound papers among us. We need them all and then we are not reaching very many people with our message of eternal redemption. We are likewise grateful to Brother Nichols for the championship role he has played through the decades in promoting the Advocate. Even with a great paper of his own to edit and promote he has generously and gratefully pushed for greater circulation goals for the Advocate. If the GOSPEL ADVOCATE had possessed a few more hundred Gus Nichols among its supporters the last half century, its reading and subscription family would easily number into the hundreds of thousands. The "Old Reliable" owes much to Brother Nichols and saintly soldiers of his courageous caliber and magnificent mold.

A JOURNALISTIC BARGAIN

The GOSPEL ADVOCATE is a real journalistic bargain at \$6.00 per individual subscription, \$5.00 in clubs of five or more or \$4.00 when congregations send it to the entire membership. By bundle in ten or more it is 10 cents per copy when mailed without labels to one address.

A CONCLUDING REQUEST

This article is written in early October of 1972. During this month Brother Goodpasture observes his sixtieth anniversary as a preacher of the gospel of Christ. For six full decades he has preached powerfully and effectively the unsearchable riches of the glorious gospel of Almighty God. More than half of these years he has occupied the editorial chair of the oldest paper among us. As a reader of the WORDS OF TRUTH who may not be taking the GOSPEL ADVOCATE, may we urge you to subscribe right now before you let it slip your mind? Even better why not get up a club of five or ten? Even better than that why not see if the congregation where you worship will agree to subscribe for all members or take a large bundle each week? The WORDS OF TRUTH is seeking to increase its circulation by several thousand this year of 1972. So is the GOSPEL ADVOCATE.

(Continued on page 4)

WORDS of TRUTH

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How To Have Peace

Again, we want to examine some of the things which brother Connie Adams has proposed as a basis for unity and peace among us on "Present Issues". Someone sent me a marked copy of the 'WEST VUE MESSENGER', containing brother Adams' article, Jan. 8, 1970. In this article, he says some fine things, and opposes some things wrong, but he also makes some fatal errors needing correction.



GUS NICHOLS

He says, "That there is a lack of harmony among brethren on the work and organization of the church, is self evident."

If he means to include in the word "brethren" the Christian church, then this is true. They have an ecclesiasticism in the missionary society. Each church must be local in its government, and be under the oversight of Elders of the local congregation. These elders are sometimes called "bishops" or "overseers" (Acts 20:17, 28; I Pet. 5:1-4). There is no divine authority, specific or generic, for organizing the congregations into any sort of ecclesiasticism, as is done in the case of the missionary society.

This is not one of the "present issues" among us (apart from the Christian Church) but we are unitedly opposed to the missionary society and all such unscriptural organizations. As to the Christian churches, we, too, plead with them to come back to the scriptural organization of the church.

It is true that there is a lack of harmony among us concerning THE WORK OF THE CHURCH in matters of generic authority and expediency, such as the "Sunday school", "individual communion cups", "cooperative radio programs", and the like, matters of liberty. This is because some scramble specific and generic divine law, as though they were one and the same, and they ignore the law of expediency, or necessary inference, under which we have liberty or option as to the method by which we are to do some specific thing commanded in generic terms leaving us the necessary inference that we are to use our judgment as to how to do the thing commanded. In this realm of liberty, no law should be either made, or respected, either positive (DEMANDING that something be done in a certain way) - or

negative - FORBIDDING that some matter of liberty of method be exercised in some certain way. It is wrong to change a generic command into a specific one, such as to change the generic command to "GO" and preach the gospel to every creature, into the specific command to "WALK" and preach, etc. The command to either "walk", or "NOT" to walk (either one) would be a "commandment of men".

But let us hear brother Adams again. He says, "Brethren who love God and respect his word earnestly desire peace on scriptural terms. Peace on any other terms would be compromise and would result in alienation from God. When all the arguments have been exhausted and the smoke of battle has lifted, we believe there are certain basic truths which all parties can recognize, and upon which all may stand without anyone being called upon to give up a single item of divine revelation. We submit them here for your sincere consideration." Then follow seven scrambled principles, not at all in the same category, some under generic law, granting liberty as to the thing referred to, while others are under specific authority, and still others under no authority at all. But let us now consider some of them in order:

"(1) Let the independence of all congregations be recognized. Any interdependence of congregations is without scriptural warrant." This first sentence will not likely be misunderstood. It simply means that each congregation is to govern itself, or be overseen by its own elders, and not by any outside authority, and to it we agree.

However, the next sentence may be subject to a false explanation. He says, "Any interdependence of congregations is without scriptural warrant." It is false doctrine to say no congregation can depend upon another to aid it in any of its work. In the first sentence, the word "independent" means, "not dependent; not subject to control by others; self governing" (WEBSTER). THIS IS TRUE, but does not exclude congregations from cooperating with each other, as they did in the days of the inspired apostles. The Jerusalem church sent Barnabas to Antioch to aid that church in evangelization (Acts 11:18-26). Later the same church sent four men to Antioch to aid it in evangelization (Acts 15:22-35). Antioch, in return, sent a contribution to the Jerusalem church to aid it in its work of caring for the poor among them (Acts 11:27-30). Now this did not destroy the autonomy of either church. Each of these giving and receiving churches aided each other and cooperated simply as churches of Christ without either one losing its independency in the realm of authority. Webster goes on to say that "independent" (in a religious sense) means, "one who believes that the local Christian church is complete in itself and independent of all external ecclesiastical authority." This was true of cooperating churches in the New Testament (I Cor. 16:1-4; II Cor. 8:1-5; Rom. 15:25-31). The idea that the Churches of Christ were independent of each other in that they were not permitted to aid and assist each other is false and the basis of the "Anti cooperation" doctrine, and is one of the "present issues" among us. We can never unite on the man-made doctrine that churches did not and cannot cooperate with each other, and that is what brother Adams is hinting at in his first point. He wants us to give up all church cooperation, a thing Paul ordered in I Cor. 16:1-4. But let us examine his next point.

"(2) Let each eldership plan its own work and spend its own funds under its own oversight."

This point also needs some clarification. We agree that "each eldership" should plan its own work, and oversee the church of which they are elders, and it only, as far as a church is concerned. Brother Adams says let each eldership "spend its own funds under its own oversight." Brother Adams, they did not always do this right there in the New Testament. The Antioch church was not "spending its own funds" when it sent them unto the elders in Judea (Acts 11:29-30). They "sent it BY THE HANDS of Barnabas and Saul" (Acts 11:30). They did not spend it at all, but sent it to the elders of the other church for it to spend it in giving "relief" to the poor. Antioch did the giving of the funds, and the receiving church did the

spending. Adams says, "Let each eldership... spend its own funds." The Antioch church had funds which it did not spend but sent to the receiving church to spend. Now, brother Adams, if you were to live to be as old as Methuselah you could not deliver yourself from the charge of being a law-maker for God, and of making laws which would make sinners out of New Testament churches in examples approved of God. We can have no unity and peace on such human doctrine.

When Paul gave "order to the churches of Galatia" and then the same "order" to the church at Corinth to contribute into the church treasury on the first day of each week, these funds were not spent by the church at Corinth, but sent to "Jerusalem", in another country, TO BE SPENT BY THE RECEIVING CHURCH, not the giving church. If you say the giving church was spending the money in giving to another church, you are wrong, as all know; FOR IF GIVING IS SPENDING, then the individual members at Corinth would have been spending their money in giving it into the treasury at Corinth (I Cor. 16:1-4). But they did not spend it - they contributed it (v. 1). Then the church did not spend it, but sent it to another church or churches for that church (or those churches) to spend in local relief.

Let us take another, look at this human law: "Let each eldership plan its own work and spend its own funds under its own oversight." Like Paul, we refuse to respect your human law made in the realm of human liberty and affecting the very progress of the gospel and of the churches.

Your restraining law is not observed by your own people. Right here in Jasper, Alabama, the north Jasper church, which is one of brother Adams' kind of congregations, received \$700 from the Hueytown church in Birmingham which said in their bulletin it was to help North Jasper build a meeting house. Hueytown church did not spend the money, but it was spent by the North Jasper church to which it was sent.

In the Harper-Tant Debate, brother Tant admitted that he admonished churches to send money to a little church in Montana to help it put on a radio program. The giving churches were not spending the money, but sending it to the little Montana church that they might spend it.

This anti cooperation doctrine is dividing the churches.

When the McArthur Heights church was building their meeting house, the church where I was preaching here in Jasper sent about \$300 to help the McArthur church to build. We did not spend the money, but sent it to them and they spent it. Now, if they did wrong in accepting it (and now they believe this), why do they not return the money and repent and confess their sins just like all other sinners are supposed to do? This little congregation is now an "anti"-cooperation church.

When the meeting house at Parrish, here in the county, burned several years ago, our congregation not only helped them to build back but urged all congregations in the county to help them to build (the house which burned was practically a new building). This church is a fine congregation and still believes in church cooperation.

The Cross Roads Church here in the county grew out of a mission meeting which I held there in open air. I wrote letters and asked the churches of this area to help build a house there, and they did, furnishing perhaps more than \$2,000 of the amount needed. They are now a cooperating church also. Nearly every one of the 43 faithful churches in the county has aided other congregations by contributions to them in some sort of need.

The churches in Birmingham cooperated in putting on a radio program beginning in 1946 (I believe it was), and brother Hershel Patton wrote these facts into their little paper, "The Way Of Life", a copy of which I have. There was no division over such matters back then. It is a new doctrine among us that churches cannot scripturally cooperate with each other (Read again Brother Franklin Camp's recent articles in

(Continued On Page 4)

What About Feet-Washing?

It is taught by a small minority of religious groups that the Lord, before His betrayal, instituted the ceremonial rite of feet-washing, which He intended His church to observe as a literal act of worship down through the ages. There are a number of serious errors involved in the doctrine. A correct understanding of the thirteenth chapter of John would remove the most of them.



WAYNE JACKSON

In the first place it should be observed that the washing of feet had been a rather commonplace practice for centuries prior to the Lord's coming to earth. It was an important function of servants to wash the feet of visiting guests, the need of course being occasioned by the mode of travel and oriental method of dress. The relation is described in I Sam. 25:41, "Behold, thy handmaid is a SERVANT to WASH THE FEET of the servants of my Lord." It is with this background knowledge that one is prepared to study the incident of Christ washing the disciples' feet.

The events of John 13 occurred on that final evening before Christ was crucified. He had desired to eat the Passover with His disciples, hence the meeting in the upper room. That very evening, however, had been marred by discord! An argument had developed among the followers of the Lord as to which among them was to be accounted greatest. (Cf Lk. 22:24f). The Savior sought to remedy the problem, and being the master teacher that He was, He knew that a demonstration is better than a sermon any day. He thus arose from the table and proceeded to wash the disciples' feet. That he was not simply washing feet PER SE but was doing something far more significant is manifestly evident from the context. He says, "What I do thou knowest not now; but thou shalt understand hereafter." Now it was as plain as day that He was washing their feet, yet He said, "You don't know what I am doing." The meaning obviously is, "Do not concentrate on what I am DOING, rather, see what I am TEACHING." Well, what WAS He teaching? The lesson was one of humility. If He, as great as He was, their Lord and Teacher, could humble Himself to the position of a servant, they certainly ought to refrain from this petty contention as to which should be accounted greatest, indeed, they should strive to be of service to one another. He was demonstrating ATTITUDE, not requiring an actual ACT. There is not the slightest indication that washing of feet was ever practiced as a ceremonial rite in the New Testament church. The reference in I Tim. 5:10 is to an act of Christian hospitality and contains no vestige of support for the sectarian doctrine of feet-washing.

The noted Baptist historian, A.H. Newman, has significantly commented on the subject:

"There is no indication in the New Testament, or in the Christian literature of the first three centuries, that our Lord was understood to have instituted an ordinance (feet-washing) by the acts and words under consideration. Feet-washing was a common and needed act of hospitality in Palestine at the time, and the teaching that Christ intended to convey was the manifestation of the spirit of brotherly love in acts of humble service. . .

"The earliest reference to the ceremonial use of feet-washing is in the canon of the synod of Elvira (306) where it is condemned."--A MANUEL OF CHURCH HISTORY, Vol. I, p. 140.

Restoring The Dignity of Man

While in confrontation with an agnostic the question was posed "Does it really make any difference where man came from, after all the important thing is what he is now?" While it is

important to recognize man for what he is now our concept of his origin will determine our view of man today. The Christian position is that man's origin forms the key to his present state. For instance, if one holds to the evolutionary hypothesis of man's origin, he will view man as evolving from lower forms to the higher. But if one accepts the Biblical account of creation, he recognizes man as a fallen creature, in need of forgiveness. Hence our philosophy concerning origins will be the determining factor of how we view twentieth century man.

When dealing with origins we must leave the realm of empirical evidence and move into the sphere of philosophy. For anyone to claim his philosophy concerning man's origin to be grounded on empirical evidence is the height of sophistry. Since nobody can claim absolute knowledge concerning the origin of life, we must choose the faith that best squares with the facts we do know.

Theoretically there are only four explanations offered for man's origin:

1. The first answer is that there is no logical rational answer. All is finally chaotic, irrational and absurd, hence there can be no basic answers. Such a theory attempts to give an answer where they claim there is no answer. The one thing he knows is that everything is unknowable. By merely stating his theory the advocate has involved himself in a flagrant inconsistency. No rational or logical answer can be given. But the advocate proposes an answer. Therefore it follows that it must be irrational and illogical answer. To this we heartily agree. Furthermore, one may hold this philosophy in theory but never in practice. The eternal world has order and complexity that he must conform to in order to live. Should he put his theory into practice one could not know anything for sure. What a frightening situation! The very nature of man rebels at a philosophy that denies the possibility of knowing. This would spell the end of advancement in all areas of learning. Therefore this philosophy crumbles under the weight of the complexity and order of the universe and nature of man.

2. The second advocate admits there is an answer which can be rationally and logically considered. Everything, says he, has come out of absolutely nothing. FOR ONE TO ACCEPT THIS POSITION WE REMIND HIM THAT NOTHING MEANS NO ENERGY, NO MOTION, NO PERSONALITY. Sometimes we allow this theory to sneak in a something to begin with which makes it no longer a nothing. Once again this theory does not square with the facts. One of the most established axiom is that life comes from life. To attribute this complex mechanism known as the universe, (let alone the intricate particulars), to nothing is absurd and unreasonable. Hence we reject this suggestion as purely speculative and contrary to known facts.

3. The third possible explanation for the problem of existence is that all is originated from the impersonal. It matters not if this impersonal takes the form of mass, energy, or motion. This is probably the predominant view held throughout the world. In the West it manifests itself in the hypothesis of mechanical Evolution while in the East it is seen in the pantheistic religions. Both systems build on the common presupposition that all is the product of the impersonal. And both involve themselves in a common dilemma: Neither knows why man has any meaning. Being the product of the impersonal plus chance plus time man can have no greater importance than anything else the impersonal has produced. Any importance placed on him is purely subjective and contrary to reason.

An impersonal beginning cannot explain the form of the universe. Design meets the eye everywhere we look. Is it reasonable to conclude that the non-thinking produced such marvelous order? Such is irrational and unreasonable to unbiased thinkers.

In short, an impersonal origin cannot explain either the complexity of the universe nor the nature of man. In addition, the fruits of such a theory spell the lost of dignity for man and utter despair. Hence when weighed in the balances naturalistic theories come up miserably wanting.

4. When man has the proper concept of his origin then everything else fits into place. The Biblical answer restores dignity to man by giving him a unique relationship to his Creator. The book of Genesis forms the basis for man's importance. Relegate Genesis to mythology and you destroy all evidence for man being a unique creature. Modernist who reject the historicity of Genesis might as well cast their lot with the naturalist because they have no alternative to offer. But to those who hold Genesis to be an historical account we need not retreat one inch. God created all things to glorify him in its own sphere. "The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:1. The universe glorifies the creator by doing what it was designed to do. It operates as a great machine and as such it fulfills its purpose. But man is not just part of the programmed machine. "And God said let us make man in our image after our likeness: and let them have dominion over the fish of the sea and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth", Gen. 1:26. That which differentiates between man and the rest of creation is his relationship to the Creator. This stamps importance upon man and gives meaning to life. While the material creation glorifies its maker in a mechanical sense, man was instilled with the power of choice. This makes love between the created and the creator possible. Without choice, love is impossible. Being made in the image of a personal God explains the personality that exist. No other system can explain the presence of personality.

Man's origin forms the basis of our relationship to the world around us. We have dominion over the entire creation, but when the created is worshipped as the Creator we have perverted our relationship and degraded ourselves. Our fellow man is made in the image of God, hence when prelude and hatred blinds us our relationship is marred. Humanist vainly battle the sociological problems having no philosophical base to their solutions. But the Christian realizes every man to be in God's image, thus human life is held in high esteem.

In view of the facts, it's the Biblical record which provides the most reasonable explanation of the origin of life. Anti-biblical philosophies degrade man and can never explain the wonders of the universe. In a world of skepticism the reasonableness of creation must be preached. No longer can we assume these truths are readily held by every professing Christian. While they still use the same language the content has been thrown out. The church must meet these "wolves in sheep's clothing" with challenging preaching and teaching. Their error must be exposed that the glorious light of the gospel of truth might shine in all its brilliance.--Larry Chouinard, 17625 Avenue 388, Visalia, Calif. 93277.

Bible Faith

ROBERT R. TAYLOR JR.

Various degrees of faith are set forth within Holy Writ. Christ strongly commended the faith displayed by the Gentile centurion in Matthew 8:10, "When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found SO GREAT FAITH, no, not in Israel." (Emphasis mine-RRT.) The greatness of this man's faith is exhibited in his full trust that Jesus could heal the palsied servant without personal contact. How different was the attitude of the Jewish nobleman in John 4:46-54. The scriptures speak of a little faith. Sinking Simon on the stormy Sea of Galilee became an example of this. As the angry waves were about to overwhelm the plunging Peter Jesus extended the hand of helpfulness and granted him the coveted blessing of physical salvation. To Peter the Lord Jesus said, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31). Little faith causes one to doubt. It is tragic when people began to have faith in their doubts and doubts about their faith. Instead let us doubt our doubts and believe our

(Continued On Page 4)

The Gospel Advocate

(Continued from page 1)

Why not exhibit your appreciation for Brother Goodpasture's sixty years of preaching and thirty-four years as editor of the "Old Reliable" by sending him a fine club or congregational list of subscribers? Send to: GOSPEL ADVOCATE, P.O. Box 150, Nashville, Tennessee 37202

How To Have Peace

Continued from page 2

"WORDS OF TRUTH").

(More later.)

NOTE: The foregoing editorial in some way was overlooked and not published in due time, but it has some facts still relevant in some areas. — EDITOR.

Bible Faith

(Continued from page 3)

faith. James speaks of dead faith. A dead faith results in a workless religion. James says, "Even so faith; if it hath not works, is dead, being alone" (James 2:17). "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20). "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26). Jesus speaks of saving faith in Luke 8:50, "And he said to the woman, Thy faith hath saved thee; go in peace." Her faith was not a little or doubtful faith. It certainly was not a dead faith. It was alive, vibrant and prompted her to show the utmost of reverent attention for her Master. This woman received this saving pronouncement while the Mosaic Economy was yet binding. However, she was not the type to have balked against any of the commandments had she lived under the Christian system where the gospel plan of salvation now holds commanding sway for one who wishes to have forgiveness of sins. (Heb. 9:15-17). We should be interested in having the KIND and DEGREE of faith she possessed.

FAITH UNDER THE PATRIARCHAL DISPENSATION

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report" (Heb. 11:1-2.) "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). God has demanded faith and obedience in each of the three great dispensations in which he has dealt with humanity. Faith is belief of testimony. It is taking God at his word. It is acting upon the impulse of his holy precepts whether human understanding comprehends all the WHYS and WHEREFORES or not. Abel acted by faith when he offered what God specified. Enoch demonstrated faith each day for he walked faithfully with deity. Noah, by faith, was a preacher of righteousness, a builder of the ark and the human saviour of his family. Abraham left Ur and tabernacled in Canaan for a full century because he believed and trusted in Jehovah God. The offering of Isaac on Mt. Moriah which he was ready to consume in a moment of time was an act of faith at its finest. No greater act of faith occurs in Old Testament history than that exhibited on this Palestinian mount nearly four thousand years ago. Isaac, Jacob, Joseph and a host of other patriarchs took God at his word and lived a life of faith. Those who lived in faith could shut their eyes in the sleep of death knowing that they would die "in faith." (Heb. 11:13). The patriarchal system rested on the foundation of faith—an obedient faith.

FAITH UNDER THE MOSAIC ECONOMY

From Sinai to Calvary the Israelites lived under a system which demanded faith. They were to believe in the existence of God. Faith was essential in their accepting Moses as their lawgiver. Faith was an imperative in their accepting the correctness of the Decalogue as the framework of their whole religious system. It took faith to cross

the swollen waters of Jordan and do battle with the mighty nations which inhabited ancient Palestine thirty-five centuries ago. Faith prompted the building of the tabernacle and later the erection of the glorious temple in Solomon's day. They had to have faith that God would protect their families and lands while Jewish males went to the central spot of worship the prescribed number of times annually. Great faith was often required as with smaller and poorly equipped armies they marched forth to do battle with the superior forces (from a military point of view) of alien nations which had defied the God of Israel. Had God not been on their side the whole attempt would have been suicidal from beginning to end. The Mosaic Economy required faith in God and his goodness.

FAITH AND THE CHRISTIAN SYSTEM

So important is faith to the Christian religion that the term by use of synecdoche, a figure of speech where a part is put for the whole, sometimes stands for the whole gospel system. Galatians 1:23; 3:26-27 and Jude 3 are examples of this type of usage. These passages, respectively, read, "But they had heard only, That he which persecuted us in times past now preacheth THE FAITH which once he destroyed." "For ye are all the children of God BY FAITH in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for THE FAITH which was once delivered unto the saints" (Emphasis added.)

Jesus tells us in John 8:24 that unless we believe in his deity we will die in our sins. Such will absolutely exclude our coming to him in heaven. (John 8:21) Only those who believe are given the right to become children of God. (John 1:12). Those who believe and are baptized are saved (Mark 16:16). The apostles such as Paul to the jailer and family commanded people to believe before salvation could be their possession (Acts 16:31). Belief is surely essential to our becoming children of God. It is also essential to our remaining safe and spiritually secure. Faith enables us to overcome the world (I John 5:4). "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." (I John 5:5.) Faith and obedience have always been coupled when God's approval was sought. This is true in the Christian Age whether people are becoming Christians or seeking to remain saved.

God has never had a religion void of faith. When man's religion has been void of faith he has had a religion that was begotten by Satan and not by Jehovah God.

What Do Preachers Preach?

JOHN WADDEY

What kind of message does your preacher offer you? Do you go to church, hungering for God's word only to receive a serving of husks? Many "clergymen" are standing in the pulpit and preaching everything but God's word: politics, civil-rights, funny stories, current events, philosophy, psychology, and occasionally, a verse of Scripture. The worshippers go hungering for righteousness (Mt. 5:6) and come home starving.

In Bible times, Paul the apostle said, "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). He also charged the preacher Timothy, "Preach the Word" (2 Tim. 4:2). This of course was the Word of God. Contrast this with the following statement which is representative of most denominations:

"Do you know the General Rules of our church? Will you keep them? Have you studied the Doctrines of the Methodist Episcopal Church? After full examination do you believe that our Doctrines are in harmony with the Holy Scriptures? Will you preach and maintain them?" (DISCIPLINE, METHODIST EPISCOPAL CHURCH, p. 128.)

God says, "If any man speak, let him speak as

the oracles of God," (I Pet. 4:11).

Since only the Truth can make us free (John 8:32), we need Truth from the pulpit. But God's "word is truth" (John 17:17). Therefore, we need preachers who will preach God's word, simply and clearly.

Our souls hunger and thirst for righteousness. (Matt. 5:6). But all of God's "commandments are righteousness" (Ps. 119:172). So we need men to present God's commandments to us from the pulpit.

We want to save our souls from hell. God's "implanted word. . . is able to save our souls" (Jas. 1:21). Let the preacher preach the Word of God!

To the priests of Israel God said, "My people are destroyed for lack of knowledge: because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children" (Hosea 4:6).

"Lord, give us a generation of men who love thy truth and will faithfully preach it without fear or favor."

At the CHURCH OF CHRIST you will hear a lesson from God's word.

What's In A Name?

JOHN GIPSON

Out of the darkness of his time, Isaiah saw a great light which caused him to say, "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" (Isaiah 9:2). Fixing his eye upon this light he said: "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6).

Christ is set forth as both "a child" and "a son". He is a child born even as the angel announced to the shepherds, "Unto you is born, this day, a Saviour" (Luke 2:11). But He is also a son given, "For God so loved the world, that He gave His only begotten Son" (John 3:16). Both His human and divine nature are vividly pictured.

No single name can set forth the glory and dignity of the Deliverer, Isaiah must resort to compound names Christ is.

WONDERFUL-COUNSELOR! There is no flattery here, just a description. Christ is wonderful in His pre-existence, incarnation, life, teachings, death, resurrection and ascension. But He is more. . . He is "Wonderful-Counselor." He is intimately acquainted with the counsels of God from eternity, and He gives counsel to the children of men.

MIGHTY-GOD! Possessing wisdom, He has the capacity for carrying out to the full the work that has been set before Him. His power as God is displayed over nature by turning water into wine, by walking on the sea, by stilling the tempest and a thousand other signs. His power as God is seen in His victories over Satan, and especially as He comes forth from Satan's stronghold-Death. Make no mistake about it, Christ is "Mighty-God."

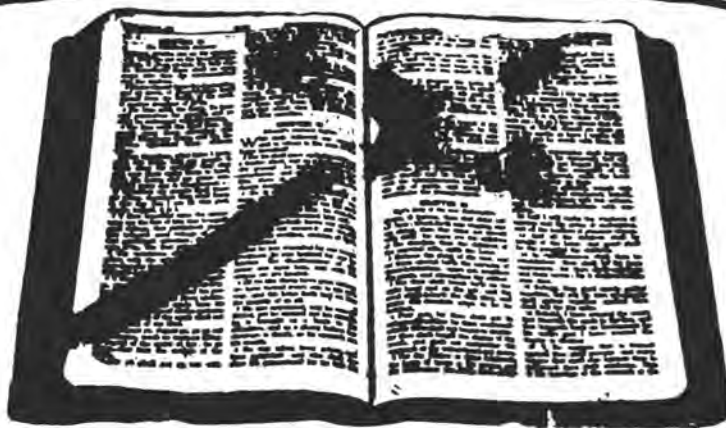
EVERLASTING-FATHER! Creative or procreative power belongs to Him. And as a Father He extends: love, provisions, protection, guidance and correction to His own.

PRINCE OF PEACE! He creates peace, commands peace and preserves the peace. His success has not been achieved by the methods of brutal war. As a Prince He says, "Peace I leave with you; my peace I give unto you" (John 14:27).

If you would know more of the character of Christ look at His names. He is all that His names say He is: "WONDERFUL-COUNSELOR, MIGHTY-GOD, EVERLASTING FATHER, PRINCE OF PEACE."

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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Consequences of the "Faith-Only-ism"

The Bible teaches salvation is by faith. (Rom. 5:1). It does not teach salvation by faith alone. There is a wide difference in accepting salvation "BY FAITH," which is Bible doctrine, and in espousing salvation by "FAITH ONLY", which is humanistic in origin and practice. Man lives BY EATING but not by food alone. Humans survive BY EXERCISE but not by it to the exclusion of all other essentials of life. We live BY BREATHING but not by air alone. The word ONLY is an exclusive term. It eliminates everything except faith or belief. Luther, the great German reformer, added this idea to his German translation of Romans 3:28. According to McGarvey and Pendleton Luther's rendering, when finished, read, "We reckon, therefore, that a man is justified by faith alone." That addition of ALONE changed the whole scope of Bible teaching. Millions have felt toward the matter exactly as did this great Reformation leader way back in the early sixteenth century.



ROBERT R. TAYLOR JR.

Creeds through the years have taught that justification "BY FAITH ONLY is a most wholesome doctrine, and very full of comfort." Justification is attributed to a process that is "SOLELY THROUGH FAITH in Christ." (Emphasis mine-RRT). These two quotes are taken from the well known Methodist Discipline and a Baptist Manual. Faith only is not a wholesome doctrine for it is unscriptural and anti-scriptural. It is not filled with a single crumb of any genuine comfort for it is not Biblical.

The Bible nowhere says salvation is SOLELY through faith. That would leave no room for several other things to which justification is directly attributed by Holy Writ. If salvation is by faith only, then the following would logically follow.

1. IF FAITH IS THE ONLY ESSENTIAL OF SALVATION, THEN ONE COULD BE SAVED SEPARATE AND APART FROM REPENTANCE. Faith and repentance are not synonyms for the same act. They refer to different acts in the heart and life of the one who is being converted. They do not occur at the same time. Faith has to

precede repentance in our becoming Christians, or else repentance could not even be pleasing to God (Heb. 11:6). People have not repented just because they have believed. Those on Pentecost believed Peter's message and demonstrated such by their sincere query in Acts 2:37. They had not yet repented for Peter in the next inspired breath commanded repentance. (Acts 2:38). In the Great Commission Jesus demanded belief, repentance and baptism. (Mark 16:16; Luke 24:47). Can one be saved without repentance? He can be if the salvation by faith only doctrine is true. If repentance is also demanded, then faith only is not the whole scope of salvation's demands. That repentance is essential is seen by Christ's warning that one will perish unless he repents. "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3-5). It is an act of obedience strictly demanded by the Great Commission. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:47). Repentance is a commandment of God. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: . . ." (Acts 17:30). Salvation was never offered in New Testament times to those who refused to repent. Yet according to the faith only "ism" an impenitent man can be saved the moment he believes. Who is ready for this consequence of one of the most popularly practiced of all religious dogmas?

2. IF FAITH ONLY IS RIGHT, THEN THE CONFESSION IS NOT NECESSARY. If the confession is essential, then salvation is not reached at the point of faith for the confession is always subsequent to the formation of faith. The eunuch believed before he confessed (Acts 8:36-37). Paul said the confession was unto (on the way toward reaching or achieving such) salvation. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9-10) If salvation is reached at the point of faith, then confession is not unto salvation. Did terrified demons who believed in Jesus while he tabernacled in human flesh and even confessed him to be "the Holy One of God" achieve salvation upon their belief? (Mark 1:24.) They even went one step beyond faith by confessing him. Let any advocate of this unholy "ism" answer about the possibility of their having reached salvation the moment they believed in Jesus.

3. IF ONE CAN BE SAVED BY FAITH ONLY, THEN BAPTISM IS UNNECESSARY. Of course, this is what denominations have taught for years. But Jesus put something between faith and salvation. He placed baptism before salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16). Peter put something between repentance and the remission of sins. He placed baptism before the desired result. "REPENT, AND BE BAPTIZED every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). Peter affirms in the scripture's final mention of baptism that it saves. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: . . ." (I Pet. 3:21). Now baptism either saves or it does not. Peter by Inspiration says it does; the faith only advocates by no inspired authority say it does not save - that it has absolutely nothing at all to do with salvation. Now both positions cannot be right. Which will you accept? There is no room for the baptism which saves in the faith only system. If faith only is so in the achievement of salvation, then I Peter 3:21 is not so? Who will deny such obvious scriptures, as the foregoing, in order to support this totally humanistic "ism" that has never been true?

4. IF ONE CAN BE SAVED AT THE POINT OF FAITH ONLY, THEN OBEDIENCE IS NOT NECESSARY. One could then disobey the passages demanding repentance, confession and baptism. Are you ready for this consequence? (Acts 2:36-41; Rom. 10:8-10).

5. IF ONE CAN BE SAVED BY FAITH ONLY, WHERE DOES GRACE COME IN? Faith and grace are not the same. The Bible teaches that we are saved by grace through faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8-9). Since grace has a part in our salvation we are not saved by faith only. Let it be remembered that faith only excludes everything except faith.

6. IF ONE CAN BE SAVED BY FAITH ONLY, THEN he can be saved by a DEAD faith. James classifies a faith which will not work as a DEAD faith. (James 2:17,20,26). That is exactly what faith only is - a faith that will not work. If it works, it is not faith only. Demons even believe and tremble yet such does not save them! (James

(Continued on page 4)

WORDS of TRUTH

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Vain Worship

God wants man to love and worship him. True worship must be in spirit and truth (Jn. 4:24). "The Father seeketh such to worship him (Jn. 4:23). Not only does God "SEEK" to be worshipped aright but man needs to thus worship. In proper worship man draws near to God, imbibes his nature, and is filled with his Spirit. This is the reflex influence which rebounds upon true worshippers. In

addition to this, God adds his blessings, without which no one can live the Christian life. A man can no more live the Christian life out of the atmosphere of worship and devotion than a fish can live out of water. Idolatry is degrading to the worshipper, because we become like that which we worship and devoutly adore. The young man who truly loves his mother, will become more and more like her, if he often expresses his affections for her. Those who devoutly love God, and praise him as men ought, become more and more like Him who is altogether lovely and good. But worship may be rendered which is not acceptable to God, nor beneficial to man. "In vain do ye worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

MAY ASSEMBLE IN VAIN

It is possible for us to assemble for the worse. Paul said to the Corinthians, "Now in this I declare unto you I praise you not, that ye come together not for the better, but for the worse" (I Cor. 11:17). Yet God commands us to assemble. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:25).

MAY SING IN VAIN

When Israel became wordly and unjust in their manner of living, and their worship cold and formal, God said, "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." (Amos 5:23). We must sing "With the Spirit" and "With the understanding" and then live in keeping with the sentiment of the songs sung. Perhaps there is no better evidence of a corrupt heart than the lack of love for beautiful songs rendered in the spirit of the Master. The song bird sings out of the overflow of his very nature. And Christians sing because they love God,

and find in singing an outlet for the expression of their pent up joy. Yet singing may be so void of all that is true, and cultural, that it is vain worship. Yet we must sing. (Col. 3:16; Eph. 5:19.) Singing is therefore, and item of true worship.

MAY PRAY IN VAIN

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lust" (Jas. 4:3) "The Lord is far from the wicked; but he heareth the prayer of the righteous" (Prov. 15:29.) "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18.) "He that turneth away his ears from hearing the law, even his prayer shall be an abomination." (Prov. 28:9). "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (I Pet. 3:12). "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1-2.) To be heard, our prayers must be from a heart sincerely desiring to please God in all things. We must also ask according to his will. "If we ask anything according to his will, he heareth us." (I Jn. 5:14). God answers prayer, when all the conditions are met. But prayer may be in vain, for not properly rendered, and not from the right kind of heart.

MAY COMMUNE IN VAIN

One may eat and drink the Lord's supper in vain-may eat and drink damnation to himself, not discerning the Lord's body. (I Cor. 11:17-34). Motive gives character to deeds. And if the motive in eating the Lord's supper is not to proclaim the Lord's death, or to have communion with Christ-if it is not in remembrance of Him, it is vain (Mat. 26:26-28; I Cor. 11:20-33; I Cor. 10:16).

MAY GIVE IN VAIN

"The sacrifice of the wicked is an abomination unto the Lord: but the prayer of the upright is his delight" (Prov. 15:8.) Yes, God may abominate one's gift, or sacrifice. Hence it must be properly offered unto God. "To obey is better than sacrifice, and to hearken than the fact of rams" (I Sam. 15:22). One may give "all" his goods to the poor, and his "body to be burned" and it profit him nothing (I Cor. 13:1-7.) All this means that our worship may be in "vain" and that we should see to it that we not only worship God, the right object of all true Worship, but that we render our worship in "spirit and in truth." (Jn. 4:24).

MAY PREACH AND

TEACH IN VAIN

"In vain do ye worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Our teaching, and all that grows out of it, may be in vain, and will be, if not according to truth revealed in the Bible. Some preached Christ even in the days of the apostles, who did it of "envy and strife" (Phil. 1:15.) Paul affirms that those who preach another gospel different from the one he preached would be "accursed" (Gal. 1:6-9). Hence, it is not enough simply to preach something. It is all vain, unless the truth is preached. "Preach the word." (II Tim. 4:2.) "Preach the gospel" (Mk. 16:15.) All else is in vain, as far as salvation is concerned. All members of the church of the Lord are to become teachers in due time. (Heb. 5:12.) But, even teaching the truth, if it is not followed up by practice, is vain. "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" (Rom. 2:21-22.)

MAY DO GOOD, AND

BE GOOD, IN VAIN

We read of some who argue that they have done many mighty works in the name of the Lord, and still they were cast away. (Matt. 7:22). This was because they did not obey-did not do the Lord's "will". (Matt. 7:21). Cornelius was a good man, yet not a saved man, at the time the angel came to tell him where to find a preacher of the gospel who would tell him "words whereby thou and all thy house shall be saved" (Acts 10:1-3; 11:13-14.) It is not enough to be good, and live a moral life, for this alone cannot save.

What Was The Stigma?

DARRELL PERRY

"Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." (Gal. 6:17).

The word "marks" employed here is used only in this verse in the entire New Testament. It is the Greek word STIGMA. In this place Paul claims for himself that he has the "stigma" of Jesus Christ. The word is defined as "a mark pricked in (or) branded upon the body." (Thayer) The idea is of indelible marks branded on the flesh. (Expositor's Greek Testament)

Where did Paul receive such marks and brands? Let him answer for himself. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned. . ." (2 Cor. 11:23-24) Luke speaks of the "rods" in Acts 16:22 and of the "stoning" in Acts 14:19).

To whom does Paul liken himself when he says he received the "stigma" of Jesus? What kinds of people were so marked or branded?

1. DOMESTIC SLAVES. This word "stigma" is applied to slaves who were so marked to show ownership. Paul was a slave of Christ. (Phil. 1:1) IS NOT THE CHRISTIAN OWNED BY CHRIST? Paul says, "ye have been bought with a price," and "his servants ye are." (I Cor. 6:20; Rom. 6:16).

2. SLAVES ATTACHED TO A TEMPLE. Such slaves were attached for life to service in a temple and were branded with the name of the deity they served. Obviously, according to this meaning, Paul was devoted to Jesus and served Him. (I Tim. 1:12) HAVE CHRISTIANS NOT BEEN ATTACHED TO A CAUSE? John says, "be thou faithful unto death," and the Lord adds, "preach the gospel to every creature." (Rev. 2:10; Mk. 16:15).

3. SOLDIERS. These sometimes had the name of their commander branded on their bodies to indicate allegiance to him. If it is this to which Paul refers, it can be seen that his Commander was Christ. (2 Tim. 4:7) ARE CHRISTIANS NOT SOLDIERS OF THE LORD? Paul speaks of Christ as "the captain of our salvation," and he tells us to "put on the whole armor of God." (Heb. 2:10; Eph. 6:11).

Paul is affirming that the scars and wounds left upon his body because of endured persecution show him to be a faithful servant, votary and soldier of Christ. Was he ashamed of the "stigma" of Jesus? Not at all! He said, "I hold not my life of any account as dear unto myself." (Acts 20:24) And again, "What do ye, weeping and breaking my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:14) Paul wanted it known that he belonged to Jesus Christ."

Perhaps there are no "marks upon our flesh" that show that we belong to Jesus. But, by the things that we do or don't do, say or don't say, or the places we go or don't go, can it be seen by the world that we belong to Jesus. Are we willing to bear the stigma?

Needed At Sunday Night Services

Once a traveler came to a French village. Night was approaching and people were hurrying through the streets. The traveler noticed that each person was carrying a bronze lamp. To his inquiry about this, he received this reply, "The people are going to the Village Church." When the church was built, it was decided that each member should bring his own light to the night services. There is no other way to light the church and everyone goes to make the church brighter. Each one realizes that if he is not there, the church will be darker. As more and more of the members came, the building became brighter and brighter. Don't you realize that the church is darker when you stay home? YOUR LIGHT is needed, not only on Sunday morning, but especially for the night services.

Elders-What Are Your Teachers Teaching?

Without controversy the eldership of a congregation of saints is under a responsibility comparable to nothing else under the sun. The souls of God's children are in their hands. They are men who must hold deep convictions concerning the truth and will stand by those convictions without regard to pressures from within or without. Blessed are they indeed who put the welfare of the flock before personal pleasures and responsibilities that may be unrelated to the work of the church.



VIRGIL BRADFORD

When we ask "What are your teachers teaching" we include preachers, fellow-elders, deacons, classroom teachers and teaching done by any member of the local church anywhere and under all conditions. The entire church in any locality must "obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they shall give account; that they may do this with joy and not with grief: for this were unprofitable to you" (Heb. 13:17). Hence, to resist the elders is to resist the ordinance of God, provided of course the bishops do not require that which is wrong or definitely inexpedient (Cf. Acts 5:29).

Feeding the flock of the Lord (Ac. 20:28), or tending the flock which is among you (I Pet. 5:1-4), without a doubt, brings upon the elders the necessity and obligation of teaching (Heb. 13:7). But in most cases the elders cannot teach the whole congregation personally, nor does the Scripture demand that they do so even though each individual elder must to a reasonable degree be "apt to teach" (I Tim. 3:2). Elders themselves must have a good, sound working knowledge of the word of God, else how can they know whether the word is being taught? Many a man has been inappropriately appointed to the eldership because he was married and had children who had been baptized, or who happen to be prominent in some secular field, or simply because he was well liked by the church as a whole, and yet had no ability to "feed the flock."

PUT THEM TO THE TEST

It is hardly likely that the idea originated in the church at Goodlettsville, Tennessee, but some months ago the elders with the preacher made up a list of questions which they consider to be essential to a sound teaching program in the church. We commend this move to you as being scriptural and safe and are listing some of the questions now being given to every man or woman who is a prospective teacher representing the church here.

We suggest that worldwide and local questions and problems be dealt with in kindness and love but always with the purpose of guarding the flock against grievous wolves from within or without (Matt. 7:15-20; Ac. 20:29ff.).

Most of the questions can be answered with a simple yes or no and others may require some explanation and discussion as such becomes necessary. Here are some that we use:

1. Do you believe the Bible to be the verbally inspired word of God? _____
2. Do you believe the Bible is the final and complete revelation of God to men? _____
3. Do you believe that Christians are subject to the New Testament and not to any law of the Old Testament? _____
4. Do you believe the Holy Spirit operates in the alien and Christian alike through the Scriptures, not in any miraculous fashion? _____
5. Do you believe men are baptized with the Holy Spirit today as in Acts 2 and 10? _____

6. Do you believe all things were created? _____ Or did they come into existence by some evolutionary process? _____
7. Do you believe that man evolved from some lower form of life over long ages of time? _____
8. Do you accept the miracles of the Bible as genuine and real, or were some of them fables and myths? Examples: Did Lot's wife really turn into a pillar of salt? Was Jesus born without a human father? Was Jesus raised bodily from the dead? etc. _____
9. Do you believe men were able to speak languages which they have never studied or learned? _____
10. Would you recommend any elder, preacher, deacon or teacher who claimed to perform miracles today? _____
11. Do you believe it necessary to be in the New Testament church (Christ's church) to be counted among the saved? _____ Can one be a Christian and not a member of the church? _____
12. Do you know any Bible teaching promising salvation to members of a denominational church? _____
13. Do you believe God will save those morally good but not in Christ and the church? _____
14. Do you believe the N.T. church is God's spiritual kingdom on earth? _____ Do you believe Christ will establish a kingdom on earth at his second coming? _____
15. Do you believe that baptism in water as an act of faith is necessary unto salvation? _____
16. Would you approve of the church joining one or more denominations in a union meeting? _____
17. Is instrumental music in Christian worship permissible? Do you consider it sinful? _____
18. Do you believe women should be leaders in the public assembly or in mixed groups of Christians? _____
19. Do you consider yourself subject to the elders as long as no violation of Scripture is required? _____
20. Do you believe the Lord's Supper should be observed on any day other than the first day of the week? _____
21. Do you attend all the services of the church that you can? _____
22. Do you believe all Christians should attend all the services of the church that they can? _____
23. Do you believe Christians should engage in social drinking? _____ dancing? _____ gambling? _____
24. Do you smoke? _____ If so, will you refrain from smoking where others may be influenced to follow your example? _____
25. Do you believe that the church may choose methods of doing what the Lord requires so long as no specific or exclusive method has been set forth in the Scriptures? _____
26. Do you believe congregations may cooperate with one another in preaching the gospel and helping the needy? _____
27. Do you belong to a secret Lodge? _____ If so, which? _____
28. If it should become necessary to withdraw fellowship from a member on scriptural grounds, will you cooperate in such? _____
29. If you should change your convictions on any of the above will you advise the elders of the church of such a change? _____

Watch Your Words

JOHN GIPSON

One man makes friends, gains favor and enjoys approval; another makes enemies, alienates friends and brings trouble upon himself. And strangely enough, both men have accomplished their ends through one avenue—the use of words.

The wise man has learned to listen. His words are few. He is "swift to hear, but slow to speak" (James 1:19). But he knows that a judicious use of words can almost accomplish miracles. For example, think of those dark days of World War II after Europe had been overrun. Britain stood with her back to the wall because of

relentless air raids. In that hour one man, Winston Churchill, marshalled his words and spoke to his people: "We shall not flag or fail, We shall go on to the end. . . We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills, we shall never surrender." He offered only "Blood, toil, tears, and sweat," but he put steel into a nation's back through the use of words. Words are full of power—either for good or ill.

Will Carleton, in the First Settler's Story, sounds a note of warning concerning the use of words:

Boys flying kites haul in their winged birds; You can't do that way when you're flying words.

"Careful with fire," is a good advice to know "Careful with words," is ten times doubly so. Thoughts unexpressed may sometimes fall back dead;

But God Himself can't kill them when they're said.

The wise man will use his tongue to praise God, bring comfort in sorrow, rescue the despairing, strengthen the weak, encourage the despondent, and turn men to the right. The fool, on the other hand, will use his tongue to destroy friendships, break up homes, divide churches, inflame mobs, incite riots and instigate wars.

In the end one man gains favor, and another is consumed by his own lips. Watch your words; it's the wise thing to do.

"The words of a wise man's mouth win him favor, but the lips of a fool consume him" (Ecclesiastes 10:12).

A Definition of a Minister of The Gospel

He is one who is charged of God to speak and live the truth. He is responsible to God for his words and deeds and dependent upon the grace of God's people for support of himself and his family.

He must love the Lord supremely and become a specialist in all matters pertaining to religion, ethics, morality, and spirituality. He is not burdened with punching a clock at the beginning of his day; neither is he blessed with a 5:00 o'clock whistle. He is on the job or subject to call at all hours and can never lie down at night and feel that his task is done, nor can he wake in the morning with nothing to do.

He must teach - he has to locate his own class; encourage - but find the ones that need it; admonish - but see the wayward first; rebuke - but look up to the guilty. He is a lawyer, doctor, nurse, lecturer, relief agent, editor, entertainer, salesman, scholar, director, promoter and general flunky.

He visits shut-ins, sits up with the sick, marries the lovers, buries the dead, laughs with the happy and weeps with the sad. He receives criticism with a promise to do better and never justifies himself when rebuked for not calling sooner or often enough. He learns much about many people which he treats confidentially and never divulges one word more than is necessary for that person's good. Many hours are spent studying the Word for many lessons. Finally, he smiles agreeably when someone says, "What a job! Not a thing to do but talk for 30 or 40 minutes on Sunday."

What About Water Baptism?

1. How many baptisms are there in force today? Eph. 4:4-6.
2. What baptism is it which is to continue always, even unto the end of the world? Mat. 28:18-20. Why?
3. Is the baptism of the great commission a condition of salvation the same as belief of the gospel? Mk. 16:15-16.
4. Is baptism for the remission of sins? Acts 2:36-38. Does this mean because of remission? Mt.

(Continued On Page 4)

Consequences of The "Faith-Only-ism"

(Continued from page 1)

2:19). Faith only advocates wish to stop one step short of the kind of faith demons have! Friends, if you are trusting in faith only, you are placing confidence in a dead faith.

7. IF ONE CAN BE SAVED BY FAITH ONLY, THEN JAMES 2:24 TEACHES ERROR. The sacred scribe wrote, "Ye see then how that by works a man is justified, and NOT BY FAITH ONLY." (Emphasis mine-RRT). It is rather significant that the only time the expression "faith only" occurs in the Bible Inspiration declares that salvation is not by it but inclusive of works also.

Twenty-two years ago the writer heard the late and lamented C.R. Nichol preach a masterful sermon in Flint, Michigan, on faith. He illustrated what the Bible meant by saving faith. He asked his audience to imagine that he was sick and had gone to the doctor for an examination. The doctor found his trouble and gave him medicine to cure it. Brother Nichol said something like this: "Now as I leave the doctor's office I tell myself that I believe in my doctor but this medicine is not for me." While preaching on this point Brother Nichol had broken up a piece of chalk and threw the pieces down in a moving gesture as though he were throwing away the medicine. Brother Nichol then asked his audience if they thought he really believed in his doctor. Everyone could easily see that he did not. Saving faith does not throw away the prescription of salvation. Saving faith obeys the commandments of God.

Are you ready for the ultimate end of logic to which faith only leads? We cannot believe our readers are ready for these conclusions.

(Continued from page 3)

26:28.

5. Was Saul of Tarsus forgiven of his sins before his baptism? Acts 9:5-6; 22:16. Was he in Christ before? Rom. 6:3-5.

6. What is the "Form of doctrine" which the Romans had obeyed to be freed from sin? Rom. 6:17-18.) What is the doctrine? I Cor. 15:3-4.)

7. How do we get into Christ and put him on, so as to be saved in Christ? Gal. 3:26-27; Acts 4:12.

8. Did Peter say the people at the flood were saved by water? (I Pet. 3:20-21.) Does baptism have anything to do with our salvation?

9. Is the new birth of the Spirit only, and without water? Jn. 3:5. When is one born of water? Col. 2:12.

10. Did water cure Naaman of leprosy? II King 5:1-4.) Why did he dip and how many times?

11. Is baptism a command of the gospel like faith and repentance? Mk. 16:15-16; Acts 2:38; Rom. 10:16.

12. May an intelligent person be wrong about baptism? Mislead others? What do about it? Acts 18:24-27; Acts 19:1-7.

13. May one enter into the kingdom of God without his obedience in baptism? Jn. 3:5.

14. Have you been scripturally baptized? Why not? Are you able to teach others how to be saved?

Why Some Churches Are Worried

Churches committed to faith in the inspiration of the Scriptures, holding them as reliable and authoritative, are recognized as "conservative" fellowships. Those holding opposing views are labeled "liberals."

A recent case study published in the March 23 issue of U. S. NEWS AND WORLD REPORT indicate relatively smooth sailing for "conservative" churches, but tough sledding for

the "liberals" in this decade. The findings were:

	Conservatives	Liberals
Relate religious experiences	89%	43%
Believe religion is the answer to the meaning and purpose of life	84%	43%
Attend church weekly	68%	25%
Give as much as \$7.50 weekly	50%	18%

The conclusion of the study was: The majority of "liberals" have adopted the theology of the New Reformation (moving away from established religious views) but at the same time have stopped attending worship, participating in church activities, contributing, praying and are uninformed about religion.

"Liberal" churches are in trouble and worried—God's prophet has the answer, "Thus saith the Lord, stand in the way and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls," (Jeremiah 6:16).

John Simpson

Mary: A Doer

ROBERT R. TAYLOR JR.

In Mark 14:3-9 we read: "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Identity of the benevolent and beautiful person who performed this act and additional material relative to it are found in John 12:1-9. There we read: "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead."

From the forgoing passages the following reflections seem appropriate:

(1) Jesus had done much for Mary. Now she was privileged to do something for him.

(2) Mary was not the type of person to receive and never think of returning an act of good.

(3) Mary WANTED to do something. This is most commendable.

(4) Mary wanted to do something FOR JESUS. Not all who do and act benevolently do so for the Lord Jesus Christ.

(5) Mary DID something for the Lord.

(6) Mary did something for the Lord that COST her. She did not believe in giving the left overs to her Lord.

(7) Mary performed good in the FACE OF

OPPOSITION. Few do good who do not face opposition from some unholy source.

(8) Mary performed her act of benevolent goodness on the LIVING body of the Lord. Joseph and Nicodemus anointed the DEAD body of the Lord. Far too frequently we reserved words of appreciation and deeds of kindness for the dead rather than bestowing them when the person is alive. We need more Marys in this realm. (9) Inspiration saw fit to preserve for posterity the good that Mary did. How beautiful and inspirational is this heart warming story.

(10) Some Bible prophecies have already been fulfilled. Some yet remain to be fulfilled. Some are in the process of being fulfilled now. Mark 14:9 is one of them. Jesus said, "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." By our writing on this stately and magnificent deed and your reading of it we are helping to fulfill once again this precious prophecy. When you read the passages from Mark and John in the beginning of this article did it occur to you that you were helping to fulfill a Bible passage?

Marriage Is of God

GUS NICHOLS

Marriage is good — a scriptural institution — If within God's laws and our constitution. However, in God's great providence, Marriage is not a Christian ordinance.

God instituted marriage and home, (Now found wherever man may roam) At the beginning of the creation, To continue through all generations.

Marriage is a universal law, Which is perfect, and without a flaw, Intended to bless human beings, Wherever found with God's will agreeing.

Marriage works best among true Christians; Not among sinners and Philistines: Wherever both are trained in best of schools, And when they follow the golden rule.

Whatever you want one to do to you, You must do the same unto him, too: The best rule to man ever given, You may read it in Matthew seven.

Adultery's a great sin against God, Who made us from the dust of the sod, And gave us a soul — human spirit, That we might eternal life inherit.

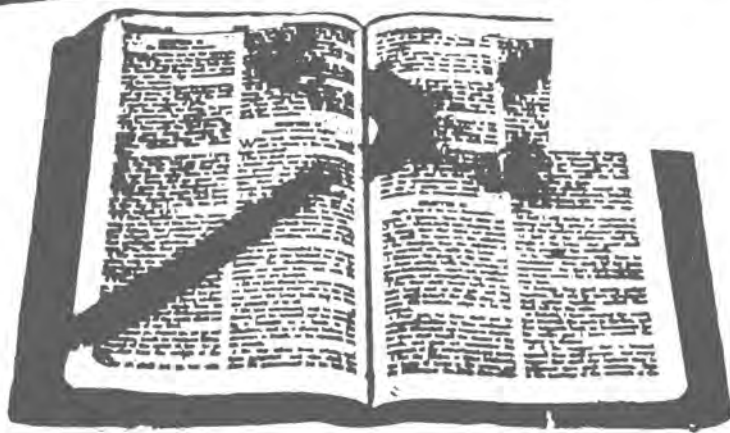
God wants couples to love each other, More than any sister and brother. Just as do birds of a feather, Married couples must live together.

Both following Christ, there'll be no divorce, And neither will try to rule by force. But they'll be controlled by divine love, As commanded by our great God above.

A Christian husband is like a king; He will rule by love — no other thing, And he will let his wife be the queen; Her influence the sweetest ever seen.

While she's taught to submit to the man, According to the Lord's divine plan; He's to love her as Christ loved the church: Then for no no divorce will they ever search.

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 27, 1972

NUMBER 138

Modern Infanticide

(Editors Note: If this article saves only one life it is worth a million dollars! It's powerful truth CAN SAVE LIFE!)



By WAYNE JACKSON

Infanticide is the murdering of infants. The practice of killing unwanted infants reaches far back into antiquity. This atrocity was common among all barbarous peoples. In ancient Sparta the law required that a new born child be presented to governmental authorities; if weak or deformed, it was thrown into a deep canyon at the base of Mt. Taygetus. Both Plato and Aristotle sanctioned such brutality. (McCLINTOCK & STRONG, Vol. IV, p. 577) Human life was indeed a cheap commodity in the first century. Witness the cruel murder of infants by Herod the Great as he sought to exterminate baby Jesus. But Christ taught the value of human life and thus the leavening influence of Christianity eventually resulted in the repression of infanticide. One historian writes, "Through all the former history of Rome and its provinces any infant unwelcome to its father had been either smothered or 'exposed', that is, thrown out to die. Some people made a business of gathering abandoned infants, bringing them up, and selling them as slaves. The influence of Christianity imparted a sacredness to human life, even in the youngest child; and caused the widespread evil of infanticide to disappear throughout the empire." (Hurlbut, THE STORY OF THE CHRISTIAN CHURCH, p. 77). By the fourth century, Constantine declared, "the killing of a child by its father, which the Pompeian law left unpunished, is one of the greatest crimes." (Schaff, CHURCH HISTORY, III, p. 114).

Governmental authorities in our "civilized" United States are increasingly being subjected to pressures to revive the practice of infanticide (or if you prefer, feticide, the murder of un-born infants, i.e., abortion). Several states now have liberal abortion laws. In a recent radio interview, ecologist Lee Miller suggested that liberal abortion laws was one way to control over-population. When asked why he didn't go a step further and just advocate the murder of unwanted infants, he

replied, "I hope it won't come to that." But apparently he had no moral objection to it!

MEDICAL TESTIMONY

Pro-abortionists often argue their case upon the assumed ground that a fetal organism is not a human being and thus, abortion is not murder. But is this true? Numerous prominent medial authorities would strongly disagree. When does a "human being" begin to be? When does one become a "person"? Dr. Wallace W. McWhirter of Rochester, Mich., stated in the AMERICAN MEDICAL ASSOCIATION NEWS a while back:

"I believe there is no question, either scientifically, ethically, morally, or philosophically, about when human life begins. A human life begins at the moment of conception, i.e., when the ovum is fertilized. In my opinion, there is no question but that to destroy the product of conception at any time thereafter is to take a human life . . ."

Dr. Herbert Ratner, director of public health in Oak Park, Illinois, declares:

"The fertilized ovum, from the initial moment of its existence, is a separate entity, possessing at once the mystery of life, life in addition to that of the mother." (THE MILWAUKEE JOURNAL, Jan. 24, 1970).

A public statement signed by 94 physicians in St. Louis, Mo., affirmed:

"To interrupt a person's life cycle at any stage is to destroy an individual human being. Consider, at what age would you cut off the child's life in utero? 8th day - sex is certain. 10th - first veins develop. 14th day - mouth develops. 21st day - heart is beating. 56th day - all organs present. 62nd day - hair and eyebrows. 64th day - eyes developed but are still closed." (ST. LOUIS GLOBE-DEMOCRAT, April 18, 1969).

BIBLICAL EVIDENCE

The Scriptures seem to view man as a "person" from conception onward. Noted scholar John Warwick Montgomery cites Ps. 51:5, "... in sin did my mother conceive me," as proof that David considered himself as a ME, not an IT, even at conception. Montgomery concludes, "For the biblical writers personhood in the most genuine sense begins no later than conception; subsequent human acts illustrate this personhood, they do not create it." (CHRISTIANITY TODAY, June 5, 1970). Again the Psalmist exclaims, "For thou didst form my inward parts (reins - place of inner-most feelings, i.e., heart of spirit Cf. Ps. 16:7): Thou didst cover me in my mother's womb." (Ps. 139:13). J. R. Dummelow says that within this context David is probably alluding to

the "mysterious origin of a human personality in the womb." (ONE VOLUME BIBLE COMMENTARY, p. 376). And certainly the Lord must have considered Jeremiah more than a "blob of flesh" when he said, "... before thou comest forth out of the womb I sanctified thee . . ." (Jer. 1:5).

The Greek word *brephos* is found several times in the NT. It is defined as follows: "an unborn child, embryo, fetus . . . new born child, infant, babe." (J. H. Thayer, GREEK-ENGLISH LEXICON OF THE NT, p. 105). John the Baptist, as a *brephos*, leaped in his mother's womb. (Lk. 1:41). Jesus, as a *brephos*, was laid in a manger. (Lk. 2:14, 16). Now if one might justifiably destroy a *brephos* (fetus) as in the case of John, why could not one with the same propriety destroy a *brephos* (babe) as in the case of Christ? The same term-*brephos*-is used of both. The difference between the pre-born child and the new-born child seems simply to be a matter of time!

James describes physical death as the separation of the spirit from the body. (Jas. 2:26). Would this passage imply that bodily life is dependent upon a union with the spirit? And since that tiny, living body is formed at conception, could one conclude that the spirit is imparted from God (Eccl. 12:7), at that time?

If the foregoing evidence is valid, the practice of abortion is nothing short of bloody murder. Those in favor of abortion, however, often speak of it as casually as if it were comparable to the mere pulling of a tooth! We need to be more realistic. At the risk of shocking the sensitive, we present the following from English Doctor H. P. Dunn, a Fellow of the Royal College of Surgeons and the Royal College of Gynaecologists and Obstetricians.—Methods of abortion:

One is "to dilate the entrance to the womb, then insert a large forceps and drag out the baby and the afterbirth. This is not as easy as it sounds. The surgeon must work by touch alone. He gives a tug-a tiny arm comes away; then other fragments of the body. The head is always difficult; the skull gets crushed; the eyeballs protrude. All the time the bleeding is profuse. When the abortion has been completed the problem of the disposal of the remains has to be faced by the nursing staff. Incineration is the favored method. So ends the life of another human being-thrown out with a mess of blood clots and dirty swabs, unwanted,

(Continued on page 4)

WORDS of TRUTH

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GUS NICHOLS

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The Power Of Truth At Work

Dear Bro. Nichols:

First let me say that the service you are rendering our brotherhood through the publication, "WORDS OF TRUTH", is invaluable. I look forward to it each week and find much usable material in my own work. So many times, I long for enough time to write a personal letter to each writer and express appreciation for the wonderful articles. Bro. Robert Taylor is excellent, Bro. Virgil Bradford - well, I could go on naming them all - for all are wonderful.

There is a question that has bothered me for quite some time and I am hoping you will be able to help me with it. It comes from a real-life situation and is not hypothetical. If you wish, then please answer it publicly in the Words of Truth paper, but, of course, omit any name and especially mine.

QUESTION: A young couple, both members of the church, divorce. From admitted evidence, the main grounds consisted of incompatibility. The husband, in due time remarried another woman. The marriage lasted about a year and he then divorced her. Within a few months, he began seeing his first wife again who had remained unmarried. They had one child at the time of their divorce. The spark of love between them was rekindled and before long they remarried.

Following this second marriage, the husband realized that his baptism was early in life and he was not fully aware of what it entailed; thus, soon after their remarriage the husband was "re"-baptized and the wife restored and rededicated her life anew to the church. Their joy was made complete with the birth of a second child and they have been faithful consecrated Christians from that day and for all the years hence.

After some 6 or 8 years, the elders placed this man's name before the congregation for the office of deacon; elders being aware of his marital status and background, but feeling that here



GUS NICHOLS

was a great example to set before the church. He was made a deacon and for a number of years served well in every respect. In many ways he has been an inspiration to others by his desire to work in the church and has had a part in converting souls to Christ.

Brother Nichols, do you feel that the elders did right in appointing him to the office of a deacon? We know that a deacon must be as an elder in that he cannot have two living wives, even though he be divorced from one. Do you consider his remarriage to his first wife as a "third" marriage, thus causing him to, at this time, be living in a state of adultery? Should the elders, under pressure from a few church members, ask this man to step down from the office of deacon to keep peace in the congregation, even tho he has served faithfully for a number of years?

REPLY: Since the brother and his wife had no scriptural backgrounds for a second companion, (fornication), they were still husband and wife in God's sight, and, therefore, could not re-marry, except to each other. Incompatibility is no scriptural grounds for a second marriage. Thank God for this man and his wife. THEY ARE a good example.

It is proper and fitting that the brother is a deacon and is serving well. And may God have mercy on those "Holy-than-thou" members who are sowing discord about the matter after years of such faithful service. God has forgotten their "incompatibility" years ago, and why should not all the members forget and go to work themselves? (Heb. 10:15-17; Ezek. 18:20-26). Unless fornication broke up the first home the brother could not have been a Christian and live on with the woman in the second marriage. (See Mat. 5:31-32; 19:9).

To our mind, it takes a great deal of faith to leave an adulterous marriage and go back to a former companion. And, also, it would take a lot of faith and a forgiving spirit, for the former companion to forgive and receive such a one back. Furthermore, it is a demonstration of the power of the gospel and of Christianity for such a couple to now be such fine Christians as to become, and be, compatible, forget the past and love and cherish each other, as though nothing had ever happened. **REMEMBER. CHRISTIANITY CAN MAKE SOME BODY OUT OF NO BODY.** We need this truth preached by millions of examples. In God's sight, this brother is living with the only wife he ever had. (Mt. 19:3-9.)

Why Oppose Smoking?

An esteemed elder and a regular reader of WORDS OF TRUTH in another state sends a request that we present some material relative to smoking. This is not a popular or pleasing subject about which to write or preach. The writer can verify that, from past reactions he has received when he has touched upon this subject through articles, sermons or Bible classes. In this and subsequent articles



ROBERT R. TAYLOR JR. (about three or four in all) we plan to honor his request. We deeply appreciate Brother Nichols' willingness to allow such articles as these to appear in print. Brother Nichols has never been fearful of the controversial in preaching, teaching, writing, counseling or debating. That is one of the major factors creating our great love and noble respect for him.

A SERIOUSLY GROWING MALADY

Young people make many decisions during

youth. Some of these choices are more weighty than are others. One of these important decisions has reference to the use of tobacco. Each young person decides whether he will become one of the 4,500 BOYS OR GIRLS WHO LIGHT UP THEIR FIRST CIGARETTE EACH DAY, or whether he will be strong enough to say a firm and decisive NO and stick by his courageous conviction. THESE 4,500 BOYS AND GIRLS WHO LIGHT UP EACH DAY their first cigarette join a seriously growing problem. It is estimated from the material we have collected on smoking from reliable sources that about 40 to 42 percent of our adult population are smokers. Each young person has to decide whether he is going to add to or detract from the growing number.

We feel sorry for any young person who has been duped into thinking that smoking is a sure sign of maturity, of being grown up. How smoking and being manly or womanly ever came to be equated with each other is quite an enormous enigma to this writer. Smoking is much closer to being a definite sign of weakness than a sign of manly or womanly strength. There was the initial step of being too weak to resist it and the continuing weakness of being unable to quench the habit after becoming its slave. We deny emphatically that there is anything mature, adult or grown up about sucking dangerous smoke into one's precious lungs and making a chimney out of one's deeply sensitive nose in getting rid of the same.

OPPOSITION ON HEALTH AND SOCIAL GROUNDS

This writer wishes to go on record once again as being unequivocally opposed to this dangerous habit. We believe the evidence is overwhelming in the damage it does to some of the most vital organs of the human body. We therefore oppose it on health grounds. We will have much to say relative to this point later and in the subsequent articles also.

We also oppose this popular practice on social grounds. This writer belongs to that 60 per cent of our population who does not smoke. Yet this 60 per cent has to pay quite dearly for what the other 40 per cent does. The smoking of other people affects our noses because we have to live in a world where it abounds. If we breathe, and that is pretty essential to continued existence, the air is heavily infiltrated with it. It goes into our clothes and the smell does not quickly vanish. It is frequently difficult for some non-smokers to find an enjoyable place to eat in a restaurant because of the smokers who keep the room filled with their nicotine smoke. The non-smoker has to pay another price by frequently riding in a closed car with one or more smokers present. The non-smoking housewife may have a number one job in cleaning up cigarette ashes from furniture, rugs, the dining table and the dishes because her guests could not forego their slavish habit during the time of their visit. Many smokers never think their habit may be odious to non-smokers. We therefore oppose it on social grounds.

ITS INCOMPATIBILITY WITH CHRISTIANITY

We oppose it because we strongly believe it is incompatible with Christianity. Who will defend the proposition that Jesus would be a smoker were he tabernacling in human flesh today? If you think he would, you serve a different Jesus than does this writer. Who of the apostles would be a user of tobacco in any form were he on earth today? We can well imagine that Jezebel, Athaliah or Herodias among the feminine rogues of the Bible, might well have smoked were they here today, but who can visualize a Sarah, Ruth, Esther, Mary, Martha, the Lord's mother, Elizabeth, Priscilla, Mary Magadene, Eunice, Lois or that elect lady to whom John wrote, with a cigarette or cigar (some women have even gone after cigars now) were they alive today?

We know a few preachers who smoke, but their smoking is not compatible with their calling. We would not knowingly recommend one who did. We have far greater respect for the preachers who do not smoke.

We know some elders who smoke but this habit keeps them from being proper examples to others along this line. We deeply respect a number of

(Continued on next page)

EAST AFRICAN NEWSLETTER

P. O. BOX 8086, NAIROBI, KENYA

OCTOBER, 1972

Our Bible school here in Nairobi resembles a big shed with a tin roof. Inside there are no coverings on the wall, save the clapboards, and no ceiling. We have no electricity and the students sit on rough wooden benches with no back rests. Yesterday it was raining so hard on the tin roof that we couldn't hear each other speaking. It was like being on the inside of a drum. Our school room is attached to the other rooms containing family dwellings. Because of this, our classes are often accompanied by the crying of babies, the noises of children playing and music from the radio. We are hoping that when more missionaries move in we will be able to expand the school and move to better quarters.



BERKELEY HACKETT

This term the average of our students is somewhat greater than it was last term. We have one student who is over seventy (most of the older Africans do not know their real age since they had no calendars in the old days.) He is an elder in one of the up-country churches, and is attending the school to better equip himself to do the job of overseeing a local church. He is doing quite well, and surprisingly, is able to compete with the younger men for grades. Most of the other students are in their late twenties or early thirties. We are very happy to have these older men as they represent a more stable element of the society than do the young unmarried men. These older men are the ones who must provide the leadership for a stable African church.

These older men are also more appreciative of the school than are young men. They are able to see the value of the school because of their mature outlook.

It makes our work of teaching in a strange language a great deal easier when we can see that our efforts are sincerely appreciated. For example, just today after classes one of the students told me in his language what translate into English as being "Your teaching is very sweet to the taste." For my part I'm happy that they are receiving our teaching in such a fine spirit.

Pray for these students. They will have a lot of false teaching to face in their home areas and must draw daily on what they are now in the school. If we teachers do our jobs properly these Christian should be fairly well prepared to carry the banner of Christ into places where we missionaries are unable.

The Gaston Tarbets have returned from a visit to the States; their first visit in three years. They had a lot to say about how much things had changed. The ladies all wanted to know what American women were wearing and got a big laugh hearing Gaston tell about the shoes with great, thick heels. Come next June we'll be arriving home after three and a half years in a foreign country. I'm sure that we will feel like strangers in our own homes for a time. We've gotten so used to things over here that we really feel at home. For example the other day Frances was calling her brown crayon "flesh color."

Remember us in your prayers.

Berkeley Hacketts

EXPENSES FOR SEPTEMBER

Salary	\$600.00
House and Utilities	193.00
Auto (including License for Land Rover	141.00

Supplies	16.00
Postage (E.A.)	14.00
	<u>\$964.00</u>

Received via Sixth Avenue	\$1,000
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CONTRIBUTIONS

Herman King	20.00
Roscoe Kirkpatrick	10.00
Bill Miller	25.00
Florence Steely	10.00
S. G. Barker	10.00
Richard Mauldin	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	10.00
Mrs. Sterling Pate	10.00
Mrs. Corda Webb	5.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central (Tusc) Church of Christ	50.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Macedonia Church of Christ	50.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
New Hope Church of Christ	20.00
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
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
Mrs. Wilna Sumners	5.00
Holladay Church of Christ (Cookeville, Tenn.) (for Bibles)	25.00
TOTAL	<u>885.00</u>

We are running the August contributions which was not run in last month's issue, due to some mix up in publication.

CONTRIBUTIONS

Mrs. F. M. Salmon	\$ 10.00
Curry Elementary Class (Bibles)	10.00
Mrs. Wilna Sumners	5.00
Mr. and Mrs. Hermon Moon	10.00
Herman King	20.00
Roscoe Kirkpatrick	10.00
Florence Steely	5.00
Max W. Barker	40.00
Farley E. Geddie	10.00
2nd Grade Class (6th Ave. Church of Christ)	10.00
Iva Guthrie	5.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	20.00
Corda Webb	5.00
Mr. and Mrs. Clyde Welch	6.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central Church of Christ (Tuscaloosa)	50.00
Cordova Church of Christ	75.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. 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	20.00
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
White House Church of Christ	25.00
Zion Church of Christ	15.00
TOTAL	<u>\$1,021.00</u>

FOR WOMEN ONLY

The other day some missionary wives were talking of all the things they would never again take for granted.

Do you go to the sink to brush your teeth or to the tap to get a drink with never a thought about the purity of the water? Every day we must boil our drinking water for twenty minutes or treat it with halozon tablets which imparts a very heavy chlorine taste to the water.

When you buy vegetables from the market, do you just give them a quick rinse and pop them in the fridge? When we come home with vegetables, we must wash them; then make a disinfectant solution and soak them for twenty minutes.

When is the last time your pasteurized your milk, trimmed a lamp wick, butchered your own meat or did the family wash by hand. For some of us these are common tasks.

Would you be "lost" without your television, telephone, washing machine and all your other electronic gadgets? I have electric lights, an electric refrigerator, an iron and a pasteurizer; Berkeley has an electric slide projector and that's all! Could you count your electrical appliances on one hand?

On top of every thing else you do, how would you like to have to teach your children at home? Two of the wives here must do this because they live too far from satisfactory schools.

Do you enjoy church suppers or going to a friend's house for dinner? Last night Brother Waddelow from Congo told us this story. After church services he was invited to eat with the brethren. As usual the food was placed in a large communal pot in the middle of the floor and every one given individual plates. As Brother Waddelow dipped his hands in the pot and transferred a piece of chicken to his plate, a cured leper with fingers, toes and part of his face missing came up to him and said, "Brother Waddelow, that's my plate you're using. I wanted to loan you my plate." Brother Waddelow gave a gulp and tried to "dis-remember" words like "germs" and "contagious" and said, "Thank you, Brother, that was very kind of you", and continued eating.

Do you get upset if people drop in on you unexpectedly? The Africans don't usually knock; they call out a greeting word and walk in. They are not nervous at long pauses in the conversation, and often they just like to come in, sit for a while and have a cup of tea.

These are a few of the small things to which one must adjust on the African mission field. When you hear of missionaries who are home every summer for some reason or end their term earlier than scheduled, it is often because the wife couldn't take it. In CONTACT, a magazine published for missionaries by a church of Christ in Texas, there is a true story called "Why I Didn't Make It." In this story a missionary wife tells why she failed and returned to the States. There were many reason, no conveniences, loneliness, but the last straw and the thing that finally just became unendurable was her cold water shower!

Could you be happy on the mission field? Yes, I think you could-even on a foreign mission field in an under-developed country. I think the most important thing to remember is Purpose; the next

thing is Involvement. For the missionary the involvement part comes easily, but for the wife, especially with a young family, the involvement has to be worked at. And as for purpose, there could be no greater work than soul-winning whether at home or in a distant country.

Charlotte Hackett



Bwana Kabu, is the oldest student to attend the Bible School. He is an elder of an up-country church about 200 miles from Nairobi. He is over 70 years of age. Notice the holes in his ears.



This term's class, the teaching is being done in Swaitili for the benefit of up-country Christians.



Nairobi is growing to be a great modern city close to these beautiful building are cardboards slums.

elders who formerly smoked but decided it was wise to overcome this slavish habit. Personally we have aided a number of elders to make this decision and believe today they appreciate the encouragement that led them out of this habit. We wish no elder in the Lord's church smoked. If we had our way none would. An elder out in Texas some years ago was told the following story by one of his members. This member said in essence, "Brother-----, my son says it is alright for him to smoke because you do." The elder told the concerned father, "You go back and tell him that Brother----- has just quit smoking."

We know some deacons who smoke but the practice detracts and never adds to the work they have been appointed to do for the Lord. They are not better deacons because they smoke. We know some Bible teachers who smoke but they would be better examples to their students if they would quit.

We know many fathers who smoke but they will never preach an effective sermon to their little boys against smoking. A father with a pack of Winstons in his shirt pocket is a preaching failure when he seeks to keep little Johnny from beginning the slavish habit.

We now see many mothers smoke. It always detracts from genuine womanhood and real motherhood. This writer has many precious memories about his Christian mother. One of them is in this realm. He never saw her with a cigarette hanging from her lips, for none was ever lodged there. My children have the same memory of their mother. Many of you mothers who read this have not made it possible for your little boys and girls to have such a memory of you. How sad! Many of you young people who read this possibly can never remember but when both parents smoked. Again, how sad!

A PLEA TO YOUNG PEOPLE: TOTAL ABSTINENCE

We sincerely wish that these articles on smoking would be taken seriously by all our smoking adults. But of this fruit accruing from such a study the writer has but little hopes. But we do hope to have some serious students of these messages among our young people. We breathe the hope that we can be partially successful in helping you to say NO to the beckoning call of tobacco in all its forms. Many of you young people have already made this decision. We hope to help confirm the wisdom of your excellent choice by these articles. Those who may be toying with the idea need encouragement to join that group of total nicotine abstinence.

We have read with alarming distress that while adults are quitting the smoking game by 1,000,000 a year, young people are joining the smoking ranks at 1,500,000 to 2,000,000 per year. You can see by these statistics that we are fighting a losing battle with an increase of half a million to one million more smokers each year. The non-smoking writer is in a better position, he feels, to speak a message to young people than are their smoking parents. We do not believe a single smoking parent will resent our trying to keep his boy and girl from contracting a habit that he realistically wishes he enjoyed freedom therefrom. But if you do get mad, the writer is sorry - not sorry he took this stand but sorry for your resentment over his making this stand.

The National Congress of Parents and Teachers recently released a very informative tract concerning young people and smoking. On the front of the tract is a picture of a bright looking boy with a lighted cigarette. Under the picture are these sobering words, "His first cigarette may be a matter of life or death." This tract says that "1 out of 3 high school students are smokers." If that does not bother you, you have something wrong in the "bothering" department. By the age of 18 half the nation's teenagers are smokers on a regular basis. This writer does not want his children to become a future part of these serious and sad statistics. He does not want your children or grandchildren to take up the habit either.

Some of you who smoke may get offended at what we say but we have an obligation to young people to discourage them from taking up this dangerous habit and to older people to supply words of warning and extend exhortations to end

this slavish habit in their own lives.

As a continuing smoker you cannot do much to counsel your children against adopting this growing practice for your own poor parental example betrays your definite lack of real concern. Your children will not understand why you want them to refrain and yet you still smoke regularly. His big question just will have to be, "WHY, Dad? WHY, Mother?"

They know you could quit if you were really concerned about your health and being a proper example of nicotine abstinence before them. Many children wonder why their parents continue to be numbered among the eighty million regular smokers in our land. By the way about one million adults quite smoking this last year. What did you say was your EXCUSE for continuing?

SOME SCRIPTURAL STATEMENTS

"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.) "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.) "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). Does smoking really glorify God? If so, HOW? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31). Is smoking really designed to glorify God? If so, HOW?

Vain Religion

ROBERT R. TAYLOR JR.

The scribes and Pharisees of Jesus' day had worked out quite an elaborate religion in which they sought to impress the common people with their pretended piety and an external exhibition of religious show. Apparently it never dawned upon them that a religion which expressed itself only in the outward man could never be Jehovah's approved religion. In the second place they chose to place a far higher premium upon adhering to human tradition than in following divine authority. They were quite scrupulous about washing their hands before they ate bread. Had this been just an act of cleanliness or personal hygiene the practice would have been most commendable. However, they made a religious rite out of it and found fault with Christ's disciples because they ignored it as a religious practice. Matthew 15:1-2 states, "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread." This religious practice originated within the tradition of the elders which was composed of humanly devised laws. The law of Moses, under which they then lived, inculcated no such requirement. While stubbornly stressing avid adherence to these humanly imposed laws they could daringly disobey the fifth commandment of the Decalogue with no smarting of the conscience at all. Jesus unmasked them for the hollow hypocrites their real natures proved them to be. His words in Matthew 15:3-6 are plain and pointed, "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of no effect by your tradition."

Added to his intense investigation and accurate appraisal of their signal failure to demonstrate respect for God's law relative to parental regard was the striking revelation of the hypocritical

nature of their whole religious philosophy. In language unmistakably clear the Christ said, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:7-9.)

Mouth and heart or lips and mind must be in harmony if God is to be worshipped correctly. The lips cannot pray acceptably unless the scripturally worded prayer flows from a heart that responds with a demand for unison. The tongue cannot phrase psalms, hymns and spiritual songs as real worship unless the chords of vocal music originate within the heart that is richly filled with the word of Christ. Paul said in Colossians 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." The heart, not some mechanical device such as a piano or organ, is the God approved instrument that is to make melody to his glory. Jehovah God did not leave the proper instrument unnamed. He named it in Ephesians 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, SINGING AND MAKING MELODY IN YOUR HEART to the Lord; . . ." The heart is the instrument. Melody on any other instrument in Christian worship is an innovation and is therefore sinful.

Lips that weekly partake of unleavened bread and sip the fruit of the vine in the Lord's Supper with the heart cold, the spirit calloused and the mind far removed from Calvary's bleeding Redeemer constitute hypocritical mockery in the extreme. The same sentiments are just as imperative when we are teaching or preaching God's Word and giving of our means. Hand, head and heart must all be centered in the Lord's worship. Worship that just appears on the lips but never touches the heart of the worshipper is hollow and vain. It brings shame to God's Cause and reduces to vanity the worshipper's attempt to draw nearer to his Maker and praise the God of his being.

Jesus wrote "VAIN" over the religious practices of the scribes and the Pharisees. Why? Because the foundation of their practices originated in the commandments and doctrines of men. They made their appeal for religious authority to the wrong source. If pursuing the doctrines of men made their religion vain in the first century, will it not have the same result now? Yet most of the religious world does not believe in worshipping exactly as Christians did in the first century. Anything one does in worship which lacks New Testament authorization (we do not live under the Old Testament law) originates in human tradition and totally lacks divine authority. The church of Christ in your community believes in worshipping God today just as Christians did in New Testament times. Why not seriously investigate the stand these religious people in your community are making for a complete and wholesome return to the full doctrine of Christ as set forth within the sacred scriptures of the New Covenant?

What did the apostle Peter tell sinners to do to obtain the remission of their sins on the day of Pentecost? (Acts 2:36-40.)

Why was Saul, or Paul, not told to repent of all his sins by the preacher who was sent to tell him what to do? (Acts 22:16)

The Holy Spirit wrought miracles through Christ. (Mat. 12:28.) Those who admitted that Christ performed the miracle of casting out devils, but claimed that He did it by the power of the devil (as though the devil wanted to be cast out of people so much that he would cast himself out through Jesus) were actually blaspheming the Holy Spirit which was working through Jesus. (Mat. 12:28-32; Mk. 3:22-30.) It was equal to calling the Holy Spirit a devil. Their sin was striking at the tap-root of Christianity. If their explanation had become popular, Christ would have failed to confirm his mission and his message unto man. (Mk. 16:20; Heb. 2:3-4; John 20:30-31.)

Modern Infanticide

(Continued from page 1)

unremembered."

Another: "The woman has a general anaesthetic, an abdominal incision, the womb is incised from top to bottom and the baby lifted out. It makes some weak movement of its arms and legs, and tries to breathe. Sometimes it manages a pathetic cry like a kitten; then after a few minutes it dies an asphyxial death and lies coldly in a stainless steel bowl."

And finally a third: "A large needle is inserted through the abdomen into the womb and a strong solution of salt or glucose is injected. The baby can be felt to make a few convulsive movements, and within a few minutes it dies. In about twenty-four hours labor starts and the already disintegrating baby is delivered." (THE WANDERER, Feb. 26, 1970). Other methods, such as drugs, are also used.

Still, there are those who refuse to acknowledge the rights of the unborn child. Recently here in California a man kicked his estranged wife in the abdomen, killing the unborn child she was carrying therein. The California Supreme Court ruled that the man could not be prosecuted for murder on the ground he had not killed a "human being." An editorial in the SAN JOSE MERCURY raised some interesting legal questions. "Are state and federal funds spent on pre-natal care being spent illegally? Until now, at least, the presumption has been that pre-natal care was as much for the protection of the health of the unborn child as for the protection of the mother's health. If, however, the fetus is not a human being, what is it?" Probably there will eventually be legal protection for the unborn child; such, however, will conflict with present liberal abortion laws.

The writer has attempted to approach this subject objectively; we cannot though, divorce ourselves from the emotion of the situation. We thus do not apologize for introducing the following DIARY OF A FETUS (from THE CHRISTIAN NEWS, June 15, 1970).

OCTOBER 5: Today my life began. My parents do not know it yet. I am as small as the pollen of a flower, but it is I already. I will be a girl. I will have blond hair and blue eyes. Nearly everything is settled already, even that I shall love flowers.

OCTOBER 19: I have grown a little, but I am still too small to do anything by myself. My mother does almost everything for me, though she still does not know that she is carrying me under her heart. But is it true that I am not yet a real person? That only my mother exists? I am a real person, just as a small crumb of bread is still real bread. My mother is and I am.

OCTOBER 23: My mother is just now beginning to open. Just think - in a year or so I'll be laughing; and later I'll start to talk. My first word will be: "Mama."

OCTOBER 25: Today my heart began to beat. It will beat softly for the rest of my life, never stopping! After many years it will tire, it will stop, and then I shall die.

NOVEMBER 2: I am growing continually. My arms and legs are taking shape, but I must wait a long time before those tiny legs will raise me to my mother's arms; before these little arms will be able to conquer the earth and befriend people.

NOVEMBER 12: Tiny fingers are beginning to form on my hands. How small they are! One day I'll stroke my mother's hair with them. I shall take her hair to my mouth and she'll say: Oh! Nasty!

NOVEMBER 20: Only today the doctor told my mother that I am living here under her heart. How happy she must be! Are you happy, Mother?

NOVEMBER 25: My mother and father are probably thinking about a name for me! And they don't even know that I am a little girl, so they are probably calling me "Andy". But I want to be called Barbara. I am growing so big.

DECEMBER 10: My hair is growing. It is as bright and shiny as the sun. I wonder what kind of hair my mother has?

DECEMBER 13: I am almost able to see, though it is night around me. When Mother brings me into the world, it will be full of sunshine and overflowing with flowers. I have never seen a

flower, you know. But more than anything, I want to see my mother. How do you look, Mother?

DECEMBER 24: I wonder if my mother hears the delicate beat of my heart? Some children are born with sickly hearts, and then the gentle finger of the doctor performs miracles to make them healthy. But my heart is healthy. It beats so evenly: Tup-tup, tup-tup... You have a healthy little daughter, Mother!

DECEMBER 28: Today my mother killed me. "But for... murderers... their part shall be in the lake that burneth with fire and brimstone: which is the second death" (Rev. 21:8).

The Last Judgment

JOHN GIPSON

"God will judge the righteous and the wicked" (Ecclesiastes 3:17.)

Death does not make an end of man. There is an after-death experience awaiting all of us. Solomonn said, "God will judge the righteous and the wicked." The thought of "judgement" is awesome. It speaks of a summing-up of Life: a final settling. There will be the pronouncing of a formal decision, and that in accordance to what is conformable to law and justice.

There are two groups which will be judged—"the righteous and the wicked." All men are not the same. Some do right; others do not. Men are endowed with free choice and power over their own actions. And because they can choose either the good or the evil, it is right that they should be held accountable. Equity requires that each man should be judged according to his own works, "whether good or evil."

To whom are we responsible? To God. He created us, and rules over us; therefore, "god through Christ will judge." Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied after a moment's reflection, "The most important thought I ever had was my individual responsibility to God." The apostle Paul assures us that each man will have to "give account of himself to God." Only God can judge the worth of each man's work, because only God knows the conditions under which each man's work is being carried on. And, too, there are many secret actions which are good, unto which no honor can be shown. It is right that the One who sees in secret should reward openly. On the other hand, there

are many bad practices and designs which are concealed or disguised, and these should be disclosed. Consequently, the matter of judgement properly belongs in the hands of God.

Not all judgement takes place in this world. The theory of earthly retribution has been shown to break down under the experience of practical life. There is a need of future judgement... and "God WILL JUDGE." No one ever appeared on the earth with such words of tenderness and compassion, as did the Lord Jesus, and yet, again and again, he warned men of a judgement to come.

"Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it shall be more tolerable on the day of judgement for Tyre and Sidon than for you" (Matthew 11:21,22.) Again, when Paul preached to the Athenians he told them they should repent because God "has fixed a day on which he will judge the world" (Acts 17:31.)

The decisions you make in this life involve eternal destiny. Remember, "It is appointed for men to die once, and after that comes judgement" (Hebrews 9:27.) One life, one death, one judgement!

If having a good conscience proves one to be right with God and saved, was Paul saved, or lost, when he was (before his conversion) persecuting the church and wasting it? (I Tim. 1:13, 15; Acts 23:1; Gal. 1:13-14; I Cor. 15:15:8-9.)

How may one know that is certainly and positively right with god, and that he knows God? (I John 2:3-4; II Peter 1:4.)

If one cannot keep all the commandments of God perfectly down through life, then what commands can he obey which would correct his transgressions of commandments in general? To believe the gospel, repent and be converted, or repent and be baptized for the remission of sins, would not only bring forgiveness of breaking God's law, but would put him in the right attitude to obey all truth as best he could, and to live humbly and penitently the Christian life before God, and be kept cleansed from all his imperfections as a Christian. (Mk. 16:15-16; Acts 2:38; 3:19; Acts 22:16; I Pet. 3:21; I John 1:7-10; I John 5:16-17.)

I Find These Perfect

MRS. MARY OLER

WHAT MAKES A PERFECT HOME? Not beam or rafter,
Or roof to shelter from the wind, and the rain,
But homes are made of light, and love, and laughter,
A little heartache, and a bit of pain.

WHAT MAKES A PERFECT CHILD? Not frills and laces,
Or neat white linen suits, or stiff bow ties,
But eager little minds, and happy faces,
And love and trust that gleam from pure young eyes.

WHAT MAKES A PERFECT MEAL? Not steaming dishes,
Nor gleaming silver, nor a linen spread,
But love and friendly talk, and simple wishes,
And gratitude to God for giving bread.

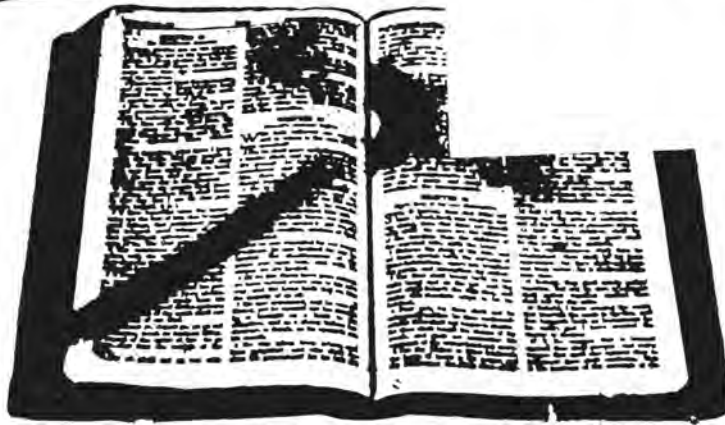
WHAT MAKES A PERFECT LOVE? Not youth's caresses,
Nor all the ardor of a lover's touch,
But love in sacrifice, and heaven blesses
The hearts of those who love, and suffer much.

WHAT MAKES A PERFECT WORLD? Not every hour
A tank or bomber built by you and me,
But nations without greed and lust for power,
And friendly hands that clasp across the sea.

OH, GOD! BE MERCIFUL to us as mothers
And fathers... all the world is in our hand.
Help us to guide and train the lives of others,
That perfect peace come soon to every land!

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 Is Meant "By Faith"?

The Bible not only teaches that man is justified "by faith" but it provides clear insight into what the term "by faith" means. Paul mentions that justification is by faith in Romans 3:28 and 5:1. Any knowledgeable student of the Roman epistle is aware that Paul mentioned obedience in the beginning of his profound work, near the middle and at the end. (Rom. 1:5;



ROBERT R. TAYLOR JR.

6:17-18; 16:26.) The Romans had been made free from sin by obeying that form of doctrine that was delivered them (Rom. 6:17-18). They had come into Christ and the atoning benefits of his blood by a burial in baptism (Rom. 6:3-4). Yet they were justified by faith (Rom. 3:28; 5:1). It logically follows therefore that to be justified by faith means to come into Christ which includes baptism and occurs at baptism. It means to obey from the heart that form of doctrine that was delivered them.

Paul taught justification by the faith of Christ in the Galatian epistle (Gal. 2:16). "By faith" included baptism for the next chapter tells us that they had become "children of God by faith in Christ Jesus" having been "baptized into Christ" by which act they did "put on Christ" (Gal. 3:26-27). Is one a child of God the moment he is baptized into Christ? If he is, then faith only can not make people the children of God. If he is not, then one is a child of God before he comes into Christ for it is by baptism that one enters Christ and puts him on. The term "by faith" in Galatians 3:26 stands for the gospel. There is a figure of speech called synecdoche "where a part is made to stand for the whole." Since faith is an essential of the scheme of human redemption is sometimes used to refer to the entire system of Christianity. Such is its use in the passage under current consideration and indeed throughout the whole context of Galatians 3:28-29.

The book of Acts promises salvation to those who believe. (Acts 10:43; 16:30). But in neither case was salvation available upon a faith only system. People at Cornelius' household were

commanded to be baptized in the name of the Lord (Acts 10:47-48) and the jailer's household received baptism the same hour of the night. (Acts 16:33.) All the conversions of Acts are portrayed within a framework of gospel obedience. No one in Bible times was ever saved by faith only. To those who may choose to dissent, all you need do is to produce ONE case of salvation by faith only and the foregoing statement will be publicly retracted by this scribe.

The term "by faith" occurs more times in Hebrews 11 than in any other chapter in God's word. If we have not miscounted, the inspired penman used it fifteen times in this great chapter of faith. This chapter has been styled "Inspiration's Hall of Fame." "Through faith" and "in faith" are also used to describe these eminent worthies of Old Testament fame. Not a single one of these people was a "faith only" practitioner. A "faith only" religion did not inscribe these names upon the imperishable plaques which are vividly portrayed in this unique chapter. Without exception each mention of the expression "by faith" is followed by a verb of action. They adorn the walls of this historic chapter because faith moved them to obey God's will.

"By faith" Abel OFFERED to God a more excellent sacrifice than Cain. (Heb. 11:4). "By faith" Enoch PLEASSED God by his HAVING WALKED for a lifetime with deity (Heb. 11:5). "By faith" Noah PREPARED an ark for the salvation of his house (Heb. 11:7; Gen. 7:22.) From the first tree he felled to the placing of the last plank in the ark, Noah acted by faith. "Faith only" did not build that gigantic ship that was going to house Noah, his family and all the animals Jehovah commanded him to preserve from the flood. "By faith" Abraham OBEYED and WENT out (Heb. 11:8). "By faith" he SOJOURNED in the promised land and LOOKED for a reward on high (Heb. 11:8-10). "By faith" Abraham OFFERED up Isaac (Heb. 11:17). "By faith" Isaac BLESSED Jacob and Esau (Heb. 11:20). "By faith" Jacob BLESSED Joseph's sons and WORSHIPPED (Heb. 11:21). "By faith" Joseph MADE mention of Israel's exodus from Egypt and GAVE commandment as touching his bones (Heb. 11:22). "By faith" Amram and Jochebed HID Moses for three months after his birth. (Heb. 11:23.) "By faith" Moses at forty REFUSED to remain the adopted son of Egyptian royalty, CHOSE rather to cast his lot with Jehovah's people and ESTEEMED the heavenly reward as greater than Egyptian treasures (Heb. 11:24-26).

"By faith" he FORSOOK Egypt and ENDURED (Heb. 11:27). "By faith" the walls of Jericho fell after believing Israelites COMPASSED them the prescribed thirteen times (Heb. 11:30). Those walls did not fall by "faith only." "By faith" Rahab and family escaped perishing because she RECEIVED the spies with peace. (Heb. 11:31). "Through faith" many Old Testament worthies accomplished glorious feats and performed marvelous wonders (Heb. 11:32-40).

We become Christians "by faith." This means complete obedience to the gospel-not just mental assent to Christ's deity. We are to live the Christian life "by faith". This means a life of faithful obedience. We are to grow "by faith." We are to worship "by faith." We are to work "by faith." Successful execution of a life "by faith" will done day mean that we can die "in faith" and be one day raised to join the "resurrection of the just." (John 5:28-29.) Such is surely the meaning of "by faith" in the sacred scriptures.

What Are We Waiting For?

CLEON LYLES

Many of us live as if we wonder when life is going to begin. It isn't always clear just what we are waiting for, but we persist in waiting for something and then we learn that it has been going on all the time. There are fathers who are waiting until other things become less demanding to become acquainted with their sons, but the son is grown, and gone and the years of knowing him is past. Some mothers intend to become more attentive to their daughters, but the time passes and the children are growing away from home. Sometimes friends intend to enjoy one another but never find the time from other things.

There are husbands and wives who are going to be more understanding but time alone does not draw people together. Many plan to give up bad habits; there are people who are going to live within their means there are those who plan to take more interest in their government. But WHEN? There is no reason to doubt these good intentions, but when are we going to begin to live as if we understood that this is LIFE? This is our time, our generation. This is the time which the work of this life must be done. This is what we are here for even if we think it isn't what it ought to be. THIS IS LIFE AND IT IS PASSING. JUST WHAT ARE WE WAITING FOR?

WORDS of TRUTH

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The Gospel Of Christ

There is much being said about the gospel of Christ that shows a woeful lack of understanding of some of the simplest things of the gospel. Let us now study the scriptures and see the truth of the gospel shine forth in all its beauty.

WHAT IS THE GOSPEL?

The word means glad tidings, or good news. Hence the gospel is a message of the good news of salvation. It is composed of words of truth. "In whom ye also trusted, after that ye heard THE WORD OF TRUTH, the GOSPEL of your salvation." (Eph. 1:13). The gospel is therefore the same as the "WORD OF TRUTH". Paul also writes about "THE WORD OF THE TRUTH OF THE GOSPEL." (Col. 1:5). The gospel includes the birth of Christ into the world. At his birth, the angel of the Lord said, 'Fear not: for, behold, I bring you GOOD TIDINGS OF GREAT JOY, which shall be TO ALL PEOPLE. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.'" (Lk. 2:10-11).

The gospel concerns this Saviour. Paul speaks of the "Gospel of God . . . concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." (Rom. 1:1-4).

THE DEVELOPMENT OF THE GOSPEL

The gospel first existed in the eternal purpose of God. (Eph. 3:1-11). The gospel was preached to Abraham IN PROMISE. "And the scripture, FORSEEING that God WOULD JUSTIFY the heathen through faith, PREACHED BEFORE the gospel unto Abraham, saying, In thee SHALL ALL NATIONS be blessed." (Gal. 3:8.) He says this seed "Was Christ". (Gal. 3:16). Hence, THIS WAS GOSPEL, OR GOOD NEWS IN PROMISE. It was good news of what God "WOULD" do, and not of what he was then doing. It was future tense, and said, "IN THEE SHALL all nations be blessed." (Gal. 3:8).

IN PROMISE UNDER THE OLD TESTAMENT

Paul says he was "SEPARATED UNTO THE GOSPEL OF GOD, WHICH HE HAD PROMISED AFORE BY HIS PROPHETS IN THE HOLY



GUS NICHOLS

SCRIPTURES." (Rom. 1:1-2). Hence, the gospel was only preached in "PROMISE" in the days of the "PROPHETS", and in the OLD TESTAMENT "SCRIPTURES". The gospel was not, therefore, preached IN FACT in Old Testament times. (Rom. 1:1-2). This good news began in PROMISE in the Old Testament. But it began in PREPARATION in the beginning of the personal ministry of Christ. (Mk. 1:1-3). However, it could not have been preached in FACT before the death of Christ on the Cross.

GOSPEL IN FACT

The gospel could not have been preached in FACT before it became a FACT, and this was after the death, burial and resurrection of Christ. Before this, the gospel was good news, about something to yet take place, and not about what was already a fact. Paul says the gospel he preached to the Corinthians was "How that Christ DIED for our sins according to the scriptures." (I Cor. 15:3-4). This is gospel IN FACT, not merely in promise. He did not say the gospel was how that Christ was GOING TO DIE, and that Christ was YET TO BE BURIED, and was GOING TO RISE in the future. This would have only been GOSPEL IN PROMISE. But Paul preached the gospel IN FACT, not in promise. (Rom. 1:1-4; I Cor. 15:1-4).

After Christ rose from the dead, and the gospel had BECOME A FACT, he 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; but he that believeth not shall be damned." (Mk. 16:15-16.) Repentance and remission of sins "IN THE NAME OF CHRIST" first began to be preached on Pentecost, in Jerusalem, when the great commission began to be carried out. (Lk. 24:46-49; Acts 11:15; Isa. 2:2-3; Acts 2:22-41).

NOT PREACHED IN FACT BEFORE THE CROSS

As further proof that the disciples did not preach the gospel IN FACT before the cross, they did not believe that the facts of the gospel would ever exist. They did not believe that Christ would die, be buried and rise again. The Lord told them he would "GO up to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: THIS SHALL NOT BE UNTO THEE. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Mat. 16:21-23).

The disciples during the personal ministry of Christ were to go and preach that "The kingdom of heaven is at hand." (Mat. 10:5-7). But after Pentecost the kingdom was an established kingdom, and all disciples were in it. (Col. 1:13; Rev. 1:9; Heb. 12:28.)

No one can preach the gospel IN FACT without preaching that Jesus is the Christ, and that HE HAS "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).

Before the cross the disciples were not allowed to preach that he was the Christ. "THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST." (Mat. 16:20.) How could they preach it in fact without preaching this?

WE ARE SAVED BY THE GOSPEL

In speaking of the gospel Paul says, "By which also ye are saved." (I Cor. 15:2). This means that the gospel contains the way of life and salvation through Christ, and is the influence and power of God to bring about the salvation of the lost. Paul says, "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 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). Since, the gospel is the "POWER OF GOD UNTO SALVATION." and we have the gospel in our possession, we do not need to pray for God to send down "SAVING POWER" from on high. We

have such power in the gospel, and the disciples in New Testament times relied upon its power to convert the lost.

In all cases of conversion in the Book of Acts, which is the book of New Testament conversions, under the gospel, the gospel was always preached before any one was converted. The word of truth of the gospel was always present in each case. It pleased God to save through preaching. (I Cor. 1:21.) People were lost where the gospel had not gone. (2 Cor. 4:3-7). They could not be saved by the law of Moses. (Acts 13:39; Gal. 2:16; 3:9-12; Rom. 3:20-21, 27.)

The gospel is the New Covenant, or the law of the Spirit, and is in contrast with the old law - the law of sin and death. (Rom. 8:2). "By the law is the knowledge of sin." (Rom. 3:20). It could not remove sin. We are saved by the gospel, the law of faith, and not by "The law of works." (Rom. 3:27; Rom. 1:16; I Cor. 15:2; Rom. 8:2).

The begetal which precedes the new birth is by the gospel. Paul says, "I have begotten you through the gospel." (I Cor. 4:15.) The birth is completed under the influence and power of the word of God, and not brought about by miraculous power sent down in answer to prayer, independent of, and separate from the gospel. (I Pet. 1:22-23). The gospel is God's drawing power to draw men unto Christ so as to be saved. (Jn. 6:44-45.)

Note that they are drawn by what is taught in the gospel. It takes power to draw men unto Christ, but the gospel is said to be "THE POWER OF GOD UNTO SALVATION." (Rom. 1:16). This is why the Lord said, "Go ye into all the world, and preach the gospel to every creature." (Mk. 16:15.) He wants all men to be drawn unto Christ. (Jn. 12:32-33).

GOSPEL TO BE OBEYED

It is true that the lost sinner must hear and believe the gospel, for Christ in speaking of this very point said, "He that believeth not shall be damned." (Mk. 16:16). But if one wants to be saved he must do more than merely believe the gospel. The Saviour said, "He that believeth and is baptized shall be saved." (Mk. 16:16). Peter was sent out to "Preach the gospel to every creature." (Mk. 16:15). In doing this, he preached Jesus unto them on the day of Pentecost, and when sinners asked what to do, Peter preached unto them the commands of the gospel, saying, "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 2:38). This was a part of the gospel.

No one has any authority to preach anything other than the gospel unto any creature in all the world. (Mk. 16:15). Hence, the same gospel which requires faith in a risen Christ, also requires that sinners must "Repent and be baptized. . . for the remission of sins." (Acts 2:38; Gal. 1:6-9.)

GOSPEL CAN BE OBEYED

Paul says, "But they have not all OBEYED THE GOSPEL." (Rom. 10:16). This is equal to saying some had obeyed the gospel. Hence, the gospel has facts to be believed, threats to be feared, COMMANDS TO BE OBEYED, and PROMISES TO BE ENJOYED. This is all a plain refutation of the doctrine now being preached that one cannot obey the gospel. Peter says, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them THAT OBEY NOT THE GOSPEL OF God?" (I Pet. 4:17).

Hence, man must obey the gospel or be eternally lost, regardless of the doctrine of some that one is saved by faith alone, before and without obedience to the gospel. Paul says Christ will return from "Heaven with his mighty angels, in flaming fire taking vengeance on them THAT KNOW NOT GOD, AND THAT OBEY NOT THE GOSPEL of our Lord Jesus Christ: WHO SHALL BE PUNISHED WITH EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9). This forever explodes the theory of some that one is saved by faith alone, and then obeys the gospel merely as a Christian.

How could one be in such a saved state at faith

CONTINUED ON PAGE 4

Pastors

Ministers are commonly called "Pastors". Is this the Biblical use of the word "pastor?"

In Acts 20:17-29 Paul told the elders of the Ephesus church, "Take heed unto yourselves and to all the flock in which the Holy Spirit hath made you bishops to feed the church of the Lord. . . (for) after my departure grievous wolves shall enter in among you, not sparing the flock. . ." Thus in Scripture, "elders, bishops" and "shepherds" or "pastors" all refer to the same church leaders.

Qualifications for those who would be pastors, bishops or elders of His church are strict. They are as follows: mature in years, blameless, husband of one wife, temperate, sober-minded, orderly, hospitable, apt to teach, no brawler, no striker, gentle, not contentious, no lover of money, ruleth well his own house, not a novice, having a good testimony, having children that believe, not self-willed, not soon angry, a lover of good, just, holy, self-controlled, sound in faith, able to convict false teachers (I Tim. 3:1-7; Tit. 1:5-9.) One not having these qualifications is not acceptable to God as a pastor.

Question: How then can a young man without all these qualifications of maturity serve as a MINISTER? This poses no problem, if we understand the Scripture. In Bible times, preachers were not called "pastors" unless they, having the qualifications, had been appointed as such. The Bible calls preachers (Rom. 10:14) "ministers" (I Tim. 4:6) and "evangelists" (2 Tim. 4:5). Never are they referred to as "pastors" in the modern sense of that term.

The Pastor System with the preachers being in charge of the churches is unknown to scripture. Elders (bishops, pastors) were the only overseers (Acts 20:28). Preachers were under their oversight. Distinctive titles such as "Reverend" and "Father" are not Biblical and are even forbidden (Matt. 23:9). The distinctions between "clergy" and "laity" are of human origin. All are one in Christ (Gal. 3:27; Matt. 20:25-28). All Christians are God's priesthood (I Pet. 2:5). Distinctive "clergy" dress is classed by Christ as a self-righteous desire to be seen of men (Matt. 23:5-7).

Churches of Christ call Bible things by Bible names (I Pet. 4:11).

Those Were The Days

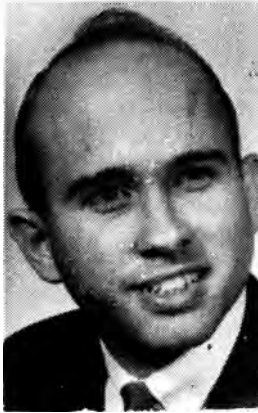
JOHN GIPSON

"Say not, 'Why were the former days better than these?' For it is not from wisdom that you ask this" (Ecclesiastes 7:10).

You remember the good old days. The air was pure and the water clean. People knew how to be friends then, and a neighbor counted for something. Children said, "yes sir" and "no ma'am". Folks were so law-abiding that you didn't even think about locking your door. People did an honest days work for their dollar. The church was located in the center of the town, and everyone just loved good preaching. There were picnics in the summer with homemade ice cream, and band concerts in the park. Oh, those were the days.

Have you ever wondered, "Why were the former days better than these?" If you have, Solomon would chide you by saying, "It is not from wisdom that you ask this."

1. The good old days may not have been that good. Maybe you have just forgotten what it was like to stand over a boiling wash pot, or make your way down a dirt road. Perhaps the "dust bowl" and "hard times" have just been crowded out of your mind by more pleasant things. Maybe folks weren't all that religious. Could it be that there



JOHN WADDEY

just wasn't much to do except go to church? Distance lends enchantment to the view.

2. The present may not be all that bad. Charles Gould reminds us that last year more than 196,000,000 of our people were not arrested. More than 89,000,000 married persons did not file for divorce. More than 49,000,000 students did not riot or petition to destroy our system. And more than 115,000,000 individuals maintained a formal affiliation with some religious group. Even morality may not have sunk to a new depth. When God sent the flood upon the earth, "The Lord 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" (Genesis 6:5). Or if you look at the days of the apostles you will find that men "were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they were gossips, slanders, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless" (Romans 1:29-31).

3. And I need to consider the duty which is at hand. I must not sigh for "old, unhappy, far-off things, and battles long ago." The present is mine. With the help of God I must make the most of today, for "the mill cannot grind with the water that is past."

Faithful Worship

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:19-25.)

It is frequently observed that worship is a natural thing. "Man has always worshipped something or someone," it is said, and, we suppose with a degree of validity. But there is a sense in which the worship of Almighty God is an audacious act. Meditating upon the power of God as manifested in the material universe the Psalmist wondered, "What is man, that thou art mindful of him?" (Psa. 8:4-6). And worship is an awesome thing. Nadab and Abihu, though priests of God, were consumed in flames in a vain attempt to approach God. (Leviticus 10:1-2). Reflecting upon the awesome nearness of God in Christian worship the Hebrew writer observed, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." (Read Heb. 12:18-29).

Christians find boldness to enter into the holiest by the blood of Jesus. In his name they have the audacity to approach the giver and sustainer of life. He has made them to be priests unto God the Father who may offer up spiritual sacrifices unto God through him. (Rev. 1:6; I Pet. 2:5). Christ, our high priest, has opened this way to us. His blood is on deposit at the mercy seat. As high priest over the house of God he gives us guidance and direction in divine worship and service. (Heb. 10:19-21. above-) Hence, we may draw NEAR with a true heart, in FULL assurance of faith, knowing that his blood sanctified us for this purpose when our hearts were sprinkled from an

evil conscience and our bodies were washed in pure water. (Heb. 10:22). Having been thus highly favored of the Lord we are to "hold fast the profession of our faith without wavering." (Heb. 10:23). Our tenacity in worship and work must reflect the faithfulness of him who saved us and promised us eternal life. (Heb. 10:23 b.)

GOD IS FAITHFUL

God's faithfulness is manifested in nature. Seedtime and harvest, summer and winter, cold and heat, day and night have not ceased. God has kept his promise. (Gen. 8:22). He is a faithful Creator. (I Pet. 4:19).

God keeps his promise to his people. He will not allow them to be tempted above that they are able to bear, but will with every temptation provide a way of escape. He has promised food, clothing and shelter to those who seek his righteousness and kingdom. (Matt. 6:33). He keeps his promises.

The promise of remission of sins is as certain as is the existence of God's throne to all who repent and are baptized in Jesus' name. The promise was to those who first heard the gospel at Pentecost, almost two thousand years ago, and it applies to all who are called the gospel of Christ. (Acts 2:28,39; Rom. 1:16-17). "He is faithful that promised." "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word." (Heb. 6:17-20).

CHRISTIAN FAITHFULNESS

Having established the grace and faithfulness of him who has provided access to the throne of God the inspired writer exhorts; "And let us consider one another to provoke unto love and good works: Not forsaking the assembling of ourselves together. . ." (Heb. 10:24,25a). We who serve a faithful Creator are to be faithful in that service. Being steadfast and unmovable we are to abound in the Lord's work. (I Cor. 15:58). New Testament Christians reflected the faithfulness of the God who saved them as they continued steadfastly in the apostles' doctrine and fellowship. (Acts 2:42).

The command to assemble is positive in nature. "Assemble, exhort, learn to love God and one another. Plan for greater works in his kingdom!" All this is inherent in the language of Hebrews 10:24-25. "Not forsaking the assembling of ourselves together" is as definite as "thou shalt not steal!" or "thou shalt not kill!"

How many times may we steal or kill before we have sinned before God? Open violation of divine law requires open confession that follows genuine repentance. (I John 1:9,10; James 5:16; Jas. 4:17.) Those, therefore, who deliberately omit the worship of the church are "unfaithful." They have grievously sinned, having failed, among other things, "to show forth the Lord's death." Their refusal to confess him in showing forth his death constituted a denial of the same (Matt. 10:32; I Cor. 11:23-26).

WORSHIP COMMAND

The absolute necessity for faithful worship is taught by divine command, by example, and by a necessary conclusion drawn therefrom. God seeks men to worship him. The geographical location is a matter of indifference, but the necessity of worship is clearly set out by our Lord in John 4:23. The text of Hebrews 10:25 establishes the necessity of the Christian assembly and worship. The examples of Barnabus and Saul who met a year "with the church," and the practice of the church in Jerusalem, Troas and Corinth, established the necessity for regular worship activity on the part of local churches of Christ. (Acts 11:26; 2:42-47; 20:7; I Cor. 14:23.)

ACCEPT HIS GRACE

As God has provided a new and living way through which we may draw nigh unto him, we manifest the ultimate in snobbish obstinacy when we refuse to enter that door of praise and thanksgiving. The apostle seems to anticipate the ingrained indifference characteristic of the habitual absentee when he warned, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of

CONTINUED ON PAGE 4



R.W. GRAY

An Amazing Prophecy

After 70 years in Babylonian captivity, the Israelites, by decree of King Cyrus of Persia, returned to their Palestinean homeland. Some 50,000 persons made the long journey. One of their first projects was to begin rebuilding the temple of Jehovah. The foundation was joyfully laid (Ez. 3:11). Due to Samaritan opposition, however, work on the temple was halted (Ez. 4:24), and thus for the following 14 years was at a standstill. It was the task of the prophets Haggai and Zechariah to arouse Israel from her lethargy and to issue encouragement toward the completion of God's house.



By WAYNE JACKSON

Upon this background the book of Zechariah is based. The book has two main divisions: chapters 1-8 and chapters 9-14. Since there is some difference of content and style between these two sections, liberal writers have asserted that Zechariah did not author the entire composition. The difference though, can be explained upon the basis that chapters 1-8 deal mainly with contemporary events, such as the reconstruction of the temple, while chapters 9-14 have a Messianic thrust. Dr. Charles L. Feinberg says that "All internal evidence points to a single authorship for the book rather than multiple authorship" (Wycliffe Bible Commentary, p. 897).

Near the end of the book, in a profoundly remarkable utterance Zechariah foretells the rejection and betrayal of Christ (Zech. 11:12, 13). A microscopic study of the narrative reveals a number of amazing details. Let us study it carefully.

"AND I SAID UNTO THEM, IF YE THINK GOOD GIVE ME MY PRICE: IF NOT FORBEAR." It is here prophetically indicated that there would be a BARGAIN made concerning Christ's betrayal; a haggling of terms. That this actually happened is confirmed by Matthew who records, "Judas Iscariot went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you." It is further significant that Zechariah represents Christ as the speaker, while Matthew says Judas made the bargain. There is, of course, no conflict for the fact is, Judas could never have delivered up the Lord had not the Savior been a willing subject. Christ himself affirmed, "I lay down my life. . . No one taketh it away from me, But I lay it down of myself" (Jn. 10:17, 18). He "gave himself for our sins." (Gal. 1:4).

SO THEY WEIGHED FOR MY PRICE THIRTY PIECES OF SILVER. Zechariah announces that the Messiah's betrayal price will be "weighed" out. In the NT Matthew writes, "And they covenanted with him for thirty pieces of silver" (Mt. 26:15). The term "covenanted" literally means "to weigh out money," thus the ASV translates, "they weighed unto him. . ." The sum involved was a paltry thirty pieces of silver, the price of a mere slave (Ex. 21:32). Not only was the exact amount foretold, but the sum also suggests the hateful, insulting attitude that characterized both Judas and the Jewish leaders. A. B. Bruce, in his book, *The Training Of The Twelve* (Chapter XXIII), points out that though Judas was a covetous man, the force which drove him to deliver up his Lord was a passionate hatred which had poisoned his soul. There is much to support this view. Why would Judas sell Jesus (who was desperately wanted by the rulers) for a mere \$25 or so, only to later return that?! What an insulting exhibition of hatred in contrast to Heaven's generosity!

AND THE LORD SAID UNTO ME, CAST IT UNTO THE POTTER: A GOODLY PRICE THAT I WAS PRIZED AT OF THEM. Jehovah's disgust at their insulting offer is here revealed. Notice how

Zechariah indicates that Jehovah (the Father) addressed Christ and said, "Cast it unto the potter: a goodly price that I was prized at of them." In reality the slander was toward the Father! The "goodly price" (stinging irony) was actually how they valued Almighty God. Jesus had admonished, "he that rejecteth me to rejecteth him that sent me" (Lk. 10:16). In addition, the closeness that is here affirmed of the Heavenly Two is a declaration of Christ's deity.

AND I TOOK THE THIRTY PIECES OF SILVER, AND CAST THEM TO THE POTTER IN THE HOUSE OF THE LORD. The prophet further states that the money will be: (1) cast (thrown), (2) to the potter, (3) in the house of the Lord. The NT record of fulfillment is stunning. Judas eventually regreted his dastardly deed and returned to the chief priests and elders with the money confessing, "I have sinned in that I betrayed innocent blood." But they could not have cared less, hence said, "What is that to us? see thou to it." The traitor then "cast down the pieces of silver into the sanctuary." (Mt. 27:5). The sanctuary was the sacred temple, the house of Jehovah. Thus, Judas unwittingly fulfilled a divine prediction made more than five centuries earlier! The chief priests were unwilling to put the blood-money back into the sacred treasury (how touching their sincerity is! so they therewith purchased "the potter's field to bury strangers in." (Mt. 27:7.) Zechariah's words are fulfilled. Again, it need not concern us that Zechariah suggests that Christ cast the money to the potter in the house of the Lord, when the NT records that Judas threw the money and the priests purchased the potter's field. The truth is, they were but participants in a plan that had been divinely programmed from the beginning of time (See Acts 2:23).

There is a problem though. Matthew SEEMS to attribute Zechariah's prophecy to Jeremiah. (Mt. 27:9). The critics have of course, in characteristic fashion, charged Matthew with an error. William Barclay asserts, "Here there is, in fact, an actual mistake." There is a mistake alright, but Barclay made it, not Matthew. A number of possible explanations have been suggested by conservative scholars which could dissolve the difficulty.

1. Some "have thought that there was a mistake made by ancient transcribers, writing the name of Jeremiah instead of Zechariah; and it is observed that this might be done by the change of only a single letter. It was often the custom to abridge words in writing them. Thus, instead of writing the name of Jeremiah in full, it would be written in Greek, Iriou. So Zechariah would be written Zriou. By the mere change of Z into I, therefore, the mistake might easily be made" (Albert Barnes).

2. Occasionally prophecies from several OT spokesmen will be combined with only the most prominent name being mentioned. See Mk. 1:2, 3, where both Malachi and Isaiah are quoted, yet only Isaiah is mentioned. Thus, Matthew could have alluded to statements from both Zechariah and Jeremiah, while citing only the latter. (See Lange).

3. "Some hold that here Jeremiah, the name of the first book in the OT prophets, is taken to stand for the whole section certain Zechariah (just as the name 'Psalms' is applied to the whole section of the Writings because it is the first book; (Lk. 24:44)." (Wycliffe Bible Commentary).

4. However, a careful reading of the Holy Spirit's words might eliminate the problem. Matthew does not state that the prophecy was WRITTEN by Jeremiah. "Then was fulfilled that which was SPOKEN by the prophet Jeremiah." It was not uncommon for biblical writers to quote sources not elsewhere recorded in Holy Writ. (Cf. Jude 14; Acts 20:35). In fact in Zech. 7:7 the prophet exclaimed, "Should ye not hear the words of Jehovah cried by the former prophets. . ." Zechariah may have therefore been rehearsing Jeremiah's words in this divine prediction. At any rate, it is incongruous to charge Matthew with an error when all the facts are not known.

We thus stand in awe of the marvelous prophetic spirit with which the ancient men of God were endowed. Such stands as a phenomenal evidence of biblical inspiration.

The Gospel Of Christ

CONTINUED FROM PAGE 2

only, while is is still in danger of everlasting punishment because he has not obeyed the gospel? Therefore, one must obey the gospel to be saved, and not because he is saved. Obeying the gospel has primarily to do with becoming a Christian, or a child of God. Paul was doubtless referring to this when he said, "But they have not all obeyed the gospel." (Rom. 10:16). It was something which some had already obeyed, and others had not.

Friend, have you obeyed the gospel? If not, you are still lost, and faith alone is not enough to keep you from being punished with everlasting destruction. (2 Thess. 1:7,8,9). One's belief of the gospel must move him to obey the gospel, and this become TRUST, or RELIANCE, before it saves." "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).

This is obeying the gospel. One must believe the gospel, of course, or he will not obey it, and will hence be damned. BUT HE MUST OBEY IT TO BE SAVED. WILL YOU DO IT NOW? WHY DELAY? TOMORROW MAY BE TOO LATE!

Faithful Worship

CONTINUED FROM PAGE 3

how much sorer punishment, suppose ye, shall he be thought 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? For we know him that hath said, "Vengeance belongeth unto me. . . and again, . . It is a fearful thing to fall into the hands of the living God." (Heb. 10:26,31).

The next time you find yourself elsewhere, when the local saints have met for worship and praise, you would do well to read and ponder the foregoing warnings. They apply to you in a very direct and meaningful way.

CONCLUSION

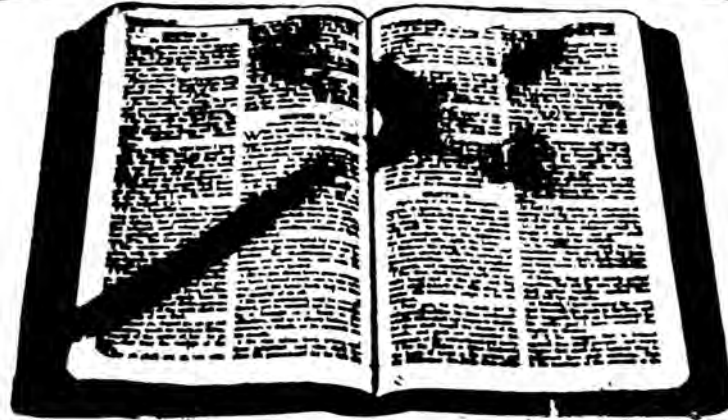
If honest with God, many would say, "The Lord's day came. I failed to remember, as he asked me to do, that lonely day he staggered toward the brow of Calvary, carrying the burden and weight of my sin upon his sacred and bleeding back. I failed to remember the awful pain he bore when they pierced his hands and feet with cruel nails, when they spit in his face that he might carry my shame, and when, in his death, they opened his side from whence the healing fountain flowed. I have forsaken him who promised, "I will never leave you nor forsake you!"

No home is entirely without Christian influence, if our weekly religious paper, WORDS OF TRUTH, comes into that home. And not one home in a thousand homes is too poor to subscribe for the paper - at just \$3 per year. (See the foremat at the top of second page.)

* * *

Do you know, what is commonly called, "The Golden Rule"? Can you quote it from memory? It is the entire Old Testament condensed into one verse, as far as our duties and conduct toward others are concerned. This one verse strictly obeyed and lived out in the lives of all the people of the world would make all nations very largely into a paradise on earth. Jesus, who gave this Rule, therein said, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Mat. 7:12). Do parents deal with their children according to this rule? Do the children treat their parents as if they were the parents? Does every young man treat every young woman as he would have all young men treat his sister? Do husbands treat their wives as they would like for the wives to treat them? And what about the wives? Would they like to be treated as they are treating their husbands?

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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Health Hazards Of Smoking

According to information in the writer's possession "1 out of 3 high school students are smokers." It is estimated that by the age of 18 half of the nation's teenagers are regular smokers. Such is ample cause for alarm due to what we now know of tobacco's health hazards to the bodily organs.

TRAVELING THE TOBACCO ROUTE TO SLAVERY

What happens when a youngster lights up his first cigarette? In all probability he will not like it at first. It will burn his mouth. It will be painful if he inhales. It hurts going in; it hurts coming out. His system is telling him something but he may be deaf toward the warning and blind toward the flashing danger signs. His first cigarette may make him sick or send him into a fit of coughing. But if he is around his smoking buddies he will be like the fellow taking his first drink. He will cough, sputter and remark, "That is real living!" All the time his body is resisting the invasion of this foreign element. But he has been led to believe that smoking paves the way toward maturity. He has to act as though he really enjoyed that first one. He may be duped into thinking he has taken his first big step toward becoming a man. He has taken a big step alright but it was not a step forward. Gradually he will begin to feel he is a few inches taller with a cigarette in hand. In reality he is a few inches closer to tobacco slavery. That first one grows into a pack and on and on he continues. By the time he finishes high school he is confirmed in his smoking. He may boast to his non-smoking friends that he can quit anytime he wishes to but down deep he knows that tobacco has already claimed him as another victim. He may smoke anywhere from a pack to three packs per day until lung cancer, chronic bronchitis, emphysema or coronary artery disease cuts him down. This young man has not been listening to such figures as are available from the Connecticut State Medical Society Journal which says this on the dangers of cigarettes and smoking, "Strike a match, inhale, relax and say goodbye to 14 1/2 minutes of your life. Do it twenty times a day and you can expect to die eight years earlier than you should; smoke two



ROBERT R. TAYLOR JR.

packs a day and move your date with the undertaker forward by sixteen years." His non-smoking contemporaries surely have a much better chance to outlive him by several years. His non-smoking contemporaries surely have a much better chance to outlive him by several years.

In addition to these serious threats to vital body organs are some side effects. These are: a bad taste left in the mouth, the smelling up of one's clothes, leaving the breath very foul, a sluggish feeling, discoloration of fingers and teeth, a shortness of breath, throat irritation, chronic cough, loss of appetite and reduced stamina. Young people who take up this habit each year by 1,500,000 to 2,000,000 are beginning a sure road that leads to serfdom. Tobacco will soon be king. They will be its closely held slaves.

MEDICAL DOCTORS SPEAK OUT

Many young people may not be listening to the health hazards associated with smoking but many doctors have been very attentive to these warnings. "Ten years ago, 52 per cent of physicians smoked cigarettes. Today, less than 30 per cent do!" The Michigan Council on Smoking and Health recently put out a poster with great big letters inscribed. It read, "100,000 doctors have quit smoking cigarettes. (Maybe they know something you don't)." The American Cancer Society recently published the 1972 **CANCER FACTS AND FIGURES**. On page 22 are found these words, "Every major medical group in the world has come out with strong statements on the effects of cigarette smoking." The British Royal College of Physicians said, "Cigarette smoking is now as important a cause of death as were the great epidemic diseases such as typhoid, cholera and tuberculosis."

This writer has talked to a number of doctors who formerly smoked but now have quit. One doctor friend told the writer that within two weeks after quitting his 3 pack a day habit there was a sharp reduction of his chronic cough. Does not this say something? Another doctor friend in Michigan told the writer that he does not notice nearly as much smoking among doctors at medical conventions as he formerly did. This man has practiced medicine for nearly a half century.

Dr. W. C. Smyth, a medical doctor of Tyler, Texas, whom this writer knows, wrote the following a few years ago:

SMOKING IN BED

There was a young fellow named FRED
Who had a habit of smoking in BED.
Contrary to what you might THINK,
Fire didn't send him over the BRINK.

Lung cancer was what got him INSTEAD.

"All right, so I'm not a poet-but what do you expect? My name isn't Longfellow either. I'll tell you something else I'm not and that is a smoker. At least, not the last ten years, anyway. That's how long it's been since I gave myself a good talking to and quit what I consider one of the most dangerous (and expensive) habits that Americans partake of today. Breaking the smoking habit was not easy, but, after all, most worthwhile things are not easily attainable. Believe me, it was worth it.

"A recent U. S. Government report described cigarette smoking as a 'health hazard of sufficient importance in the United States to warrant appropriate remedial action.' Why? Because it found that cigarette (smoking) is responsible for 11 million cases of chronic illness, 77 million days lost from work and 301 million days of restricted activities in this country. In addition to being the principal cause of lung cancer, smoking is also directly related to other chronic lung diseases, coronary heart disease, peptic ulcer, strokes, and cancer of the mouth and throat.

"We are taught in the Bible to take care of our physical bodies because they are the temple of God. Let us heed this warning and never let this smoking habit endanger our well-being.

"However, if you can't break the habit, I will give you my exclusive prescription for avoiding trouble-buy the filter cigarettes, then very carefully cut the cigarette off the filter and smoke the filter!" To this we say "Amen and amen!"

SCRIPTURES AND SOME SOBERING QUESTIONS

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven". (Matt. 5:16). Is the Christian's light shining more brightly or less brightly when he smokes? "Which was well reported of by the brethren that were at Lystra and Iconium." (Acts 16:2). Does smoking lead to the formation of a better reputation among all brethren? If so, how? "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's..." (1 Cor. 1:2). Is smoking really compatible with sainthood? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.) Is smoking compatible with the fact

CONTINUED ON PAGE 4

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More Bible Questions

Dear Brother Nichols:

The following questions are being discussed in our vicinity among interested students of the Bible. We will appreciate any light which you may turn on for us regarding these matters.

QUESTIONS ON PRAYER

1. TO WHOM SHOULD WE PRAY? SOME THINK IT'S ALL RIGHT TO PRAY TO JESUS, SINCE WE SING SOME SONGS



GUS NICHOLS

ADDRESSED UNTO JESUS.

REPLY.

We should pray unto God, the Father, in the name of Christ, the Son (Rom. 10:1; Eph. 3:14-21; Col. 3:16-17; Lk. 11:1-4; John 16:23-24). There is a well known liberty and so-called license in poetry which is not implied in the plain language of prayer.

2. WHAT IS THE TRUE POSTURE IN PRAYER? SOME THINK WE SHOULD ALWAYS KNEEL IN PRAYER, WHILE OTHERS THINK THAT WE MAY STAND FOR PRAYER, IF WE WISH TO DO SO.

REPLY.

No certain and exclusive posture is commanded in prayer. There are approved examples of those who "stood and prayed," as well as of bowing and kneeling (Lk. 18:9-14; Mk. 11:25). Under generic authority, we may assume such a posture as may be expedient (I Cor. 6:12; 10:23).

3. MAY OUR YOUNG PEOPLE HOLD HANDS WHEN THEY PRAY? AGAIN, SOME ARE SAYING ONE THING AND SOME ANOTHER ABOUT THIS PRACTICE WHICH IS COMING INTO SOME CONGREGATIONS.

REPLY.

This reminds me of one brother who criticized another for not closing his eyes when he was praying with bowed head, but with his eyes open. But if he had his own eyes closed, how did he know about his brother's eyes? Jesus even "Lifted up his eyes to heaven" when he prayed (John 17:1). While the Bible does not regulate such matters, it may be more expedient for us to close our eyes and shut the world out, and thus we might be better able to address God, the great invisible Spirit-Being, as "Our Father who art in heaven", etc. (Mat. 6:9-etc.) But this is a matter of expediency, and might depend upon

circumstances.

As to holding hands in group and congregational prayers, the only passage of scripture which now comes to my mind about such a thing and what to do with our hands is Paul's statement, "I will that men pray everywhere, LIFTING UP HOLY HANDS, without wrath and doubting." (I Tim. 2:8). It seems here that they were already lifting up their hands in prayer, but Paul exhorted them to so live as to be able to "Lift up HOLY hands" in prayer. Anyway, the idea of young people holding each other's hands in prayer appears to spring from the false idea that this physical contact draws them closer together SPIRITUALLY. However, it may do no more than make a physical appeal. It is a step in the wrong direction. It has become a sort of token, or badge of the liberalistic "Hippie" movement, and once the door is open, such physical appeals might not stop short of religious hugging in prayer. Even in greeting each other, or when shaking hands, it is unethical to "hold" on to the hand of another very long. Even the world knows why, when it is a case of shaking hands with the opposite sex.

Pure and undefiled religion is not promoted by boys and girls "holding each other's hands" in acts of worship. Another thing which does not promote true spirituality is "Turning the lights down low", or "turning out the lights". This whole list of things is disgusting to those "pure in heart". The next logical step will likely be for both sexes to begin putting arms around each other in observing the Lord's supper. Of course, this would have to include men and women, boys and girls or it would not get to first base. It is only a sign of modernism and liberalism when churches, or religious groups begin such practices. So, if you do not know what to do with your hands when praying, just "LIFT UP HOLY HANDS" in your prayer, as you have sometimes seen such hands in picture in connection with prayer (I Tim. 2:8).

OTHER QUESTIONS

1. HOW FAR SHOULD WE GO WITH THE "JESUS MOVEMENT"? SHOULD WE LET OUR YOUNG PEOPLE ATTEND SUCH MEETINGS?

REPLY.

The "Jesus" of the so-called "Jesus Movement" is not the Jesus of the gospel of the New Testament, but a counterfeit Jesus; the kind of a Jesus which the Christ of the New Testament warned against. (Mat. 24:4-5, 23-27). Some thought Jesus was John the Baptist raised from the dead, but to call John "Jesus" would not have made the true Christ into John (Mt. 16:13-18). The label, "JESUS", must be put on the Christ of the New Testament Scriptures, or it is a deception. And to call some movement "The Jesus Movement" which Christ never made a move to establish, is also a deception. The only proper "Jesus" movement which could be scriptural and proper today would be for men and women, boys and girls to move away from sin and false teaching and return unto the Christ of the scriptures, and his doctrine therein. And this would include a return unto his church, as he built it, in origin, name, doctrine and practice, as it is now in the New Testament. Any "Jesus" who was not born of the "Virgin" Mary, wrought no miracles, did not die and shed his blood for the remission of our sins, and did not rise from the dead the third day, and who did not build a church, nor give us the new covenant, nor ascend back to heaven from whence he came in the first place, and who is not coming again to judge the world, and to send the righteous to heaven, and the wicked to hell - any Jesus which is not identical with this Jesus IS A FALSE "JESUS" and all who follow such a Jesus are deceived and lost in sin, and are in need of the salvation of the real Christ of the gospel. We commend their enthusiasm, their interest in religion, and their desire to "Tell it like it is", but this is not enough to save any one's soul. As it is, their social gospel is not the gospel of Christ. (I Pet. 4:17; Rom. 1:16; 10:16; 2 Thes. 1:6-9; Mk. 16:15-16-20.)

2. IS IT SCRIPTURAL AND RIGHT FOR A CHURCH OF CHRIST TO ACCEPT CLOTHING FROM THE SOCIAL WELFARE DEPARTMENT TO BE DISPENSED BY THE CHURCH IN ITS NAME, OR TO IN ANY OTHER WAY WORK

UNDER THE DIRECTION OF THE WELFARE DEPARTMENT IN DOING BENEVOLENT WORK?

REPLY.

The church may receive contributions from any legitimate source; either of money or materials, for distribution to the poor and needy, provided the church is left free and unrestrained in the exercise of its own rights, under the elders, in the distribution of such gifts. (Acts 11:27-30; 20:17-28; I Pet. 5:2). This should always be so done as to give God the glory through the church (Eph. 3:20-21).

3. IS IT WRONG FOR A CHURCH NOT TO HAVE ELDERS? THE CHURCH HAS BEEN HERE FOR DECADES AND STILL HAS NO ELDERS. THE CLAIM IS THAT THERE ARE NO MEN QUALIFIED FOR ELDERS AND DEACONS.

REPLY.

There is very good reason to believe such a church is not a studious and zealous church, and is therefore in sin, and should repent and turn a new leaf. Paul found men qualified for the eldership within less than five years after he started some congregations, (Acts 13:1-4; Acts 14:23). Yet Paul is the one who said one to be appointed as an elder must not be a "novice" (I Tim. 3:6). The idea that it should take thirty or forty years to qualify men for the eldership in a studious and zealous congregation is absurd. But an unscriptural and worldly church might exist a century and not qualify any one for the eldership. But all members of such a church who are in any way responsible for such a condition would have to answer for their wilful sins at the judgment.

4. PAUL SAYS ELDERS OR OVERSEERS ARE MADE BY THE HOLY SPIRIT (Acts 20:27, 28). HOW IS THIS DONE?

REPLY.

The Holy Spirit works in producing faith and in the building of Character by means of His word, which He revealed through inspired men, and thus guiding the apostles and writers of the New Testament, as well as the Old Testament writers into all truth (John 16:13-14; 2 Pet. 1:20-21; 2 Sam. 23:2; Eph. 3:2-5; 1 Cor. 2:13). God's word, as faithfully proclaimed, tares down the false and evil, and builds up and strengthens the good. (Jer. 1:10; Acts 20:32; Jude 20-21). Whatever good the word given by the inspiration of the Holy Spirit accomplishes, the Spirit, which gave and confirmed the word, accomplishes. In this way the Spirit makes elders.

Destructiveness Of Sin

GUS NICHOLS

What can destroy the sons of men,
More than the deeds of wilful sin?
Sin is morally wrong and evil:
Creates strife and world upheaval.

Sin caused wars and human strife,
Which so often plagues human life.
Sin is transgression of the law,
Which should be kept without a flaw.

Doing right exalts a nation,
But sin brings on condemnation.
Lawless men live out half their lives,
They often die before their wives.

The rule is: sin often kills men,
I've preached a lot funerals caused by sin.
Killed in fights, drunken wrecks, suicide.
Yet, many plan in sin to abide.

By sin the way to heaven is barred
"The way of transgressors is hard"
So, why live in sin and shame,
Which destroys character and good name?

The answer is: sin's a deceiver,
Thru ignorance it destroys the unbeliever.
Sin hardens men as sun does the clay,
And this continues day by day.

Sin brings eternal damnation,
Therefore, sinners need salvation.
Christ provides all this for them,
On proper obedience unto Him.

Modernism And The Authority Of The Bible

LARRY CHOUINARD

The massive assault of Liberalism can be traced to a rejection of Biblical authority. When the liberal spins loose from the norms of scripture he is free to wonder in the wastelands of subjectivity, interpreting the Bible according to his fancies. Doctrinal truth and historical content are either ignored or destroyed beyond recognition. Modernism results in a selective, mystical interpretation of scripture. The scriptures are filed into two categories: useful and non-useful. If a scripture conforms to the spirit of the times it is considered truthful, if not, it is discarded as non-essential. Needless to say, neither Jesus nor the Apostles accepted a dualism in scripture between the false and the true (Jn. 10:35; II Tim. 3:16-17; Matt. 5:17-18). The totality of scripture was respected as God-breathed and hence authoritative. Either the Bible is authoritative in all it teaches or it cannot be trusted in anything. The Bible is an organism inspired in all its parts, thus making the whole given by inspiration of God.

Liberalism attacks the authority of the Bible at the most crucial points. Assuming naturalistic philosophies liberalism accepts four unwarranted assumptions which serve as their guidelines for interpreting scripture:

1. Liberalism maintains our relationship with God rests on a personal "experience." According to the liberal a "mystical personal encounter with God" transcends any objective standard. Modernism replaces objective revelation for a flimsy subjective religious experience. Obviously there can be no objective norm to distinguish one religious experience from another. It follows that any experience from an L.S.D. "trip" to a "calling in the cotton field" may be claimed as an encounter with God.

The Bible recognizes a balance between subjectivity and objective factors. "If Christ be not raised (historical objective reality), then our faith is vain" (not valid) (I Cor. 15:14). Notice that valid faith (subjectivity) rests on a valid objective basis for that faith. The wise man warned against putting our trust solely in subjective factors. "He that trusteth in his own heart (subjective) is a fool" (Prov. 28:26). Liberalism reverses the divine pattern and makes a "better felt than told" experience authoritative over scripture.

Basing our relationship to God on so flimsy a base opens the doors to any and all who claim an "encounter with God." We have no objective pattern or standard to determine if a religious experience originates with God or Satan. Paul informed the Roman Christians that they could know they were justified because they have "obeyed that form of TEACHING where unto ye were delivered" (Rom. 6:17-18). The opposite of Paul's argument is that if they had not obeyed that "form of teaching" they were not justified. Hence the only criterion for determining our justification is the absolute authority of scripture.

2. Next, the liberal interprets the acts of God recorded in the Bible as normal historical occurrences. The exodus, for example, is not so much objective evidence for God working in time and space, but is just a record of what some ecstatic Israelites thought he did. According to liberalism the inspired writers merely interpreted natural occurrences as miraculous events. It follows that either the holy penmen willfully deceived their readers or they were actually deceived into thinking these natural occurrences were miraculous. Whatever horn of the dilemma liberalism grasps, they deny inspiration and insult the integrity of the writers.

Driven by anti-supernaturalistic theories the liberal glories in how much of the Bible he can exploit as myth. But why should the miracles of the Bible be denied? If we may speak of God, we may speak of a miracle. It is odd that those who, because of naturalistic bias, deny the miraculous continue to believe in God, who is the largest supernatural entity in the Biblical record. If God

exists miracles are not a problem. The errors of modernism are essentially the same in every age. Our Lord puts the ax to the root of modernism while in controversy with the liberals of his day, "Ye do err, not knowing the scriptures nor the power of God" (Matt. 22:29). Jesus understood the fundamental errors of modernism to be an improper attitude toward the scriptures and the power of God. To deny the possibility of the miraculous insults the omnipotence of God. Liberalism wants to use "God-words" but destroy the content of those words. But a non-acting God is no God at all. It is sad that theologians have allowed the unscientific hypothesis of mechanical evolution to influence their thinking.

3. According to the liberal the scriptures can be accepted only when they harmonize with the Spirit of the times. It was alright to believe in miracles two-thousand years ago, but in our "enlightened scientific" age we must reject such as an impossibility. Such a statement is itself unscientific and unverifiable. Whether a miracle happened is a question of history, not philosophy. No one can dogmatically say "miracles do not occur"; for how could he know, except by revelation? Interpreting the Bible through modern day philosophies always results in serious consequences.

The sophistry of the liberal is that while he charges the Bible with myths, errors, and fallacies he piously commends the scriptures which teach ethical principles. The prejudice of liberalism not only blinds the eyes to truth, but keeps one from seeing his own inconsistency. But this pragmatic view (if it works keep it) is one of the predominant features of liberalism. The ultimate authority of religious truth is shifted from the Bible to within ourselves and the culture of any given age becomes the text of orthodoxy. Rather than man being subject to the Bible, liberalism once again reverses the divine pattern to accommodate his Satanic theories.

4. To water-down the authority of the Bible the liberal scoffs at an inerrant, infallible Bible. Of course, Biblical authority can make no sense if the text be riddled with errors. If there be mistakes in the Bible, there may well be a thousand. Charge the Biblical writers with an error in one particular and we will have no assurance they did not err in many more. We do not deny there are difficult passages in the Bible, but to charge the inspired record with errors and contradictions is tantamount to a denial of inspiration. With the aid of textual criticism archeology, and a sound hermeneutics many difficulties have been resolved. Let us not be guilty of leaping to conclusions far ahead of the evidence, by charging the Biblical account with errors. Satan has always tried to cast doubt on the integrity of God's word. Modernism is the instrument of Satan designed to that end. Furthermore, liberals manifest a gross ignorance of the scriptures by ignoring the unity of the Bible (see Matt. 22:29). Because God is the principal author of scripture, it follows that the meaning of the parts agrees with the meaning of the whole, so that one passage sheds light upon another. The only infallible interpreter of scripture is scripture. Instead of leveling scripture against scripture, allow the Bible to speak for itself, and many so-called errors will vanish. To call into question any part of inspiration is to call into question the whole.

Liberalism hides its true character behind many pious disguises. It's time we expose them for what they are - Satanic, anti-Biblical heresies. Modernism denies the absolute authority of the Bible in order to free themselves from the controlling influence of scripture so as to be able to exalt their own anti-Biblical philosophies. It is time we meet these destructive heresies and call men back to the simple truth that is in Christ. - 17625 Ave. 388, Visalia, Calif. 93277.

"Dear Brother Nichols"

"I have just finished reading the "WORDS OF TRUTH", and always look forward to receiving it. I appreciate all the good articles written by our brethren in this good paper.

I feel constrained to write this letter today, to

some one who I believe will understand me better, perhaps than I am able to express myself. It grieves me in my heart, and I know it grieves the Holy Spirit, (Eph. 4:30), to see so many of our young people, as well as some of our older ones, sinning so flagrantly in the church.

It has become a task for me to worship in spirit on the Lord's day, because of the lack of dress, and the immodesty of some of the women in our services, and because of the long hair of some of the men and boys. I believe such things are sinful. The man who sat in front of me at the last service had his hair far down his back, and it distracting to me.

Girl's mini skirts are even worn by the daughters of the elders. Why do elders tolerate such? Why do they use long-haired men to take a leading part in the public worship services of the church? I know you might suggest that I ask them? Well, in times past some of us have talked to them about problems and their attitude seems to be "Peace at any price." They want distrust any one, for fear some might leave, and their theory is that we can't afford to lose any members.

If these were ignorant people, I should bear with them till taught, but this is not the case. These people have been taught, or at least exposed to the truth.

If the parents can't discipline their children, isn't it the duty of the elders to do so? One congregation in the city tried to discipline some unruly members but they just rebelled and went to other congregations, and the elders there accepted them, and ignored the letters sent to them by the congregation which they left.

I believe the New Testament church is suffering a great set back in the process of restoring the church to what it was in the days of the apostles. It is not so much suffering because of real ignorance, as it is from wicked rebellion against known truth.

Brother Nichols, when I come home from the services on Lord's day, I sometimes feel that I have been to a political rally of some sort, rather than to worship God. Politics seems to be a pet subject, and more popular than the Son of God. I believe, and all of us surely know, that it is time we were about our Father's business! (Lk. 2). We should not let the devil's work, and pure worldliness choke the word out, and keep us from putting the work of the Lord's kingdom first in all our programs. (Mat. 6:33).

If you think I am wrong, I would appreciate some corrections in "WORDS OF TRUTH", and many others would also profit by reading what you might write along the lines herein suggested. I love everybody, and love the church, and don't think I have a chip on my shoulder. But I also know that I love the truth, and that must take first place in importance. If we leave that out, what would the rest amount to, anyway? You can plainly see that I am alarmed about worldliness and wicked rebellion in the churches of today.

I am a woman, and I have a fear that I might get out of my place if I take the lead in trying to correct such things as I see wrong everywhere we turn, and wherever we are observing and interested. But I can't entirely keep quiet and live with my conscience without expressing myself to someone who will understand and pray with me for the solutions needed for some of our great problems in the church. Of course, we must watch and work, as well as pray. But what does it mean when Paul says we are not to quench the Spirit? (I Thess. 5:20-25). Many a little fire for truth and good has been put out with cold water which should have had some fuel added instead of water.

Brother Nichols, I beg your pardon for crying on your shoulder, but what else could I do, when there are so many of our leaders in the church who do not seem to have the courage to do anything about what the New Testament teaches about keeping the truth out in the forefront, and trying to keep people faithful Christians rather than merely keeping them in the congregation.

I understand that Christians should be happy and full of faith and love, and I believe I have these, but to see the church in our community so rapidly slipping into apostasy frightens me until I can't hold my pen and my tongue without feeling

CONTINUED ON PAGE 4

Sin - Iniquity - Transgression

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. 34:7). "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psa. 32:1-2). "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Psa. 51:1-2).

If you read carefully these verses, you will note that there are three words to denote man's departure from God. The words are iniquity, transgression and sin. These three words all designate the same action but from different points of view. These three words denote the different aspects of sin. Sin is a many-sided thing. Perhaps a study of these words will help us recognize the vileness of sin. Sin is a word that is almost eliminated from our vocabulary today. Everyone would do well to study especially Psalm 51. This psalm is an outpouring from the heart that's come to recognize the personal nature of sin, and one whose conscience has been wounded and healed. Let us now study each one of these words.

INIQUITY

Iniquity means that which is twisted or crooked. It's the failure to walk a straight line. Iniquity is the opposite of righteousness. The definition of the word in Matthew 7:23 is "lawlessness." All sin is a deviation from a standard to which our conduct ought to run parallel. The path of God is a straight line. The shortest road from earth to heaven is absolutely straight. There is a path right and there is a path that's wrong. There is a law of absolute right embracing everything. This is contrary to the general philosophy of our day. The idea of truth being relative is denied by the word "Iniquity" itself. The refusal on man's part to admit his iniquity has led to the idea of truth being relative and situation ethics. The Bible knows of no such thing as either truth being relative or situation ethics.

TRANSGRESSION

Transgression has to do with our relation to God. Transgression means rebellion, separation, departure. All sin is going away from God. One aspect of sin as indicated in the word "transgression" is contempt for divine law. Every sin is rebellion against God. Among other things, Saul's sin as described in I Samuel 15, is called rebellion against God. Iniquity suggests law. Transgression suggests the law-giver. Thus our obligation is not merely to the law but to the one who gave it. The center of all sin is the refusal to obey God and live for oneself. The word "transgression" emphasizes the ingratitude of the sinner.

SIN

The word "sin" means missing the aim or goal. Every sin misses the goal at which we should aim. Sin is failure in the great purpose of our being. All sin is a failure. When we sin we fall short of our highest purpose. Whatever we gain by sin, we always lose more. Every life committed to sin is a failure. The sinner may be counted successful as the world counts success, but it's a failure as far as the individual is concerned and his relationship to God. In Luke 12, in the parable of the rich man, Jesus calls him a fool. His life was a failure because it was life without God, and a life that was characterized by sin. Death only made evident what had been true all the time. It's tragic for one to fail to realize that his life has been a failure

until he come to face death. Sin always fails to secure what it sought. That which Adam and Eve sought to obtain by sin in Genesis 3, they failed to secure. What was true of Adam and Eve is true of every sinner. The very definition of the word "Sin" suggests the futility of sin.

There are only two alternatives as far as sin is concerned. Our sins must either be forgiven or else we will have to face the penalty. Exodus 34:7 points out that God is anxious to forgive but it adds also that He will not clear the guilty. As there are three words to describe our sins, so also there are three words to denote the forgiveness of sin. "Blessed is the man whose transgression is forgiven" (Psa. 32:1). The only alternative that we have for our transgressions is that they may be forgiven through Christ and the gospel or else we must face the penalty of being lost eternally. There is only one that can lift the load of burden of sin and that's Christ. We must either let Christ lift the load of the burden of sin through provisions that he has made in the gospel or else we'll be crushed by it. Our transgressions are to be covered but Psalm 32:1 says, "whose sin is to be covered." The word "covered" suggests the idea of covering over some ugly thing. Thus our sins lie before the throne of God and unless they are covered over by the blood of Christ, we'll have to face them in the judgment. Finally, Psalm 32 says, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The word "imputed" is a mathematical word, or a bookkeeping word. It means non-reckoning. It is as though God had a ledger and our sins are entered as debts. The only way for this debt to be liquidated is through the blood of Christ. Unless our record is made clean through the blood of Christ, this record will stand forever. It's not any wonder that the Bible places emphasis that it does upon sin and the importance of our being saved and cleansed through the blood of Christ.

Victorious Youth Remembering Thy Creator

REMEMBERING WHOM? "Thy Creator" (Ecc. 12:1)

1. Man has a Creator: There is a God, the one living and true God (I Th. 1:9), the Almighty Maker of the universe (Gen. 1:1; Ex. 20:11), and of man (Gen. 1:26); and Jesus Christ, the image of the invisible God (2 Cor. 4:4; Col. 1:15); the Word of God (Jno. 1:1), by Whom all things were made (Jno. 1:3), whether they be things in heaven or on earth, visible or invisible (Col. 1:16).

2. One may forget God. This is the world's sin today (I Jno. 4:8), and the sin against which Christians must be on guard (Heb. 3:12). It is the sin against which young persons should be warned, lest they allow the thought of God to slip out of their minds.

REMEMBERING HOW?

1. By thinking of His Person. A characteristic of the wicked is that God is not in all their thoughts (Psa. 10:4); whereas a good man remembers God upon his bed, and meditates upon Him in the night watches (Psa. 63:6).

2. By reflecting on His character. Our Creator being a living and personal Intelligence, we are to permit our thoughts to dwell on His attributes, His character, and His name (Psa. 20:7; 63:6). Let us meditate upon His holiness, His loving-kindness, His faithfulness, His truth, His wisdom, His justice, all of which have been revealed in Jesus Christ.

3. By meditating in His word. Those who lovingly remember God will not forget that He has written to them in the scripture Words of grace and truth, and they will, like the good man of Psalms 1:2, meditate therein day and night.

4. By keeping His commandments. As Joseph's recollection of Jehovah helped him to resist temptation and avoid sin (Gen. 39:9), so a sincere and loving remembrance of God will show itself in doing those things that are pleasing in His sight.

REMEMBERING WHEN? "In the days of thy

youth."

1. Not then only. The heart worship and life-service of God and Jesus Christ are bound upon, needed by, and honorable to, old as well as young.

2. God is first remembered in youth. Scripture writers are unanimous in recommending early piety; in teaching that youth, above all other periods, is the season for seeking God. Moses (Deut. 31:13), David (Psa. 34:11), Solomon (Prov. 3:1, 2), and Jesus (Matt. 6:33), combine to set forth the advantage as well as duty of giving one's early years to God.

WHY REMEMBER ONE'S CREATOR?

Because He is worthy of being remembered.

Because He is entitled to be remembered on the simple ground of being Creator.

Because without this remembrance of Him happiness is impossible here and salvation hereafter.

Because the human heart is prone to forget Him, and remember only His creatures or His comforts.

WHY REMEMBER HIM IN THE WAY SPECIFIED?

Because any remembrance short of that is incomplete, insincere, formal, external, and worthless.

Because youth, as the formative period of life, is the most important time for acquiring religious habits (Prov. 22:6).

Because youth, as the happiest season in life, is the time in which God can most easily be remembered. Then "the evil days" of business and worry, of temptation and sin, of affliction and sorrow, of disease and decay, have not come; and the soul, is also in a mood for yielding to devout and holy impressions.

Because if God is not remembered in youth He is apt to be forgotten in age.

Health Hazards Of Smoking

CONTINUED FROM PAGE 1

that Christians constitute the temple of God? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31.) Can one really smoke to the glory of God? "Be ye followers of me, even as I also am of Christ." (I Cor. 11:1). How many really believe Paul would have been a smoking preacher if the habit had been available and practiced in his day and yet with all the medical advice being urged against it? "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." (II Cor. 7:1). Does not this scripture authorize us to clean up all that is wrong with both the body and spirit? "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." (Tit. 2:10). Does smoking adorn or detract from the doctrine of God, does it make it more attractive or less attractive? "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: . . ." (I Pet. 2:21.) If Jesus were here in the flesh right now, would any smoking Christian offer him a cigarette? How many readers think he would take it, light up and begin to take puff after puff? "Be ye holy; for I am holy." (I Pet. 1:16.) Is smoking really a part of holiness?

"Dear Brother Nichols"

CONTINUED FROM PAGE 2

guilty of quenching the Spirit, which through the word is striving with us all to do something about wilful and public sin tolerated in the church.

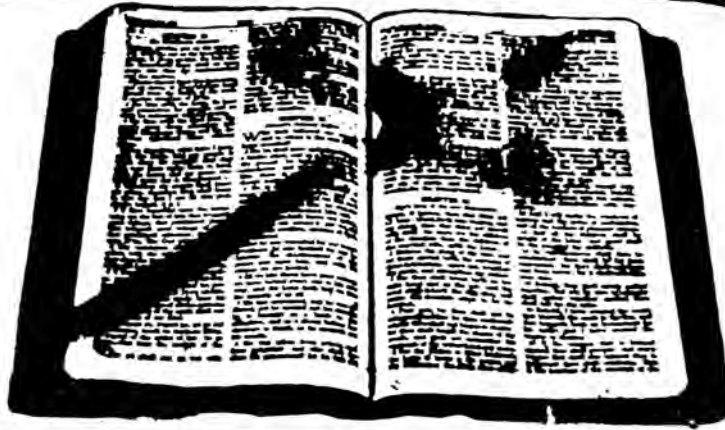
May God bless you in your good work, for we need our older preachers and brethren now more than ever.

Please forgive me for not signing my name, and do not reveal my city, for reasons which you will understand. I do not want my good to be evil spoken of. I will just sign,

Yours in Christian Love,
A Christian, A
Concerned follower
Of Jesus.

(NOTE: What more could I say? 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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Is Smoking Harmful?

The overwhelming evidence supporting an affirmative answer to this above query is quite apparent to anyone with an open mind. In view of this mounting evidence the person that would take the negative side of this question has either not been reading the available material or else has read with a completely skeptical mind. He may be like the nicotine addict of some years back who



ROBERT R. TAYLOR JR.

said, "There is so much evidence against the advisability of smoking that I have decided to quit reading!" But ceasing to read what the health and medical authorities say will not immunize the smoker's vital bodily organs against the grave dangers of his addicting habit.

"WHAT WE KNOW ABOUT CHILDREN AND SMOKING"

A recent tract, bearing the above title, was released from the U.S. Department of Health, Education and Welfare and had much to say relative to what a 1967 study revealed. This study revealed that:

(1) "Approximately one-third of all deaths among men between the ages of 35 and 60 are 'excess' deaths in the sense that they would not have occurred as early as they did if cigarette smokers had the same death rates as nonsmokers." Is that cigarette really worth this type of price tag?

(2) "Men who smoke cigarettes have a death rate from coronary heart disease 70 per cent higher than that of nonsmokers. This increases to 200 per cent and even higher in the presence of other known 'risk factors' such as high blood pressure and high serum cholesterol." You may put your heart into the smoking habit but the smoking habit will not put a strong heart in you.

(3) "Cigarette smoking is now the most important cause of chronic bronchopulmonary diseases and greatly increases the risk of dying from these diseases." Does this sound like cigarettes are really harmless?

(4) "Seventy-seven million days of work are lost each year in the United States which would not have been lost if cigarette smokers had the same rates of illness as non-smokers." The costs of smoking are not fully paid at the time another

pack or carton is purchased at the merchant's counter.

(5) "A relationship between cigarette smoking and death rates from peptic ulcer has been confirmed, and data now suggests that a similar relationship exists between cigarette smoking and morbidity from this cause." A person only has one body. Why risk its destruction for the sake of a burning piece of paper and rolled up tobacco leaves?

SMOKING AFFECTS THE MIND

In a recent Herald of Truth broadcast Batsell Barrett Baxter quoted from an article entitled "The Puff of Death" by William F. Dankenbring and which appeared in TOMORROW'S WORLD. Mr. Dankenbring said, "... Little known to many people is the effect of smoking on the mind. Although seventy-five per cent of the students at Harvard smoke, no smoker has ever stood at the head of his class for the last fifty years. At Antioch College, seventy-five per cent of the smokers failed, but only thirty per cent of the non-smokers. Two thousand experiments were held testing the effects of smoking on mental responses. It was found that in all cases smoking lowered mental efficiency from ten to twenty-three per cent!" Not any of us mentally function well enough at the very best to risk this type of lowered deficiency.

WHAT THE AMERICAN MEDICAL ASSOCIATION SAYS

The American Medical Association has a recent informative tract entitled "Smoking: Facts You Should Know." Therein this association states its official position which was made in 1964. "The American Medical Association is on record and does recognize a significant relationship between cigarette smoking and the incidence of lung cancer and certain other diseases, and that cigarette smoking is a serious health hazard." These are not narrow minded preachers who reached this decision. They constitute the cream of medical scholarship and competence in our nation. This Association thought more of its medical scholarship than of seeking popularity with eighty million tobacco users in our nation.

WHAT ABOUT CIGARS AND PIPES?

Those who smoke only cigars or pipes might have experienced the feeling that these studies against cigarettes do not apply to them. A revealing study has been recently conducted by the British Royal College of Physicians in England. Their findings were released in December of 1970. The MEMPHIS PRESS-SCIMITAR account of this appeared on December 29, 1970. They said,

"Anyone smoking 24 or more cigarettes a day has a one-in-nine chance of getting lung cancer." They say that "a 35 year old heavy smoker stands a one-in-23 chance of dying in 10 years." For a NONsmoker the odds for a 35 year old were given as one-in-90. "The odds for a NONsmoker contracting lung cancer were given as one in 284." Another of their conclusions was directed to pipe and cigar smokers. "There is little difference between the effect of cigarettes and pipes and cigars. Previously it had been thought that pipes and cigars were less dangerous than cigarettes because of less inhaling." A medical authority in our nation said the difference was largely a choice of whether one wanted lung cancer or mouth cancer. These English physicians called on the British government "to enforce a total ban on all advertising and promotion of cigarettes, cigars and pipe tobacco." In addition they urged "either a total ban or a severe restriction on smoking in public places." To this latter point we wish to voice a hearty Amen and amen! What did you say was your reason for switching from cigarettes to cigars and pipes??

A VETERAN CHEST SURGEON SPEAKS

Dr. C.J. Stringer for many years was a leading surgeon in Michigan. He has been a close friend of the writer for many years and has frequently been in our audience while speaking in Lansing. He and the writer have frequently discussed the dangers of tobacco. While visiting in his good home some years back he summed up his medical past of performed surgeries. This he did at our request. For a period of thirty years before his retirement in the 1960's he performed an average of 250 chest surgeries per year. This amounts to about 7,500 people during these three decades of active surgery. He says that the last fifteen years of his active surgical practice that 50 per cent of the surgeries he performed were made necessary by smoking. This was the principle cause of the trouble. He also stated that there is a VERY POOR RISK in such cases of successful surgery. Here is irrefutable evidence from a man that has spent his life in looking at the damage smoking can cause. Dr. Stringer is opposed to the point that he favors placing an all out ban on the growing of tobacco. He would cut the habit at its tap root. To smoke or not to smoke, that is the question of this entire series!

IS SMOKING WRONG?

YES is our instant answer. It is harmful to your body. It is also harmful to your Christian influence. Regardless of how much you may be

CONTINUED ON PAGE 4

WORDS of TRUTH

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Gratitude And Thanksgiving

The grace of gratitude and thanksgiving is one of the most essential and beautiful of all Christian graces. All those who are thankless are also thoughtless. God teaches us to think on his goodness, and says, "Forget not all his benefits." (Psa. 103:2). The words "Think" and "Thank" come from the same root word. So, to properly think is to be thankful. Therefore, there is no such thing as being truly thankful without first being thoughtful, and especially being thoughtful of God and his goodness toward us. To be thankful is to be grateful of heart. And we cannot be grateful unless we are conscious of favor received. We cannot truly feel indebted and thankful to God unless we are convinced that he has greatly blessed us in some way. The doubts and unbelief of millions excludes the happiness of thanksgiving.

Ingratitude is one of the basest and most wicked of all sins, and it shows a deplorable condition of human hearts. In describing the degraded state of the heathen world, Paul says they became "Unthankful". (Rom. 1:21). Paul also say, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, UNTHANKFUL, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." (2 Tim. 3:1-5). Many people can look into this passage and see their picture. Let us right now turn back and read it again. Are we "UNTHANKFUL?"

Do we give thanks? Don't forget that unthankfulness is an awful and ugly sin. Parents often are found here and there who have reared children at awful cost and sacrifice and spent fortunes on their education, general expenses, and the like, and never see any sign of gratitude for all they have done. One modern "Hippie" is in print as saying that no one is fit to join his gang until he is ready to "kill his parents." This makes us think we are living in the "Perilous times" spoken of by Paul (2 Tim. 3:1-5).

God created and "formed" this earth "To be inhabited" (Isa. 45:18). He had us in mind when the earth was being created. There was purpose in



GUS NICHOLS

it and we were included in his divine purpose. Then later God created and formed man of the dust of the ground and gave unto us a spirit or human soul which will never die (Gen. 1:26-28; 2:7; Eccl. 12:7; Mat. 10:28; Lk. 12:4-5). Of course, a lovely and beautiful house does not appreciate its builder and maker, but we should be grateful and thankful unto God that he made us (Heb. 3:4; Rom. 1:20). We are to be "Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with THANKSGIVING." (Col. 2:7).

Again, we read, "Continue in prayer, and watch in the same WITH THANKSGIVINGS" (Col. 4:2). Again, "And let the peace of God rule in your hearts, to the which ye are called in one body; and BE YE THANKFUL" (Col. 3:15). "Be careful for nothing; but in every thing by prayer and supplication with THANKSGIVING let your requests be made known unto God" (Phil. 4:6). On these conditions, he promises in the next verse, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Again, we read, "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:17-18). Again, "By Him therefore let us offer up the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13:15). At this point let us turn and read the entire 104th Psalm. Now you can see how faithful children of God are grateful and thankful unto him for even all the background blessing which are behind us, and because of which we are here.

Failing in their prayers to give thanks for what they have already received, many people never pray except for something more. We must first appreciate what we have. There is always someone else in worse condition. One man who was so poor complained that he had no shoes, until he met a man who had no feet, then he became thankful for what he had. Another is said to have been fretting because he had no glasses, until he talked with one who had no eyes. Another complained of having only ordinary food for his lunch, until he learned of another whose mouth was full of cancer and was starving to death.

Above all else, we should be thankful for spiritual blessings. Do we appreciate the fact that God loves us and gave his Son to die for us that we might be saved, and have eternal life in heaven? (John 3:16; 2 Cor. 9:15). Do we appreciate the Great commission which states the conditions upon which we can be saved? (Mat. 28; Mk. 16; and Lk. 24.) Are we grateful for the case of conversion in Acts of apostles, as examples for us to imitate? What about the conversion of the three thousand in Acts 2:36-41, 47? What about the example of the Eunuch? Acts 8:26-39? What about the conversion of the awful sinner called Saul? Acts 9:1-6; 22:16; Rom. 6:3-5.) What about the conversion of the good moral, and religious, but lost man, Cornelius? (Acts 11:13-14; 10:1-3, 22; 47:47.)

Are we thankful for those who obey the gospel, and who are still good and honest in the world? Paul thanked God that the Romans had obeyed the form of doctrine from the heart and were then made free from sin (Rom. 6:17-18). Are we thankful for the church of the Lord? (Rom. 16:16). For the Bible? (2 Tim. 3:15-17). Are we grateful for our congregations - enough to attend all the services and to work hard to keep them growing and thriving? Do we appreciate our elders and deacons, our gospel preachers - our radio and TV programs? Do we say so unto God? Do we show our preachers that we are with them in their hard but lovely task of preaching the word to a thankless world?

Do we even thank God for our wives, or husbands, our children and our parents? What about our health, and our spiritual blessings? We must think to be THANKFUL!

Growing Up In Christ

HOYT BAILEY

GROW FROM NEW LIFE IN CHRIST

John wrote: "And this is the record, that God hath given to us eternal life, and this life is in His

Son" (1 Jno. 5:11).

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (Jno. 10:10).

The old man must be crucified before there can be a new life in Christ. Paul said, "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).

There can be no life in Christ or growth in Him without entering into Him through a spiritual birth (Jno. 3:3-5).

Christ is put on in spiritual birth. Hear Paul in Galatians 3:26-27, "For ye are all the children of God by faith in Christ Jesus, For as many of you as have been baptized into Christ have put on Christ."

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

Paul admonished, "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. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4).

GROWTH IN CHRIST REQUIRES STEADFAST FAITH

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:23) "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord" (1 Cor. 15:58).

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13) Jesus said to His disciples, "Abide in me, and I in you;" (John 15:4).

GROW BY DESIRING CHRIST'S WORD THE HEART IS CLEANSED IN CONVERSION

"Having the heart sprinkled from an evil conscience and your bodies washed with pure water" (Heb. 10:22), and the apostle Peter wrote, that "baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Pet. 3:21). Through this act of obedience unto Christ, the soul has been delivered from the power of darkness and translated into the kingdom of Christ where we have redemption through His blood, even the forgiveness of sins" (Col. 1:13-14).

THE NEWBORN BABES IN CHRIST MUST GROW.

1. "As newborn babes desire the sincere milk of the word that ye may grow thereby" (1 Pet. 2:2) "Grow in the grace and knowledge of our Lord Jesus Christ" (2 Pet. 3:18).

THERE CAN BE NO GROWTH IN CHRIST WITHOUT DESIRE FOR HIS WORD

The urgent command is to "Desire the sincere milk of the Word," for the Word of God is the spiritual nourishment for the soul. It is said of those in Berea that they "received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:10,11).

The soul that desires God's Word will partake of it as an infant takes milk. The soul will grow by the nourishing influence of God's Word unto salvation, unto the measure of the stature of Christ.

There is no bodily craving greater than that of hunger.

We all know how an infant cries for food. "Infants do not have to be told to seek milk." While other appetites have to be restrained, the appetite for God's Word has to be cultivated.

There can be life in Christ WITHOUT PERFECTION IN HIM. Growth is part of life. SINCE SPIRITUALITY IS A LIFE, ITS NEEDS ARE THAT WE "LET THE WORD OF CHRIST DWELL IN US RICHLY IN ALL WISDOM;" that we may grow in Christ unto salvation.

GROW TOGETHER WITH CHRIST

"But God, who is rich in mercy, for His great,

CONTINUED ON PAGE 4

"Churches of Christ"

Identical

GUS NICHOLS

Generally speaking, "The Churches of Christ" are identical with each other, and with "The Churches of Christ" in the New Testament. They are identical in all matters of faith and revelation. The various congregations do not have to be identical in matters of expediency. A thing may be lawful and not be expedient. Paul says, "All things are lawful unto me, but all things are not expedient." (1 Cor. 6:12). Back of the existence of every local congregation is the command to assemble (Heb. 10:25; 1 Cor. 14:23; 1 Cor. 11:17-22). This makes it lawful for Christians to assemble. But circumstances may be such as to make it inexpedient in some cases for them to build a large brick meeting house. That type of house might be expedient for a much larger group of members. Again, it would be lawful for a church to conduct a daily radio, and TV program of gospel teaching and preaching. But such might not be expedient in a small church. Since God commanded that we baptize, and did not command any certain and exclusive place, it is lawful for a church to build a baptistry in its meeting house. Again, in some churches this might not be expedient. Churches were not alike in matters of expediency in New Testament times. The church in Jerusalem met in the temple (Acts 2:42-46,47; Acts 5:42). But some congregations met in private homes (Rom. 16:5; Col. 4:15). One church may support a certain preacher, and another may not (Phil. 4:14-16). One may contribute to the support of a preacher in a certain congregation, and another may not (2 Cor. 11:8). Some churches may cooperate in supporting the same preacher in some city, to work with the church there, if it is expedient (2 Cor. 11:8; Acts 11:19-26; 15:22-35). Things which may be expedient in one church might not be so in another.

But no church would be scriptural if it were to start out on a campaign to ride a brotherhood hobby and force all churches to conform to its own chosen attitude toward its favorite expediency. To try to bind radio programs on all churches, and (on the other hand) to forbid the support of them by any of the churches, is to make expediency into law and is to pervert the gospel. Such false teachers would be sure to cause divisions and offences contrary to the true doctrine of Christ, by which all churches are to be governed. (Rom. 16:17-18; 2 John 9-11.)

Churches of Christ are to be autonomous, or self-governing congregations. That is, they are not to be ecclesiastical groups governed by some outside overseer, district supervisor, or state overseer, etc. In New Testament churches there were a plurality of "Bishops and deacons" in the local congregation (Phil. 1:1). On Paul and Barnabas' return missionary journey they ordained, or appointed "Elders in every church". (Acts 14:23). The church at Ephesus had a plurality of "Elders". (Acts 20:17). These "elders" were called "Overseers", in verse 28 (King James Version: "Bishops" in the Am. Std. Version.)

Such overseers were given local authority only. They had no right to rule over any other congregation than their own, over which they were appointed, and in which they had membership. Paul said unto them, "Take heed therefore unto yourselves, and to all the flock (not flocks) over the which the Holy Ghost hath made you overseers, (only over one flock), to feed the church of God, (only one church or congregation), which he hath purchased with his own blood" (Acts 20:28). This is why Paul appointed "Elders in every church". (Acts 14:23). This is why we read of "Elders of the church" at Ephesus (Acts 20:17-28).

However, it may be inexpedient, and even impossible, to immediately have elders in some churches when they are first started. They may not have men of scriptural qualifications. (1 Tim. 3:1-13; Titus 1:5-11). In fact, Paul and Barnabas did not appoint elders in every church as they

started congregations, but some 2 to 5 years later on their return trip they appointed elders in "every church". (Acts 14:23). This does prove that with the diligence, zeal and enthusiasm of the early Christians elders could be qualified in about five years, where Paul and Barnabas started churches. But some men are better qualified than others, and a man who might expediently be chosen to be an overseer in some small group might not be qualified to be added to the eldership of some large congregation of well matured Christians. Expediency should determine the matter in the selection of elders, the same as in selecting and engaging a local preacher, if one is to be engaged. A preacher who might do a great work in one place, might not be able to edify and build up the church in some other place, where the church is more mature, and in need of more of the meat of the word. But the engagement of a local preacher is itself only a matter of expediency. Under certain circumstances, a church can be a scriptural church and not have a local preacher. The elders could handle the situation and properly edify and build up the flock. However, many years after we read of elders in the church at Ephesus, (Acts 20:17-28-32), Paul left Timothy with that church to charge some that they teach no other doctrine (1 Tim. 1:3). The presence of elders does not always mean that no preacher is ever needed. Here, again, the rule should be "what is expedient?"

Even the apostle Peter was an elder of the church, along with others, and emphasized the importance of the autonomy of the local church, and that elders were limited to the local church in their authority. He said, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock (local church) of God which is among you, (not all the flocks in a radius of a hundred miles), taking the oversight thereof, (oversight of only the church among them), not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5:1-3).

While there are some matters expediency, as we have seen which may vary from church to church, all MATTERS OF FAITH AND REVELATION are to be the same in local congregations. Specific law must never be changed into liberalism; for liberalism trifles with specific authority and law. This is the great danger now coming like a tornado upon the church from denominationalism and unbelief round about us everywhere. Radicalism, on the other hand, trifles with generic law and authority. It legislates and binds where God loosed and left us in the realm of expediency and liberty.

Let us well remember that the church is to "Earnestly contend for the faith once for all delivered unto the saints" (Jude 3 Am. Std. Ver.) This faith is called, "The faith of the gospel." (Phil. 1:27). It is "one faith", (Eph. 4:4). It is "The faith". (1 Cor. 16:13). All the members and all the churches of the saints should obey the injunction to, "Examine yourselves, whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5).

In a word, in all matters of specific authority, let the churches strictly obey the Lord, and this will (in that realm) make them identical with each other. But in all matters of generic authority, and expediency, let them strive to do WHAT IS EXPEDIENT, under the autonomy of the local church. Or, to say this in other words; let us have in all the churches UNIFORMITY in matters of faith and specific authority, and recognize the right of the churches to have DIVERSITY in matters of expediency and under generic authority, or where the thing specified is under a general background command, leaving us the liberty to choose some way, method of expedient, which will aid in doing the very thing commanded, without addition, subtraction, or change, in matters of faith and revelation.

This is the only Bible ground for unity, both in local congregations, and among the churches of the Lord in the brotherhood. This is where the churches of the brotherhood in the main are now

standing. All factions among us are in violation of one or more of these principles of unity. Some of these are off the beam of divine truth into wild and wreckless liberalism; while others are still confused and floundering in radicalism. We have taken our stand upon the Bible as our only authority in all matters of faith and revelation. All appeals for change in such matters must come from our avowed Creed - Book - the word of God - else the appeal to us will be like pouring water on the proverbial duck's back. Let us keep churches of Christ identical in faith, doctrine and practice, as God hath authorized, but leave each church, AND ALL CHURCHES, free to be as diverse as may be expedient in matters of expediency.

Don't Be Superstitious

I dreamed an awful dream last night!
When I woke I put up a fight.
That dream worried me nearly to death!
Till I got my senses and breath.

How true that old dream did seem.
Until it proved to be only a dream.
Yes, it seemed true for a minute;
With not a word of truth in it!

It was a sad dream, and worried me!
Made me feel suspicious as could be;
Till I woke, saw I had dreamed lies,
And then I wiped my weeping eyes.

Now, dreams may come of too much work,
When one's duties he does not shirk.
God made us sleep a little bit longer,
To make us rest, and a little stronger.

He put on for us a free show,
To make us sleep on, an hour or so.
The dream entertains lest we wake,
Then we find it all just a fake.

Since modern dreams are not religious,
Let us not be superstitious.
The Bible is our only light:
Against all else, put up a fight!

If we believe modern revelations,
We'll come into condemnation.
Ever keep your Bible by your side,
Make IT your only daily guide!

The Bible does not cross itself.
Therefore, don't leave it on the shelf.
The Bible teaches the whole truth:
Is all sufficient for age and youth.

Dreams may lie and contradict each other;
Don't by dreams mislead your brother.
In twenty third chapter of Jeremiah,
Modern dreamers were called liars.

While God inspired some Bible dreams;
Now dreams are not true, as they often seem.
No dream is inspired in our day;
The Bible is our only safe way.

Our world now has no inspired men,
As when revelation did first begin.
We have no dreams inspired, or revelation;
No more inspired men, or inspiration!

God's revelation's now in His Book;
No where else for truth should we look.
God finished revealing his word,
When all New Testament people had heard.

We've received all truth from heaven;
There's no more truth to be given!
The Bible thoroughly furnishes us all;
For new divine truth we shouldn't call.

Let's give up dreams and imaginations;
And all claims to modern revelations.
Believe and follow the HOLY BIBLE;
To us believeth it's the OLD RELIABLE!

Is Smoking Harmful?

CONTINUED FROM PAGE 1

like Jesus in other areas you are most unlike him in one realm when you take up and retain the smoking habit. By principle the Bible teaches against this dangerous habit. By principle the Bible teaches against ALL dangerous habits. "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). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile (destroy-marginal reference) the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17). "What? know ye not that your body is the temple of the Holy Ghost (Spirit) 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). "Abstain from all appearance of evil." (I Thess. 5:22).

As a youthful non-smoker you owe it to your bodily health to remain just what you currently are - a non-smoker. As a Christian you owe it to your influence not to take up the harmful habit. If you have already taken up this habit as a young person, you should quit before nicotine hooks you as it has tens of millions of your fellow Americans. There are many good reasons why you should continue. Brethren, think on these things!

"Churches of Christ" Identical

(Continued from page 3)

love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved)" (Eph. 2:4, 5).

CONVERTED SOULS ARE RAISED TOGETHER WITH CHRIST

Paul traces, step by step, the progress of the Christian in the very experience through which Christ went.

We begin in death as Christ stooped to die for us. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:5, 6).

We are "quickened together with Christ," and have fellowship with the resurrection of Christ. We are exalted in the likeness of Christ's ascension.

CONVERTED SOULS SIT TOGETHER WITH CHRIST

They are made to "sit together in heavenly places in Christ Jesus." Each soul converted to Christ can say with Paul, "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).

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). Paul could say, "For me to live is Christ" (Phil. 1:21).

CONVERTED SOULS ARE WITH CHRIST IN HEAVENLY PLACES

"...and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). "Seek the things that are above." Pearson urged, "Rise to Christ with the wings of your meditation and in the chariot of your affections."

"Set your affections on things that are above." Not only seek heaven, but think heaven; not only think heaven, but love heaven. Christ is the magnet to uplift our nature, so love Him, and the love of Him lifts up.

GROW INTO CHRIST'S FRIENDSHIP

Jesus Christ said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:13, 14).

WE GROW INTO CHRIST'S FRIENDSHIP BY DOING WHAT HE SAYS

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

Self-denial is required of all who grow into Christ's friendship. "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. 16:24).

One cannot grow into Christ's friendship if that one is unwilling to do what He commands us to do. He asked, "And why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)? James wrote, "But be ye doers of the Word, and not hearers only, deceiving your own selves" (James 1:22).

FRIENDS OF CHRIST KEEP HIS COMMANDMENTS

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:3-6).

It is not possible to grow up in Christ without abiding in the doctrine of Christ. John WROTE, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (II John 9).

WE DO NOT GROW INTO THE FRIENDSHIP OF CHRIST WHILE

FOLLOWING OUR OPINIONS

Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9.)

Those who grow into the friendship of Christ consent to "the words of Christ, and to the doctrine which is according to godliness" (I Tim. 6:3-5). "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).

GROW SPIRITUALLY IN CHRIST

Paul wrote, "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom also ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21, 22).

SPIRITUALITY IS IN "HEAVENLY PLACES IN CHRIST"

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

What are the "spiritual blessings in heavenly places"? "That we should be holy and without blame." The two words represent spiritual excellence.

Negatively. "Without blame." Perfectly free from all that is wrong in thought, feeling, and practice. Appearing before God "without spot, or wrinkle, or any such thing."

Positively. "Holy." Consecrated to the will and service of God. Spiritual elevation. "Heavenly places." A truly Christian person is now in heavenly regions. Though on earth, he is not of the earth, he is of heaven. His fellowship, ideas, service, and aspirations are heavenly.

Coming from God, spiritual blessings belong to "heavenly places." They are such things as the forgiveness of sins, the sympathy and fellowship of Christ, the gift of the Holy Spirit, and the hope of heaven for the pure in heart.

SPIRITUAL GROWTH IS IN CHRIST OR HIS CHURCH

In Christ, the whole building is fitly framed together. In the Lord, the building grows to a holy temple. "In whom all the building fitly framed together groweth into an holy temple in the Lord" (Eph. 2:21). Two thoughts are here suggested:

Growth' The Lord's church is a growing church. Where there is life there is growth. Members have been made spiritually alive in Christ, therefore each is to manifest spiritual life through his spiritual growth.

ALL SPIRITUAL INFLUENCE IS IN CHRIST: Christ is the object of our growing knowledge. "The prize of the high calling of God is in Christ Jesus."

GROW STEADFAST

FAITH IN CHRIST

Scripture says, "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). **CHRISTIANS MUST KEEP**

"IN THE FAITH"

"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).

Unless we grow a steadfast faith in Christ we cannot know the victory which He gives over death. We must choose Christ and be faithful to Him. We are either in Christ or out of Him; either with Him or without Him; either for Christ or against him; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

We must be steadfast in Christ personally, steadfast in His doctrine, and steadfast in holy living. We must be unmoveable in the faith. We are not to turn aside ourselves, nor are we to allow others to turn us aside from the faith.

ONE MUST REMAIN STEADFAST TO GROW IN CHRIST

"Stand fast in the faith" (I Cor. 16:13). "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Co. 1:23). Faith looks at Christ under three aspects: "Christ for us", for our justification; "Christ in us," for our sanctification; "Christ with us," for comfort and confidence.

The devoted Christian is "grounded and steadfast" in the faith. Steadfastness of faith is to mark our inward state.

This must always be our principle of resistance to the devil; "Whom resist, steadfast in the faith" (I Pet. 5:9).

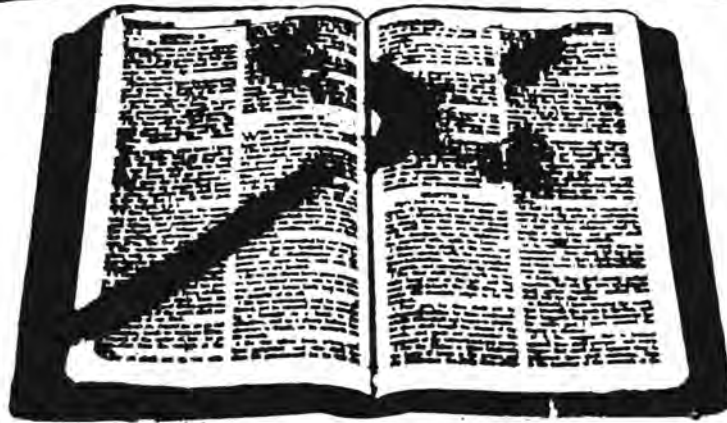
Steadfastness in faith is necessary to our success in prayer, for we are to pray "in faith, without wavering" (Jas. 1:6). Steadfastness in faith is the means of our victory over the world. "... and this is the victory that overcometh the world, even our faith" (I John 5:4).

There is a passage of scripture which regulates all of man's conduct unto God and unto his fellow man. It teaches us to love God supremely, and our neighbor as ourselves (Matt. 22:37-40). "On these two commandments hang all the law and the prophets." Supreme love for God would control our lives God-wardly. And to love our fellowman as ourselves would control our lives man-wardly.

The Bible doctrine that Christians aim at sinless perfection is neither unreasonable, nor impossible "Let us go on unto perfection" (Heb. 6:1.) "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). In fact, one who does not aim at sinless perfection is a wilful sinner. The Baseball player who aims at playing less than a perfect game is not a gentleman, but has likely sold out to the opposite team. Each player should aim at playing to perfection. He should aim at always hitting the ball, knocking a home-run, never fumble the ball, etc. Of course, no player can ever play a game perfectly. But if he intentionally strikes out, fumbles the ball, etc. he is not fit to be on the team. Neither is one a true Christian on the Lord's team, if he is intentionally and wilfully sinning and coming short of the glory of God. Let us all aim at perfection. If members of the church find that they have been wilfully striking out, and had no real concern for the honor and good name of the team (the church) and find that they have wilfully made blunders, because of a lack of interest and having no concern, then such members should repent and seek pardon for their wilful sins (Heb. 10:25-26; I Jn. 1:7-9; Jas. 5:16; Prov. 28:13.) And any one on the team who diliberty and wilfully refuses to practice and play the game, should be put off the team. Yes, all members of the church are on the Lord's team, and He will deal with the disorderly players at the judgment, if not before (Matt. 25).

WORDS of TRUTH

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



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

VOLUME 7

FRIDAY, DECEMBER 1, 1972

NUMBER 142

"Old Truths In New Robes"

Those who have admired, appreciated, loved and profited from the wonderful writings of Brother Franklin Camp through the years will be deeply delighted to know that his latest book has now been released and is ready for purchase. Volume I of "Old Truths In New Robes," its immediate predecessor, came from the press in 1970 and has enjoyed a fine sale.



Volume I contains about fifty meaty outlines that develop many fundamental facets of Biblical knowledge and wisdom. Volume II is a combination type of volume. There are seventy articles which were selected from the more than twenty years in which Brother Camp wrote weekly articles for church bulletins. These constitute the cream of the crop of those excellently written articles. The last forty-seven pages present nine full outlines.

A LOOK AT THE ARTICLES

These seventy articles actually cover very effectively the fundamentals of the faith and the basics of the Bible. Timeliness of subject selection, total dependence upon the Bible, deep respect for God and his holy word, the resplendent beauty of presentation, plainness and simplicity of terms employed and the courage with which the themes are treated characterize all these splendid articles. This book is Franklin Camp at his best. His unique approach of deep Bible study permeates the entire volume. There is not a weak article in the entire book. Each has marks of strength and stability, of power and pathos. Each points to God and his holy word as the only solution for a world sick in sin and caught up in the greatest crime wave of all time.

It is difficult to choose a few outstanding articles to mention specifically in this brief review for all partake generously of outstanding writing. This reviewer especially appreciated his opening articles which contain a tribute to his mother, mother-in-law and the valuable lessons he learned in 1951, the year his sweet Vivian, a seven-year-old daughter, was fatally burned. These three articles contain some of the most moving material that has come our way in many years. "The 'I Am's' of the Christian" are also exceptionally worthwhile.

These are based on great verses in Romans, a book greatly loved by Brother Camp and one which he has effectively taught through the years. His excellent treatment of "The Mystery" is a rich and profitable study. It will clear up many MYSTERIES about the Biblical employment and precise use of this comprehensive expression. "Paul's Defense of the Gospel" needs to be mastered by every preacher, studied diligently by every elder, fully grasped by every Bible teacher and conveyed in sermons and Bible classes to every congregation in the great brotherhood. He devotes an even dozen pages to "The Baptism of John." This material alone is worth a hundred times the book's initial cost. No preacher will want to be without this fine material. It is a MUST. "The Cause and Cure of Emptiness" is a much needed study for our meaningless era filled with purposeless people. His treatment of "For" in Acts 2:38 is a bulwark needed by everyone who talks with and studies the Bible among Baptists relative to baptism's scriptural design. No Baptist on earth can answer it, we are confident. His material on the Bible's longest chapter, Psalm 119, is truly tremendous. It is called "Respect For the Bible." Readers of FIRST CENTURY CHRISTIAN will remember that this marvelous material was run in serial form several months back. This reviewer has already used for sermon material such fine articles as "Religion In Reverse" and "Are You Washed In The Blood?" since the book came out a few weeks ago. Preachers would do well to drink deeply of the clear sparkling waters of truth which abound in this book and share these sacred and vital truths with their audiences during the months and years that lie ahead. We think no sincere soul will read these seventy articles without being stimulated spiritually, rewarded richly and invigorated intellectually. This marvelous material is good, grand and great. It was written by a saintly soldier of Calvary, a consecrated Christian, a godly gentleman and a powerful preacher of the gospel of Jesus Christ.

A LOOK AT THE OUTLINES

The last portion of the book contains nine full outlines. These are detailed outlines. The first two are "Fishers of Men" and "The Gospel Plow". The last seven are a study of each timely two found in the Sermon on the Mount. Titles are: "The Two Lamps," "The Two Treasures," "The Two Seekers," "The Two Gates," "The Two Trees," "The Two Masters" and "The Two Builders." An excellent series of lessons could be built around these seven lessons. There is fully enough material in these seven outlines to preach for an entire

quarter or even six months either on Sunday morning or Sunday night. This reviewer has already preached some ten to fifteen Sunday nights on these fine points and still has not finished all the outlines yet. We began to present this fine material when it appeared first in Brother Camp's bulletin articles. Bible class teachers could find no better material for a quarter of study for Wednesday night or Sunday morning than a thorough examination of each great two mentioned in the Sermon on the Mount. No price can be placed upon the value of such rich and timely material.

A LOOK AT THE BOOK AND ITS AUTHOR

This book, like its predecessor, is excellently bound. The paper and print are outstanding in quality. The book is easily read. It is designed, both in content and binding qualities, to last. Both volumes are adorned in attractive white jackets. At the top is a picture of the open Bible. By it are the words, "Old Truths." At the bottom is a picture of Brother Camp in his study with an open Bible. Brother Camp has long believed in a Bible that is open, studied, learned and obeyed. By his pictured are the words, "New Robes." The two pictures with the wisely chosen title tell what the book proposes to do. "Old Truths are the content, the only content. They are robed in the writing style of the inimitable Franklin Camp. The book is printed by Roberts & Son of Birmingham, Alabama. The book is an excellent advertisement of the type of work done by this publishing firm. The book is dedicated to the congregations where Brother Camp has labored locally and the ones that presently support him in his writing ministry. This reviewer is very grateful for the wisdom and prudence of these congregations who have made it possible for this great and godly Bible scholar among us to extend greatly his fruitful influence in the field of writing. Writing requires an immense amount of time, time the man in a full local program of work seldom has. Able pens such as the one belonging to Brother Camp need to be kept busy. When such is done great books such as this one are the accruing fruits. As Brother James D. Bales, perhaps the most prolific penman among us today, has frequently observed that a true book never apostatizes. "Old Truths In New Robes" will be doing good long after the esteemed author of both volumes has gone to his reward and rest. The Foreword of the book was written by Willard Collins, a long time friend and admirer. In two of the paragraphs Brother Collins says, "We roomed

CONTINUED ON PAGE 4

WORDS of TRUTH

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Bring Them In With Buses

TOBY QUINN

It is thrilling to read and hear about the great success that churches of Christ are having with their Bus Evangelism programs. Though most congregations have only launched their Bus Ministry, already great good has been accomplished.

ATTENDANCE SPIRALS WITH BUSES

Let me share with you just a few of the reports that have crossed my desk in the past week or two. Druid Hills Church of Christ in Atlanta, Georgia was averaging around 200 early this year. Now with the use of buses they average about 250 in attendance. Northport, Ala., is setting new records in attendance after only four months. Sunday morning, September 17, 64 precious souls rode their buses. The following Saturday many dedicated Christians turned out to visit and encourage others to ride their buses. The next morning they had 62 new riders making a total of 113 riders on their buses. The Elizabethtown, Kentucky bulletin stated, "In two weeks time of concentrated work on just one bus route (we have two more to start in a week or two) our attendance jumped how many? 273 to 373 and in my arithmetic book that's 100 more souls to hear of NEW TESTAMENT CHRISTIANITY." The following week the number was even greater. Park Street in Bowling Green, Kentucky was running below 400 in attendance five months ago. September 24th, they had 428 in Sunday School, 511 in worship and 353 for evening worship. ALL NEW RECORDS. Their buses broke all previous records, and another bus was scheduled to begin the next Sunday. Opelika, Alabama made an investment of \$10,250.00 in two buses and on the second Sunday they brought in 76 on those two buses. They immediately went out and bought two more buses. The next four weeks, bus attendance grew to 83, 99, 118, and 119 on Sunday morning and 88, 103, 125, and 142 on Sunday evening. D.B. Jones, an elder at Opelika, recently wrote me "We are confident we can fill four buses within a few weeks. We are committed to buy buses just as long as they are filled." The Westover congregation in Albany, Georgia has experienced a tremendous growth in just one month with the use of buses to



GUS NICHOLS

BRING THEM IN. Average attendance from Jan. 1 - Sept. 3 for Bible Study was 173, A.M. worship 196, P.M. worship 148, and Wednesday 145. The averages for Sept. 10 - Oct. 15 have increased to 245, 280, 206, and 185 respectively.

Last Sunday here at Columbia Avenue in Glasgow, Kentucky we had 396 in Sunday School, 507 in worship and 150 on three buses with another bus in the paint shop scheduled to begin immediately. God gave us a great day with 31 restorations, 4 baptisms and three to study with and be baptized. We have had 86 baptisms in 13 months compared to nine baptisms in the eight months prior to our Bus Evangelism Ministry. Sunday night 340 attended, and last Wednesday 339 were present for Bible Study. Each of our attendance figures is up more than 200 over a year ago. Our Vacation Bible School averaged 509 daily compared to 290 last year with buses averaging 205 daily with a high of 255. A spirit of enthusiasm permeates the entire congregation and many are contributing to the growth. Churches of Christ now number their bus riders in the hundreds, but I am convinced the future will see this growth into the thousands.

FAITH WORKING

THROUGH LOVE SUCCEEDS

HOW DID THESE GREAT INCREASES COME ABOUT? This is a question many are asking, and the answer is very simple. These churches have believed God and obeyed God, and God is blessing their efforts.

I am convinced that any church can have a successful bus ministry that will follow the plan outlines in this tract. I have shared this program in bus evangelism workshops with congregations in Kentucky, Tennessee, Georgia, Alabama, Arkansas, Florida, Indiana, Michigan, Missouri, Ohio, Mississippi, Illinois and Canada and none have failed who followed this plan.

God has commanded that His people preach the gospel to every creature. Mark 16:15-16. God has commanded that His people "Go out quickly into the streets and lanes of the city and BRING IN hither the poor and the maimed and the blind and the lame." Luke 14:21. He also said, "Go out into the highways and hedges and constrain (compel KJV) them to come in, that my house may be filled." Luke 14:23. When we go and teach and bring, GOD WILL BLESS OUR EFFORTS. Paul said, "I planted, Apollos watered; but GOD GAVE THE INCREASE." I Cor. 3:6. If a congregation is not having an increase there is only one possible reason; they are not planting and watering. God has promised that He will give the increase provided that we plant and water.

There is only one possible reason why a congregation can fail with a properly organized bus evangelism program. They do not have as many as three or four "Christians" who love the Lord and who love souls enough to dedicate at least three hours every Saturday working and developing their bus routes. I tremble at the future of any church so spiritually destitute.

THREE ESSENTIALS TO SUCCESS

There are three basic essentials to a successful Bus Evangelism program: proper motive, proper organization, and proper execution. Let us consider each of these.

KEEP YOUR MOTIVES PURE

God is a motive blessing God. Our motives must be pure if we are to have the blessings of God and if we are to succeed. We should approach this effort with an unwavering faith that God will richly bless. The only legitimate motive for a Bus Ministry is to bring people under the influence of the gospel of Christ and to save souls. We must feel the urgency of our mission even as Jesus who said, "Say not ye, there are yet four months, and then cometh the harvest? behold, I say unto you lift up your eyes and look on the fields, that they are white already unto harvest." John 4:35. Motives such as filling buildings, increasing attendance, building the largest church in town, etc. are not pure, and God will not bless such a work. I emphasize that you must approach this work with a passion for lost souls, and a determination to save as many as possible, as quickly as possible.

We must approach the Bus Ministry with the

realization that it IS NOT a transportation system. Greyhound and Trailways buses operate in most towns, and they are fine transportation systems, but they don't bring very many people to church services. Many people have the idea that the church should buy a bus or two, and go out and bring in all the poor people who do not have a way. This could not be farther from the truth. An effective Bus Evangelism program is built on people, bus workers who love the Lord and who love souls.

HOW SHALL WE ORGANIZE?

Inasmuch as our mission is to take the gospel to every creature in our area, it is important that we have an organization capable of this task. In most cases our mission will ultimately involve a substantial number of buses. Several denominational churches have more than one hundred buses, and number their riders in the thousands. Remember our goal, "Preach the gospel to every creature." An energetic optimistic man of faith and vision should be appointed to direct the bus program under the oversight of the elders. He is responsible for co-ordinating the overall program, and working with the other bus personnel in such matters as route selection, recruiting workers, solving problems, challenging the workers, setting goals, and special promotions.

Each bus should have a captain, secretary, driver and assistants. The captain co-ordinates all efforts and activities on his bus. He or she is responsible for bringing in a loaded bus, with the help of the other workers. The secretary keeps all records connected with her bus. An information card is kept on each bus rider. This card includes all personal information that might help us in our efforts to lead that person to Christ. It also contains a record of all benevolent work. Accurate attendance records are kept for all services, along with the number riding the bus, number of new riders, and total different riders since the route began. The driver is responsible for driving and making certain that the bus arrives on time for services, preferable no more than five minutes early. He should make certain that the bus has gas and oil, and is in safe operating condition. During the winter the bus should be warm before the first pick-up. The assistants help conduct activities on the bus such as singing, Bible memory verses, Bible stories, etc. These activities help keep disciplinary problems to a minimum. Assistants also act as runners, going to doors when riders fail to appear, and also helping them safely across streets. Use your teenagers as assistants and see them work up to be great bus captains.

WHERE TO BEGIN THE BUS ROUTE?

Bus evangelism will work anywhere you will work, but I would suggest that you begin in a moderate income area with lots of children. Initially you will pick up mostly children, but what better way to reach parents than through their children. We recently baptized the manager of Glasgow's most popular restaurant, and it all began two months ago by picking up his five year old son. Housing projects, trailer parks, and apartments all make excellent bus routes, but I want to reiterate that Bus Evangelism will work anywhere you will work, urban or rural.

Many of the children will need clothing and shoes. This gives the entire congregation an opportunity to get involved. A clothes closet with good clean used clothes will be a blessing. We tell our people that if it is not good enough for them to wear we don't want it. We will not give junk in the name of Jesus.

When you first begin bringing in large numbers of children, you must expect some disorder. Some have never been to church before, but if you will love them and patiently teach them you will see a remarkable change in a short time. Not only will you effect a change in their conduct in worship, but in their community and school. School teachers have commented about the improved behavior of the children we bring on our buses to church. A bank president, not a member of the church, praised the good being done. We have been told that entire neighborhoods have been changed by our Bus Evangelism Ministry. And this change has come because some Christians cared enough to

CONTINUED ON PAGE 4

EAST AFRICAN NEWSLETTER

P. O. BOX 8086, NAIROBI, KENYA

NOVEMBER, 1972

Greetings from East Africa,

We have just welcomed the C.W. Guilds back to Africa. They have returned from a few months' visit. You will remember that the Guilds are some of our co-workers who live in Western Kenya. We are happy to have them back with us. Our numbers are now just one family less than we had in the country a year ago. We need more



BERKELEY HACKETT

workers in the country not fewer. Over the past years a number have written us expressing an interest in serving the Lord in East Africa, but none has made the decision to come join us.

I have been showing the Bible study slides that I produced to great effect. The Africans are delighted to see and learn from these slides that use African characters and the native language. They are a lot of work and some expense to produce, but are well worth the effort. I have plans to begin another set as soon as I have the time and the weather breaks (we are in another rainy season), and I can go to the bush to take some pictures. Perhaps I can finish by the first of the year with this project.

Currently, I am very busy with my writing. I am nearly finished with the first draft of the book on denominational doctrines. I am writing this book in the Swahili language. This work will be used as a textbook for our preacher training schools. It is my hope to be finished with the final draft of this book in time to write a ten lesson Bible correspondence course in Swahili on the life of Christ. We'll be leaving Kenya some time in June of next year, so you see I have little time to complete everything. In the meantime I'm still carrying on with evangelistic work and teaching in the Bible school.

In a few days we will be celebrating Thanksgiving Day with several of the other missionary families. This has been a custom of ours here in Kenya, as it is with many of our friends in the States. For one thing it gives us an opportunity to get together and visit, which is something we can rarely do. Our work takes us to different points of the compass and it just seems that we never have the time to all come together for fellowship. The lack of fellowship with people of one's own culture and faith is one of the things that many missionaries find the most difficult burden of living on the missionfield.

We will be wrapping up this term of the school soon. You will remember this was to be a three months term and taught entirely in Swahili. I have been very pleased with this term of school and think that in many ways it was better than the last one. We have decided that the next session will also be taught in Swahili. By the time that term is over we'll be nearly ready to head back to Alabama. The term after that one will probably be in English. Our aim is to open up extension centers in various parts of the country in order that students might be able to study by correspondence with occasional visits from one of the teachers and receive credit for their studies from our preacher training school here in Nairobi. This will be a new concept for East Africa and we are hoping that we can implement it. It will, of course, take more time on the part of the teachers and will involve a certain amount of travel and overnight work.

The difficulties in the neighboring country of Uganda are still not over. It is thought by many that the next move by the Ugandan government will be to expell all the missionaries. For many in

America it might be difficult to imagine our concern over events in another country. But if one keeps in mind that many of these countries are the size of American states and this is the one next to us, the reason for our concern becomes apparent. I was also involved in the Uganda work during my first year in East Africa by way of a correspondence course that went to hundreds. We have had some of these Ugandan people in our Bible schools here in Kenya. Many of these ex-Bible correspondence students are the Christians of today. We have heard many terrible reports of atrocities. One Christian told us of being forced into a work brigade to dig graves. He was told he was digging graves for executed "kandos" (robbers), but he felt the bodies were most likely people who had opposed the government.

Pray for the continued welfare of the work here and for our efforts. I'm sure God is blessing the work in this far flung corner of the world.

Bro. Hackett

EXPENSES FOR OCTOBER

Salary	\$ 600.00
House and utilities	193.00
Autos	92.00
Films and duplicating materials	19.00
Postage (E.A.)	12.00
Supplies (stencils, paper, notebooks for students)	24.00
Printing	7.00
License (Road License, Land Rover)	32.00
Total	\$ 979.00
Received via Sixth Avenue, Jasper, Alabama	\$1,000.00

CONTRIBUTIONS

Mrs. Bruce Myers	\$ 25.00
Mr. and Mrs. Hermon Moon	10.00
Mrs. Lois Huggins	10.00
Mrs. Wilna Sumners	5.00
Roscoe Kirkpatrick	10.00
Herman King	20.00
S. G. Barker	10.00
Farley E. Geddie	5.00
Nolia Shipp	25.00
Conda Webb	5.00
Mr. and Mrs. Clyde Welch	10.00
Adamsville Church of Christ	75.00
Aldridge Church of Christ	60.00
Brookside Church of Christ	20.00
Central (Tusc.) Church of Christ	50.00
Cordova Church of Christ	75.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. Walker 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
New Hope Church of Christ	400.00
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 Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
Total Contributions	\$1,560.00



A "little" 5-foot cobra snake that I killed as it was coming in our window.



Harvey Waddloe from the Congo. I mentioned him in our last newsletter.



Amidst all this jungle is the Equator Church of Christ's building. It sets just a few yards off the Equator in Western Kenya.



The student body of the Church Leaders School that Hilton Merritt and I taught in August.



The Revelation Of God In Nature

(NO. 1)

In his book, "The Evidence of God in an Expanding Universe", which is a compilation of testimony from forty outstanding American scientists, John C. Monsma affirms "that science can establish, by the observed facts of Nature and intellectual argumentation, that a superhuman Power exists" (p. 12). The evidence of Jehovah as revealed in nature is so obvious that truly only "The fool hath said in his heart, There is no God" (Psa. 14:1).



By WAYNE JACKSON

The allusions by sacred writers to the manifestations of Deity in the created world are profuse. David exclaimed, "O Jehovah, our Lord, How excellent is thy name in all the earth, Who hast set thy glory upon the heavens!" In the same Psalm the writer was constrained to say that the heavens are "the work of thy fingers" and the moon and stars "thou hast ordained" (Psa. 8:1, 3). Compare Psa. 19:1, "The heavens declare the glory of God; And the firmament showeth his handiwork." The incomparable majesty and power of nature's God is graphically portrayed by Isaiah. He "hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (40:12). Paul contends that the refreshing rains and recurring fruitful seasons afford eloquent "testimony" to Providence (Acts 14:17). In fact, our very existence argues for a creating and sustaining Power, superior to man, for "in him we live, and move, and have our being" (Acts 17:28). And finally, the ancient pagan world was condemned as being "without excuse" for their unbelief, because the "everlasting power and divinity" of Jehovah are apparent in his creation (Rom. 1:20).

PROMINENT TESTIMONY

It is not without tremendous significance that the most brilliant and productive minds in the history of mankind have observed with awe the grand spectacle of evidence in nature which heralds the existence of the supreme Being. Johannes Kepler, one of the great pioneers of modern astronomy, once declared at the conclusion of one of his astronomical works, in praise to God, "I was enraptured by the work of thy hands." The renowned Swiss geologist, Louis J. R. Agassiz argued that the facts of nature are "direct proof of a thinking God." Charles A. Young, who spent most of his active life as the Professor of Astronomy in Princeton University, exclaimed, "I think it is unquestionable that, as men have come to know more of the material universe, they have had continually revealed to them something more of the glory and majesty of its Creator." The brilliant scientist Lord Kelvin, who once said, "Science positively affirms Creative Power," related that while walking in the country with famed chemist Justus von Liebig, he asked his friend if he believed the grass and flowers grew by mere chemical forces. The scholarly Liebig replied, "No, no more than I could believe that a book of botany describing them could grow by mere chemical forces." Arthur H. Compton, who was Professor of Physics at the University of Chicago and a Nobel Prize winner, wrote, "It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence - an orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered - 'in the beginning God.'" (See Therefore Stand, by Wilbur Smith, pp. 298-308.)

In considering the starry hosts of the heavens, Abraham Lincoln is reputed to have said, "I can see how one might look down and deny God, but I can't see how one can look up and deny Him." Even the rationalist philosopher David Hume found it necessary to admit that "Were men led into the apprehension of invisible intelligent power by contemplation of the works of Nature, they could never possibly entertain any conception but of one single Being, who bestowed existence and order on this vast machine and adjusted all its parts to one regular system." And Hume is said to have exclaimed to his friend Ferguson, as they walked on a starry night, "Adam, there is a God!" It is claimed that even the infidel Voltaire once prayed in an Alpine thunderstorm. Truly, humanity from its earliest days has been impressed with the fact that phenomenal nature is not self-existent. There is an incomprehensible Personality behind it.

There are thousands of signposts in the natural world which point to the unseen Designer of nature. Perhaps a consideration of some of these would be edifying. In 1964 the Reader's Digest Association published a book entitled, "The Marvels and Mysteries of Our Animal World" (hereafter cited as MMAW), which is thoroughly evolutionistic in content, yet in numerous instances, it contains fascinating examples from nature which can only be accounted for on the basis of an Intelligent Creative Power.

NATURE'S ENGINEERS

One of nature's ingenious creatures is the lowly spider, of which there are some thirty thousand species. In the above mentioned book Leicester Hemingway characterizes the spider as "nature's engineer extraordinary." He points out that spiders "have highly developed nervous systems, brains capable of memory, and remarkable engineering abilities. The spider's talent for spinning silk and making nets is one of the most common miracles of nature." The orb web, which adorns every backyard, is a "symmetrical masterpiece" (MMAW, pp. 102, 103). Another writer says: "The orb web is one of the most marvelous of natural objects - a truly marvelous engineering work."

To obtain food, some spiders spin a web in which insects will be caught. After spinning her "trap" tiny spider will spin a nest nearby to await her victim. And next, remarkably, "she strings a 'telegraph' line from the center of the web to the nest. And then goes home and waits. Twang! The 'telegraph' signals that something has landed on the web. The spider hurries out to examine the visitor" (Ibid.). The Trap-Door Spider builds an underground house complete with hinged trap-door from which he captures his prey. A small European spider, who is dependent entirely upon air but spends most of its life under water, actually constructs an underwater "diving bell" which is furnished with air brought in bubbles from the surface. Other spiders amazingly employ the "block and tackle" method of hoisting their dinner captures from the ground. Where did spiders learn these advanced engineering techniques? The only logical answer is the information regarding such was placed in those minute brains by the Intelligent God who created them. This is but one of nature's evidences of Almighty God. (To Be Continued--)

A Visit With Gus Nichols

By ROY DEEVER,
Hurst, Texas

From Friday through Sunday, October 13 through 15, 1972, it was my privilege to spend a considerable amount of time with the venerable, beloved, distinguished, inimitable Gus Nichols of Jasper, Alabama. The occasion of the delightful visit was the annual lectureship conducted by the Mastin Lake Road Church, in Huntsville, Alabama. Brother Norman Hooten is the local preacher. Brother Hooten, the elders, and the congregation had worked hard to produce a lectureship which would deal effectively with the problems inherent in liberalism.

Brother Nichols will soon be eighty-one years of

age. He has been the local preacher for the Jasper church for 40 years. He stands as a giant in Israel. Following are some reflections upon my visit with brother Nichols.

1. **PHYSICAL HEALTH.** It was interesting and valuable to note his proper concern about his physical health. He knows that the Christian's body belongs to the Lord, and that the Christian is obligated to take care of his body.

Brother Nichols described his diet: he is careful to have one egg per day, prepared in a certain way, and as ordered by his doctor. He is careful to avoid greasy foods. He eats a very limited amount of bread (two pieces, I think) for breakfast, but no more bread for the entire day. He stated that he had perfect control of his appetite, and that his weight does not vary.

Brother Nichols makes it a point to get the right amount of the right kind of physical exercise. He does a great deal of "in-place" running and walking, usually in the home. He had mentioned to me several years ago that he liked to run out in the open, but that when he tried to do so, someone always stopped to pick him up. Brother Nichols mentioned that years ago brother N.B. Hardeman - in concern about brother Nichols' physical health - gave him a horse. He stated that brother Hardeman invited him out to his barn, brought out the horse, explained that the horse was well-trained, and that the horse would be a means of pleasurable exercise. Brother Nichols said he thanked brother Hardeman for his thoughtfulness, but explained that since he was gone from home so much, and that since this would mean that sister Nichols would have to take care of the horse, that he would be just as good to brother Hardeman as brother Hardeman had been to him - he would just have to give the horse back to him. He yet mows his own lawn each week with a walking mower - and his lot covers one-fourth of a city block.

2. **HIS STUDYING.** Brother Nichols still studies the Bible about five hours per day. This certainly emphasizes his love and concern for the book. He is a diligent student of other books - books relating to Bible matters, brotherhood issues, the world situation. He keeps books (which he is in process of reading) stacked around his bed. He often gets up during the night to work on some particular passage.

3. **HIS WORK-LOAD.** His physical stamina is actually amazing. He conducts two 30-minute broadcasts per day. One of these has been in progress for 26 years, and the other has been in progress for 17 years. In one of the programs he includes a local new segment of deaths, funerals, etc. He serves as the local preacher for the Jasper congregation, is one of the elders, gets out a weekly paper, is constantly involved in gospel meetings, debates, lectureships, counselors, and is a prolific writer. When I came to his room one morning I found him at his dresser, preparing the manuscript for a lecture he is to give in December.

4. **HIS PREACHING.** When brother Nichols preaches, it is obvious to the hearer that here is a man who is not just "keeping an appointment." It is apparent that he knows the difference between having to say something, and in having something to say! There is not the slightest semblance of "professionalism." He preaches with a tremendous sense of urgency. He preaches with pathos and fervor. He has no use for "sermonettes." His preaching is plain, pointed, powerful, and primitive. He emphasizes repeatedly that the world's number one problem is the problem of SIN. Yet, in his preaching and in his conversations with others he evidences a marvelous sense of humor.

5. **HIS ADVICE TO YOUNG PREACHERS.** When we had finished lunch one day, I said: "Brother Nichols, what do you want me to tell a group of young preachers in our preacher's school?" He said: "Write this down." He then proceeded to tell me what to write down.

Brother Nichols said, "Talk to them about 1 Jno. 2:14. Remind them that John wrote to young men. Tell them that young men can be strong. Tell them to let the word of God abide in them. Tell

Continued on page 4

"Old Truths In New Robes"

Continued from page 1

together for several months during the freshman year and from that time until this day I have counted him one of my best personal friends and one of the most sincere Christian men I have ever met.

"It is my opinion that there is no person in the church, in brother Camp's age group, who knows the Bible as well as this man. He has been studying God's Word on the average of six hours per day since 1937." We fully concur with this sentiment.

The book sells for \$4.95. There are 234 pages which means that each page costs slightly over two pennies. What a wise investment! This book would make an excellent gift for the coming holidays. If this review is printed after the holidays are over, it will still make an excellent gift. This book can be purchased from:

Franklin Camp
309 Clermont
Birmingham, Ala. 35209

This book is a must for all serious students of the Bible. It is good for the preacher in the pulpit, the elder in his overseeing, the deacon in his serving, the Bible teacher in his weekly Bible class and the Christian in the pew who may fill none of these roles but hungers and thirsts after greater Bible knowledge and wisdom which are readily available in this great book. If you do not have Volume I, we urge you to order both books without delay. They are worth far more than the initial costs. They will be a fine adornment to your religious library.

We eagerly await Brother Camp's proposed volumes on the Holy Spirit and Romans. They are planned for the near future. We sincerely hope he can write many books before his Christian race is completed.

Bring Them In With Buses

Continued from page 2

go.

WORK YOUR ROUTE AND SEE IT GROW

Once the route has been determined, a canvas of the area should be made on Saturday before the route begins the next day. With a big smile on your face and a circular in your hand, briefly telling about the church and the bus ministry, every house should be contacted. A record should be kept and those not home contacted later. All who indicate any interest whatsoever should be put on a roll to either pick up the following day or to be revisited and encouraged the following Saturday. All bus workers must pledge a minimum of three hours every Saturday working their bus routes. Every person on the bus route (those who ride or expressed interest) should be visited every week, plus an effort to reach new people. All bus workers should be involved in the Saturday visitation.

Bus workers may be male or female, young or old. The important consideration is their love for Jesus and souls. I wish you could know our workers. I wish you could meet the more than 30 souls who have been led to Christ through our Bus Ministry in only one year. I wish you could hear our bus workers tell of the blessings they have received because they cared enough to go out into the streets and lanes of the city and BRING THEM IN WITH BUSES.

The information in this article is now available in tract form.—Box 291, Glasgow, Ky. 42141

A Visit With Gus Nichols

Continued from page 3

them to keep on overcoming the evil one."

Brother Nichols said further, "Tell them never to be careless - NEVER TO BE CARELESS with regard to WOMEN; never to place themselves in a questionable situation; never be careless in the use of MONEY - to spend it wisely, to pay their debts, to maintain their integrity; never to be careless with their TONGUES - to speak words which will

help others, always to speak the truth in love."

Brother Gus said, "Give them some DO'S. Take time for Bible study. (DON'T LET ANYTHING KEEP YOU FROM THIS!) Give yourself WHOLLY to the Lord's work. Love the Book." At this point, brother Nichols mentioned that he was present for the first lectureship conducted by David Lipscomb College. He thought that it was in 1927. He stated that at that lectureship brother H. Leo Boles told the story about a mother who was sending her son away to college. The mother had purchased a new Bible for her son, and had written a message on the blank page. She told the son about the message and asked him to be sure to read it when he got to college. Three weeks later the son read the message which his mother had written: "DEAR SON! THIS LITTLE BOOK CAN KEEP YOU FROM SIN, AND NOTHING BUT SIN CAN KEEP YOU FROM THIS LITTLE BOOK."

6. COUNSELLING. During the time of our visit brother Nichols made several - somewhat incidental - references to his counselling work. He made reference to several cases he had recently worked with, and the Bible's solution to these problems. As we entered a major thoroughfare, and passed by a "YIELD" sign, brother Nichols observed that "There is a wonderful lesson in that sign." He pointed out that often family and church problems arise because someone is not willing to "YIELD" to another. He stated that in some cases the husband or wife is not willing to yield to the other the right to talk, and to be at his best.

7. HOBBIES. I was a bit surprised to hear brother Nichols' comment in this regard. He stated that if he had his life to live over the one change he would make would be this: he would get for himself a hobby, like fishing or hunting, including exercise.

8. BIBLICAL NOTES. This is a publication which I get out each month. Brother Nichols had learned from Alan Highers about this work, and asked me to be sure to put his name on the mailing list. When I asked, "But why would you need my notes?" he responded: "Because my wife needs a better husband."

9. TIME. He is keenly aware of the importance and value of time. He keeps with him a special "minute-minder" that can be set to give him a signal in one hour, thirty minutes, or fifteen minutes, ten, etc. If he feels that he needs to sleep for a few minutes, he can set this time-piece and take full advantage of these precious few minutes. Yet, he can get so engrossed in his work (and in his preaching) as to become impervious to time. Just recently he wrote until 4:00 o'clock in the morning, yet put in a full day's work the following day.

10. CHANGE. Brother Nichols stated that he rejoiced to see the continual changes which were for good. He mentioned that he was 16 years old when he saw his first automobile. He discussed at length the wonderful progress which had been made in transportation, in communication, in medicine. He stressed: "But the Bible does not change. It is always up to date. Human progress cannot overtake it. WE NEED A NEW BIBLE LIKE WE NEED A NEW SUN, A NEW MOON, AND NEW STARS, NEW WATER, AIR, LIGHT, ETC.

11. BROTHER GUS gave considerable attention to "RELEVANT PREACHING." He said that "RELEVANT PREACHING" is preaching which

- (1) Recognizes the difference between general authority and specific authority;
- (2) Is neither "liberal" nor "radical";
- (3) Will rebuke when rebuke is needed;
- (4) Will consider the circumstances and will meet the NEEDS;
- (5) Is "profitable";
- (6) Relates to everyday human problems;
- (7) Stresses the story of the Cross - Jesus Christ, crucified for the sins of the world!
- (8) Encourages people to be faithful (He stressed that faithfulness does not mean being "perfect" but that it does mean "aiming" at it);
- (9) Declares the whole counsel of God.

God's people are tremendously grateful to brother and sister Nichols for their wonderful

lives, and for their devotion to the Cause of the Master. We fervently pray God's continued blessings to be upon them in the service of our Lord.

(Note: Thank you, brother Deaver. Brother Roy Deaver is at the head of the fine School of Preaching at Hurst, Texas. He demanded, through Flavil, that I publish his article about me.—Editor.

Our Paper - Words of Truth

(Gus Nichols,
Editor)

At this great national THANKSGIVING SEASON, I thank God for our paper -

"WORDS OF TRUTH".

I'm thankful for many special reasons,
It's Bible truth goes weekly to age and youth.

The paper is starting in its tenth year;
And it's wholly a work of faith and love.
The truth is taught without favor or fear—
We write to glorify our God above.

Not one of the writers receives any pay;
We try to keep the price low as we can.
Our reward will be at the judgment day,
According to God's motivating plan.

The Editor's work is very demanding;
He often must work till late in the night.
You know how UNCLE SAM is always

commanding

That POSTAL matters be handled just right.

Single spaced articles must be DOUBLE SPACED,
And all errors, if possible, taken out.
Spelling and grammar must all be faced,
With spirit, and scripture, all thought about.

All this DEMANDS perfect and faultless men,
Such men as are not anywhere to be found.
But as Christians, we're free from wilful sin,
Always trying to stand on Holy Ground.

We love God and our Saviour Jesus Christ,
And wish to share his truth with all mankind;
He died for all: for us he was sacrificed;
We want all (IN HIM) this salvation to find.

Thousands could send us a list of five names,
With code number and correct addresses,
If they are zealous, and had holy aims,
With more faith in God who richly blesses.

For only two dollars and fifty cents,
For each, in clubs of only five or more,
And therefore, at very little expense,
One can learn more gospel than ever before.

Single subscriptions are three dollars a year,
Even this price is about six cents per week,
A very little money for one to fear;
Especially for one who for the truth doth seek.

The price to the church is even better,
As it sends the paper into each home.
Costing less than a stamp for a letter,
Mailed to a Christian where ere he may roam.

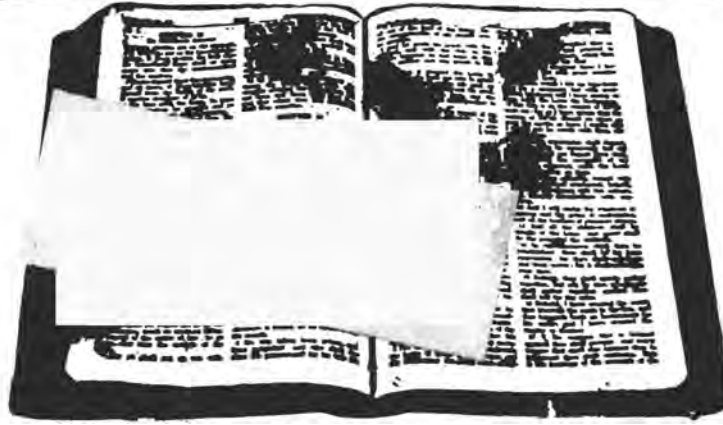
Each copy five cents, bill sent to the church,
The first of next month after papers received.
This plan will leave no member in the lurch,
But all can be happy, and no one grieved.

Just two dollars and fifty cents per week,
Would send the paper into fifty homes,
This would be ten dollars per month - very cheap,
Payable by the month, sent where ere they roam.

ADDRESS - NORTHWEST ALABAMIAN,
P. O. BOX 430
HALEYVILLE, ALABAMA 35565

Are you treating your neighbor as you would treat yourself? If not, then you are not loving him as your self? (Matt. 22:37-39).

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, DECEMBER 8, 1972

NUMBER 143

Some Conclusions About Smoking

As we have presented this information on the dangers of smoking you may have pointed to people who have lived to a ripe old age and yet have been smoking most of their lives. But let it be noted that many of their smoking contemporaries have not survived the danger! In 1967 the U.S. Department of Health, Education and Welfare put out an informative tract on "Smoking And Illness."



ROBERT R. TAYLOR JR.

On page 6 of this tract it says that "Estimates of excess deaths associated with cigarette smoking have ranged up to 300,000 deaths per year and the new study of illness as well as an excess of over 300 million days of restricted activity." Those 300,000 people went to premature graves and tobacco provided the slippery pavement that helped them slide more quickly into their graves. Even the aged smokers would have had finer health, clearer lungs, stronger hearts and healthier stomachs had they foregone the smoking habit. Surely no one will dispute this obviously evident conclusion!

THE LATEST WORD FROM THE AMERICAN CANCER SOCIETY

THE COMMERCIAL APPEAL, October 22, 1972, carried an eye opening article entitled, "Lung Cancer Now Leads All Other Kinds And Is Most Fatal, ACS Reports." In full the (UPI) report read, "Cancer of the lung, the variety that holds the least possibility of survival, is increasing so rapidly that the lungs are now the spot where cancer is found most often, the American Cancer Society said Saturday.

"Lung cancer kills up to 91 per cent of its victims and its incidence in the United States has been steadily growing, ACS reported. The rate this year among men, who are most often affected, is 18 times greater than it was 40 years ago.

"DESPITE THE GRIM FIGURES, the society said lung cancer 'is a largely preventable disease, SINCE MOST LUNG CANCER IS CAUSED BY SMOKING.' (Emphasis added.)

"Unfortunately, it is difficult to diagnose in time for cure,' ACS said in its publication '73 Cancer Facts and Figures.'

"There will be 79,000 new cases of lung cancer during 1973, the society estimated, 3,000 more than during 1972. The predicted incidence for lung cancer of the colon and rectum - a disease that has stabilized in recent years in its incidence and mortality.

"Lung cancer will result in the highest number of cancer deaths this year - 72,000 - with colon-rectum next at 47,000."

"Lung cancer has relatively low incidence among women, although it is increasing steadily. (Do you suppose there is any connection between this and the fact that women are increasingly taking up the smoking habit?—RRT). Breast cancer with 72,000 new cases and 32,400 deaths expected in 1973, is the most common variety among women.

"Cancer in all its varieties is the second most common cause of death in the United States after heart disease, the society said, with a toll of more than 318,000 people, or 16.5 per cent of all deaths, according to the most recent federal statistics (1968).

"The American Cancer Society estimates 350,000 persons will die of cancer in 1973, while 222,000 people will be saved from cancer. But, the ACS summary said, 'About 111,000 of cancer patients will probably die in 1973 who might have been saved by earlier and better treatment.' (Cessation of smoking would help - RRT).

"A cancer 'CURE' is counted when a person has been free of all signs of the disease for five years after last treatment."

IF THIS, THEN WHY SMOKE?

In view of these very obvious dangers why do young people join the smoking ranks at the current rate of 4,500 per day? Why are half of our teen-agers smoking by the time they graduate from high school? Why are 1 out of 3 high school students smokers? Why are these young people adding to the "hooked on the cigarette" habit by a total of 1,500,000 or more each year? Let us take up some of the EXCUSES they give us as to why they take up the deadly habit. We deliberately used the word EXCUSES instead of REASONS. We deny emphatically there exists as much as one logical reason for youth to take up the smoking habit. Were there a reason, then it would be reasonable for them to smoke.

1. SOME SAY THEY SMOKE "BECAUSE THE REST OF MY CROWD SMOKES." This seems to be a deeply motivating factor which has greatly contributed to this grave national crisis. This serves as nothing but spineless justification for embracing a most dangerous practice. Where is your

backbone? Are you afraid to say NO in great big capital letters and with determined resistance to your peers? If they all take up the drinking of alcoholic beverages, will you do the same? If they all decide to go in for kicks from drugs, will you be a "ME, TOO" follower? If they all decide to live immoral lives, will you be too weak to resist? When do you expect to grow up and be your own man or your own woman? When do you expect to make your own decisions instead of meekly surrendering to what others dictate? This is the very epitome of immaturity. Perhaps for years you have thought of yourself as being a real adult but cannot say NO to your peers. Really, whom are you fooling? You are their slave if you let them decide what you will do or will not do. Remember, you will not be protecting your lungs by giving in to the pressure demands of your peers. The Bible says, "Thou shalt not follow a multitude to do evil; . . ." (Ex. 23:2). Paul stated, "Be not deceived: evil communications corrupt good manners." (I Cor. 15:33).

2. OTHER YOUNG PEOPLE SAY THEY SMOKE "TO FEEL SOPHISTICATED." Are you not aware that our generation has made the word sophistication into a standing synonym for sin? But even using the word sophisticate as "refined" we ask in all seriousness what there is about lighting up a thin piece of paper with crushed tobacco therein and puffing away that takes on refined behavior? The process takes no more of silliness than it does of sophistication! Brother N.B. Hardeman once said that a man told him "that a cigarette has fire at one end and a fool at the other end" and he (Brother Hardeman) did not want to be at either end! Now this is blunt and frank but we are dealing with life, breath and death as well as Christian influence. These matters are seriously grave!

3. OTHER YOUNGSTERS SAY THEY BEGAN TO SMOKE BECAUSE "I WAS CURIOUS ABOUT IT." But curiosity seems like a mighty weak motive to enter a habit that is decisively dangerous. Do you suppose the person who is dying of lung cancer feels that the fulfillment of curiosity was really worth what it has cost him?

4. OTHERS SAY THEY BEGAN "BECAUSE I WAS NOT SUPPOSED TO." You ought to be very grateful that your parents do not want you to smoke. They may know from sad experience what the worthless habit has cost them. At all odds they want you to be spared.

5. SOME YOUNGSTERS SMOKE BECAUSE THEIR PARENTS DO. Parental influence is this

CONTINUED ON PAGE 4

WORDS of TRUTH

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Unity In Uniformity And In Diversity

UNITY IN UNIFORMITY.

A well-known anti-orphan home preacher argued by radio that churches of the Lord today are to be one and have the unity of the Spirit by bringing all things into uniformity. He then mentioned things which characterize congregations to some extent and in which there is uniformity and no diversity.

Of course, there should be uniformity UNDER SPECIFIC DIVINE LAW. But this is not true of GENERIC LAW. Under generic authority there may be diversity AND uniformity — a mixture of both. And a specific command may be both specific and generic AT THE SAME TIME and in the same passage.

"TEACH ALL NATIONS"

In the great commission the command to "teach" all nations is both specific and generic, and can result in uniformity and also at the same time diversity. There should be uniformity in "teaching" the "truth". No one should ever teach anything else.

This uniformity should characterize all "the churches of Christ". "Teach" is specific in this respect, for the scriptures specify that "the truth" is the thing to be taught (Eph. 4:12-16). And it would be sinful and wrong for us to have diversity in this matter. All must "preach the word", "preach the gospel", speak "the truth in love" (II Tim. 4:2; Mk. 16:15; Eph. 4:15). We must be united in this matter, and thus have uniformity in carrying out the divine will (Mt. 28:18-20).

But the method, or how to teach the truth, is not thus specified, but is under generic authority. There are many ways of teaching the truth and therefore result in diversity as to "teaching" methods. A church may "teach" by the class method at one time, and use the pulpit method at another. It may again use the printed page, and at another time use the TV, or radio method, the visual aid method, etc. This is diversity, and is all authorized, even though not mentioned, or specified. While the "THING" being done is specified, and results in uniformity since all do the same "THING" — "TEACH".

But the command to "teach" is the authority

for the use of "classes", "TV and radio", the "literature" used in classes, etc. This is "generic" authority — general authority — meaning a general list of methods. Ways and means may be employed in doing the very thing specified, and all these different ways, etc. are equally authorized, but result in diversity since all do not have to use the same method, way, etc.

We have no option in doing the "THING" commanded and specified except to simply obey or disobey the Lord. But we do have a choice as to whether we shall teach by means of TV, or radio, the use of classes, etc. Here we naturally have diversity, some churches doing the thing in one way, and others in some other way, or ways.

We might fill a large volume with such illustrations, and then not exhaust the material in the Divine scriptures.

LIST OF UNIFORMITIES

Churches are to be united in the uniformity and practice of all matters of divine SPECIFIC LAW, as it applies unto us in the New Testament. We suggest only a few of the hundreds and hundreds which might be given: "Go", "Teach", "Preach", "Baptize", "Worship", "Sing", "Pray", "Give", "Eat the Lord's supper", "Study", etc.

Then we could give even a much larger list of ways and methods of doing such things. Under "GO" we would have walk, swim, ride, fly, etc. Under "TEACH" we could list all the ways, means and methods of teaching. Under "THE LORD'S SUPPER" we could fill volumes by discussing diversity under generic law. But we are to have the "Unity of the Spirit" in all these things, whether or not we have uniformity of ways and means, etc. We should have the unity of all believers upon the basis that all should uniformly do what is specified.

Then we should still have unity IN DIVERSITY in matters of GENERIC authority. Churches could all be united and maintain brotherly love and cooperation with scriptural autonomy, in matters of SPECIFIC AUTHORITY. In this realm, no one should "do his own thing". But all should abide in the doctrine of Christ (II John 9-11).

But we should still have the same "Unity of the Spirit" under GENERIC LAW, or in the realm of GENERIC AUTHORITY, or in MATTERS OF EXPEDIENCY. Here we could be UNITED IN DIVERSITY. We could be united with one church meeting in its own house of worship and another meeting in a school house, another in a tent, etc. One might have the class method of study and teaching on Sunday morning, and another might choose to do all of its teaching in one class only. Still one church might have a baptistry, and another use a nearby lake for baptizing — and all be united.

FALLACIOUS OBJECTIONS ANSWERED

But someone has objected that if any church does some "THING" in some way not "specified" in the Bible, but claiming only "generic" authority for it, then the floodgate is open for the practice of any and everything someone might desire, regardless of the Bible. He gave as an example "sprinkling for baptism".

But the exclusive specific authority to "bury" in baptism (Rom. 6:4) would keep out sprinkling for baptism. The same is true of the meaning of "Baptizo", the Greek word for the act. "Sprinkling" for baptism is not under any generic command related to baptism, as "walk" or "fly" are related to the command to "GO" in the commission. There is no authority — specific, or generic — for substituting "sprinkling" for "baptism". And, therefore, it would be an addition to the word of God.

But another case was conjured up by the radio speaker in a vain effort to overthrow the scriptural arguments made for unity in uniformity under specific authority, and perhaps diversity under generic authority. The case of instrumental music in Christian worship was used. But such music is neither specifically, nor generically, authorized in the worship of the New Testament church. It is NOT SPECIFIED, nor is there any GENERIC command back of it. There is no specific COMMAND TO PLAY upon a mechanical instrument in the worship of the church. Neither is there any generic command saying "MAKE MUSIC", which would have given us the option of making the kind of music desired. God said,

"SINGING" is what he wanted in our Christian worship (Eph. 5:19; Col. 3:16; I Cor. 14:15). This is as much an EXCLUSIVE SPECIFIC as the command to build Noah's ark of "GOPHER" wood (Gen. 6:14-16).

The objection was then made that if this line of reasoning is scriptural and right, then why do we not fellowship the "Anti-Sunday School" brethren, "the one-cuppers", etc. In reply we say, it is because of their divisive FALSE DOCTRINE that we are divided on these things, and not because they don't use classes and individual cups. The Bible by generic authority authorizes these things, but the authority is optional: that is, we may, or may not, use the class system, or individual cups.

But when they deny this and go out as missionaries into the brotherhood to divide churches over their false doctrine, they cause the division, and are to be marked and avoided (Rom. 16:17-18). If they were to admit that the command to "TEACH" is generic as to the method to be used, and simply prefer to use the one-class method of doing their "teaching", we could be united. And if some churches wish to use the one cup method of dividing the fruit of the vine in the supper, it is their own business, and not ours.

But when they come to us, and to others, and make a human law DEMANDING THAT ALL CHURCHES DO AS THEY DO IN THE MATTER, then that human law must be rejected, for it causes division. It is the same as if they were to make a law (where the Lord made none) telling us how to "GO" in the commission (Mt. 28:19). Or, a law telling us that we can't "GO" in some particular way they stipulate, such as you must not fly, etc. A church may not use a baptistry, and all of us be united; but if it demands that we give up our baptistry, it is making a human law that we must not obey.

Paul circumcised Timothy as a matter of indifference, and not as a religious act (Acts 16:1-4). This would be expedient in their traveling among the Jews. But when some wanted Titus also circumcised, under a man-made law against Paul's "Liberty in Christ Jesus", he would not yield to them, "no, not for an hour; that the truth of the gospel might continue" (Gal. 2:3-5).

One may not eat meat, nor marry, and be united with us; but if he is "forbidding to marry, and commanding to abstain from meats", he is teaching "doctrines of devils" and has departed from the faith (I Tim. 4:1-5). Under the generic command for churches to cooperate in doing benevolence, some of them may not decide to help orphans under certain circumstances — and still be in our fellowship. But if those churches subscribe to a man-made law that churches cannot give to other churches, and that each church must spend its own money at home, and then go out to divide the brotherhood with their human law — destroying God-given liberty — then they cause the division, and must be marked and avoided till they teach the truth and begin to "follow after things which make for peace" (Rom. 14:19. See also I Cor. 16:1-4; II Cor. 8:1-5; Rom. 15:25-29; Acts 11:27-30).

Finally they argue that we must give up in all churches all things which we admit we can go to heaven without, and to which someone in the congregation objects. In reply, we ask who made this law? God did not. And what about the meeting house owned by the church, including the classrooms? If someone objects to the church owning such property, must it give it up? God said for us to assemble, but left the place to our judgment under that generic authority (Heb. 10:25; Acts 11:26; I Cor. 14:23). I object to the demand on the ground that it is a man-made law, and destroys the liberty of the church in matters of expediency. True doctrine expedites unity in diversity UNDER GENERIC AUTHORITY.

Are you living up to the golden rule? (Matt. 7:12). If not, why not stop saying that the Bible is obsolete, or out of date?

Danger Of Apostasy

Recently, I received the following request from a Professor of Bible in the Graduate school of one of California's leading denominational Theological Seminaries.

"I am wondering if you might possibly send me your interpretation of John 15:2a, 6. Will you write down your understanding of 'every branch in me that beareth not fruit He taketh it away'? I assume that you believe it refers to a person who has once been truly saved but loses that salvation. I really want to be fair, objective, and honest in my consideration of this passage and feel it is one of the most crucial in the question of whether a once born again person may finally fall away and not be saved in the end."

I appreciate tremendously the spirit of this inquiry, and the following is, in part, the gist of my reply. Please consider the technicalities in light of the Professor's background.

JOHN 15:2,

THE VINE AND THE BRANCHES

The contextual setting of John 15 possibly involves the journey of Jesus and the eleven from the upper room (14:31b), until they crossed Kidron and entered into the garden (18:1). The design of the allegory of the vine and branches was obviously to exhort the Lord's disciples to a faithfulness and fruitfulness, and conversely, to warn them of the danger of apostasy — a warning which would have been unnecessary had the possibility of such been non-existent. In verse 4 Christ cautions, "Abide in me." The verb is aorist, imperative, which suggests a note of urgency. (Winer, Greek Grammar, p. 395). Undoubtedly, the fall of Judas (Acts 1:25), from his position of trust was still fresh in all their minds.

Jesus himself identifies the elements of this allegory. The husbandman is the Father, the vine is Christ, and the branches are disciples (vv. 5, 8). Now the Lord declares, "Every branch in me that beareth not fruit, he taketh it away. . . ." The disciple is characterized as a "branch" (klima), meaning "a tender and flexible branch" deriving from the root klao, "to break" (Thayer, p. 348). It is thus a branch with a breaking capacity. If it is impossible for a child of God to fall, Christ could hardly have chosen a more inappropriate illustration.

More significant, however, is the thought contained in the expression "in me" which is further stressed in verses 4, 5, 6, 7. It unquestionably implies union with Christ. Of en emoi (dative of person) Robinson says, "Spoken of those with whom anyone is in near connection, intimate union, oneness of heart, mind, purpose; especially of the union by faith of Christians with Christ, who are then in Christ, as a branch in or on a vine, Jn. 15:2." (Lexicon, p. 246) Arndt and Gingrich show that it is used "to designate a close personal relation: . . . be or abide in Christ" (Lexicon, p. 258, 259). And Tahyer says "of that in which any person or thing is inherently fixed, implanted, or with which it is intimately connected" (Lexicon, p. 211).

When noted Baptist scholar A. T. Robertson suggests that this is a mere "cosmic" connection with Christ (whatever that is), he swaps scholarship for sectarian prejudice. (Word Pictures, V, p. 257). Lenski points out: "It is idle to think of branches which are unfruitful from the start because Jesus used the phrase 'in me': for no man becomes a branch unless fruitfulness is in him from the start. But he may lose his faith, and then he is promptly cast away" (Com. on John, p. 1029). Certainly the "in me" phrases within the entire context must be viewed similarly.

Thus, every disciple in Christ not bearing



WAYNE JACKSON

(active, present) fruit (i.e., winning souls, vv. 8, 16; Cf. Rom. 7:4b), be taketh it away. "Taketh away" is the verb airei, of which Thayer says, "to take off or away what is attached to anything" (p. 16). Unproductive branches are thus pruned.

Moments later, the Savior said, "If a man abide not in me, he is cast forth as a branch and is withered; and they gather them, and cast them into the fire, and they are burned." "If" (ean) is a conditional particle which is "used with the subjunctive to denote 'what is expected to occur, under certain circumstances, from a given standpoint in the present, either general or specific.'" (A-G, p. 210) Lenski observes that "The condition of expectancy (ean with the subjunctive) intimates that some will, indeed, fail to remain in Jesus." (p. 1037). If one will not remain in Christ, he is cast forth (exo-to the outside) and is withered. It need hardly be pointed out that that which has never had life cannot wither, hence, an evidence of the life once possessed by the branch. Finally, dead branches are gathered to be burned—an obvious allusion to eternal destruction.

In conclusion, may we sum up—

1. The branches are disciples (later called Christian in Acts 11:26).
2. They are "in Christ", thus, surely not Satan's.
3. Those "in Christ" are children of God. (Gal. 3:26).
4. Children of God who do not "bear" are disconnected from Christ.
5. Being cast out, they wither and ultimately are destroyed.

The Glory Of Young Manhood

HOYT BAILEY

In young men we look for strength, and delight to see it there. Moreover, youth is proud of the strength of which it is conscious, and "glories" in it. Then the fresh unfaded powers are just opening out to their full activity. This is the time for service. All kinds of fresh activities spring out of the fertile soil of youth. An indolence in youth is disgraceful.

WE LOOK WITH ADMIRATION UPON THE YOUNG MAN WHO POSSESSES THE FOLLOWING:

(1) PHYSICAL STRENGTH. Well-developed muscular power and skill, this is one element of manliness, though not the highest, it is good so far as it goes. This is a gift of God. It carries with it possibilities of manly work.

(2) INTELLECTUAL POWER. The possession of knowledge, of mental vigor and grasp, of reasoning faculty, of business shrewdness and capacity, of imaginative power and strength of will. The mind is from God, and its ripened powers render Him glory.

(3) MORAL STRENGTH. Daniel was stronger than Samson. The chief glory of youthful strength is here—the power to resist temptation, to live a true life, to fight all lies and shameful thoughts and deeds, and stand up firmly for the right.

(4) SPIRITUAL STRENGTH. This strength may be thought of as superior to moral strength. We are not trying to separate these two strong characteristics. The strengths combined give power to resist the evil forces which are around us; to put aside, without hesitation, the solicitations to unholy pleasure or unlawful gain.

This strength declines the fellowship and friendship (though socially advantageous) which would be morally and spiritually injurious. Theirs is the onward way of duty, on behalf of truth, purity, sobriety, and righteousness; this is the noblest element of strength, and this is pre-eminently the glory of young manhood.

FROM WHAT MOTIVES SHOULD YOUTH GLORIFY GOD?

1. FROM A REMEMBRANCE of the danger and ruin involved with any other end in life. As in the example of Belshazzar, to whom it was said, "The God, . . . hast thou not glorified." It is said of Herod that he "gave not God the glory" (Acts 12:23).

2. FROM A GRATEFUL ACKNOWLEDGMENT of the love and grace

to which they are indebted for their redemption. Those who have tasted that the Lord is good are prompted to yield themselves to His service.

3. FROM A DESIRE TO SECURE their highest happiness. They have learned how every other principle of life fails to yield a deep and lasting satisfaction; and now they are learning by happy experience, how truly blessed is the life which is unto the Lord of love.

4. FROM A DELIGHT in the Divine commands. It is an invitation, but it is also a command: "Glorify God" (I Cor. 6:19, 20).

IN WHAT MANNER SHOULD YOUTH GLORIFY GOD?

1. BY PRAISE. "Confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11) Public, cordial, unceasing praise should ascend from every redeemed young person.

2. "GLORIFY GOD IN YOUR BODY." CONSIDER WHAT THE NEW TESTAMENT SAYS ABOUT THE BODY.

1. The body is for the Lord's service and glory (I Cor. 6:20).

2. The body of a Christian is a member of Christ (I Cor. 6:15).

3. The body has been purchased by Christ (I Cor. 6:19-20).

4. Our body is the temple of the Holy Spirit, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

5. The body is not our own (I Cor. 6:19, 20).

There is to be the mastery of the spiritual over the fleshly part of us. Let us regard the body as an instrument that God has wisely constructed, "Fearfully and wonderfully made," and through which the holy energy of the spirit may serve His purpose in giving Him glory.

The War Of Words

JOE R. BARNETT

"Let not your mouth lead you into sin. . . why should God be angry at your voice. . ." (Ecclesiastes 5:6,7).

Words have unbelievable power. Listen! "Death and life are in the power of the tongue" (Proverbs 18:21). Words heal or hurt, save or slaughter.

Words tighten the tension between classes, races and nations. They fill the world with the vomit of suspicion. Irresponsible talk cannot be lightly regarded.

Before civilization came of age one proved his manhood by burying his hatchet in the other fellow's skull. But we became civilized and learned how to butcher our opponent with caustic words. Such may be witnessed in the political campaign, the secretarial office, the bridge party, or the church business meeting. The tongue is a sharp weapon.

Gossip is "a beast of prey that does not wait for the death of the victim it devours." To enjoy discussing the weaknesses and sins of others is a pitiful pleasure. Nor does it dignify the gossiper to say, "I hate to say this, but—." Larry Fluitt observes, "The chronic gossip cannot plead pain, for if such hurt him he would refrain from destructive tales, accusations and innuendos. Truly, 'the scorners delight in their scorning' (Proverbs 1:22)."

Love is always absent in gossip. "A lying tongue hates its victims" (Proverbs 26:28). Paul insists that, "Love keeps no score of wrongs, does not gloat over other men's sins" (I Corinthians 13:6).

Deitrich Bonhoeffer said that Christians have the continual ministry of "holding one's tongue."

Are you treating your neighbor as you would treat yourself? If not, then you are not loving him as your self? (Matt. 22:37-39).

Some Conclusions About Smoking

area is quite strong. The American Cancer Society has a little informative tract on "THE GREAT IMITATORS." They say that if both parents smoke, then 44 per cent of their sons and 37 per cent of their daughters will take up the habit. Where one parent smokes 37 per cent of the boys and 29 per cent of the daughters will smoke. Where neither parent smokes only 29 per cent of the sons and 16 per cent of the daughters will smoke. Are you parents reading carefully or carelessly at the vital point?

When all is said and done it is silly, foolish and dangerous to take up smoking. If you have never begun, remain a non-smoker. If you have begun, who not quit today? You only have one set of lungs. Do not ruin them. They have enough to fight with polluted air without adding another form of pollution-tobacco pollution.

SMOKING IS WITHOUT JUSTIFICATION

We have yet to hear or read of any real justification for smoking. The great dearth of any type of justification is sufficiently seen in the fact that about all its avid advocates can say is, "If you have never smoked, you do not know what fun you have missed" or "He has now quit preaching (or writing as in this case) and gone to meddling." Concerning the first of these the same statement can be made in behalf of any wrong. The drug addicts make the same argument but such does not justify drugs. The alcoholic imbiber does the same with his strong drink but that does not justify participation in the liquor mess. The immoral person says the same of adultery or fornication but such does not hereby justify immorality. The connection of fun with an activity does not make a wrong into a right. All fun is removed from smoking when lung cancer or emphysema is cutting short one's life. Then the smoker is reaping what he foolishly sowed in early life. To say that one has quit preaching and gone to meddling does not meet the weighty arguments we have logically lodged against smoking. Call what we have done in these four articles by what name you choose but smoking is still a deadly game that multiplied millions flirt with daily and the number increases year by year over those who are quitting. We have written the TRUTH on this theme. Had we not our hand would have been called already. In many years of preaching, writing and teaching against the smoking habit our hand has not been ONCE called with a justifiable argument to the contrary of what has been said or written. We anticipate none from this series either!

SOME PROJECTED SOLUTIONS TO THE PROBLEM

What can be done to discourage our young people from embracing this habit? Non-smoking parents could help immensely. Statistics were suggested earlier in this article that far fewer young people take up smoking when their parents do not smoke than do where one or both parents smoke. You parents who smoke cannot say much to discourage your child from joining the smoking ranks. Even if you discourage such, there is not going to be much effectiveness as he sees you reach for another "cancer weed" yourself after concluding a lecture about tobacco's evils. We wonder how smoking parents can deal very effectively with their children who decide to start smoking marijuana. It is true that marijuana is illegal and tobacco is not but this alone will not keep youth from smoking "pot" as our statistics in the drug series for WORDS OF TRUTH in recent months clearly proved. Suppose a child on marijuana challenges his parents who is addicted to nicotine to show wherein the one is more dangerous than the other. What would the smoker say? If all adult members of the church would cease the habit, this would help eliminate the problem among the youth of the church. ELDERS, PREACHERS, DEACONS, BIBLE TEACHERS and SONG DIRECTORS should lead the way in this. SMOKING and SAINTHOOD have nothing in common except both words begin with

the letter "s". That is as far as the similarity extends. We need to explode once and for all the idea that smoking is a sign of one's being grown up. This we have sought to do in this series of articles. Personally, we think every smoker is lacking maturity to some degree by hanging on to the habit. We need to instill in our young people that they need to stand on their own two feet and cease allowing their peers to make all their decisions for them. A part of real manhood or womanhood lies in our ability to make up our mind and not meekly bow in abject slavery to every whim society imposes. We need to make our Christian youth aware of the fact that smoking does nothing to enhance them as Christians. In fact it detracts. Young people, do not fall victim to this habit. If you are already involved, why not quit now? Smoking is a sure way to get hurt.

We may have offended some with these messages but that will not be new. If we stepped on your feet, they needed to be stepped upon for the sake of your Christian influence and retained health of body and mind. We know some do not want the pulpit, the Bible class or a religious journal to touch their pet sins. Some of us do not intend to be intimidated by such but plan to tell and write it "JUST LIKE IT IS." God being our helper this is what this writer intends to do. If in these articles we have been able to influence just one person to steer completely clear from this habit or give it up if already embraced, our time involved in the necessary research and writing is amply repaid.

The Face Of The Master

DONA E. KARRH

No doubt the face of the Master was filled with gentleness, kindness, peace and love. If we keep love in our hearts our faces will also shine with love. As we become more like our Master we will win souls for him. The greatest goal in the world, is the goal to win souls for Christ. "Follow me and I will make you fishers of men" (Mt. 4:19). "He that winneth souls is wise" (Prov. 11:30). Christianity is the only logical basis for solid principles of everyday living. It is the only way to an abundant life. Our Master first lived this life for us. "He grew in stature and increased in wisdom, and favor with God and man" (Luke 2:52). If we would win men to Christ we must love them enough to have a burning desire within our hearts to see them come to the knowledge of Christ. Jesus had sympathy, the golden key that unlocks the hearts of others. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins" (Jas. 5:20).

MAN'S WILLINGNESS TO BE SAVED

The face of the Master is with us in nearness. In his infinite goodness he came down to redeem us. He left the gates of glory to stand at the door of man's heart. He is ready to enter man's heart, or to pass on. All depends on man's will in the matter. Man's part is to "hear" and "open." Christ does not force the door. He simply knocks. Man holds the key of his own destiny. "Behold I stand at the door and knock; if any man HEAR my voice and OPEN THE DOOR, I will come in, to him, and will sup with him, and he with me" (Rev. 3:20).

SERVICE TO GOD AND MAN

The Master's purpose was, To Do The Will of God. He came to serve and help people live great lives, to help those in distress or sorrow, to show the better way of life; to set an example for us to follow; to put great souls to work, with a real passion for serving and saving others. "For the Son of Man came to seek and to save that which was lost" (Lk. 19:10). Jesus had a humble, compassionate, and understanding heart. He knows our troubles, heartaches, sufferings and pain. He said, "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" (Mt. 11:28-30).

THE MASTER'S LOVE FOR MAN

The greatest need in the Christian life today is more understanding of what "love" is, and its influence in our lives. The "Individual's capacity to love is the hope of the world." God is love, the most complete meaning of love (I Jn. 4:8). "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that - we might live through him" (I Jn. 4:9). Love evidences itself in deeds. True love is unselfish, it is active, moving and made visible through works. "For none of us liveth to himself, and none dieth to himself" (Jn. 14:7). Jesus did not at first have wealth, fame, or heroism to make himself great. He was great because he loved and served humanity. He has showed thee, O man, what is good; and what doeth Jehovah require of thee, but to do justly, and to love kindness, and walk humbly, with thy God" (Mic. 6:8).

"It matters not how straight the gate,

How charged with punishments the scroll,

I am the Master of my fate,

I am the captain of my soul."

—Selected

Rich Man And Lazarus

By GUS NICHOLS

If you will turn to Luke, chapter sixteen,
You will find it revealed and clearly seen;
That in God's sight there's a difference in men.
One was righteous; the other died in sin.

There is also a difference after death:
Lazarus was comforted after his last breath,
In hell the rich man lifted up his eyes,
And the world can still hear his cries.

ATHEISM is here completely denied,
And all those who have the Bible defied,
Saying we might as well live in sin and strife,
Denying that there is any future life.

UNIVERSALISM is also here refuted;
And the "No hell" theory is disputed.
The rich man landed in a fiery hell,
Where nothing ever any more went well.

MODERNISM is also herein exposed:
Here Jesus the inspired scriptures proposed
As the only hope for the lost brothers,
And therefore the only hope for others.

"CHRISTIAN SCIENCE" too, is exposed in this
record,

With false doctrine woven in and checkered.
It denies sin, and pain, death, and sores;
If right, Lazarus should have stayed on these shores.

SPIRITUALISM too is herein proven untrue;
For it also can deceive quite a few.
No one could be sent to warn earthly kin,
Lest they live on and die in their sins.

MATERIALISM is denied in this story.
They think the dead are unconscious in glory—
Think the dead are like the little dog Rover,
And that when they die they die all over.

CATHOLICISM is denied on "purgatory."
They claim to pray them up into glory;
But the rich man in hell suffered in grief,
And could not get any sort of relief.

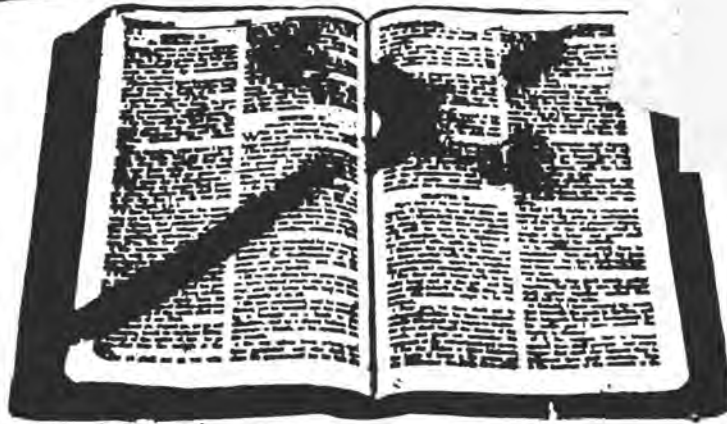
MORMONS claim there is a chance after death.
But opportunity ended with the man's last breath.
His brothers could not obey God for him,
And there was no way by which to reach them.

CALVINISM could not have helped the brothers,
Neither has it ever saved any others.
They were told to hear the scriptures they had;
To expect a miracle would be too bad!

THE DEAD did not come back to preach on earth
To the five brothers needing a new birth.
But they must be persuaded by the word,
Which by all must be loved and heard.

WORDS of TRUTH

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



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

VOLUME 7

FRIDAY, DECEMBER 15, 1972

NUMBER 144

The Voice Of Freedom Must Continue

For twenty years the VOICE OF FREEDOM has waged a courageous fight and momentous battle against the twin forces of Catholicism and Communism. The former system is hoary with age and currently controls over one-half billion people on earth. The latter system was conceived in the nineteenth century by the warped mind of Karl Marx. It has done practically all its



ROBERT R. TAYLOR JR.

deadly, diabolical damage in the current century. As of now it controls over one billion people behind the Iron and Bamboo Curtains. Together these totalitarian systems control nearly one-half of humanity and by their skillful and subtle displays of power-politics affect the remainder of the world to a dangerous degree. Because of the abiding threat of Catholicism and Communism the VOICE OF FREEDOM MUST CONTINUE! Because of the continuing need to get New Testament truth into the hearts of humanity the VOICE OF FREEDOM MUST REMAIN. Because we cannot afford to allow an effective and time-tested force for good to become only a fading memory the VOICE OF FREEDOM MUST CONTINUE!

THE WHY OF THE PROBLEM

Crippling inflation has its disastrous effects on our religious publications just as it does on your family budget. Added to the increasing costs of getting out a paper like the VOICE OF FREEDOM is the general apathy characteristic of too many of our brethren toward waging battles against the twin forces of Catholicism and Communism. In reality there is absolutely too much apathy among us in behalf of the intense inculcation of saving truth.

THE NEED SPELLED OUT

The VOICE OF FREEDOM board recently sent out a frank appraisal relative to the financial condition of this vital paper - the only one of its kind in the world. The straight forward letter reveals that the paper owes \$3,000 in publication costs. This debt has been developing because monthly outgo has exceeded monthly income. Each month Brother P.D. Wilmeth, the very capable editor of VOICE OF FREEDOM, is faced

with a \$3,000 bill for putting out the paper. Total income from all subscriptions and gift contributions from friends amounts to \$2,400. That leaves a \$600 deficit each month. Imagine trying to run a business that had an overhead that exceeded by \$600 each month what came in and one can see the heavy Herculean burden our esteemed brother faces. He has too many other burdens to carry without this additional one. We need many congregations and individuals who will quickly assume the role of Aaron and Hur and hold up the hands of P.D. Wilmeth. The Biblical incident to which we have just referred reads, "So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one of the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." (Ex. 17:10-13).

WHAT YOU CAN DO

We have enough confidence in our great brotherhood to believe firmly that an acquaintance with the problem will spur forth the solution. Here are some ways YOU can help. Thirty congregations with a \$100 contribution each could erase the present indebtedness. Perhaps some are already saying, "Our budget is already full." So is ours here at Ripley. Yet at our last business meeting our elders here gave consideration to this plea and without one moment's hesitation decided to send a \$100 check which has already been sent to Brother Wilmeth. Surely twenty-nine other congregations could follow a similar policy immediately. If ten times this number of congregations would so act immediately, the paper could face the next several months upon a firm foundational basis. Surely we have 300 individuals who could give \$10 each between now and the first of the year. This writer is going to do this. Brother Raymond Hagood, the writer's faithful co-laborer, has already sent in his \$10. If several hundred would do this, such would enable Brother Wilmeth to face 1973 with some extra funds to make up for the expected deficit each month for the coming year. Many more congregations and families should plan to put VOICE OF FREEDOM in their 1973 budgets. It will be in Taylor budget. How about yours? This is

the work of the church also. Only a relatively few congregations have ever helped VOICE OF FREEDOM except in the purchase of bundles. Congregational support of this great paper needs to be greatly accelerated. This can be some of the finest mission work you will do for the ensuing year.

By all means subscribe for the paper yourself. Individual subscriptions are \$4.00 the year. Why not obtain a club of five or more subscriptions for the year? Club subscriptions in five or more are \$3.00 the year for each subscription. Ten or more are 15 cents per copy by the bundle plan. One hundred copies each month would thus be only \$15.00. The congregation will be billed for this amounting on a regular basis. Send all orders to:

VOICE OF FREEDOM

P.O. Box 24836

Dallas, Texas 75224

Some of the college lectureships will feature either a breakfast or a dinner in behalf of VOICE OF FREEDOM. Those attending the lectureship at Freed-Hardeman College in early February of 1973 are invited to attend a VOICE OF FREEDOM Breakfast, Thursday morning, February 8, at 6:30. It will be held in the Blue Room of the cafeteria. Franklin Camp will be speaking on the theme, "The Continuing Threat of Communism." Guy N. Woods will speak on "The Continuing Threat Of Catholicism." Last year during this great lectureship we had an outstanding breakfast for the paper. We could not begin to accommodate all those who desired to come. We anticipate such again this year. Scores of new subscriptions came to the paper as a result of this breakfast meeting. If possible, we urge you to attend a meal at a lectureship which will be promoting the VOICE OF FREEDOM.

CONCLUSION

VOICE OF FREEDOM has a great and glorious past. G.C. Brewer and L.R. Wilson bequeathed to it the rich legacy of their last active years. Among the last words that came from the prolific pen of the brilliant Brewer was the dying wish that the paper he had helped to found and served as its first editor might live for many years. His words were: "In closing my statement, I wish to express appreciation to every foe and every friend who has written to the paper, and I express a sincere prayer that God may take this work in hand, may rule in and overrule all those upon whom this responsibility rests; and I sincerely believe that he will do this and that the VOICE OF FREEDOM will be heard continually crying in the land for

Continued on page 4

WORDS of TRUTH

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Unity And Division

Christian unity must always be had upon the basis of Divine truth. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jn. 1:7). The "light" is God's word, the truth of the Bible. "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130). We also read of the glorious light of the gospel of Christ (II Cor. 4:3-4). All of this sums up to the fact that those who walk in the light, or according to the teaching of the word of God, have fellowship, or unity among themselves.

It would also follow from these premises that religious divisions are caused by some sort of a departure from the truth of the gospel, either in attitude or in teaching or practice. The righteous and wicked are not both alike responsible for division. It is only the man who drives the wedge who splits the log; those who object to driving the wedge are not to be blamed for splitting the log. There may be division among brethren where only one side is wrong. It is unjust to charge both sides with the sin of division under all circumstances. One side may be right and the other wrong. Of course, it is possible for both sides to be wrong. The Bible is not so indefinite and uncertain in its teaching that we have no standard of authority by which to be governed. Its doctrine is true and makes for unity among those who accept and follow it. Those who reject the true doctrine can be identified, marked and avoided.

Paul says, "Now I beseech you, brethren, 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).

There are two ways to "cause divisions and offenses contrary to the doctrine" of Christ: (1) One may cause division by refusing to do what the doctrine of Christ requires. (2) Or, one may cause such division by making and binding his own laws upon individuals and churches.



GUS NICHOLS

Why Not Have A Holy Spirit Lectureship?

DUB McCLISH

There are few subjects more engrossing than the Holy Spirit. Because he is deity there are some things about him our finite minds cannot grasp. God has not revealed everything about himself to man, but those things he has revealed we are able and obligated to learn (Deut. 29:29). God has surely not held back anything from us on this or any other subject that is needful to us and our salvation, for he "would have all men be saved, and come to the knowledge of the truth" (I Ti. 2:4).

If the study of the Holy Spirit is engrossing, it is no less important. The number of religious errors and speculations that have their origin in a misapprehension of the work and-or nature of the Spirit is legion. This subject has a direct bearing on one's view of religious authority, the plan of salvation, the origin of the Bible, the duration of miraculous gifts, the church, daily living, etc. If one is mistaken in his understanding of the Holy Spirit he is likely mistaken in many doctrinal and practical areas of life.

We live in a day when errors concerning the Holy Spirit, which formerly were out on the "lunatic fringe" of denominationalism, have become popular. Members of the Lord's body are being swept away by foolish fads and silly speculations. Everything from a stomach ache to a tragic accident - to a spontaneous urge is being interpreted as workings of the Spirit. Some of our people have proved themselves fair game for almost any wind of doctrine that would blow by (Ep. 4:11), especially if it promised to be "new" or "exciting" or "different." While it is not true in all cases, to be sure, I believe in many cases our people have been so easily led astray because of ignorance of this very subject.

In many instances there has been illustrated a recurrence of the tragedy described in He. 5:11-14. Some have simply become "dull of hearing" the plain and simple truth of God's word. Not too long ago a woman where I was preaching at the time rabidly attached my pulpit emphasis, saying, "You're not giving us anything new. You're preaching the same old things I've heard in the Church of Christ for thirty years." (She meant it for insult, but I accepted it as a compliment!) Here is illustrated one of the serious problems in the churches that has surfaced in recent years. If the preacher or teacher doesn't take a questionable position, mimic the sectarians and modernists or say something shocking he is simply "tuned out" by some of the wisecracks sitting in the pew. Such an attitude has already produced a woeful vacuum of basic scriptural and doctrinal knowledge in some of our people, especially of the young professional set. They have had time and occasion to learn, but they have been unwilling to learn even the "rudiments of the first principles of the oracles of God." While they lack the necessary grounding and the maturity and discernment that goes with it, tragically, some of these have been prematurely placed at the teacher's lectern and in the pulpit and are being allowed - in some cases encouraged - to lead the unsuspecting away from the faith.

In other instances some have become dull of hearing, not by searching for something new on the Holy Spirit, but by being indifferent to hearing anything about this or any other spiritual subject. Perhaps a full diet of teaching and preaching has been provided, but they "will not come" that they "may have life" (Jn. 5:40). Often, these are "prime pickings" for the super zealous peddlers of false doctrine. They wouldn't touch the treasure or truth with a ten foot pole, but they will embrace the adder of error as a long-lost friend!

In some cases brethren are uninformed because those who preach and teach and oversee have not been careful to supply what was needed. We will not be able to change the attitude of all of those who seek constantly "... either to tell or to hear some new thing" (Ac. 17:21). Neither will we be able to stimulate all who have become indifferent

to the teaching of truth. However, it is beyond argument that those in positions of leadership are without excuse if we fail to provide the teaching our people need.

On the above premise, the Sunset Church in Carlsbad, New Mexico has scheduled a series of lectures on the Holy Spirit for January 21-25, 1973. Gus Nichols of Jasper, Alabama has been chosen to deliver this series. His selection was based on his deep dedication to God's word, his thorough knowledge of God's word, his ability to proclaim God's word and his rich experience in preaching and teaching. Brother Nichols will be 81 years old Jan. 12, a few days before he begins this series of lectures, but he retains a remarkably agile and inquisitive mind.

These lectures are designed primarily for members of the Sunset Church in the belief that they will be eternally profitable to them. However, due to the widespread interest in this subject, every denominational group in the city will also be invited to come. In addition, over 100 sister churches in a 200 mile radius of Carlsbad will be especially urged to come. Brethren from any distance will be welcomed. It is our sincere belief that this program will be one of the most important and beneficial activities for the church that this area of the country has seen in many years.

The lecture schedule is as follows: January 21, 9:00 a.m. - "The Holy Spirit and the Spirit World;" 10:00 a.m. - "Bom of the Spirit;" 6:00 p.m. - "The Holy Spirit and Revelation;" January 22, 7:00 p.m. - "The Baptism of the Holy Spirit;" January 23, 7:00 p.m. - "The Holy Spirit and Miraculous Gifts"; January 24, 7:00 p.m. - "The Indwelling of the Holy Spirit"; January 25, 7:00 p.m. - "How Men Are Led By the Spirit." An "open forum" session is planned after each evening lecture in which questions may be submitted to brother Nichols.

Some of our people nowadays are suggesting that pulpit preaching is worn-out and behind the times. Others are saying that gospel meetings are a waste of time and money. At Sunset we don't agree with this thinking. We believe that good pulpit preaching is still one of the most powerful forms of teaching and persuading in existence. Brethren, the churches don't need fewer gospel meetings. **IN THIS DAY WHEN THE INTENSE BATTLE FOR THE MINDS OF MEN IS EVIDENT EVERYWHERE ABOUT US, WE NEED MORE GOSPEL MEETINGS AND SPECIAL LECTURE SERIES.** The subject of the Holy Spirit is currently a very live one, so brethren, why not plan a special lecture series on the subject? What better way is there to combat much of the erroneous and harmful teaching on the subject?—1308 W. Blodgett Street, Carlsbad, New Mexico 88220.

The Revelation Of God In Nature

WAYNE JACKSON

It may be unequivocally declared that the myriads of creatures inhabiting this earth, testify triumphantly to the existence of a wonderful, creating God. The ancient Job was constrained to say: "But ask now the beasts, and they shall teach thee; And the birds of the heavens, and they shall tell thee; And the fishes of the sea shall declare unto thee. Who knoweth not in all these, That the hand of Jehovah hath wrought this" (Job 12:7-9).

NATURE'S CRAFTSMEN

One of nature's marvelous craftsmen is the honeybee. His home is an ingeniously designed masterpiece. The bee-hive is adorned with hundreds of tiny six-sided rooms. The "cells" are shaped precisely alike in all countries. The reason for this has only been discovered for a couple of centuries. The bee, in constructing cells, chooses the "exact angle of 120 degrees for the inclination of the sides of its little room, which every one had for ages known to be the best possible angle, but also choosing the same exact angle of 210 and 70

Continued on page 4

Is Man A Naked Ape?

In 1967, Desmond Morris, English zoologist and curator of mammals at the London Zoological Society, authored a book which he titled, "The Naked Ape". It became an overnight best seller. It was excerpted by Life Magazine, condensed by Reader's Digest, and sold half a million copies in a few short months. Morris begins the odious concoction in the following fashion. "There are one hundred and ninety-three living species of monkeys and apes. One hundred and ninety-two of them are covered with hair. The exception is a naked ape self-named *Homo sapiens*" (p. 9).



WAYNE JACKSON

To assert that man is but a "naked ape," is really to be on the threshold of lunacy. Even some evolutionists have ridiculed the book. For example, George G. Simpson of Harvard, in reviewing the Morris book, called the characterization of man as a "naked ape" "bad zoology and inept biology." He further emphasized, "A basic fact here is that man is not an ape, not by far, . . . his specific definition must depend on differential characters more fundamental, numerous, and functional than lack of hair . . ." (New York Times, Book Review Section, February 4, 1968).

There is a vast chasm between men and apes, both physically and spiritually. Dr. John Klotz has well pointed out some of the significant physical differences. He declares:

"The are a great many differences between men and the anthropoids, and while some of them are minor and insignificant, others are important. Only man walks upright on two feet. The picture that so many have of the fierce ape walking upright through the jungle howling, beating on his chest, and tearing out trees by the roots is incorrect. Ordinarily an ape takes at most only a few steps on two legs and then reverts to all fours. At times he appears to be walking upright because of his long arms. They are so long that they reach the ground when he assumes a slightly stooped position. This incidentally is another difference between man and the anthropoids: man's arms are relatively short.

"The human nose has a prominent bridge and an elongated tip which is lacking in the apes. Someone has said facetiously that God knew we would one day have to wear glasses and so He formed us in such a way that we have a place to hang them. Man has red lips formed by an outrolling of the mucous membrane which lines the inside of his mouth; apes do not have this. Apes have thumbs on their feet as well as on their hands; man does not. Incidentally if the story of evolution is correct, here is a desirable characteristic that man has lost. It would be to our advantage to have thumbs on our feet.

"Man has the greatest weight at birth in relation to his weight as an adult. Yet at birth he shows the least degree of maturation and is by far the most helpless of creatures. Man's head is balanced on top of his spinal column; the head of the ape is hinged at the front instead of on top.

"Perhaps the most significant difference between man and the anthropoids is that only man is teachable. Biologists are agreed that this is the characteristic that separates man most definitely from the anthropoids. Apes can be trained as a dog can be trained. They can even exhibit a degree in intuition and can 'see through' some problems. But they cannot be educated. They cannot be taught to exercise independent judgment as human beings can" (Paul Zimmerman, ed., Darwin, Evolution, and Creation, pp. 127, 128).

In his recently published book, "The Early Earth", Dr. John C. Whitcomb Jr. states: "The physical differences between man and apes are

enormous . . . But if the physical differences are great, the mental-cultural-spiritual differences are little short of infinite. Of all living beings on this planet, only man is self-conscious as a person; is sufficiently free from the bondage of instinct to exercise real choices and to have significant purposes and goals in life; has complex emotions including sadness and joy; appreciates art and music creatively; can make real tools*; can be truly educated rather than merely trained; can use oral and written symbols to communicate abstract concepts to other persons and thus enjoy true fellowship; can accumulate knowledge and attain wisdom beyond previous generations and thus make genuine history; can discern moral right and wrong and suffer agonies of conscience; can recognize the existence and rightful demands of his Creator through worship, sacrifice, and religious service" (p. 100).

No, man is not a naked ape. His body was miraculously formed from the dust of the earth (Gen. 2:7), and morally he was created in the image of God (Gen. 1:26). These are the FACTS of the matter, and there is no scientific evidence to the contrary.

*Recently, a National Geographic TV special featuring the work of Jane Goodall among African chimpanzees, asserted that these animals are real tool users. This allegedly establishes some link with man. However, as another authority has stressed, only man "invents tools. Although some animals may use crude tools such as twigs or sticks, they do not invent and perfect new tools" (Biology: A Search For Order In Complexity, Creation Research Society, p. 447).

Paul's Charge To The Elders Of Ephesus

Text: Acts 20:28-38
ROY DEAVER

One of the greatest speeches ever made - by anyone, at any time, under any circumstances - is the wonderful speech made by Paul to the elders of the church at Ephesus, recorded in Acts 20:17-38. It was on the latter part of the third missionary journey, and Paul was hastening to be at Jerusalem by Pentecost. He was anxious to see the elders of Ephesus, but did not want to spend time in Asia. Consequently, when the ship landed at Miletus, 36 miles south of Ephesus, Paul sent to Ephesus and called for the elders of the church. They came to him at Miletus, and to them this great speech was made.

In outline form, and in consideration of versus 17-38, we would have the following Roman Numeral headings:

- I. The setting, verses 17 and 18;
- II. The look to the PAST, verses 18-21;
- III. The look to the (then) PRESENT, verses 22-27;
- IV. The look to the FUTURE, verses 28-31;
- V. The Great Commendation, verse 32;
- VI. Reference to personal matters, verses 33-35;
- VII. Happenings following the great speech, verses 36-38.

Verses 28 through 38, the text for the present lesson, would include, therefore, Roman Numeral headings IV through VII. However, we are concerned especially just now with Paul's CHARGE (or charges) to the Ephesian elders, as set forth in these verses.

In verses 28 through 38 Paul tells the Ephesian elders -

TO TAKE HEED TO THEMSELVES

These elders are charged to "take heed unto themselves." "Take heed" is the Greek "prosecho" which means to hold to, to apply the mind to, to give heed, to attend to, to observe, to consider, to provide for. The New Testament has a great deal to say regarding the duties, qualifications, and responsibilities of elders. Elders must be thoroughly acquainted with these teachings; they must see to it that their lives conform to the divine will. An elder's first obligation is to be certain of his own life. The PRESENT imperative denotes CONTINUOUS action - they were to continuously

take heed to themselves.

TO TAKE HEED TO ALL THE FLOCK

The elders are charged to "take heed . . . to all the flock." The word "all" should be noted carefully. Elders must be concerned about "all" the flock, and must constantly seek the spiritual well-being of all. "Flock" is the Greek "poimnion" which term refers to a body of Christians "presided over by elders." Cf. 1 Pet. 5:2,3. The word suggests that the individual Christians are sheep, but are members (or parts) of a UNIT (flock, congregation) presided over by elders, who serve under the "Chief Shepherd," the Christ. The INDIVIDUAL idea must not be stressed to the nullification of the UNIT idea, and the UNIT idea must not be stressed to the nullification of the INDIVIDUAL idea. Elders must know the flock - its needs, its opportunities, its capabilities. They must love the flock; they must lead, guide, and protect the flock.

THEY ARE "BISHOPS"

Paul reminds these brethren that they are "bishops." "Bishop" is from the Greek "episcopos," which in turn is a combination of "epi" (meaning "over") and "skopeo" (meaning "I see"). Hence, "overseer" is an accurate translation of "episcopos." An "episcopos" was (and is) "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly. . ."

It should be noted that these are the same men who in verse 17 are called "elders" (presbyters). The same men, in this same speech, are shown to be "shepherds." The difference is one of VIEWPOINT: WHAT are these men? They are OVERSEERS. What about their age, wisdom, experience, qualifications, and dignity? They are PRESBYTERS (elders). HOW do they function in their work? As SHEPHERDS do, in relationship to a flock. "Bishops" are men charged with the responsibility of overseeing the church. They serve under the Chief Shepherd, the Lord Himself. The divine will calls for a plurality of "bishops" in each congregation, Acts 14:23.

THEY MUST FEED THE FLOCK

Paul reminds these men that they must "feed the church of the Lord. . ." "Feed" is the Greek "poimaino" which means to feed, to pasture, to tend, to direct, to superintend, to rule, to govern. "Poimaino" (as distinguished from "bosko") is more accurately translated "tend." Elders are required to be "apt to teach," 1 Tim. 3:2. They must "hold fast the faithful word," "exhort in the sound doctrine," and "convict the gainsayers," Titus 1:9. They must speak the word of God (Heb. 13:7); they must admonish (1 Thess. 5:12). While elders do not have to do all the teaching, they must do SOME of it, and ALL of it should be done under their direction and supervision.

THEY MUST WATCH

Paul emphasizes to these brethren their obligation to "watch" in behalf of souls. He states plainly that following his departure "grievous wolves" would "enter in among" them, and that these would not spare the flock. He warns that preverse men would also arise from WITHIN the church. These (1) would be "from among your own selves"; (2) would speak preverse things; (3) would seek "to draw away the disciples after them." The "grievous wolves" from WITHOUT would succeed in combining their forces with the ungodly element WITHIN, and havoc would be wrought in the church. In view of this approaching, deplorable condition these elders are instructed to "watch." "Watch" is the present imperative of the Greek "gragoreo" which means to be awake, to watch, to be alive, to be attentive, to be vigilant. The PRESENT denotes "keep on" watching. Elders must watch with reference to dangers - both without and within. They must watch with reference to development and growth, both individual and congregational.

THEY MUST REMEMBER

They are to do their watching while "remembering." They are constantly to recall that for "three years" Paul himself "ceased not to admonish every one night and day" and that "with tears." Paul's own unceasing labors in teaching the truth and in guarding against error would serve as a wonderful example for them. And, upon the basis

The Voice Of Freedom Must Continue

Continued from page 1)

years to come." We can aid the Lord in the answer to the lamented Brewer's dying prayer that the paper for which he toiled so diligently, worked so willingly, and loved so deeply, might continue its Herculean work of opposing the twin threats of Catholicism and Communism and the inculcation of saving New Testament Christianity. The paper now has a great and gifted editor in P.D. Wilmeth. It has a great board. It has a great task to accomplish. It has a great set of readers, readers whom we confidently believe will come to its aid in its great hour of financial crisis. Its future is in our hands. Vote now for its courageous continuation. **THE VOICE OF FREEDOM MUST CONTINUE!**

The Revelation Of God In Nature

Continued from page 2

degrees for the parallelograms of the roof, which no one ever discovered until the eighteenth century." (Brougham, quoted in Millennial Harbinger, Abrid, I, p. 3) This design, of all others, is best adapted to the purposes of saving room, work, and materials. In describing the building process, Dr. Arthur Brown said, "In manipulating the wax, in order to form the marvelous six-sided cells, real engineering skill is apparent." (Miracles of Science, p. 22).

Or consider the skilled builder, the beaver. Being only about two and one half feet long and weighing about fifty pounds, the beaver can fell a tree 18 inches thick, cut it into pieces, dig a channel and float it to his stream for use in the construction of a fortress so impregnable that it defies even the mighty grizzly bear. One writer describes him as an amazing, "canny little engineer." (Marvels and Mysteries of Our Animal World, p. 137). It is certain that only God could have endowed this energetic carpenter with such skill.

MASTERS OF DISGUISE

One of the most impressive evidences of a designing Providence behind nature is the fashion in which numerous creatures are so cunningly camouflaged so as to be protected from their natural enemies. Consider, for example, the snowshoe rabbit of the north. He is "white in winter to blend with the snow, brown in the summer to match the earth." Popular nature writer, Alan Devoe, says, "The chemistry of the change is very strange. If, for instance, a snowshoe rabbit is bereft in autumn of a tuft of his fur, the new fur which grows in will be snow white, in anticipation of the overall winter change, which may still be many weeks away. Conversely, in the early spring a lost tuft of white fur will be replaced with a growth of tawny brown, in anticipation of the coming summer coloring." (Ibid., pp. 13, 14). It would be interesting to hear the "evolutionist" explain this ability!

Deena Clark says that "Mother Nature outdid herself when she assembled the sea horse." (Notice how unbelieving writers always substitute that mythical "Mother Nature" for God.) "The sea horse is a master of camouflage. While most are dark gray or bronze-black, those in the Indian Ocean and Mediterranean often wear waistcoats splattered with pink, yellow, blue or white. At an approach of danger, a resplendent tropical sea horse, fins rimmed with topaz lights, can turn to disky brown and impersonate the surrounding rocks." (Ibid., p. 28). Other examples are equally amazing. "One species of crab spider that is white when nestled down in a white flower turns yellow when she migrates to the golden rod and is almost invisible within the nodding blossom" (Ibid., p. 103). In describing the octopus a writer states: "on the sand at the bottom of the tank an octopus would be a pale yellow. On the rocks he would turn red or dark brown, and he would become

bright green on seaweed. On a mottled surface he would make himself mottled. His skin would be either smooth or corrugated, to match surroundings." (Ibid., p. 176) Or, "A young prawn can change color completely, sometimes in a few minutes, and has a wonderful repertory of tints: green when in seaweed; violet, brown, red or blue-green as it moves among colored algae; transparent blue at night." (Ibid., p. 256).

The disguise techniques of some caterpillars are delightfully amusing. "Many of them look like bare, dead twigs on the trees, having the same color, holding themselves at just the same angle of growth as real twigs. . . The puss-moth larva can put on a false face by pulling down an extra fold of skin. The result is a furious red 'face', two big scarry 'eyes' and a false, fierce 'mouth.' Also there emerges from the hindquarters what looks like the forked tongue of a serpent." (Ibid., p. 14). Or what of the hilarious lizard called the Two-headed Skink that has scales on its tail that looks like a second head. Just when his enemy has anticipated the direction of Mr. Skink's flight and thus pounces forward in front of that "head," - zoom - our Skink has fled in the opposite direction. Say, that's using your head!

It is simply beyond doubt that Jehovah God is the unseen Force behind these arresting phenomena of nature. Writers Donald and Louise Peattie declare, "The camouflage of nature is better than any that man has ever devised. . ." And they significantly add, "These devices, and thousands like them, are not casual happenstance. They are an irreplaceable part of nature's grand strategy for the game of life." (Ibid., pp. 254, 256) Truly, our great Creator is glorified by everything that came from His hand. (To be continued)

Paul's Charge To The Elders of Ephesus

Continued from page 3

of this charge, and recalling the example of Paul, elders of our day must constantly "watch."

THEY MUST HAVE PROPER REGARD FOR GOD AND HIS WORD

Paul "commends" or "commits" these brethren "to God" and "to the word of his grace." "Commend" is the Greek "paratithami" which means to place near, to set before, or deposit, to commit to the charge of. Immediately preceding his death, the Lord said, "Father, into thy hands I COMMEND my spirit. . ." Lk. 23:46. This is "paratithami." These brethren are entrusted to God and His gracious word. His word is able (1) to build one up, to edify; it is able (2) to give one the inheritance among all them that are sanctified. God, through his word, gives the precious promises and outlines the conditions upon which the promises will be fulfilled. Elders must at all times maintain proper regard for God and his word, for in no other way will they be "commended to God."

THEY MUST BE COMPASSIONATE

The reference to the "inheritance" reminded Paul (1) that he had not coveted material possessions; (2) that he had been hard-working and compassionate. He therefore cites these facts as an "example" for these elders, and presses upon them the obligation to be hard-working and compassionate. He exhorts these brethren to "support the weak," and to thus give to the needy. He admonishes them "to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." An elder must be "given to hospitality," I Tim. 3:2.) A stingy eldership will produce a stingy church.

CONCLUSION

Let elders everywhere take heed to themselves. Let them take heed to all the flock over which they serve. Let them serve well as overseers. Let them be diligent in feeding the flock. Let them watch constantly, carefully, and prayerfully for

the souls of men. Let them remember the noble example set by Paul himself in teaching, admonishing, and in guarding against error. Let them have proper love and regard for God and His word. Let them be compassionate, and lead God's people to be "like-minded."

Must Be Poor In Spirit

GUS NICHOLS

Jesus said, "Blessed are the poor in spirit."
"They shall the kingdom of heaven inherit."
The great importance of this, you can see,
If you will read Matthew five, one to three.

We are plainly told we must have a right spirit,
If we would the kingdom of God inherit,
Or, blessed are those who see spiritual needs.
Only such can abound in spiritual needs.

Some said, "We're rich and have need of
nothing,

But they were deceived, or merely bluffing--
Were only a lukewarm church, Revelation three.
Were poor and miserable in the "Inth" degree.

Jesus stood outside and knocked on the door,
Because they were wretched, miserable and
poor.

Jesus wanted in to help them to inherit,
But they were not poor enough in spirit.

They were rich in much goods and wealth,
But were destitute with no spiritual health.
To "Be poor in spirit - in our own estimation
Is an essential unto final salvation.

All nations of men are sinners, in sin;
And must open the door, and let Jesus in.
Even all members of a lukewarm church
Who have not the Christ, are left in the lurch.

Christ will not break down the door in splenters
We must open the door before he enters.
Christ will not save you outside your heart,
You must open the door, and do your part.

It is "Christ in you the hope of glory",
This is the hope of the gospel story.
And this is the scriptural hope of heaven,
As in Colossians, one, twenty seven.

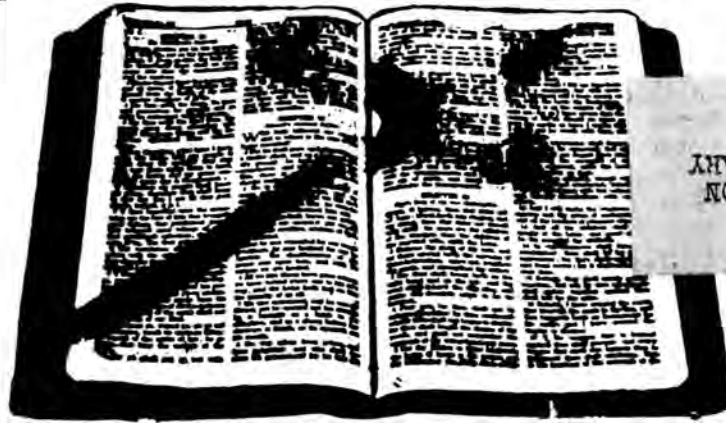
Alien sinners are baptized into Christ,
Who died for their sins - was sacrificed.
Thou must be in Christ to have Christ in thee,
(See Romans six, and Galations three).

All depends on a right attitude or spirit,
Without which no one can heaven inherit--
Yes, the sinner must be poor in his heart,
In order be saved and get a good start.

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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



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VOLUME 7

THURSDAY, DECEMBER 21, 1972

NUMBER 145

Walking Circumspectly

The admonition to walk circumspectly embraces the idea of careful, prayerful consideration of all positions taken and changes made. (Eph. 5:15). We must not be gullible, blindly following every suggestion or postulation set forth by a foolish, self-directed, worldly minded society; neither should we reject all that is new, novel or different without sufficient reason and or examination. (I John 4:1-2; I Thess. 5:21).



R.W. GRAY

All things wrong within themselves are to be avoided. (I Thess. 5:22). And there are things not inherently evil that should be approached with caution, as we seek to determine whether our participation in them will be productive of good. (Romans 14:15,23).

Space prohibits our listing the many good things we enjoy at the December holiday season, and none would wish to change them. Discerning Christians are aware, however, of the aspects of this season that have no Biblical basis, as well as a number of things inherently wrong. All such must be avoided. (I Tim. 1:10; I Thess. 5:21).

It is true that our Saviour was born of a virgin. It is true that he was born in a stable or cave, was wrapped in swaddling clothes and laid in a manger. It is true that men watching their sheep near Bethlehem were visited on the night of his birth by a multitude of heavenly messengers who gave them the means by which the Christ child might be identified, and promising peace on earth, good will and great joy to all mankind.

It is true that sometime after his birth wise men came from the East to visit him, bringing gifts appropriate for a king. These wonderful truths thrill the heart of every believer.

It is not true, however, that God appointed a day for memorializing, dramatizing, emphasizing or commercializing our Lord's birth. The pageantry, the unfounded traditional teachings, and the out right falsehoods perpetuated throughout the "Christmas" season have not received the approbation of God, and should not be practiced by those seeking to follow the King of Kings. (Gal.

4:10-11; Matt. 15:91).

A practice is neither right nor wrong simply because it is traditional. Some of the Jewish customs were retained by the First Century converts. (Acts 18:18; Acts 16:3; Gal. 2:3; 5,2). These were harmless so long as they were kept in perspective. They became evil when bound upon others or viewed as conditions of salvation.

Some traditions of the December holiday season are innocent, or even good, within themselves, and to the degree a properly trained conscience agrees, may be practiced with caution.

There is evidence of a lack of understanding of the Roman and Pagan implications of much of the "Christmas tradition." Christ's Church must not be involved with promotion of ideas that originated with Catholicism and are perversions of truth. Seasonal displays, visuals, class activities, and the like, should be planned with a view toward promotion of truth, never to perpetuate a lie. It is as wrong to deliberately infer an untruth by posters and signs displayed in our buildings as to preach them from the pulpit. (Rev. 22:15).

A religiously oriented segment of society is ready to hear more of the facts of Jesus' birth at this season. Their minds are attuned to events connected with this wonderful event, providing an opportunity to teach them the truth. Wisdom dictates we not shun a discussion of the inspired account of his birth at this season. Even sermons in song that do not mislead may be used as a means of teaching truth in regard to the Lord's birth, life and teachings. We are as unwise to allow the denominational world to drive us from things

Victorious Youth

HOYT BAILEY

1. SOLOMON, A YOUNG KING, ACCEPTED GOD'S DIRECTION (2 Chron. 1:7-12). "Ask what I shall give thee." This was granted by God, the Giver of whom David had said, "All things come of thee" (I Chron. 29:14); "The earth is full of the goodness of the Lord" (Psa. 33:5); and Whom James describes as "the Father of lights" (Jas. 1:5,17). Christ extends the same offer to His followers: "If ye shall ask anything in my name, I will do it" (Jno. 14:14).

2. HOW SOLOMON ACCEPTED GOD'S DIRECTION.

Solomon desired an understanding so that he would always know what God's will required him to do. He prayed, "Give me now wisdom and

of value as to follow them into things inherently wrong.

In seeking to walk circumspectly before God and man at this happy season, let us learn to refrain from teaching by word of implication things contrary to the truth. Let us learn to allow things not inherently sinful, and let us seek to do all the good we can for others. Followers of Christ must not withdraw into total isolation when surrounding circumstances have connotations of evil. We should seek, rather, to set aright the things which are wrong, while we actively promote things which are right (Titus 3:1; James 4:17).

No one should be showing a more charitable spirit at this season than the dedicated child of God. It is our lot to do good unto all men at this and every season of the year. (Gal. 6:10).

How To Study Your Bible

1. The Bible should be reverently studied. God says, "But 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.) The right attitude of a student is essential to great learning. "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).

2. The Bible should be studied and received, "Not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (I Thes. 2:13). When properly studied it will work faith into honest hearts. "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). "These are written that ye might believe." (John 20:30-31). Many readers of the Bible have become believers long before reading through the Bible the first time.

3. One should read the Bible in order to learn of our origin, our nature, our duty and eternal destiny. This is a great education in itself. To know the nature of sin and its terrible consequences, in this world, and in the world to come, and to be motivated by the gospel, to turn from the sinning business, and totally commit one's self unto Christ as his supreme Lord and Master, is the pearl of great price. By properly reading the Bible, and really studying the scriptures, searching them daily, (Acts 17:11-12) your thoughts, affections and purposes of life will mould you more and more into the image and likeness of Christ, our perfect example.

Continued on page 4

(Continued On Page 4)

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Another "Christmas" Has Come

Another "Christmas" has come! Knowing all the truth which we can learn about "Christmas" does not rob us of any happiness. The Editor has lived to see eighty "Christmases", and thinks he remembers all of them but the first two. Back there early in life we were taught that Jesus was born on December 25th, and were always happy when "Christmas" day rolled around. Of course, it seemed that "Christmases" were much further apart then than now. But finally, and somehow, "Christmas" always came and when the older people expected it to arrive. And, O' what a day it was! Happy people were unspeakably happy, and made all around them as happy as they could.



GUS NICHOLS

But unhappy people back then were not happy at "Christmas". We had people back there in the closing of the other century who seemed to enjoy being miserable. Some of the happiest of the people then were often in poor health, and in the depths of poverty; but it did not seem to make much difference, they were happy, and enjoyed what they had, as though nothing else was possible, or available. Others seemed to think the world owed them a vast sum of all its wealth, and they were being defrauded out of it. Yes, they were unhappy, and made others unhappy. Attitude, vision and purpose of life have always made a vast difference in people, and it always will do so.

We were very poor at our little one room log house, but we were happy! "Papa" would always go into Carbon Hill in a little one ox wagon on "Christmas Eve day, and the next morning we would have apples and candy, along with a few other things, such as he could buy with a few dozen eggs, and an old hen or two. Mother would cook a big fat hen in the open fire place (as I had never seen a cooking stove) and our parents (whom we loved, and in whom we trusted) would tell us about "Christmas".

Of course, they thought Jesus was actually born on Dec. 25th. But notwithstanding the fact that they may have been wrong about the date, we learned some things about Jesus that made us love him.

But what about the date of Jesus' birth? Is there any proof that he was born on Dec. 25? None at all. But what of it? Thank God, He was born, and came into the world to save and bless it. And he is just as precious as if he had been born on December 25th, (if he was not). HE WAS BORN, and the time has nothing to do with the happiness of those who love and serve him according to his truth. So, what difference does it make whether or not he was born on Dec. 25th?

I love him just as much as if he were born on some certain and revealed date. We do not know the birthdate of the greatest men in the Bible, even the date of the birth of any of the apostles. The date of one's birth, or of his death, could not at most amount to much (if anything at all). The great question about wonderful people is not the date of their birth, or of their death, but what about the life in between birth and death? What did they do? And did they live for themselves, or for others? What kind of footprints have the left upon the sands of time?

Since we can rejoice at the thought of Jesus' birth and coming into the world on any one of the 365 days of the year, then the time or date does not matter, and I can "Rejoice with those who rejoice" over his birth regardless of the time of the year, month, week or day. (Rom. 12:15). And thanks to God, I do not have to join in any unscriptural celebration gotten up by man. But I am determined to rejoice in the Lord every day in the year, and not only in some special season set aside by man, and not God. Therefore, I shall rejoice in the Lord during the "Christmas" season. If millions want to close out the old year in such rejoicing, I have no objection. I shall not exclude "Christmas" from my continual rejoicing in the Lord, every day in the year.

History knows not the time of Jesus' birthday. Neither does the Bible teach us the month or day of his birth. When Jesus was born, "There were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Lk. 2:8). This would not likely have been true in the dead of winter, December 25th.

One of the most reliable of the old Encyclopaedias says, "CHRISTMAS, the day (Dec. 25th) which is celebrated throughout nearly the whole of Christendom as the birthday of our Saviour" (McClintock and Strong; Vol. 2, Page 276-277).

Again, "The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or indeed from any other source" (same article).

Again, "The fathers of the first three centuries do not speak of any special observance of the nativity" (same pages).

Again, "But it is historically certain that the Christmas festival proper is of comparatively late institution" (same pages).

Again, "The day and month of the birth of Christ are nowhere stated in the gospel history, and cannot be certainly determined" (same pages).

Again, "Christmas day is observed by nearly all churches in the world except the dissenters of the British Islands, and the American churches that have sprung from them" (pages 276-277).

Rejoicing in the Lord's birth is of divine origin, but a special day for celebration of his birth is of human origin.

TO CELEBRATE HIS RESURRECTION DAY

The New Testament does teach Christians to celebrate Christ's resurrection on the first day of each week in the whole year, year after year. Christ was raised from the dead on the first day of the week (Mark 16:1, 2, 9; Luke 24:1, 7, 13, 21, 46). Upon the first day of each week, like the early Christians, we are to assemble with the saints and eat the Lord's supper in remembrance of his death. The day itself is called "The Lord's day" and to be observed in celebration of the resurrection of Christ (Rev. 1:10). Paul and his traveling companions spent a week in Troas in order to worship with the disciples and the church there. And they did not come together upon the sabbath of the old covenant, or the seventh day of the week to break

bread, or observe the Lord's supper (Acts 20:6-13). The old Jewish sabbath was the seventh day of the week (Ex. 20:10; Deut. 5:14-15). But the disciples of Troas came together upon the "FIRST DAY OF THE WEEK" to break bread (Acts 20:6-7).

Remember, the first day of the week was the day on which Christ rose from the dead (Mk. 16:9). Pentecost was on the first day of the week, upon which the church was established (Acts 2:1-47; Levit. 23:15-16). They began to observe the Lord's supper there on Pentecost, and continued steadfastly to do so thereafter in that church (Acts 2:42). The fellowship, or contribution here mentioned was commanded for the first day of each week in the regular Christian worship (I Cor. 16:1-4). Hence, the New Testament church celebrated the resurrection of Christ and his death in the observance of the Lord's supper upon the first day of each week, the day we call Sunday.

A SINFUL SUBSTITUTION

There are those who would leave off the celebration of Christ's resurrection by their refusal to properly observe "The Lord's day", and the "Lord's supper", each Lord's day, and then substitute "CHRISTMAS" as a celebration of his birth. They refuse to engage in a public celebration of the Lord's death and resurrection, and then celebrate his birth instead. There is a special day for celebrating the death and resurrection of the Lord (Rev. 1:10; Mk. 16:9; I Cor. 11:17-34; Matt. 26:26-30). All faithful Christians are glad to observe the Lord's day, and the Lord's supper. But they rejoice in the birth of the Lord every day, 365 days in the year. This takes in December 25th, but is not limited to it.

A GOOD

NEW YEAR'S RESOLUTION

In view of the New Testament teaching concerning every Lord's day and its worship, let us all purpose in our hearts that we will worship the Lord with the saints upon the first day of every week in the New Year - 1973, if the Lord wills, and that we will likewise attend all the additional services of the church when at all possible.

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Editor, Gus Nichols
1500 6th Ave.
Jasper, Ala. 35501

A church which is frozen by mere formality in worship needs God - needs more than the fires of eloquence to warm it up and make it zealous (Jn. 4:23-24).

Reputation is what men think you are: it is your market value. But character is what God knows you to be: It is real value. Character is also a coat of steel for your protection and for the admiration of your friends.

Reputation is largely what a man is supposed to be, while character is what one really is (Prov. 22:1).

The Revelation Of God In Nature

In previous articles it was stressed that the grand array of living creatures upon this planet all point unhesitatingly to a Creator who endowed each "kind" of his beings with the abilities to perform its necessary functions. All around us the language of nature affirms the existence of supernatural Intelligence in the planning of our world. Truly, the "things that are made" are unmistakable evidence of the "everlasting power and divinity" of the heavenly Father.



WAYNE JACKSON

NATURE'S NAVIGATORS

"Go to the ant, thou infidel; consider her ways, and believe;" is not an inappropriate adaptation of biblical language. The Almighty has so marvelously endowed this tiny insect, that scientists who study ants are profoundly amazed. For example, how do ants that forage out into the forests find their way home again? Dr. Felix Santschi, a noted zoologist, discovered that ants have a built-in navigational device by which they can shoot their bearings, by either sun and moon, and thus compute their way home. Dr. Santschi's fascinating experiments are described in the Reader's Digest Association book, *Marvels and Mysteries of Our Animal World*, p. 232. There are other examples also mentioned.

How do birds find their way over the vast thousands of miles involved in migration patterns each year? For instance, "Barn swallows wheel each spring from Brazil and Argentina across 7,000 miles of perilous air to lay their eggs in Labrador or Alaska." "The arctic tern, a champion migrate, travels an estimated 22,000 miles a year from arctic to antarctic and home again." (pp. 234, 311) How are these phenomenal flights accomplished? Dr. Jean Dorst of the National Museum of Natural History in Paris says, "We now know some of the navigational aids which birds use — among them, the sun and stars" (p. 237). Nature writer Peter Farb points out that a migrating bird "must be able to perform hair-precision reckoning, and it must continually revise its calculations as it flies" (pp. 237, 238). Birds navigate equally well over land or water, in daytime or at night at lower altitudes or higher ones (some as high as 14,000 feet). To suggest that they merely "evolved" these technical capabilities is the very height of gullibility!

At the age of about two years, the salmon spawned in the streams of North America begin a downstream journey to the sea. They may travel hundreds of miles. "Down the Yukon River salmon have traveled as far as 2,000 miles to sea." After an interval of from one to five years, the now grown salmon begins the homeward trip — to the very stream of his origin. Edwin Muller asks, "How does the salmon find his way back through hundreds, perhaps thousands of miles of the trackless ocean to the same river and same gravel bed where he was hatched? No satisfying explanation has ever been made." The person who believes the biblical narrative regarding the creation of things by an Intelligent God is satisfied that the Creator so designed the valiant salmon.

Alan Devo significantly writes, "Some naturalists have become convinced that there is an UNKNOWN FORCE at work — a force that guides creatures by influences outside the entire sphere with which science ordinarily works" (p. 232) (emp. WJ). We would prayerfully urge those who speak of this UNKNOWN force to turn to the "God that made the world and all things therein" (Acts 17:24), and ascribe honor and glory to him.

An Open Reply To Dr. Christensen

Dr. James L. Christensen
Lindenwood Christian Church
Memphis, Tennessee

Dear Dr. Christensen:

I read with great interest your "Open Letter to Disciples, Independents, and Churches of Christ," which was published in *Mission Magazine*, *Integrity*, and perhaps elsewhere. I especially noted your observation that we share a "common family heritage" in the Restoration Movement and that we should "work together as partners in Christ."

You especially mentioned Barton W. Stone, Thomas Campbell, Alexander Campbell and other leaders in the Restoration Movement and stated that their attitudes and spirit should bring us together in spite of our religious differences. In view of your references to these men, it was interesting for me to review what they believed and taught.

It seems to me that you do these men no credit in invoking their names in behalf of a unity which ignores basic and fundamental differences. I wonder if you have considered fully what they taught.

BARTON W. STONE stated, "A union of ten pious, uncompromising persons in the truth, is better than ten thousand of the contrary character. Truth must never be sacrificed for the union of numbers" (*Pioneer Sermons and Addresses*, pages 150-151).

THOMAS CAMPBELL, in the famous "Declaration and Address" spoke as follows: "Our differences, at most, are about the things in which the Kingdom of God does not consist, that is, about matters of private opinion or human invention. What a pity that the Kingdom of God should be divided about such things! Who, then, would not be the first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren, that our breaches might THUS be healed?"

In all candor, Dr. Christensen, I would ask, in the spirit of Thomas Campbell, whether you and your brethren at Lindenwood would be "the first among us to give up human inventions in the worship of God"?

It is also interesting to view the teaching of these early, pioneer brethren on the subject of instrumental music. This was the issue, after all, which first precipitated division in our ranks and which still stands, among other things, as a barrier to unity and fellowship. ALEXANDER CAMPBELL, in speaking of instrumental music, said: "But I presume to all spiritually-minded Christians such aids would be as a cow bell in a concert."

BENJAMIN FRANKLIN, one of the ablest preachers of the Restoration Movement, speaking of his opposition to instrumental music, said: "We are perfectly aware that it is calling down on us the disfavor of many of the rich, the influential and popular; and that, on account of it, we are cut off from many amiable people and CANNOT MEET AND WORSHIP WITH THEM . . . We, then, cheerfully accept the situation, and take the consequences, rather than give up the fullest, strongest and most settled conviction of our inmost soul. We cannot worship, and maintain a good conscience, WITH THE ORGAN. We are certain that we can worship acceptably WITHOUT THE ORGAN. The friends of the organ do not doubt this."

MOSES E. LARD, another pioneer and editor of *LARD'S QUARTERLY*, said, "As sure as the Bible is a divine book, we are right and they are wrong. Time and facts will prove the truth of this. The churches of Christ will be wrecked the day the adverse side triumphs; and I live in fear that it will do it." I ask you, Dr. Christensen, if Lard was not right. Have not the "Disciples" abandoned the fundamental positions advanced in the Restoration

Movement, to which instrumental music was only the prelude?

Your attention is directed to the words of one other devoted scholar of the Restoration Movement. J. W. McGARVEY, who was president of the College of the Bible, said, "It is manifest that we cannot adopt the practice without abandoning the obvious and only ground on which a restoration of Primitive Christianity can be accomplished, or on which the plea for it can be maintained. Such is my profound conviction, and consequently the question with me is not one concerning the choice or rejection of an expedient, but the maintenance or abandonment of a fundamental and necessary principle . . . The party which forces an organ into the church against the conscientious protest of a minority is disorderly and schismatical, not only because it stirs up strife, but because it is for the sake of a sinful innovation upon the divinely authorized worship of the church; and, inasmuch as the persons thus acting are disorderly and schismatic, it is the duty of all good people to withdraw from them until they repent."

I have suggested that instrumental music is only the beginning of division between us. Is it not true that the "disciples" have gone far afield from the Restoration Plea, and largely separated yourselves even from your own independent brethren? Suppose the issue of instrumental music did not stand between us. I would still be constrained to inquire: Do you accept the authority of the scriptures? Do you regard them as the verbally inspired word of God? Do you believe the essentiality of immersion for remission of sins? Does Lindenwood practice "open membership," that is, accept members who have not been scripturally immersed? You suggest that we "bury" our differences "in the sea of Christian love." I do not believe this is the teaching of the Bible or of the pioneers of the Restoration. Unity is desirable, but not at the cost of truth.

—Alan E. Highers
Memphis, Tenn.

I Wanted To Be Great

Once I wanted to be great.
Once very long ago.
It seemed to me important,
My name the world should know.
I wanted a house on top of a hill,
All filled with treasures rare.
I knew not how to accomplish this.
I guess I didn't care.
I struggled and toiled. Years passed.
But I had my precious house at last!

Then I sat in my house atop the hill.
I sat in utter despair.
True, it was full of beautiful things.
But I was the only one there.
I had my stocks and bonds and such.
But where were the friends that I needed so much?
Where was the happiness I long had sought?
Was loneliness all my money had bought?
Then I knew what I had done amiss,
Why I was in such a state as this.
The Savior's words I seemed to recall
"THE GREATEST AMONG YOU IS SERVANT
OF ALL."

—Author Unknown

No One can have Christ as the Saviour of his soul who will not let him be the master of his life (Lk. 14:26,33).

If you want a neighbor to see what Christ would do for him, let him see what Christ has done for you (Mt. 5:16).

The biggest room in the world is the room for improvement (Heb. 6:1).

There are always excuses if we are weak enough to use them (Lk. 14).

Victorious Youth

(Continued from page 1)

knowledge." No prayer could have been more appropriate at this time in life. No prayer could better benefit anyone at anytime in life.

THE REASON FOR THIS REQUEST. Solomon was conscious of inexperience and inability to discharge the duties of the king's office. Young Solomon set a good example here for other young people in that he knew and was willing to confess his want of wisdom and knowledge. When souls begin to cry for light they are no longer absolutely blind, but have become conscious of and are pained by the darkness.

3. THE ANSWER RETURNED TO SOLOMON. "WISDOM AND KNOWLEDGE IS GRANTED UNTO THEE; AND I WILL GIVE THEE RICHES, AND WEALTH, AND HONOR. . .

What Solomon had asked was obtained. God still gives to them that ask Him for the higher blessings of His grace. Christ said to His disciples, "All things whatsoever ye desire in prayer, believing, ye shall receive" (Mt. 21:22). James wrote, ". . . yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss that ye may consume it upon your lusts" (Jas. 4:2,3).

When Christians ask for temporal or material blessings not inconsistent with their higher good, these are not withheld. ". . . the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psa. 84:11).

4. THERE IS A NOBLE FUTURE IN FRONT OF US.

Does not God say to each of us, "Ask what I shall give thee?" Only a very small fraction of mankind may look for royalty or high rank.

Solomon came "from before the tabernacle. . . and reigned" (I Chron. 1:13). There could have been no place so suitable as that where Jehovah was worshipped from which to ascend to kingly power.

5. MOVE UPWARD FROM THE BOTTOM

Use bodily comforts to God's glory.

In your mental activity enjoy observing the works of God.

Youth serves God in the friendship of Jesus Christ. Christian youth works with God in His saving the souls of other young people.

Whether born in a palace or a cottage, God offers to give His faithful children a high and happy place in His heavenly kingdom (2 Pet. 1:3-13).

6. EVERYTHING HANGS ON THE WISDOM OF OUR CHOICE.

1. Many go through life without caring to accept God's challenge. Life is charged with precious opportunities, filled with golden changes, but many make little of the life which is slipping through their hands.

2. Wisdom is to ask God for the highest good; for the diamond, and not the granite; for the key that opens to the rich treasury, and not that which unlocks only a cabinet of curiosities; for that which will make the heart pure and holy, and the life noble and useful, and which will make death to be lighted up with a glorious hope.

7. SEEK THE FAVORING PRESENCE OF GOD. "The Lord His God was with him" (2 Chron. 1:1). As God was with him and others of His children, He has promised His abiding presence through Christ with all His faithful children "unto the end of the world" (Matt. 28:20).

How To Study Your Bible

(Continued From Page 1)

(Phil. 2:5-11; II Pet. 1:3-4; Rom. 8:9; II Cor. 3:18).

4. There are sixty six books in the Bible, making it a sort of library of books. These sixty six books are divided into two great testaments, called the Old Testament, and the New Testament. There are thirty nine books in the Old Testament, and twenty seven in the New Testament. What is called the PATRIARCHAL AGE, beginning with ADAM lasted unto MOSES, a period of about TWENTY FIVE HUNDRED YEARS, and included the book of GENESIS, the first book of the Bible. Then the JEWISH AGE began with MOSES and lasted unto CHRIST, A period of about FIFTEEN HUNDRED

YEARS, beginning with the book of EXODUS and including the rest of the Old Testament books. The CHRISTIAN AGE REACHES FROM THE CROSS TO THE END OF THE WORLD - NOW MORE THAN NINETEEN HUNDRED YEARS.

5. The Old Testament is as true and as much given of God by inspiration of the Holy Spirit, as is the New Testament. (2 Tim. 3:15-17; 2 Pet. 1:20-21; 2 Sam. 23:2; Rom. 15:4; Neh. 9:30; Acts 1:16; Mat. 10:19-20; Jn. 16:13; I Cor. 2:13; Heb. 1:1-3).

6. The New Testament is not like the Old Testament. The Prophets said the New would not be according to the Old. Jer. 31:31-34. Under both Testaments God has always required those addressed to (1) believe his word, (2) obey his commands, (3) and trust the promises made to them. These differed in the two Testaments. But all of the moral requirements of the Old Testament suited to the New Testament have been made a part of the New, being woven into its various books. But all of the Old which was not suited to our NEW TESTAMENT AND CHRISTIANITY, was left behind in the Old Testament, and in no part of Christianity. Whatever is now in the New covenant, and in force after the DEATH OF CHRIST, we accept, NOT BECAUSE IT WAS ONCE IN THE OLD, BUT BECAUSE IT IS NOW IN THE NEW, UNDER WHICH WE LIVE. (Mat. 26:28; Heb. 8:6-13; Heb. 9:15-17; Heb. 10:8-11; 2 Cor. 3:6-7,11; Heb. 1:1-3; Heb. 5:8-9).

7. While the great principles and truth of the Old Testament remains, the Old Testament as a system of laws has been "abolished" and "Done away", and we are "Not under the law", but "Under grace", for "The law was given by Moses, but grace and truth came by Jesus Christ." (Eph. 2:14-16; II Cor. 3:6-11; Rom. 6:14-15; Rom. 7:1-4; Gal. 4:21; 5:1-6; Acts 13:39; Gal. 3:19-25).

8. Let the reader always remember that the old law lasted to the cross, and was taken away at the death of Christ, and we are now under Christ and Christianity, and not under Judaism. (Col. 2:14-16; Zech. 11:10-12). We should read and practice the great moral principles of both Testaments, for they are now in the New. But we should not go back to the Old Testament for authority to offer animals, circumcise, keep the seventh day sabbath, the passover, and the like, which are not in the New. In order to understand the Bible, Rightly divide it. (II Tim. 2:15; Heb. 1:13). (1) Note who is speaking. (2) To whom he is speaking and under what Testament or covenant? (3) Consider the context. (4) accept all that is said on any and all subjects. (5) Interpret the HARD-TO-BE-UNDERSTOOD passages in the light of the plain ones.

What About These Defenders Of The Faith?

GAYLE OLER

Recently we have heard several remarks of disparaging and detogatory nature toward those men who defended the cause of Christ against those who opposed children's homes and cooperation among congregations in the preaching of the gospel and in the support of children in children's homes. It has been said that they added to the bitterness among brethren and served to inflame the brotherhood over issues that at the time were causing division among us. It was alleged that these brethren served to alienate brethren one from another and make the line of demarkation between these brethren more emphatic.

We must say here that the arrest and defeat of these divisive theories is due principally to these men who met their proponents head on in public discussion. It might also be said that until these men came out on the platform of public defense division was raging through our brotherhood with unprecedented rapidity and viciousness. But the brotherhood owes a debt that it can scarcely ever repay to such men as Guy N. Woods, W.L. Toddy, Thomas B. Warren, Roy Deaver, Wayne Jackson, E.R. Harper, and others who courageously and loyally met these men head on and stopped their inroads on the brotherhood of faithful brethren. There were gainsayers whose mouths had to be

stopped and they did the job but well.

The bare fact of the matter is that these today who dispare those men and who would falsely accuse them of widening the rift among brethren are in poor grace to accuse them while at the same time they enjoy the strength and prosperity of the church they saved by their debating.

It is a sad day when men in the church of the Lord will witness the church of Christ being divided by theories and fancies and refuse to go onto the platform of open discussion to defend the truth against them.

From where we sit we are compelled to have nothing but the highest regard and respect for these men who have defended the truth and have stopped the progress of antism dead in its tracks and we feel that we can never repay the debt of gratitude we owe them. And from where we sit also we must say that we have nothing but disgust and disapproval for those who would apologize for these brethren in their defense of the truth (Phil. 1:17; Jude 3.)

It is a most comforting thought to know that in our brotherhood we still have many men who love the gospel more than life and who are courageous and bold to defend it against every theory and every fancy any of man in the world.

We register here our opinion that if the future for the cause of Christ had rested in the hands of these who criticized those who defended it, it would be a dark day indeed. But God be thanked, that we still have heroes of the gospel of Christ defending it against all encroachments of evil men and it is through their clear logic and conception of the truth that the doctrinal safety and solidarity of the church of our Lord is protected more than by a whole bucket full of men who apologize for them.

You Can See Into The Future

JOHN GIPSON

Does history repeat itself? Solomon thinks so. He says, "That which is, already has been; that which is to be, already has been."

Solomon noted a uniformity of sequence in the physical world. A generation goes, and a generation comes; the sun rises and the sun goes down; the wind blows to the south, and goes round to the north; the streams run to the sea, but the sea is not full. In the realm of nature the same process is repeated over and over.

Or if you are thinking about people, have you ever noticed how the general types of human character re-appear in all times? Every character in the Bible, and every character in history, seem to be living again in every age. If you look carefully you can still see Herod or Haman. You can recognize the Athenians who were always looking for something new, or you can discover the Pharisees with their smug, self-righteousness. And because human nature doesn't change, war seems to be one of the constants of history. Will Durant, the historian, says, "In the last 3,421 years of recorded history only 268 have seen no war." He attributes this to such things as: Acquisitiveness, pugnacity, and pride; the desire for food, land, materials, fuel and mastery. Men remain essentially the same and conflicts continue.

It is also apparent to the thoughtful man that Divine government, in its broad principles, remain the same. Because of this the astronomer can prophesy things to come centuries ahead of time. He can tell when an eclipse shall take place, when the tide shall overflow its boundary and when another comet shall sweep the horizon. This uniformity in Divine government enables the moral philosopher to predict with unerring certainty that if minds continue under influence of certain evils that terrible storms of anguish await them; but if under the influence of holy truth their path shall be as the shining light.

Solomon is not trying to assert that there is absolutely no change, no variety, no progress in any direction. He is simply saying that there is a habit of resurrection in most things, that the main features of the past are reproduced in the present, and will be reproduced again in the future.

If you can see regularities in the sequence of past events, then open your eyes. You can see into the future!