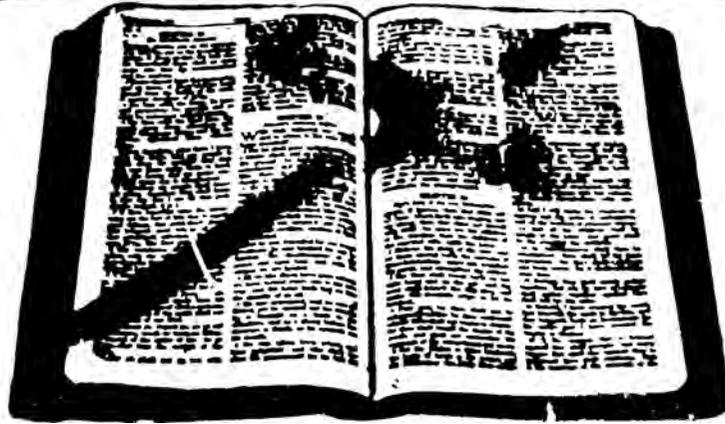


WORDS of TRUTH

*"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 9

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NUMBER 1

Gospel Meetings And The Golden Rule

(Correction: In the May 3rd issue of WORDS OF TRUTH on page one the last statement at the end of the second full paragraph in the middle column has the writer to say, "Baptism is not a command people are required to obey in order to become Christians." The word not is as much out of place in that statement as the not the devil wove into his tale with



ROBERT R. TAYLOR, JR.

Eve in Genesis 3. The statement should have read: BAPTISM IS A COMMAND PEOPLE ARE REQUIRED TO OBEY IN ORDER TO BECOME CHRISTIANS. This corrected statement fully reflects the writer's deep conviction as to the absolute essentiality of baptism in one's becoming a child of God. RRT.)

Gospel meetings have formed a major backbone of the Lord's church for a much longer period than any of us can remember. In fact they date back to New Testament times. Pentecost began with a great gospel meeting and the period immediately subsequent to it observed daily worship, daily preaching, daily fellowship and daily additions to the Lord's newly begun church. (Acts 2:41-47). Such is what gospel meetings are designed to accomplish. The evangelist Philip held a great meeting in which many Samaritans were converted to Jesus Christ (Acts 8.) Paul preached in an extended gospel meeting at Corinth for eighteen months. (Acts 18:11). This was more than three times as long as the great meeting in which the lamented T.B. Larimore preached in Sherman, Texas, in 1894, a meeting that lasted five months and four days and found the eloquent evangelist preaching a total of three hundred and thirty-three sermons with more than two hundred additions. Paul's meeting was more than five times the length of the second longest of the Larimore meetings which was conducted in Los Angeles, California, in 1895 and lasted three months and fourteen days with a total of one hundred and twenty-seven baptisms recorded for this evangelistic endeavor. Larimore had the practice through the years of preaching twice daily in his meetings and three times on Sunday. The apostle Paul conducted gospel meetings for two years in the school of Tyrannus in Ephesus. (Acts 19:9-10). Summing up his entire stay in Ephesus and the type of gospel ministry in which he pioneered while among them he declared,

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:31). Warnings, tears and daily concern characterized Paul's gospel meeting work.

Gospel meetings thus have long been a part of Christianity. Restoration leaders readily recognized their valuable validity. So have gospel preachers, alert elderships and truth conscious congregations even to the present. But gospel meetings are now in trouble in some areas of the brotherhood. They do not enjoy the clear sailing approval from most of the brethren which they once richly possessed. Some congregations are forsaking them entirely. It has been years since they had daily preaching services in their meetinghouses and they have no plans for daily preaching services any year in the future. People who used to support them with fervency now treat gospel meetings with open indifference and daring defiance. Even some preachers are saying that the days of gospel meetings are, for all practical purposes, a thing of the past. Far too many congregations now frown on their local preachers doing meeting work. Does real wisdom rest upon these pessimistic reports? We think not!

Ardent application of the Golden Rule would do its share in revitalizing gospel meetings. As stated by Matthew this rule says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). The beloved physician Luke says, "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

SOME PRACTICAL APPLICATIONS

Suppose you were doing the preaching in a planned gospel meeting. You were not the one who made the initial plans for it but were invited to come and do the preaching therein. You are thus the one who has done the planning and preparation as far as sermons are concerned. Much study is involved. Abundant preparation has been made. You are the one who leaves your family for several days. You are the one who fights the traffic for a long trip. Snow, ice and rain may well be a part of the long journey. The dangers peculiar to all travel are encountered. But when you arrived you discovered that Sunday morning was the only time you saw most of the members present. Less than fifty per cent of them never returned for the meeting. Many of the members never prayed that first time for the meeting. Many of them never invited a single soul to attend. A number of families had gone on vacation for this was the ONLY week in the year in which they could do so. Ballgames, school events and civic concerns also took a nightly toll of many members.

Were you the visiting preacher, is this the way you would like to be treated? Were you the local preacher or one of the elders who had worked hard and planned diligently for this local evangelistic endeavor to achieve spiritual success, is this the way you would wish the membership in general to treat such a potential effort for good and right? But even more to the point is this the way you would want to be treated were you in the place of the Lord Jesus Christ whose gospel was to be preached in that meeting? How must the Lord Jesus feel toward the obvious indifference exhibited by so many of his supposed disciples toward an evangelistic endeavor like the gospel meeting? This reduces all facts to the real heart of the matter. Do we really care about the Lord's feelings in matters like this? If all did, the gospel meeting would still be enjoying a fervent degree of spiritual health instead of displaying more and more in the way of sagging interest. What a shame to allow something with such a glorious past and such a powerful potential for the future of the Cause to languish and die!

Some elderships and whole congregations openly discourage their local preachers from doing any meeting work. Most of the men who hold meetings engage also in local church work, teach in one of our Christian schools or publish gospel papers. Guy N. Woods, Foy E. Wallace, Jr., V.P. Black, C.E. McGaughey and a few others engage exclusively in gospel meeting work as we understand that term too mean. If every eldership felt as yours does, would there be enough preachers available to preach in meetings for other congregations and at needy spots where the cause needs to be planted and watered? Would they all be kept home all year except for one or two meetings and a vacation? When you schedule a gospel meeting and invite a man doing local work to come and do the preaching how do you expect his home congregation to react? Do you not expect them to share their preacher with you for a few days and do it graciously? What if that same congregation or another desires your local preacher for a similar effort? Is not ready reciprocation what the Golden Rule inculcates? Yet there are elderships that expect to get the man they want for meeting work without any restraining influence from the preacher's local congregation and yet when the situation is reversed the reciprocation is either reluctantly given or altogether withheld. Is this really following the Golden Rule? If so, how?

The Golden Rule should strictly apply in the matter of remuneration for gospel meeting work. Do you plan to pay your gospel meeting preacher the same amount this year that you did in 1972 or

Continued on page 4

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God Made The Universe

NO. 2

"The Lord God made the earth and the heavens" (Gen. 2:4). "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast" (Psa. 33:6-9). "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens" (Prov. 3:19; 8:22-30). "I have made the earth, the man and the beast that are upon the ground, by my great power and by my stretched out arms" (Jer. 27:5).



GUS NICHOLS

DESIGNED THE EARTH TO BE INHABITED

"God created the heaven and the earth" (Gen. 1:1). When he made it he flung it out into space to be held in place by the gravity of the Sun, around which it revolves once per year." He stretched out the north over the empty place, and hangeth the earth upon nothing." (Job. 26:7). "For thus saith the Lord that created the heavens; God himself that formed the earth and made it: He hath established it, he created it not in vain, He FORMED IT TO BE INHABITED." (Isa. 45:18). It would not have been formed "TO BE INHABITED" if He had not been precise and skilful in making it. If the earth had been too heavy and too large, it would have been dragging too slowly and too far from the Sun, and the earth could not "Be inhabited." On the other hand, if the earth had been formed too small, and too light, it would have been too close to the sun and we would have roasted. Therefore, the Bible says, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12). This is a million fold more reasonable and certain than the blind guess of men who say without any proof that all things came from nothing.

UNIVERSE NOT EXISTED ETERNALLY

Some have supposed that the universe has always existed, that it never had any beginning. They admit that something is eternal, or there never could have been anything. They admit that from nothing, nothing comes. But in rejecting the fact of the eternity of God they have a universe for their god; They prefer to believe that the

universe created man, gave system and laws to govern in all matters, etc. Matter, accident and chance is their god. They believe the universe never had any beginning, but quibble at the truth that God Almighty is "From everlasting to everlasting." (Psa. 90:1-2).

THE SCIENCE OF THERMODYNAMICS

The law of Thermodynamics (the science of heat) proves that the universe is not eternal, but had a beginning. The universe is losing heat and energy at such a rate that if it had been here without beginning, or having no origin, it would have been so wasted away millions of years ago that there could not have been any form of life on earth in all those millions of years. As sure as the sands of time are running out they have not been running eternally, and without a beginning, or they would have run out in the far and distant past.

We believe the Bible which says, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." (Heb. 1:8-12). Let us thank God that he created the earth in the beginning, and governs his universe, and that he loves us and wants us to live with him in heaven forever! The earth is not eternal, but Almighty God is. It is he which had no beginning, and will never be changed by the passing of eternal ages to come. Let us rejoice in him forever!

OBJECTIONS HAVE NO WEIGHT

1. Some have objected that they cannot comprehend God, and therefore cannot believe in him. Well, they are inconsistent, for they believe in nature and the laws therefore which they admit they cannot comprehend. We cannot comprehend gravity, electricity, mind, etc. Yet we believe in these things. If we are to reject the reality of God because he is superior to us, then we are more foolish than the beast of the fields, for they do not deny the existence of superiors. Each of us would have to be equal to God to fully comprehend him.

2. Some say they cannot believe in God because they cannot see him. But God is not a Being visible to our eyes (Jn. 4:23-24). We believe in electricity, gravity, mind, atoms, etc. none of which we can see.

3. Again, some say they cannot believe in God because they cannot contact him with any of the five senses. But they do not reject the fact of gravity because they cannot see, hear, feel, taste, or smell it. God has demonstrated his power and wisdom in the things which are made (Heb. 3:4; Rom. 1:20). He has revealed himself unto man in the Bible and nature, and has confirmed his word through Jesus Christ, his Son. "Have faith in God" (Mk. 11:20-22).

The Jealousy Of God

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"The Lord is a jealous God" (Neh. 1:2; cf. Dt. 4:24; Josh. 24:19). In Zechariah's day God was able to say, "I am exceedingly jealous for Jerusalem and for Zion" (Zech. 1:14; cf. 8:2). "Jealous" is said to be his name (Ex. 34:14). Jealousy can be used in a good sense and in a bad sense. Paul spoke of a "divine jealousy" (II Cor. 11:2). When the application of jealousy is made to God, it is always used in the good sense. Giving human emotions and feelings to God is called anthropomorphism. Anthropomorphism refers to applying human qualities to God in a figurative manner. Anthropomorphism, however, expresses a real relationship between God and the world.

What is this jealousy like? It is to be compared to a burning fire when he is angry (Dt. 4:24; 6:15; 29:20; Ezek. 36:5; Zeph. 1:18; 3:8). "Will thy jealous wrath burn like fire?" (Ps. 79:5). Thus, the wrath of God is often thought of as a jealous

wrath (Dt. 6:15; 29:20; Ps. 79:5; Ezek. 5:13; 23:25; 36:6; 38:19; Zech. 1:18). God told Zechariah, "I am jealous for Zion with great jealousy, and I am jealous for her with great wrath" (Zech. 8:2).

This jealousy is a result of the covenant between God and Israel. God did not have a wife and children like other gods in the Near East, but he did, in effect, marry Israel. Isaiah said, "your Maker is your husband, the Lord of hosts is his name" (Isa. 54:5). He also said, "as the bridegroom rejoices over the bride, so shall your God rejoice over you" (Isa. 62:5; cf. Hos. 2:19-20). Through the analogy to human conditions, the concept can be explained and understood better. Love in marriage results in jealousy among humans, and the same applies to God concerning Israel. This jealousy can be revealed in two ways. If the spouse is faithful, it results in an exclusive love (Isa. 42:13; 63:15; Zech. 1:14; 8:2). If the spouse commits adultery, it results in a jealous anger and wrath. It is a zeal caused by his wounded love. In the Mosaic law adultery was punishable by stoning for it was a serious offense (Dt. 22:22; Ezek. 18:10-13), because it involved the breaking of a marriage covenant or contract.

Concerning this problem of physical adultery in the Old Testament period, the reaction of a husband to an unfaithful wife is called "the spirit of jealousy" (Num. 5:14, 30). Regulations are given in Num. 5 as to the judgment in such cases. Jealousy because of adultery is shown clearly again in Proverbs. Here, it is said that the man that commits adultery has no sense, because he stirs up the anger of the woman's husband (Prov. 6:34-35; cf. Prov. 27:4).

For jealousy makes a man furious, and he will not spare when he takes revenge.

He will accept no compensation, nor be appeased though you multiply gifts.

Because of the covenant between God and Israel, they could not have any other gods before him, graven images, or any idols. The reason given for this was, "I the Lord your God am a jealous God" (Ex. 20:5; cf. Ex. 34:14; Dt. 5:9; 6:15). When they did build "for themselves high places, and pillars, and Asherim on every high hill and under every green tree," they "provoked him to jealousy" (I Kg. 14:22-23; cf. Ps. 78:58). This constituted spiritual adultery against God. In reference to idol worship Paul warned the church at Corinth that it would cause jealousy in God. He said, "You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy?" (I Cor. 10:21-22). In a similar manner James wrote that we must avoid friendship with the world, because God "yearns jealously over the spirit which he has made to dwell in us" (Jm. 4:4-5). Therefore, in both covenants spiritual adultery will provoke the jealousy of God.

Even though one commits spiritual adultery against God, God still loves him. This is illustrated in the book of Hosea where Hosea is told to "Go, again, love a woman who is beloved of a paramour and is an adulteress; even as the Lord loves the people of Israel, though they turn to other gods and love cakes of raisins" (Hos. 3:1). However, God will not let this spiritual adultery go unnoticed. Ezekiel tells a parable in which judgment is pronounced upon Jerusalem for breaking the covenant and causing jealousy in God. In the parable God chose Israel like a passer-by who saved a deserted child still weltering in its afterbirth. After raising the child and caring for the child, the passer-by married her. This is symbolic of the exodus and the covenant between God and Israel. The woman then lost her appreciation for what was done for her in her childhood and committed adultery. This refers to idolatry and disobedience in Israel. "But," the Lord says, "you trusted in your beauty, and played the harlot because of your renown, and lavished your harlotries on any passer-by... Adulterous wife, who receives strangers instead of her husband! (Ezek. 16:15,

(Continued On Page 4)

Jesus Christ The Lamb Of God

John the Baptizer once introduced Jesus thusly: "Behold, the Lamb of God, that taketh away the sin of the world!" (Jn. 1:29). On the following day, John, in company with two of his disciples, saw Jesus walking nearby and said, "Behold, the Lamb of God!" More than thirty times in the New Testament Christ is figuratively designed as a Lamb. In a variety of ways the metaphor is quite appropriate to our wonderful Lord.



WAYNE JACKSON

A SINLESS LAMB - In connection with the selection of a Passover lamb while in Egyptian bondage, Moses instructed: "Your lamb shall be without blemish." (Ex. 12:5). This lamb was, of course, symbolical, and pointed to the blemishless Christ. As Peter majestically affirms, our redemption results not from the price of material things, "but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (1 Pet. 1:19). The NT abounds with allusions to the spotless perfection of the Son of God. Christ himself could unashamedly claim: "I do always the things that are pleasing to him (God)." (Jn. 8:29). Inspired NT writers plainly affirm of Jesus that "in him is no sin." (1 Jn. 3:5), that he "knew no sin" (11 Cor. 5:21), indeed, that he "did no sin" (1 Pet. 2:22). It is interesting to observe the contrast between the character of Christ and that of Christians as evidenced by a comparison of 1 John 3:9 and 1 Peter 2:22. In the former verse John says that the child of God "doeth no sin." The verb does not imply that the Christian never sins at all, (Cf. 1 Jn. 1:8), rather, the Greek present tense implies that the child of God does not habitually practice sinning as a way of life. However, as Peter declares that the Lord "did no sin," he employs the aorist form of the verb, meaning Christ never committed a single sin! And it is precisely because he was sinless that he could be our sin-bearer; the innocent for the guilty! Praise God for his sinless Lamb!

A SORROWFUL LAMB - Isaiah described the Lamb of God as "a man of sorrows, and acquainted with grief." (Isa. 53:3). Twice the NT records Jesus Christ weeping. He wept at the tomb of Lazarus. The Greek word for wept (edakrusen - aorist tense) suggests the Lord suddenly burst into tears. Many have sought to speculate as to why our Master silently wept on this occasion. Some think it was out of sympathy for his saddened friends. Others think Christ was grieved at the thought of bringing Lazarus back from death to the cares of life again (the Jews did later seek to kill Lazarus - Jn. 12:10). And still others feel that Jesus was burdened upon reflecting how sin (and through sin, death - Rom. 5:12) could so crush the human being. All of these thoughts may be involved.

Again, in Luke 19:41 it is stated that as Jesus drew near Jerusalem "he saw the city and wept over it." Unlike the former instance, the term for wept there is eklausen which signifies to weep aloud. Here the Lord lamented for his own people and for the horrible destruction which was to come upon them because of their rejection of him. Oh how the boundless love of Christ is revealed by his tears!

A SUFFERING LAMB - Our Lord drank deeply of the dregs of suffering. His physical suffering was great. The Psalmist graphically described it: "I am poured out like water, and all my bones are out of joint: My heart is like wax; It is melted within me. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death" (Psa. 22:14,15). But the Savior suffered mentally as well. It pained him to know that men would so despise him and thus reproach his Heavenly Father. He exclaimed: "I am a worm, and no man; A reproach of men, and despised of all the people" (Psa. 22:6). Note how the prophets considered the

rejection of Christ to be an insult of God himself (Zech. 11:13). And great was the suffering of Christ in contemplation of the cross. How his holy soul recoiled at the prospect of having to bear the penalty of the world's sin, and thus, for a while be separated from God (Mt. 26:39f; 27:46).

A SILENT LAMB - Isaiah prophesys of Christ: "He was oppressed, yet when ye was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth" (Isa. 53:7). The Prince of Peace (Isa. 9:6) did not come as a banner-waving, loud-mouthed, rebel-rouser. It was foretold of him: "He will not cry, nor lift up his voice, nor cause it to be heard in the street." (Isa. 42:2). He never taught his disciples to throw off the yoke of Roman oppression. When Jesus was personally abused he did not retaliate, and in this he is our noble example. (1 Pet. 2:21,22).

A SACRIFICED LAMB - Paul declares of the Savior: "For our passover also hath been sacrificed, even Christ" (1 Cor. 5:7). Concerning the death of Christ, the NT affirms the following elements: (a) the fact of it; (b) the manner of it; (c) the purpose of it; (d) the extent of it; and, (e) the result of it. Consider these points for a moment. (a) That a man named Jesus actually lived and died in 1st century Palestine the NT records, the Jewish Talmud admits and secular history verifies. (b) Christ's death was by crucifixion (Psa. 22:16) which thus involved the shedding of his blood which contained his life. (Cf. Isa. 53:12; Mt. 26:28; Lev. 17:11). He exchanged his life for ours! (c) Christ died in order to atone for human transgression. It is interesting to observe how the NT writers stress the substitutionary nature of the Lamb's death by the use of various prepositions. Jesus gave his life a ransom for (anti) many. (Mt. 20:28). He poured out his blood for (peri) many for (eis) remission of sins. (Mt. 26:28). He became a curse for (huper) us. (Gal. 3:13). Also the blessed Savior delivers us out of (ek) this evil world (Gal. 1:4), and continues to cleanse us from (apo) all sin as we walk in the . (1 Jn. 1:7). (d) The extent of Christ's death was universal (Tit. 2:11), i.e., the benefits of his death are available to all, yet only those who obey him are recipients of such. (Heb. 5:9). (e) Finally, the result of Jesus' death is that we might ultimately be glorified with him (Rom. 8:16).

A SUPREME LAMB - The most predominate usage of the title "Lamb" for the Son of God is found in the Book of Revelation. Actually, the theme of that book is "The Victory and Supremacy of the Lamb." In Revelation 4, John the apostle is permitted to look into heaven to the very throne of God. Around the throne worshipping the Almighty were the twenty-four elders and the four living creatures. As John continued to observe, he saw a Lamb standing as though it had been slain, and heavenly beings began to sing praise unto the Lamb. With a great voice ten thousand times ten thousand exclaimed: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." Yes, Christ IS worthy. He died, but now he is alive forevermore, and he has the keys of death and Hades. (Rev. 1:17). And when all of his enemies have been destroyed - the last of which is death - (1 Cor. 15:26), he will deliver the kingdom to his Father. This is the LAMB OF GOD!

Unfortunately, there are many people who make no distinction between denominational error and Bible truth. "Ye have purified your souls in obeying the truth". (1 Pet. 1:22,23).

Have you ever seriously considered the following question: "Which is more desirable: To be a believer in Christ, follow Him, and be a Christian, so as to be with Him, in joy and peace for billions and billions of years, or to be a sinner and expect as an atheist to be annihilated and go out of existence at death or a disobedient believer and expect to be whaling and gnashing your teeth in hell billions of years from now?"

No One Escapes Eternity

HOYT BAILEY

A. GOD IS ETERNAL (Psalm 139).

1. "The eternal God is thy refuge" (Deut. 33:27).

1. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place . . ." (Isaiah 57:15).

2. Abraham called "on the name of the Lord, the everlasting God" (Gen. 21:33).

3. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2).

B. JESUS CHRIST IS ETERNAL.

1. "Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:8).

1. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty" (Rev. 1:8).

2. I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen . . ." (Rev. 1:18).

a. Every eye is to see Christ as He returns (Rev. 1:7). Christ declares that "all that are in the graves shall hear His voice, and shall come forth" (John 5:28-29).

C. THE WICKED NEVER TRULY ESCAPE.

1. Christ shall say to those on His left hand, "Depart from me, ye cursed into everlasting fire" (Matt. 25:41). "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

1. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14-15).

2. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth" (Matt. 13:48-49).

D. SAINTS INHERIT EVERLASTING LIFE.

1. Jesus said to His disciples, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:3). The welcome, "enter thou into the Joy of thy Lord."

The Two Sides To Salvation

G.F. RAINES

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There are two sides to the matter of salvation, the divine and the human; and there are two principles of operation, grace and faith. On the divine side, grace performed the necessary conditions to make salvation available to "every man" (Heb. 2:9); and on the human side faith must perform the necessary conditions to appropriate the salvation provided by the grace of God. Therefore, we are saved by grace through "faith which worketh by love" (Gal. 5:6) in humble obedience to God's commandments (1 John 5:3), and not by meritorious works (Eph. 2:8,9).

Our Lord Jesus Christ, being "the author of eternal salvation unto all them that obey him" (Heb. 5:8), says, "If thou wilt enter into life, keep the commandments" (Matt. 19:17).

James, referring to the commandments of God in the gospel of Christ (Rom. 1:16,17), says, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24).

Peter, also referring to God's commandments, says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Pet. 1:22).

John says: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3,4).

Gospel Meetings And The Golden Rule

Continued from page 1

1973? Gas is nearly twice as high now as in 72 and 73. Lodging, meals and other expenses while coming to you and returning back to his home are all higher than they were just a year or two ago. Expenses for his family back home are also higher. Sometimes a congregation has a standing amount that is paid whether the visiting evangelist comes from the next town or has several hundred miles each way to come. Are we really following the Golden Rule when we invite a man to travel a round trip of 1,500 miles plus any driving done while there in the meeting, pay him \$200.00 for the meeting and then feel like he is getting rich on that kind of money? After all which one of us elders made that kind of money the six days he was with us in this meeting? Travel expenses were not even computed in such reasoning. An able preacher among us once spent \$297.00 for his plane expenses to and from a certain congregation in a distant part of the country. The full remuneration was \$300.00 for the effort. Many would have considered the \$300.00 alone as generous and thought nothing of the travel overhead involved.

This writer has done enough meeting work the last twenty years to know that preaching in meetings and getting rich in the process are not synonymous expressions. Those who preach in gospel meetings have a far nobler motive in heart and life than reception of the check at the close of the meeting. Yet to continue in this kind of needed work the traveling evangelist must live from the fruit of his labors. Some of us have NEVER placed a price tag on the amount we would have to receive to come and many never expect to do this. This hesitation though should not encourage churches to be less than generous relative to these matters. Thank God for those thoroughly considerate churches that liberally practice the Golden Rule philosophy toward remuneration of preachers for gospel meeting work. Those who do not could well take a lesson here.

Preachers on the other hand definitely should follow the Golden Rule in their meeting work. It is a matter of good business to answer correspondence relative to gospel meeting invitations with promptness. This writer tries to answer such correspondence within a day or two if home and immediately upon returning home if away when the letter first arrives. Preachers should treat the local man as they would wish to be treated were the positions for the week reversed. They should treat the eldership as they would want to be treated. They should treat those with whom they visit and have meals as they would wish to be treated. For many years we have made it a practice to write a short thank-you note to every home where a meal was enjoyed while in the meeting. This requires some time but not nearly as much time per family visited as the good lady put forth in the meal's preparation and the time it required in earned wages for the man of the house to purchase that food. Man never rises any higher than his gratitude. Preachers in gospel meetings should treat the audiences they address from service to service as they would wish to be treated were they the hungry searchers for truth in the pew. They would greatly enhance their own image by proper public expression of gratitude for every kindness exhibited during the meeting. This should be done as they would want to have it done from others. The Golden Rule works for both preachers and entire congregations relative to gospel meetings.

How about building your next gospel meeting upon the Golden Rule? This is needful whether you are the visiting evangelist, the local preacher where the meeting is being conducted, the congregation sharing its preacher, the congregation receiving the visiting evangelist, the song leader for the effort, the prayer leader, the person filling the pew at each service or the one using leg power during the day to promote the gospel meeting. Let us put a generous measure of Golden Rule philosophy into our next gospel meeting. Do you not think it is worth a try?

The Jealousy Of God

(Continued From Page 2)

32; cf. Ezek. 8:3-5). In pronouncing judgment upon Jerusalem, he finally says, "I will judge you as women who break wedlock and shed blood are judged, and bring upon you the blood of wrath and jealousy . . . So will I satisfy my fury on you, and my JEALOUSY shall depart from you; I will be calm, and will no more be angry" (Ezek. 16:38, 42).

In the Pentateuch we have another example of the jealousy of God being stirred by spiritual adultery in the form of idol worship. In return for stirring God to jealousy, he tells Israel, "So I will stir them to jealousy with those who are no people; I will provoke them with a foolish nation" (Dt. 32:16-21). Since Israel had excited the jealousy of God by turning to what was in reality no god at all, God would excite the jealousy of Israel by transferring his favor to a people whom the Jews would think of as no people. The final fulfillment of this, as interpreted by Paul, was the giving of the gospel to the Gentiles. As Paul said, "But through their trespass salvation has come to the Gentiles, so as to make Israel jealous" (Rom. 11:11; cf. Rom. 10:19, which is a quote of Dt. 32:21).

As noted before, the concept of jealousy in God arises from the covenant which he makes with people on earth. An even deeper explanation, however, is that the holiness of God causes jealousy. God said, "I will be jealous for my holy name" (Ezek. 39:25). Joshua said, "he is a holy God; he is a jealous God" (Josh. 24:19). He will not allow another to obtain his glory, so that his name will not be profaned (Is. 48:11; 42:8). Having someone jealous toward you is a blessing or a curse, depending upon the character of that individual. Since God's jealousy flows from his holiness, his jealousy is a blessing to mankind. It will always be prompting us to better things.

The Old Covenant has been fulfilled, so we must now look for a new meaning of this concept in the New Covenant. This has already been noted to some extent in I Cor. 10:21-22 and Jm. 4:4-5. A more striking application is found in II Cor. 11:2. Here, Paul says, "I feel a divine jealousy for you, for I betrothed you to Christ to present you as a pure bride to her one husband."

In this verse Paul assumes the responsibility of a friend of the bridegroom. One of the duties of a friend of the bridegroom in Palestine was to assure the chastity of the bride. Paul wants the Corinthian church to be pure and chaste as a bride for Jesus Christ. The fact that Paul is the jealous one here does not destroy our application. Since there is a covenant between Christ and the church which can be compared to a human marriage, Christ's jealousy for the church will be the same as God's jealousy toward Israel. Therefore, all Christians must remain pure and unspotted. If we do, the jealous love of God will reward us wonderfully. If we do not, the jealous wrath and anger of God will punish us as he often punished Israel. Just as a man wants a chaste bride, we must keep ourselves away from sin, so that we might be pure for Christ on the judgment day.

How To Be Successful

HOYT BAILEY

If we were to examine the men and women in the great failure army of today, we should find that most of them never half prepared for their life work. People who are trying to rear the superstructure of their lives on a foundation of ignorance are in the position of an army that started out on a campaign without provisions or supplies of any kind, or without being armed.

The army which has taken pains to fortify every weak point, to equip itself in the most thorough manner for every possible emergency, to make an exhaustive study of the ground on which the battle is to be fought, and to plan beforehand for every need that is liable to arise, is the one most likely to be victorious.

The same thorough preparation is necessary for the man who would succeed in this battle of life.

He must be fortified at every point by a superb preparation, by the training of every faculty of his being.

Many people start their careers without any foundation, and sooner or later they come to grief, and then wonder why they have made such a botch of their careers. They lay their failure to hard luck, big trusts, lack of opportunity, and to all sorts of reasons, but the right one is lack of preparation.

What is the first step to put one's self in a condition of preparedness for life? There is but one answer. Obtain the broadest possible education, so you can start on your career with a trained brain, a well-disciplined mind, a well equipped mentality.

We should remember that there is "Always room at the top". The men who are well trained from the bottom up are few in number. There are more places at the top needing men than there are well trained men to fill those places.

There is no true success without the whole man being given to God. God asks for our heart. "Give me thy heart", he says to each of us. The heart will be where the treasure is. Where is our treasure, our chief good, the object of our strongest desires? If it is on earth, it will fail us at last.

God bids us trust our precious things to Him. He is able to keep that which we have committed unto Him against that day. He asks it for our sake; it is safe in His keeping. Then lay up for yourselves treasure in Heaven - the treasure of holy thought, holy aspirations, holy deeds.

Let Christ himself be the treasure, the dearest possession of our hearts, the joy of our souls. Earthly treasures are but as dross to those who win Christ, the Heavenly Treasure. If our treasure is heavenly, our heart will become heavenly too - filled with heavenly affections, heavenly hopes, and this hope maketh not ashamed.

Inasmuch as every good and perfect gift is from above, "coming down from the Father of lights," then we should consider God able to supply our every need. This is a time when people are looking for material things.

Jesus said, in answer to their questions - "What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed?" - "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." (Matt. 6:31-33).

David assured us that God supplied his material needs. Hear him, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psalm 37:25).

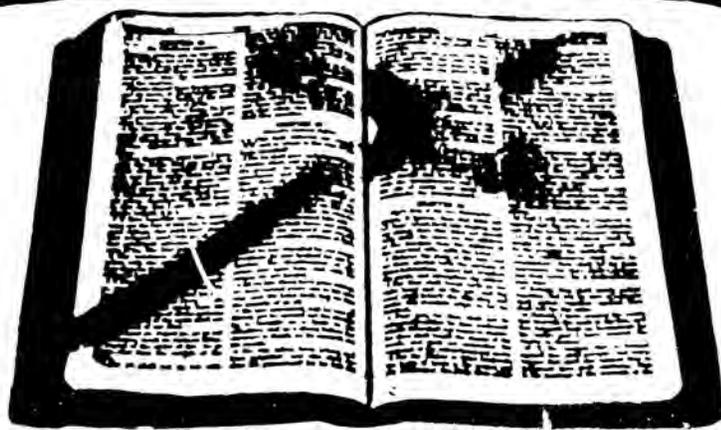
There are many passages in the scripture which teach the child of God, the one who is making a genuine success in this life and life to come, that God supplies the physical needs of all who faithfully serve Him.

Paul wrote, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich". (2 Cor. 8:9). "But it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2:9). To the Romans Paul wrote, "And we know that all things work together for good to them that love God. . ." (Rom. 8:28).

"Train up a child in the way he should go, and when he is old - that is, when he becomes fully grown, he will not depart from it." The passage does not say to train up a child the way it wants to go. Herein lies a great problem with the training of children today. When a father told a son to do something which the son saw no reason for doing it, he said "Why?". The father replied, "Because I said do it". Have you ever considered the serious question of "Why do people voluntarily and willfully disobey the plainly revealed will of God in the New Testament"?

The following question is for the sober thought of our readers. "Have you ever read and become seriously concerned about Proverbs, Chapter 31"?

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

VOLUME 9

FRIDAY, MAY 31, 1974

NUMBER 2

The Battle For Men's Minds

The fifth East Tennessee World Missions Workshop was conducted at the Karns congregation in Knoxville, Oct. 15-18. The program was built around the theme, **THE BATTLE FOR MEN'S MINDS**. Twenty missionaries from around the world gathered to exhort, enlighten and encourage the church regarding the great work of world evangelism.



JOHN WADDEY

JIM MASSEY, veteran missionary to Nigeria, was the moderator for this year's program. He reported on the work in Nigeria and his mercy mission with Rees Bryant, during the recent war, to take funds to the starving Christians. He also taught a daily class on **METHODS OF ADVANCING THE KINGDOM**. Bro. Massey had a wonderful lesson entitled, **OUR WEAPONS ARE NOT CARNAL**, wherein he showed that our mission is to save the souls of lost sinners by preaching the gospel, not to destroy them in carnal wars. Jim Massey is one of God's most capable men.

BILL RICHARDSON, who spent some 14 years in Holland, had a powerful lesson on **THE CHURCH, A PEOPLE AT WAR**.

WILLIE SWEET told of his work in Panama and the present needs there.

REES BRYANT had a moving slide report on the **SUFFERING CHURCH IN BIAFRA**. Approximately \$1,000 was given to assist Dr. Henry Farrar's medical mission work there.

EDWARD SHORT gave an enlightening report on the background and progress of the Cause in Free China.

HOUSTON EZELL, elder of the Vultee church in Hashville, discussed the elders' role in world evangelism.

CLYDE FINDLAY, former missionary to Great Britain, told of the joys and blessings of his work there and also spoke on **PREPARING CHRISTIAN SOLDIERS**. He set forth the need for more workers and the plans of the Karns church to begin a school of preaching and missions which he will direct.

HAROLD SCOTT, who spent four years in New Zealand, described the successes of the work in that island nation.

DR. KEN YEARWOOD gave a slide presentation on his medical mission in the Cameroons.

EVERETT HUFFARD spoke on the Theme, **GOD NEEDS YOU IN HIS ARMY**. He spent

several years in the difficult field of Jerusalem, caught in the midst of the conflict between Jews and Arabs.

HASKEL CHESHIRE, long time worker in Korea, showed the need for Christians of every skill and talent to join the preachers on the field in order to fully bring the impact of Christ to those in darkness.

DAVE CLARK related his plans for Micronesia. **FRED BURROWS** told of his plans to go with a team to the Rhur Valley of Germany and from there to take the gospel into Eastern Europe.

JOHN STOVALL, formerly a Baptist preacher, converted by means of the Herald of Truth, presented his intent to enter Borneo. Five hundred dollars was raised toward his travel fund.

BETTY CHOATE, wife of J.C. Choate, taught a daily class for women on their role in world evangelism. She, with her husband, has worked in Pakistan, Ceylon and India. She was a blessing indeed to the ladies of the church.

JIM WALDRON, recently returned from Pakistan, spoke to the men's class on Lord's day and then at the closing service on **TOTAL VICTORY**.

The highlight of the workshop was the presence of **BRO. HENRY CISZEK** of Poland and his lessons. Bro. Henry has only recently been released from a Communist prison for preaching the gospel. He gave us a history of the church in Poland and a lesson, **SUFFERING FOR CHRIST IN POLAND**,

The Bible-Science Battle

ROGER E. DICKSON

Is there a conflict between science and the Bible? If so, what is the basis of this conflict? Does man's unfolding of new scientific truth widen the gap between science and religion? These are questions which may provoke our thinking to further our study of these two great areas of truth. Certainly, we must recognize that a conflict between these great powers does exist. To understand this conflict, we must visualize the real problem. Our problem is to separate true science and true religion from false science and false religion. Our understanding of the problems may help us to realize that there is no conflict between the true areas of science and religion.

The wide separation of science and religion today has to a great degree been encouraged by accusations of both fields against the other. H. Holmes Hartshorne blames those who consider the Bible as being the infallible Word of God for the conflict. He writes, "Although, therefore, fundamentalism is partly dependent upon the presuppositions that inform modern science, in its dogmatism it is irreconcilably opposed to science" (**THE PROMISE OF SCIENCE AND THE POWER**

wherein he related his arrest, trial and imprisonment. How it humbled us and made us examine ourselves. What if the church in America and its preachers faced such extremes? Would we stand or fall? Bro. Ciszek lost all of his family; parents, brothers and sisters, wife and child to Communist slave labor camps during the war. He has never seen them since. They imprisoned him and confiscated all his possessions. Yet he is not bitter; rather, he wants to help save their souls by sharing Jesus and His gospel with them. Every congregation in the brotherhood needs a "dose of" Henry Ciszek to cure its drooping spirits. God bless this great man. May we have his faith and courage when our trial comes.

This annual mission program has proven an immense blessing to the Karns church, the Cause in East Tennessee and around the world. Every area of the country should have one each year. Encourage your congregation to have a mission workshop next year. "They don't cost; they pay."

The Death Of The Righteous

G.F. RAINES
Newton, Miss.

Balaam, a wicked false prophet, once said: "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10). Like many careless and indifferent people of twentieth-century America, Balaam did not adequately realize that if a person wants to die the death of the righteous, he must live the life of the righteous. Wishful thinking is never a substitute for godly living. Someone has well said: "Starting for heaven on a gravestone is risky business. Deathbed repentance is burning the candle of life for the devil and then giving the smoke to God."

One of the most meaningful questions ever put to our Lord Jesus Christ was, "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68). Truly, there is no person to whom we can go for salvation or the knowledge that enables us to obtain salvation by the grace of God but to our Savior. There is no true enlightenment and hope in the fallible and contradictory counsels of men. The most brilliant philosophies of the wisest of men utterly fail to provide satisfaction for the soul's thirst for the water of life. Only Jesus can do this. He says: "Come unto me, and I will give you rest" (Matt. 11:28). "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Paul tells us that God "hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3), "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

To come to Christ (that is, to be translated into

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WORDS of TRUTH

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Acting Like Lower Animals

The theory of organic evolution is false. It is not a science, but a mere human theory. It denies and rejects the Bible account of the divine creation of Adam and Eve, and of the human race. The divine origin of the race is endorsed by Jesus Christ (Matt. 19:1-6) and by the apostles (II Cor. 11:1-3; I Cor. 7:1-15; I Tim. 2:8-14). The New Testament endorses the Old Testament, and its account of creation. If, therefore, the Old Testament is not true, the New Testament would be proved false by its endorsement of the Old Testament. So, the most popular way to get people into unbelief and atheism is to get them to accept the theory of organic evolution, and then when they find that they have not only rejected the Old Testament, but the new as well, they find themselves full-fledged atheists.

However, the fact that God created man and woman full and complete human beings at the very beginning (Matt. 19:3-6; Gen. 2) does not mean that such divinely created beings cannot act like the lower animals.

SOME ACT LIKE DOGS

"Give not that which is holy unto the dogs" (Matt. 7:6). The lesson in this command of the Lord to us is that it is possible for us as Christians to waste our time trying to teach the holy word of the Lord unto people who have no more respect for such things than a dog. The whole world needs the gospel, and we should not waste our time with people who are known to treat the word of God as a dog would treat the Lord's Supper, or some other sacred and holy thing required by God. "Beware of dogs, beware of evil workers, beware of the concision" (Phil. 3:2). This passage is likewise teaching that some human beings are dangerous and ready to devour us, and therefore have the disposition of a dog, and we are to be cautious in dealing with such people lest we be destroyed, or at least injured by them. The lower animals live after the flesh, but Christians have crucified the flesh with its affections and lusts (Gal. 5:24; Rom. 8:13).

SOME LIKE SWINE

Jesus warned us saying, "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6). Here, we are taught that they are not only people who have no more respect for the word of God than a hog has for pearls, but that we may become



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spiritually injured by such people if we try to force the gospel upon them. But the truth is some people are like hogs and have no more religion than such animals who wholly live after the flesh.

Furthermore, the hog or swine are unclean animals (Lev. 11:7). Peter tells us that some church members, after having been saved and made clean in the blood of Christ, will go back to their wallowing in the mire or mud. Is it any wonder, therefore, that some people wish to believe the theory of organic evolution?

THE ANIMAL CALLED APE

Of course, all of us are aware of the fact that some people are eluded to as "apeing" others. Instead of obeying God, and living according to the standard presented in the Bible as to what is right and what is wrong, they spend their time in being conformed to the world, and getting spotted up by the world (Rom. 12:1-2; Jas. 1:27; I Jn. 2:15-17; Jas. 4:4). Such people are no more than spiritual "apes" (I Ki. 10:22; II Chr. 9:21).

"BLIND AS BATS"

The Bible speaks of such animals (Lev. 11:18; Is. 2:20). There are people who are like blind dogs and blind animals in general. No one would want to purchase a blind horse, regardless of how beautiful he might be otherwise. The prophet spoke of "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter" (Isaiah 56:10, 11). All of this is spoken of people. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch (Matt. 15:14). "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! (Matt. 23:16). "Their eyes they have closed" (Matt. 13:15). The old devil, who is the only god of some people "hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them" (II Cor. 4:3, 4).

SLY AS A FOX

Jesus called Herod a fox (Luke 13:32). This was a powerful way of saying that the wicked king was cunning and deceitful with no more character than a fox, or a lower animal of that sort.

"LITTLE FOXES"

"The little foxes spoil the vines" (Song of Sol. 2:15). A lot of little sinners in the church can ruin and destroy its influence more quickly than a few big sinners. It may be that we are overlooking little sins in our lives and in the church which can mean the damnation and ruin of our souls. Little sins like immodesty — the mini-skirt — short hair for women and long hair for men, bywords for cursing, social drinking, sexual petting, being dishonest in little matters, are like little foxes spoiling vines into which the big foxes could not climb; some members of the church are given to such sins (Song of Sol. 2:15).

GOATS AMONG THE SHEEP

Jesus likens sinners to goats while faithful disciples are likened unto the sheep. "My sheep hear my voice, and I know them, and they follow me" (Jn. 10:27). Jesus will separate the sheep from the goats at the judgment (Matt. 25:31-46). The goats will go into everlasting fire and everlasting punishment. About all some people do is go about butting like a billygoat.

QUIET AS A MOUSE

Notwithstanding the fact that the church is called the "pillar and ground of the truth" (I Tim. 3:15), many members of the church, as far as teaching is concerned, are quiet as a mouse. They are out to get and not to give. Their talents are buried, and they are going to be lost (Matt. 25:14-30). They sneak around and backbite and appear unto men to be harmless as a mouse, but enough of them can destroy a congregation of the saints.

WOLVES ARE HYPOCRITES

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15-21). Whoever saw a false teacher who advertised the fact that he was such a perverter of God's word? It makes no difference how pious, kind, and gentle a false teacher may be,

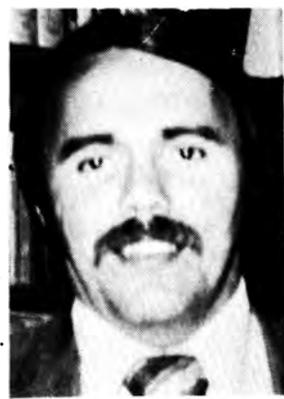
Christians are to teach them as wolves in sheep's clothing (I Jn. 4:1-3; II Cor. 11:13-15; Rev. 2:1-3). Man "is like the beasts that perish" (Psa. 49:12). Many human beings are more cruel and more fully follow the flesh than the lower animals. "As he thinketh in his heart, so is he" (Prov. 23:7). All adulterers and adulteresses are down on the brute plane of living. This is why Paul said, "I keep under my body and bring it unto subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). Backsliders in the church are likened unto dogs returning to their own vomit (II Pet. 2:20-22). We would not expect to accomplish much out preaching to the lower animals, and yet many in our audiences and some in the churches are as impossible to be taught and influenced by the gospel as our lower animals.

No wonder that so many people think man is an evolution from the lower animals, contrary to the facts in the doctrine of the Bible. "Sin is to blame for it all". God made man to be governed by divine truth as it is revealed in the Bible. "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). People are all as they were taught and trained to be (Prov. 20:6; Eph. 6:1-4). We now have a generation brought up under the philosophy of Benjamin Spock who was against all discipline of children, and opposed to restraining them in any way. Now, when it is too late for our generation, he has reversed his philosophy and gone to the Bible principles of training children and even disciplining them in favor of self-denial, obedience to nature's laws, and the right standard of conduct. Are we able to cope with the situation? Are we able to teach such a spoiled generation, which in the main is out to live like lower animals, as one without God must live? Let us go out and bring in the children and love and teach them to believe in and follow the Bible and its great principles, which alone can make sheep out of goats and somebody out of nobody.

Lessons From Churches Of Asia

The book of Revelation has largely been regarded as unintelligible, and for that reason, it has often been abandoned by the general readers, because of the conflicting opinions about the meaning of the book, many have despaired of ever securing an accurate interpretation. Groups and individuals have discovered that they can prove anything by manipulating the symbols contained in the book. For this reason, many have centered upon Revelation as a basis for wild and strange methods of interpretation. Such a policy ignores one of the basic principles of interpretation: "The obscure passage should be interpreted in the light of the clear passage." Hence, any interpretation of the book which conflicts with other passages must necessarily be false. In fact, it can be safely affirmed that any doctrine built entirely upon the book of Revelation, unsupported by other passages in the New Testament, must be unhesitatingly rejected. The first step toward an understanding of this book is an understanding of the background which prompted the message. The book of Revelation was addressed to Christians of Asia Minor. (Rev. 1:4). Therefore, the book must be interpreted in a way which would have been meaningful and helpful to those Christians who first received the message. This is not to say that Revelation contains no message for the twentieth century church. The principles taught in the book are as universal and perennial as the Lord's church.

Some sixty years after the birth of the church, our Lord authored a critical analysis of the



LARRY CHOUINARD

Christ And The General Resurrection

(NO. 1)

GUS NICHOLS

The future coming of Christ is still the hope of the Lord's church. (Mat. 16:26-27). He will come as a thief in the night. (2 Pet. 3:3-10). Every man's work shall be made manifest when he comes. (1 Cor. 3:13). He will come to execute judgment upon all the ungodly and sinners. (Jude 14:15). He will confess the saints before the angels who come with him (Lk. 12:8; Mat. 16:26-27). The saints are to be exceedingly glad when Jesus comes, for there is to be given them glory, honor and praise at his coming. (1 Pet. 1:7-9, 13; 4:12, 13). We must so live that we will not be ashamed before him at his coming. (1 John 2:28). While we are now waiting for the coming of the Lord we are to watch and be on guard against sin and evil. (Lk. 12:35-37). When Christ comes we shall appear with him in glory, (Col. 3:4-5) and we shall "see him as he is" and this is our hope. Yes, and "we shall be like him." (1 John 3:2-3). We shall then receive a crown of righteousness. (2 Tim. 4:1-8). We are to look for Him from heaven. It is then that our bodies shall be changed and fashioned like his (Phil. 3:20-21). We are to hold fast this hope till he comes. (Rev. 2:25). We are to always be waiting for God's Son from heaven. (1 Thess. 1:9-10). We are waiting for his coming and hope to be found blameless in that day. (1 Cor. 1:7-8). We are to occupy till He comes. (Lk. 19:13). Our hope is that our spirit, soul, and body may be found blameless at his coming. (1 Thess. 5:23). We are to so live as to be blameless at the day of Christ. (Phil. 1:6,9,10). Paul says, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death TILL HE COME." (1 Cor. 11:26). If Christ is not coming after A.D. 70, then the Lord's supper should not be observed since that time - nineteen hundred years ago. Christ has gone to heaven to prepare a place for us and is coming again to receive us to himself, that where he is we may be also. (Jn. 14:1-3). He went away VISIBLY and A CLOUD RECEIVED HIM OUT OF THEIR SIGHT, and he is coming again, IN THE SAME MANNER, as he went away (Acts 1:9-11). This could not have been fulfilled nineteen hundred years ago when Titus the Roman general and his armies destroyed Jerusalem, in A.D. 70.

"CHRIST AND THE GENERAL RESURRECTION"

With this further discussion of the former subject before us, let us now study the subject of "CHRIST AND THE GENERAL RESURRECTION. If the Bible teaches that there will yet be a general resurrection of all the dead (both saint and sinner), then Premillennialism is false, for according to that theory there is to be A LITERAL THOUSAND YEARS IN BETWEEN THE RESURRECTION OF SAINTS AND SINNERS. Furthermore, if all are yet to be raised, this new theory that says there is no resurrection for us in any real sense is false. They say the resurrection is "past already," as some false teachers taught in the days of the apostles. (2 Tim. 2:16-18). Some now contend that though Christ was truly risen from the dead, there was after that no real and final resurrection of the rest of humanity promised and set forth in the scriptures. They claim only a figurative resurrection for the rest of men, and teach that it took place nineteen hundred years ago when Jerusalem was destroyed in A.D. 70. In what they call "THE SPIRIT OF PROPHECY" they figure and trifle with the prophecies like a sorcerer in his trickery and performances. (Acts 8:6-24). According to their rule of interpretation everything is figurative which can be made so. According to them, Christ's second coming was figurative and the day of judgment was A.D. 70. (Dividing the sheep from the goats and punishing the goats with everlasting fire as well as giving eternal life to the sheep took place, they say, in A.D. 70). By such trifling with scripture one can make the Bible to teach anything he wants it to teach. (Mat. 25:31-46; Acts 17:30-31). They say that Christ has left us no prophecy of his coming yet in the future, and this reminds us of "scoffers" coming in the "last days"

and saying "where is the promise of his coming?" (2 Pet. 3:15, 9-15). Peter says in the next verse "They willingly are ignorant" (2 Pet. 3:3-6).

SAINTS AND WICKED RAISED AT HIS COMING

Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (Jn. 5:28-29). Note: (1) "All that are in their graves" includes the wicked and righteous; (2) "THEY THAT HAVE DONE GOOD" and "THEY THAT HAVE DONE EVIL" includes both saint and sinner; (3) and "UNTO THE RESURRECTION OF LIFE" and "UNTO THE RESURRECTION OF DAMNATION" includes both saint and sinner; (4) all this to take place IN THE SAME "HOUR" makes it the general resurrection of both the good and the bad AT THE SAME TIME.

But false teachers tell us that the wicked are not mentioned in connection with the righteous in this way in 1 Cor. 15:1-48). No, for the good reason that the writer was not discussing the wicked, just as when discussing the church Paul wrote that Christ loved the church and gave himself for it. (Eph. 5:25-27). This does not mean that he did not also love (and die for) all sinners (all men) the whole world. (John 3:16-17; 12:47; 1 John 2:1-2; 4:14; Heb. 2:9; 1 Tim. 2:5-6).

The same argument is made on 1 Thess. 4:13-18, and once again, we say that he was not here discussing the wicked.

Likewise: Luke 14:14 is also perverted by premillennial teachers. Again Jesus was not here discussing the wicked. "The resurrection of the just" is at the same time of the resurrection of the "unjust." Paul said, "There shall be a RESURRECTION of the dead, BOTH OF THE JUST AND UNJUST." (Acts 24:15). Note: (1) Paul said, "A resurrection of the dead," he did not say two resurrections of the dead, but one resurrection, "A RESURRECTION OF THE DEAD"; (2) then he put the just and unjust in that one resurrection - "A RESURRECTION"; (3) "Both the just and unjust." (Acts 24:15). As we have seen, a "Resurrection" is common to both the just and unjust, but when the blessedness of the just is under discussion the unjust is omitted, and properly so. Yes, saint and sinner, good and bad, will be raised at the same hour - at the same time. (John 5:28-29). The just and the unjust will be raised at the same resurrection, or time. (Acts 24:15).

In a debate with a premillennialist, he argued that in John 5:28-29, "The HOUR is coming in the which all that are in their graves shall hear his voice and shall come forth" means the 1,000 years as an "HOUR", or the millennium. But according to these speculators the wicked will not be raised in the same "hour" with the righteous, as the passage says they will, but in an age to follow the 1,000 years, or after the millennium is past, or according to them, after the 1,000 years or after Satan has been loosed again a little season. So they deny that the good and bad will be raised in the same hour in any sense, even a figurative one. The fact that both are raised when they "HEAR HIS VOICE" indicates that both are raised at the same time. (Jn. 5:28-29). So, if both are raised at the same time in the imaginary 1,000 years reign of Christ beginning at his coming, then both would be raised at the same time in the millennium. So, some do not accept their own dodge on this passage (John 5:28-29; Jn. 12:48).

Again, they quote, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall RISE FIRST." (1 Thess. 4:16). Yes, but what is here meant by "First"? It is assumed that it is the resurrection of the saints a thousand years before the wicked. But this is a terrible perversion of the passage, and takes it out of its immediate context. The very next words are, "THEN we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord". (1 Thess. 4:17). So, instead of this passage saying THE SAINTS shall rise a 1,000 years before the WICKED, it says they will rise

first - THAT IS BEFORE THE LIVING SAINTS SHALL BE CHANGED AND CAUGHT UP WITH THEM to meet the Lord in the air. It is all an explanation of verse 15 which says, "We which ARE ALIVE and REMAIN unto the coming of the Lord shall not prevent (or precede Am. Std. Ver.) THEM WHICH ARE ASLEEP." Paul is writing about DEAD SAINTS and LIVING SAINTS at the coming of Christ, and is not discussing THE SINNER at all in the context. But other passages show that the wicked will also be raised at this same time. (John 5:28-29). The saints are not raised until the "LAST TRUMP" sounds. "WE shall not all sleep, but WE shall all be changed, in a moment, in the twinkling of an eye, AT THE LAST TRUMP, for THE TRUMPET shall sound, and the dead shall be raised incorruptible, AND WE shall be changed". (1 Cor. 15:51-53). Again, THIS IS SPEAKING OF THE SAINTS, some dead and being raised "AT THE LAST TRUMP" and some alive and being changed when Jesus comes, all of those here mentioned are saints. He is not discussing in this context the wicked. However, it is a necessary inference here that the wicked will rise at this same time, for THE SAINTS here are being raised "AT THE LAST TRUMP" which is equal to saying this is the last resurrection; but the perverters of scripture teach the wicked will have a trump sound a thousand years after this to raise the wicked and wake them up after the 1,000 years are finished.

But we are told by the speculators that the book of Revelation makes it clear that there are two separate bodily resurrections in chapter 21:1-10. But this part of the chapter does not mention a bodily resurrection, but says, "I SAW THE SOULS OF THEM that WERE BEHEADED FOR THE WITNESS OF JESUS, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; AND THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS." (Rev. 20:4). In chapter six these "Souls" were once up in heaven under the altar wanting vengeance on those who had martyred them. (Rev. 6:9-11). Now they are on thrones (Rev. 20:4). Their exaltation was like a resurrection (Rev. 20:5).

Speaking figuratively, the Israelites in Babylonian captivity said, "Our bones are dried, and our hope is lost: we are cut off from our parts" (Ezek. 37:11). They were not physically dead, but were alive and talking. The same verse says, "THESE BONES ARE THE WHOLE HOUSE OF ISRAEL." (Ezek. 37:11). They were figuratively dead and in their graves - were hopeless and in despair. But in harmony with what they said of themselves, God said, "O MY PEOPLE, I WILL OPEN YOUR GRAVES, AND CAUSE YOU TO COME UP out of your graves." (Ezek. 37:12-13). This is a figurative resurrection, and was simply God's bringing the people of Israel back to the land of Canaan under the leadership of God's servants at the end of the 70 years of Babylonian captivity.

And so is the resurrection of the "Souls" of the martyrs whose influence became alive for Christ in Rev. 20:1-10. This was not the beginning of the kingdom of Christ, for it has been established for decades, ever since Pentecost, Acts 2. Paul said he and the Colossians were "TRANSLATED INTO THE KINGDOM OF GOD'S DEAR SON." (Col. 1:13). John, who wrote the book of Revelation said he was "IN THE KINGDOM AND PATIENCE OF JESUS CHRIST." (Rev. 1:9).

Why do you worry so much about the future when Jesus commands us to be not anxious about tomorrow or the future for the reason that God will supply that which is best for us if we believe and obey him? (Matt. 6:24-34).

It is always best for us to be changing and conforming to that which is current and modern in our ever changing society? Is it best to so change our homes as that the father should stay at home, nurse and care for their children and have the wife to become the head of the house, earn the livelihood for the family and oversee all matters thereof instead of the husband?"

The Death Of The Righteous

Continued from page 1

Christ), you must (1) believe the gospel, (2) repent of your sins, (3) confess your faith in Christ, and (4) be baptized into Christ.

Jesus says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

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

Paul says:

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3,4).

Those who have been translated by the amazing grace of God into Christ must live lives of faithful obedience to the gospel of Christ to the end of their earthly journey in order to receive the crown of everlasting life.

Jesus says:

"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matt. 10:22).

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Paul, writing to "holy brethren, partakers of the heavenly calling" (Heb. 3:1), said, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3:12).

Those who would live the life that glorifies God must "live soberly, righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-13).

Our Lord is "not willing that any should perish" (2 Pet. 3:9), and "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

The Bible-Science Battle

Continued from page 1

OF FAITH, p. 78). Hartshorne views the Bible in a modernistic fashion in an effort to harmonize it with science. He makes the Bible the slave and science the dictator of truth.

Religious thinkers are not entirely innocent in this conflict. In 1901, F. Bettex in his book, SCIENCE AND CHRISTIANITY, stated:

Unfortunately the answer must be that Christians in general take up, with regard to science and scientific research, a position unworthy of their profession — a position, if not antagonistic, yet distrustful, inclining to ridicule, or at least to avoidance of the subject (p. 107).

With this, we must agree. Science has bluffed religion into thinking that truth lies only within the realm of the scientific method. The religionist, in his cave of fear, has many times shouted back with accusations, believing that his position was and is based upon unsupported faith. Fearing that he might lose his faith when confronted with the scientists' so-called "fact", he has withdrawn from the battle and let science overrun his fields. Bettex once stated, "Whoever says he lost God through studying nature never really possessed Him" (Ibid., p. 112). Truth has nothing to fear from truth. The religionist needs to venture out of his cave and examine the enemy, if indeed it — science — is an enemy. Is there really a conflict between the true facts of science and the true facts of the Bible?

Science has gained, it seems, such an upper hand

on the Christian that it can spew out any garbled theory and expect men to believe it. The study of true scientific facts, not theory, will never overthrow one's faith. Scientific facts will never discredit the Bible. Scientific facts will never prove that God does not exist.

Since ever the world began, and so long as heaven and earth shall last, there never has been and never will be a fact to prove that there is no God, or that the soul is not immortal, or that Jesus Christ did not come to earth as God-man to die for our sins; and there is no fact which proves that there is no resurrection of the dead, and that the sick cannot be healed by prayer, for the reason that facts have no negative proof-power (Ibid., p. 117, 118).

Man was meant to be scientific. After the creation, God said to man, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth" (Gen. 1:28). David considered the heavens and the work of God's creative finger (Ps. 8). In reading the book of Ecclesiastes, one must affirm that king Solomon was a scientist. Over and over again Solomon makes the statements "I have seen" and "I considered." Is not this the scientific method of discovery? Man should not shun science, but search it to find facts that substantiate his belief in God.

Paul, however, gives Timothy a warning concerning science, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (I Tim. 6:20). There is a false science. It is this false science which conflicts with true science and true Christianity. Paul warned the Colossians, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit" (Col. 2:8). — Box 864, Gulfport, Miss. 39501.

Lessons From Churches Of Asia

Continued from page 2

conditions of the church. Chapters two and three contain Jesus' penetrating inspection of the Asian churches. Probably the seven were chosen because they represented all other churches as well. The conditions reflected in these churches are those which have characterized the church in every age, including the twentieth century. Because of the universal application of these letters, valuable lessons can be gleaned for the twentieth century church.

1. OMNISCIENCE OF JESUS: "I Know." (Rev. 2:2; 9:13,19,3:1; 3:8; 3:15). With a casual reading of the letters, we are impressed with the repetition of the phrase, "I Know." The omniscience of Jesus is expressed in no uncertain terms. No church is too remote or small before the penetrating eye of the Lord. The heart and soul of every congregation is "laid open before the eyes of him with whom we have to do." Though Sardis had a "name" (Rev. 3:1), the Lord revealed their true character as "dead". A pretense of dedication and sacrifice may earn the praise of the brotherhood, but "the Lord seeth not as man seeth". The all-seeing eye of the Saviour extends unto the individual. With reference to Sardis the Lord said, "But thou has a few names in Sardis that did not defile their garments; and they shall walk with me in white; for they are worthy". (Rev. 3:4). Does not this sound like many a twentieth century congregation? Usually, a congregation has a small nucleus which "have not defiled their garments". The Lord knows who they are. This backbiting, unfaithful, lukewarm, indifferent, pew-warming members only delude themselves if they think they can hide among this numbers. These lifeless members need to be disciplined lest they infect the whole body.

2. PURITY OF DOCTRINE: (Rev. 2:14-16; 2:20-21). The church at Thyatira and Pergamum would suffer the wrath of the Lord unless they repent, and deal hastily with the false teachers in their midst. The church under the pretense of tolerance, allowed dangerous heretics to continue to teach their damnable doctrines. False doctrine must be challenged and refuted, or we become

partakers of evil works. (11 Jn. 9-11). When it comes to false doctrine, one cannot take a passive seat. Open refutation is the only course to pursue to be approved in the Lord's sight. We have too many today who are content to stand on the side-lines while destructive doctrines run rampant throughout the church. As long as false teachers remained unmolested in the congregations of Thyatira and Pergamum, the words of Jesus continued as an abiding threat. "But I have a few things against thee. . ." Do we think that we shall escape the same condemnation if we practice the sins of Thyatira and Pergamum?

3. SOCIAL PRESSURES: The false teachers sought to get the church to yield to the social pressures of the day. Both "eating things sacrificed to idols" and "fornication", were socially acceptable in the first century. Those false teachers who encouraged such a practice were in reality urging the church to conform to the acceptable standard of the world and to stop being different. They argued the way of conformity and compromise. The Lord calls upon the Christians to make a stand and to hold fast till he comes. Probably the pressures of the world have never been so intense as they are in the twentieth century. The greatest anger of Christ is against those who teach others to sin. To sin oneself, is forgivable, but to teach another to sin is to become liable to the wrath of God. Yet many, either by example or precept, teach conformity to the social standard. Preachers and teachers need to cry out against the vices of society such as immorality, immodesty, and drunkenness. If we remain silent, shall the Lord approve? Too many preachers have bowed the knee to social pressure and have never uttered a word against the sins of the flesh. Preachers and teachers will not only be held accountable for what they do teach, but also for what they fail to teach (James 3:1; Acts 20:24-27).

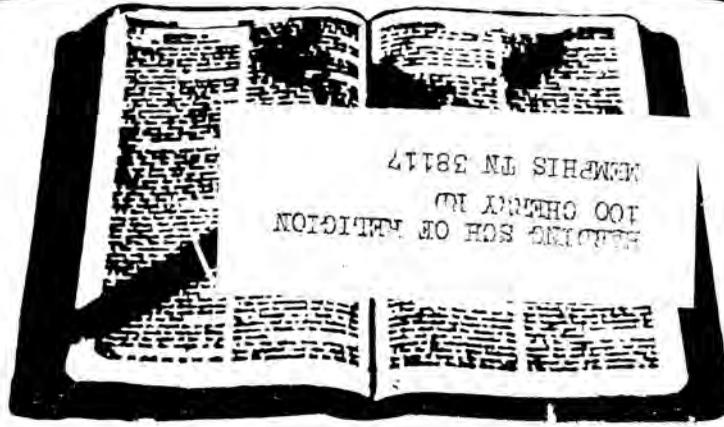
4. ATTITUDES: The church at Ephesus is one that was characterized by purity of doctrine. Their love for truth was evident as they tried "them that call themselves apostles, and they are not, and didst find them false" (Eph. 2:2). Yet, the Lord pinpointed their fault as forsaking their first love. (Eph. 2:4). It cannot be certain whether Jesus has reference to their love for one another or for the Lord. Probably, both are involved, because one cannot leave his love for one without involving the other. So the problem at Ephesus is heart trouble. Notice the sobering threat of the Lord. "Remember, therefore, whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. . ." (Rev. 2:5). The seriousness of this admonition takes on force when we realize that the "candlestick" was the church itself. Hence, what the Lord threatened was the removal of the church from the favor of heaven. It would become nothing more than a dead organization, fit only for destruction along with all man-made sects. Because of a lack of love, this congregation would cease to be the church of the Lord. How many congregations, though they have the proper names, worship, plan of salvation, and organization, have forfeited their right to be called the church of Christ? Let us never think that zeal for the law can cover up a lack of love and compassion for souls.

Many more lessons may be gleaned from a study of the seven churches of Asia Minor. We need to measure the success of a congregation by the Lord's standard. How do we determine the strength of a congregation — wealth, reputation, doctrinal purity, numbers? True spiritual strength is a combination of many factors which work together to make a church approved in the Lord's sight. A healthy congregation begins with each individual taking on the responsibility of developing a well-balanced Christian life.—West Walker Church of Christ

It is reported that when a little boy in a class of such youths were asked to explain II Tim. 2:15, he said, "This verse says, 'Study to show thyself'." Of course, this is not all the passage says. The principle is that we are to not only study, but do all of our religious work "to show ourselves approved unto God".

WORDS of TRUTH

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



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

VOLUME 5

FRIDAY, JUNE 7, 1974

NUMBER 3

A Medley Of Matters

Instead of developing just one main thought, as we usually do in our weekly column in WORDS OF TRUTH, we desire to write this week on a few short themes. We will give each one a heading in the course of our study together.

TEACHER QUALIFICATIONS

As parents we want our children placed under qualified teachers in the realm of secular education. Colleges and universities that specialize in the training of teachers have established clear guidelines that MUST be met before prospective teachers are certified to teach. School administrators follow these guidelines in the hiring of teachers. This is as it should be.

In II Timothy 2:2 the apostle Paul laid down the spiritual qualifications for Bible teachers. He wrote, "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." Those to whom the gospel of Christ is entrusted are to be "faithful". We do not need people as teachers who doubt their faith and believe their doubts. Those who are uncertain about the reality of the Godhead, the heavenly origin of the Bible and the divine nature of Christianity are in no sense of the term "faithful" men. Faithfulness to God's will is an imperative in Bible teaching. The second qualification is "ability". Those who teach must be capable of imparting truth to others. They must be "apt to teach" (I Tim. 3:2). Able teachers know the truth and possess ability to impart it. Some are faithful who are not able to teach. Some are able but lack faithfulness. Some lack both of these imperatives. Faithfulness and ability must be coupled. God has joined these two qualifications together. Let no one seek to sever them. An eldership makes a drastic and grievous mistake by putting people into teaching positions where faithfulness or ability or both are conspicuously absent. We do not put teachers in the classroom to get them qualified. They are to be qualified before they are placed over a group of impressionable students. Too much caution cannot be exercised at this point.

PARENTS, YOUTH AND
BOUNDARY SETTING



ROBERT R. TAYLOR JR.

Personally, it is our deep conviction that today's Christian young people face more pressures to conform to secularism, materialism and immorality than perhaps any preceding generation of the past. Problems and pressures hit them from every conceivable angle. We do not believe it fair for parents to abdicate their God-given responsibility and expect teen-agers to establish all the boundaries of moral and ethical behavior. This is one of the aspects of Proverbs 22:6 which says, "Train up a child in the way he should go: and when he is old, he will not depart from it." It is a part of the Pauline admonition of Ephesians 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Some time ago a teen-ager received an invitation from a school friend to attend a certain activity that was questionable. She knew she must say "no". When she approached her parents to get their verdict she was relieved when the reply was a parental "no". That just reinforced her own earlier decision that it would have to be "no." It made it easier to say that she would not be going.

It is pathetic when youngsters never have any boundary lines established by parental authority. Many young people have been known to confess, "If only my parents would tell me "no", or set a time for me to be in at night!" Let us help our young people to get through these critical years as they leave the innocence of childhood and during the adolescent years reach for adult maturity. They need our scriptural guidance during these critical years. They have enough problems without the additional one of parents who refuse to set any boundaries.

THE TONGUE:

A WORLD OF INCONSISTENCY

Humanity has experienced troubles with the tongue from the dawn of creation. This little unruly member of the body has gotten man in more trouble than a legion of thick volumes could aptly catalog and describe with accuracy. The inspired scribe James has much information in James 3 relative to the tongue and its potential for both good and evil. He vividly illustrates some of its outstanding inconsistencies. The man who keeps guard over his tongue and does not stumble in word is a perfect man (James 3:2). Yet that same tongue in an unguarded moment can leap forth as a fire, become a world of iniquity, defile the whole body, set on fire the course of nature and become a restless evil emitting deadly poison (James 3:6, 8). The inconsistency of the tongue can bless Jehovah and yet later curse men who bear the impress of God's likeness in their personality make-up (James 3:9). James says, "Out of the same mouth cometh forth blessing

and cursing. My brethren, these things ought not so to be" (James 3:10). Nature is consistent; the tongue is not consistent. The fountain does not eject both sweet water and bitter at the same opening (James 3:11). Fig trees do not bear olive berries nor are figs found on grape vines. Salt water does not flow from the same fountain that yields fresh water. Neither does fresh water flow from the same fountain that yields salt water (James 3:12).

Let us ever be diligent in using the marvelous gift of speech for the glory of God, the good of humanity and the profit that accrues to self. The words of our blessed Lord and Paul will respectively close this short segment of study. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:33-37). "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). Truly the power of life and death resides in the tongue.

Who Is To Blame?

By A.C. DYSON

Women and girls all over for country are victims of mystery murders; newspapers almost constantly report women and girls being forced into automobiles and later found in a field or ditch raped, beaten, and murdered. Immediately the cry goes out, "Get the sex killer! Give him the electric chair!" Let us pause and consider a question: Who else is to blame? Who aroused the beast nature in the murderer? Just what caused him to commit this crime? The majority of the women have, by their own semi-nude appearance in public, aroused this beast nature and invited this lust-demon to demand satisfaction for his passion.

Women are inviting this thing upon themselves by their indecent and immoral dress. When they

Continued on page 4

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The Church Contribution

We have received some criticisms from what is now well known as the "anti" brethren for helping non-Christians through the church — the Sixth Avenue Congregation. We have received many thousands of dollars worth of materials for the poor and needy in our community. Many of these were already in need of help from others before the recent tornado came through Jasper in all of its fury and destruction.



GUS NICHOLS

These "anti" brethren have tried to defend, even in debate, the proposition that says, "It is a sin to take money out of the church treasury with which to buy food for hungry destitute children, and those that do so will go to hell." Of course, they not only object to the church helping needy children, but much more strongly oppose the church helping needy and destitute adults who are not members of the church.

They quote many scriptures stating that the church is commanded to help needy "saints". But we can quote about as many passages stating that individual members of the church are also to help destitute "saints". Some of these latter passages are found in Romans 12:13; Heb. 6:10; I Jn. 3:17; Jas. 2:14-18. Even a Christian woman lodging strangers in her home was commanded to wash "the saints' feet" (I Tim. 5:9-10). Of course, this does not mean saints only. At that time, people wore sandals, and the feet would become soiled in traveling the dirty, dusty, unpaved roads, and it was customary for the host to wash the feet of their guests or at least furnish water for the purpose (I Sam. 25:41; Gen. 18:4; 19:2; Jn. 7:44). In Jn. 13, Jesus washed the disciples feet for the purpose of cleansing them and not as a church ordinance (See Jn. 13:10). The only feet-washing recorded in the New Testament after the Pentecost, after Acts 2 when the church was established, was I Timothy 5:9, 10. This was not in the church assembly, but here feet were washed by a woman in her home where she was lodging strangers and relieving the afflicted where she was following all good works. The point here being emphasized is: We should not add the word "only" after "saint" either, in connection with individual benevolent work or in case of the church engaged in such work. Individual Christians were told to "salute every saint in Christ Jesus" (Phil. 4:21). Again, "All the saints salute you" (v.

21, 22). Of course, the Christian may also salute, or greet those not saints. Jesus said, "And if ye salute your brethren only, what do ye more than others? Do not even the Publicans so?" (Matt. 5:47). Therefore, the command to minister to saints does not necessarily mean saints "only".

The same is true when the church is doing benevolent work. Paul addressed the Galatian letter unto the "Churches of Galatia" (Gal. 1:2). Some things in the letter have reference to individuals composing these churches. But naturally, some things in the letter include what the individuals may do through the church itself — even through the treasury of the church. The apostle says, "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). This means that the individuals taught by the preacher of the word were to help support the teacher. But the fact that the command mentions the individual does not mean that he cannot, along with others, put this money into the treasury and let the church write the preacher a check, or pass the support on to the teacher. The apostle said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (v. 10). Here you will note that the benevolent work done by the churches also included other needy people. The passage says, "Let us do good unto all men, especially unto them who are of the household of faith". The household here referred to is the church (I Tim. 3:15). Now, if the "all men" who were in need here were only to be aided by individuals, and not by the church at all, as some teach, then only the individual of verse six would be obligated to support the preacher. But they tell us the collection is only for the saints, and refer to I Cor. 16:1, 2. But the passage does not say saints "ONLY", but is worded like those passages where individuals are told to help saints, such as Rom. 12:13 and Jas. 2:14-18. Even all admit that the collection which is "FOR THE SAINTS" (I Cor. 16:2) may also be used to aid the sinner in evangelism, and even little children by building classrooms for them.

Women's Lib

Ought To Be Defeated

NO. 1

Senators, first of all, I want to thank you for the opportunity to present my views on the Equal Rights Amendment. I believe that I represent the majority of Alabama women. This is a great privilege to be able to stand before you today.

Since I have never been active in politics before, many ask me, "Why did you become so involved in fighting the Equal Rights Amendment?" After a thorough analysis of the pros and cons of this amendment, I realized that this strikes at the home, and that we had better "ring the bell and tell the people" of its dangers.

I am not the type of person to carry banners, wave flags, and participate in demonstrations, although I am very active in civic, community, and church affairs. But, the implications of this amendment hits home. My children and their future are at stake, and my right to be a woman is on the firing line.

Washington Irving once said, "A true woman is serene until her den is threatened, then she rises like a lioness to defend it". I believe that the Equal Rights Amendment is a fraud, and that it will ultimately destroy the family unit and mother-hood as we know it.

Under the Equal Rights Amendment, the husband will not have the sole responsibility for his family. The woman will be legally responsible to provide a share of the income, and it will be up to the courts to decide how much. Washing dishes at home doesn't bring in the bacon, so "freedom of choice" will fly out the window since the women will no longer be able to choose (1) not to take a job, and (2) to be a full-time wife and mother supported by her husband. Someone once said, "The hand that rocks the cradle rules the world." I agree. The Gallup Polls in the April issue of BETTER HOMES AND GARDENS reveal that

81 per cent of the women still prefer to stay at home and 75 per cent do not want to see a role change between the man and the woman. Seventy-five per cent say they would disapprove of a situation where the wife is the main bread-winner and the husband takes responsibility for the house and children.

Under the Equal Rights Amendment, a husband could announce to the wife that he is tired of working and wants a rest. He may ask her to go out and get a job making enough to support the family. That wife would be compelled to leave home and join the job forces. Most husbands would not take advantage of this law, but there are some who would use it to the hilt and their families would immediately know changes requiring much adjustment. Other families would know the full impact for two or three generations, but eventually, it would be felt by all with its full impact. We must realize that we are forming a mold for future generations to live under, and I dislike the possibility of leaving the society that the Equal Rights Amendment will breed.

Professor Thomas I Emerson of the Yale Law School has written an article in the YALE LAW JOURNAL. It is most important because the author is for the Equal Rights Amendment, and the principal congressional Equal Rights Amendment proponents (Senator Birch Bayh in the Senate and Congresswoman Martha Griffiths in the House) distributed this article as the LEADING piece of scholarship on the effects of the Equal Rights Amendment. It clearly reveals how hurtful the Equal Rights Amendment will be to American women.

Literature of the proponents (YALE LAW JOURNAL) states "A husband should only be liable for the support of a wife who is unable to support herself."

Professor Paul Freund of the Harvard Law School, is discussing the legal implications of this amendment in an article in the HARVARD CIVIL RIGHTS — CIVIL LIBERTIES LAW REVIEW, stated that "If child care centers are available, a wife with small children would no longer be unable to support herself through employment, and so under the constitutional rule of reciprocity would lose the right of support from her husband."

Professor Freund continues, "If the Equal Rights Amendment is passed, every wife and mother will lose her right to be supported by her husband unless she has pre-school children, and she even loses the right to be supported by her husband when she has pre-school children if child care centers are available."

Carol Benesaro Kummerfold, head of the women's unit of the Civil Rights Commission, February 18, 1973, stated that "day care is vital."

The proponents of the Equal Rights Amendment are pushing day care centers in order to "liberate" the woman from her responsibilities at home. If established, someone else's hands other than mother's will care for the child; someone else's hands will rock the baby's cradle. Someone else besides mother will be responsible to teach and mold the child's ideals and philosophies. The joy of rearing our own children in the very formative years of birth until six will probably be lost.

One of the largest Women's Lib groups, the National Organization of Women, has announced that they are dedicating themselves to wage a two-year campaign to win ratification of the Equal Rights Amendment. The Women's Lib group strongly advocates children's day care centers.

(Editor: Since the home is of God, and to be regulated by the word of God, any law which strikes at the very foundation of the home and seeks to overthrow it becomes of great concern to all faithful Christians. Look for article number 2 from Sister David (Ruth Ann) Howell, P.O. Box 617, Haleyville, Alabama in the near future. She is a fine Christian lady who is doing all she can do to defeat any and all movements to destroy the home, as God would have it to be. Write her for further literature and information, if needed. Gus Nichols.

ATTEND CHURCH
EVERY SUNDAY!!

God In The Home

HOW SATAN WRECKS A HOME

A desperate challenge faces the church and the nation. SATAN is crusading against the home and the family. Satan has a PLAN to wreck the home. He will BREAK it if he can, make it UNHAPPY if he cannot destroy it. He will separate the home from the influence of God; this is the starting place. He will use members of the family as agents of unrighteousness, if he can't get all members, then he takes one or more to use.

No home can escape his attacks. BUT HIS ATTACKS MAY BE REPELLED. Examples: Noah - Job - Abraham - David. Christian homes offer the only defense to fortify against his assaults.

HOW SATAN ENTERS THE HOME

Satan makes a supreme effort to master one. Eve is an example. (He still tries for the weakest link.) When he finds one, he works on their greatest weakness. It may be a secret desire to eat the forbidden fruit (adultery). It may be temper, liquor, gambling, vanity, pride, selfishness or nagging. It may be money, power, popularity, or to be one of the "in crowd". He gently and quietly pries loose the moral restraints. He raises questions about the right of God to lay down rules and laws. He appeals to the desire to be free and do as one pleases.

AFTER THE DEVIL ENTERS, THEN HE GOES TO WORK

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. He sets them to quarreling and accusing each other and even blaming God as Adam and Eve did. He brings outside influences to bear on one or both. Evil companions - in-laws, prying friends and neighbors, society - the success of others. Satan then shows his converts a place to hide from God. He provides places to go that keep them away from church. Their Bibles will be unused and dusty. There will be no time to pray and no family devotionals. He provides time and money for visiting, fishing, golfing, resting, friends' visits. The children are caught in the evil currents of parents' sins and often their spirit is broken by absence from worship and Christian friends.

WHAT CAN BE DONE TO SAVE THE HOME FROM SATAN'S POWERS?

You can recognize the condition you are in. Not even God can save the homes of stubborn or spineless men and women. Confess your helplessness and faults to God and one another trusting in God's strength and your brothers in Christ. Turn the control of your life over to God and let Him take over through His Word. Ask the elders and your minister for help and prayers. Make Christ the Master and center of your home today. Back up, shut up, look up!

START TO BUILD A BETTER HOME; IT'S NOT TOO LATE

Begin by asking if your home could be made better in any way. If you're not happy at home, you won't likely try hard at being a Christian. Some people could save a home and their family by changing RELIGION for RIGHTEOUSNESS.

There are many ENEMIES TO HAPPINESS IN THE HOME. For example: outside interest, even one's job which works at cross purposes with interests of home - people - clubs - fashions - entertainment. Then, there is the lack of unity in religion: different churches - confusing to children and others; difference in degrees of devotion and involvement to the church; difference in degrees of enlisting others to Christ; lack of courtesies and consideration to the Bible



NORMAN PARRISH

way.

There is a **GUIDEPOST FOR CHANGE TO MAKE THE HOME A HAPPY PLACE**. First, begin; continue and die under leadership and direction of God and start NOW. Work together at making each other happy. You do not marry a happy Christian home, you develop it, create it and then improve it. Work out and promote a PLAN for a happy Christian home. Do not let pride stand in your way and ruin your home and destroy your family.

God created homes for himself and for happiness of the family. How happy are you? How happy are the children? How does God feel about your home and family? Will you heed God's will for your home? (Eph. 5:21-25).

EXAMPLE OF A GOOD HOME WRECKED

Read I Kings 11:1, 3-4, 9-10. There is a beautiful picture of Solomon in chapter 3. He was a great man that once pleased God. He was careful about much, but not careful about his home.

A GOOD HOME CAN BE WRECKED. You can work hard and then find a good home wrecked and have to start all over. Solomon was once in high favor with God (I Kings 3:3; I Kings 3:5-9). His home accumulated too many interests. His home caused him first to become careless. (Many young people are faithful to God until they marry.) He began to sacrifice to their gods. His kingdom began to crumble while he yet lived. He witnessed his own destruction. His children had to pay the full price.

WHEN BUILDING A HOME, BUILD IT STRONG

Read I Corinthians 7:10-15. In the Bible, God considers one human relationship as important as the honoring of our parents: cleaving to our companions till death.

We need to GET UNITY IN THE HOME. Unity means peace and cooperation. Unity means teamwork as on the gridiron. Unity means the spirit of sacrifice for the sake of the team. Unity means togetherness: living together - not just staying together. It means eating together - appreciation of the other's efforts - going places together - places where you are not ashamed to take the family. It means worshipping God together.

Many homes are suffering from a loss of the family's doing things together. Imagine a team having so many games to play that they didn't have time to drill and practice together. A family needs to hold hands together at meal time, kneel together in prayer and read the Bible together.

We need to GET CHRIST IN THE HOME ON A FULL-TIME BASIS.

One person can keep Christ in the home regardless of the actions of all others of the family.

WE NEED TO GET THE HOME IN THE CHURCH. Start before the wedding. Let the first trip of the baby outside the home be to the church. Don't let the church become part time even in sickness, make the other members go.

The Mustard Seed And I

C. MYRON KEITH

Jesus said, "The kingdom of heaven is like a grain of mustard seed". You and I are vitally concerned with that kingdom. Each one of us, who is a baptized believer, is a stone in the temple of God, a branch in the vine. The kingdom of heaven is not to be found at one place and Christians another. We are the kingdom. Jesus said, "Behold the kingdom of God that is within you" (Luke 17:21).

How is this so? There are two kinds of seed that can be sown in the heart of man. One is the wheat, the word of God. The other is the tares of the influence of Satan. The seed of the kingdom is the word of God, and it must be planted in the hearts of men. It must find lodging and produce deep roots before Satan comes along and takes it away.

"The mustard seed and I". (Mt. 13). Here Jesus is talking about a seed, a tree, and growth. He is talking about the kingdom of heaven. He is talking about those of us who are members of the church. Let us look closely at the mustard in reference to our own personal lives.

THE BODY

The church is produced from the seed. There is

only one kind of seed that will produce the mustard tree, and that is the mustard seed. There is only one kind of seed that will produce a Christian, that is the gospel of Christ. The Christian in turn is added to the church or to the kingdom of heaven (Acts 2:47). One might truthfully say that he becomes a Christian at the same moment that he is added to the kingdom of heaven (Col. 1:13-14; Rev. 1:9).

The seed of the gospel must be planted. Christ commands it. "Go ye into all the world and preach the gospel to every creature" (Mk. 16:15). Christ rewards obedience. From this planting, the word brings forth fruit, a person becomes a member of the church, a part of the kingdom. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark 16:16).

There is nothing that produces the kingdom of God other than the seed of God which is the gospel of Christ. The seed produces after its kind. The mustard seed produces the mustard tree, the gospel of Christ produces the kingdom of heaven. When we preach the gospel today, we can produce the same church that was produced 2,000 years ago. The mustard tree today looks just like the mustard tree of 2,000 years ago. The same seed and the same kind of soil will produce the same kind of fruit.

THE CHURCH IS TO GROW

Jesus said the mustard trees grow. Do not forget that he is talking about the kingdom. He is talking about you and me. The church is to grow in number. Some preachers have been criticized because they speak about numbers and push goals. Can we be so blind not to see where their true interest is? It is in the souls of men. We ought not to be afraid to speak of numbers when we are speaking regarding people. The Bible spoke of them. On the day of Pentecost, there were 3,000 souls added to the church. (Acts 2:41). The number of men was about 5,000 later (Acts 4:4).

Not only preachers, but every member of the church should be interested in the growth of the church. "And the Lord added to the church daily such as should be saved" (Acts 2:47). If the Lord was adding to the church daily, that means people were believing and being baptized every day of the week. The physical side of the church is one side that is definitely to grow. It is to get larger and larger. It will as long as the gospel of Christ is preached.

The church is to grow spiritually. The new convert is described as a new-born babe. He should desire the sincere milk of the word in order to grow thereby. (1 Pet. 2:2). The bible warns that we should be no longer children tossed to and fro (Eph. 4:14). This indicates a maturity on the part of the Christian. Christians who have grown as they should are not deceived by the doctrines of men. Men who are ignorant and unlearned in the scripture will be carried away by false doctrine. Peter outright commands "but grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18).

The growth of the church requires at least two things. It requires spiritual food. Hear as many gospel sermons as you possibly can and read the Bible as often as you can. Study it fully and understand it thoroughly. It requires godly exercise. Exercising oneself unto Godliness will cause one to grow. If you were to lie down in your bed and not get up, your limbs would become useless to you. So it is with those who lie down in the kingdom of heaven. Every one that is idle in the kingdom is non-productive. To be dormant is to be dead.

The church in growing requires labor from all members. The apostle Paul said "I have planted, Apollos watered; God gave the increase". (1 Cor. 3:6). He went on to say, "For we are laborers together with God". We are all to work together to build up the kingdom. Some can plant the seed, others can water it, but we must always remember that it is God that giveth the increase. God is to receive all glory and honor for the growth and development of the church.

THE CHURCH IS TO BE GREAT

Jesus said of the mustard seed that it is the least

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Who Is To Blame?

Continued from page 1

parade around exposing their bodies before the opposite sex, they invite insult. It would be well to investigate a woman when she hails a man into court for insult, to see just how she was dressed at the time of the insult. A few years ago, such investigation was made in a town in Kentucky where this writer was located. This woman was found to be a trouble maker, and was found to have been clad in nearly nothing. The judge charged her with prostitution, and set the soldier boy free, with the admonition not to sound the wolf whistle at any semi-nudes. If women are not selling themselves on this altar of lust, then let them take their bodies off the display counter. People who have something for sale usually show and advertise it to the public.

If women do not want insults and attacks by lust-filled libertines, let them dress themselves in modest apparel "as becometh women professing godliness with good works" (I Tim. 2:9-10). Also see I Peter 3:3-4. This admonition to dress decently applies to men as well as women, and if we all adhere to the word of God, I dare say that we will eliminate a great amount of sex crimes.

The sad thing is that it has crept into the church. Mothers and fathers let their little girls grow up naked, and they really do not know that lust-wolves are roaming about seeking whom they may devour.

Who is to blame for this deplorable condition? Preachers of our land who are afraid to speak out on it, afraid of their jobs, and have become compromising cowards, afraid that the majority will disagree and not "vote them back as their pastor". Elders also endanger the flock because they don't want to lose their popularity, and be "voted out".

Jesus met a man possessed with a legion of demons, and this man was naked; he would not keep his clothes on. The scriptures declare that he was "clothed and in his right mind" after the demons were cast out of him (Luke 8:26-35).

It is high time that preachers and elders were crying out against this sin, for they are responsible for the flock of God. The time is now, for the women who remain decent to take their stand, and rebuke their own sex openly for their immoral and indecent appearance. Fathers and mothers are told to bring up their sons and daughters in the way they should go, and they will not depart therefrom (Prov. 22:6). I wonder if this is why young adults, and even older ones also, do not depart from their semi-nude ways? They have been trained to go naked without shame!

Paul told Timothy that "If any provide not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever" (I Tim. 5:8). "But", says a man, "that is talking about destitute widows, and orphans". But I dare say that "his own household" means his wife and children, as well. Any man is responsible for the welfare of his own family - their temporal, and spiritual welfare. It is my responsibility to train up my sons and daughters in the way of the Lord, and to teach them to have the proper respect for the opposite sex. If I fall short in this, I am not living up to the admonition of Paul in Eph. 6:4 - "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord."

Who is to blame? If I let my children grow up naked, and my daughters be exposed to the lust-filled libertines of today, and they are attacked, raped, beaten and murdered, the blame is as much mine as anyone's. I am not trying to say that it will be stopped altogether, but when a decent woman or girl who is decently dressed is attacked, then the maniac will be to blame, and should then be justly dealt with. When people begin to shun nakedness, there will be fewer divorces and sex murders.

The Mustard Seed And I

Continued from page 3

of all seeds, but when it is grown, "it is the greatest among herbs, and becometh a tree".

The church is the greatest institution among

institutions. The church is greater than Bell Telephone. Bell Telephone company only communicates the word of man to man. The church is much greater because it proclaims to the world the word of God, the "pillar and ground of the truth."

The church is greater than the institution of Rand-McNally. They make maps showing men how to get from one city to another or one nation to another. But the Church of our Lord is commissioned to preach the gospel of Jesus Christ which reveals the route from earth to heaven.

The church is the greatest among all institutions because it has no end. It begins here on earth and continues throughout eternity (Daniel 2:44).

Weekly Communion

One of the distinctive features of the church of Jesus Christ is the practice of observing the Lord's supper on the first day of each week. Quite often our religious neighbors cannot understand our strictness in this regard; they feel that the TIME of such participation is relatively inconsequential and thus an optional matter. What does the NT teach?

Jesus instituted the Lord's supper on the night prior to his death. (Mt. 26:26-29; Mk. 14:22-25; Lk. 22:17-20. In connection therewith, he said, "This do in remembrance of me." Later, Paul wrote: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." (I Cor. 11:26). But is there a specified time for eating the communion supper? It is true that Christ himself, so far as the NT record goes, did not specify a time; but we must remember two things. First, not everything that Jesus taught is recorded in the Gospels (Cf. Acts 20:35). Also, Christ sent the Holy Spirit to guide the apostles (and through them, the entire church) into truth which he PERSONALLY did not commit to them. (Jn. 16:13). So, it is not merely a matter of what the Lord himself taught, but also: what was the practice of the early church under the leadership of inspired men? An understanding of this is of utmost importance.

The first century church observed the Lord's supper with a consistent frequency. Of those early disciples it is said: "And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42). The phrase "the breaking of bread" is a reference to the communion supper. The definite article "the" specifies a particular event, in contrast, for example, to a common, daily meal as mentioned in verse 46, "... breaking bread at home, they took their food..." The verb "continued steadfastly" (vs. 42) is in the Greek imperfect tense, suggesting their customary or habitual practice of eating the Lord's supper. Still here the time is not stated.

Later, Luke writes: "And upon the first day of the week, when we were gathered together to break bread..." (Acts 20:7). Here we DO have a time specified. It is upon the first day of the week, Sunday. But why this day? Obviously because it's the Lord's resurrection day! By observing the supper on Sunday, Christ's death and resurrection are intimately connected. Now here is a very significant question: why commemorate the Savior's resurrection each Sunday (by assembling on that day), if one doesn't also remember his death each Lord's day (by partaking of the supper), for the simple truth is, there would have been no resurrection had the Son of God not died in the first place!

But notice some other important points in this verse. (a) The disciples "were gathered together". The verb is in the passive voice, indicating that the assembly was not of their own initiative; it was a DIVINE appointment! (b) The infinitive phrase

"to break bread" (the Greek may be rendered literally, "for the breaking of bread") denotes the primary purpose for which the Christians were assembled. Thus, the purpose of that meeting on the first day of the week was to observe the Lord's supper. Now if we can learn the frequency of their Sunday meetings, we will know how often, under divine guidance, the disciples remembered the Lord's death in the supper. The answer is supplied in I Corinthians 16:2, where Paul admonishes the saints to lay by in store "on the first day of every week." (NASV) Though the KJV omits the word "every", it is in the Greek text. This demonstrates that the early Christians met each Sunday. Since the purpose of that assembly was "to break bread," it conclusively follows that they observed the Lord's supper each Lord's day. This argument is simply unanswerable, and those who wish to be apostolic in practice will follow the divinely led example of the first century church.

Observations Concerning

Mark 16:16

G.F. RAINES
Newton, Miss.

Any intelligent fifth grade student should be able to easily understand all the following statements:

1. "He that believeth and is baptized shall be promoted to a higher position."
2. "He that believeth and is baptized shall be given a new automobile."
3. "He that believeth and is baptized shall be given a new wardrobe and a vacation in Europe."
4. "He that believeth and is baptized shall be given ten thousand dollars."
5. "He that believeth and is baptized shall be saved."

We can all understand the first four statements. There is no doubt that they promise a certain reward to persons who believe and are baptized. Any honest lawyer would tell you that if such promises were to be made in reality by any man you could not legally claim the promised reward without compliance with both conditions (faith and baptism).

The last statement ("He that believeth and is baptized shall be saved") is no more difficult to understand than the first four statements. It is a plain and emphatic promise of salvation by our Lord Jesus Christ in Mark 16:16 to those who believe and are baptized. Obviously, Jesus does not mean that he will save those who believe and are not baptized. However, many people who can understand the first four statements without difficulty confidently affirm that what Jesus really meant to say in Mark 16:16 is, "He that believeth and is saved may be baptized if he so desires."

It is impossible to harmonize such a fantastic interpretation of Mark 16:16 with any other passage of scripture in which the purpose of New Testament baptism is stated, for example:

John 3:5: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:5).

Acts 2:38: "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 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord".

The words of Christ are the words of God (John 3:34; 12:49; Heb. 1:1,2), and Jesus unequivocally says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

THE STRENGTH YOU FAIL TO USE: The story is told of a small boy trying very hard to lift a heavy stone. His father, happening by and noting the son's failure, said to him, "Are you using all your strength?"

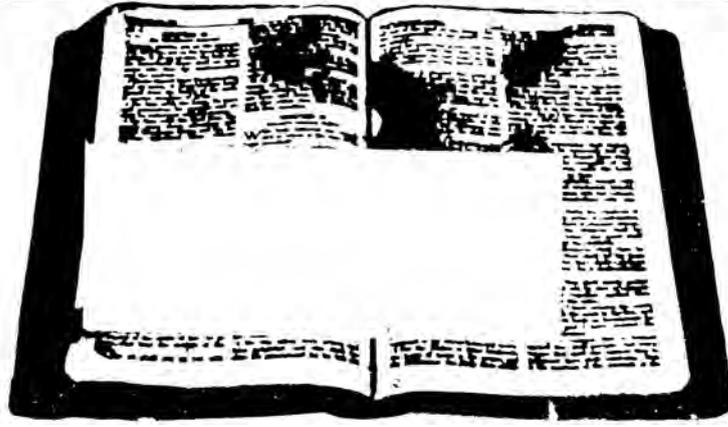
"Yes, I am," the boy exclaimed impatiently.

"No," the father replied, "you are not. You haven't asked me to help."



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 9

FRIDAY, JUNE 14, 1974

NUMBER 4

"Firm For The Bible"

On Sunday afternoon, May 5, 1974, this writer spoke at the funeral services for Sister Cora Mae Parsons of Iuka, Mississippi. She died on her sixty-fifth birthday. Her late husband, O.L. Parsons, preceded her in death by four years to the very day. He died on her sixty-first birthday. For this reason her last few birthdays had been periods of sadness as her thoughts turned to his passing on this day in 1970. For some forty-four years she served as a faithful and fervent member of the Berea congregation in Tishomingo County, Mississippi. Twenty-eight of those years found her serving with selfless devotion in the role of a faithful elder's wife.



ROBERT R. TAYLOR JR.

She was born May 3, 1909 in Northwest Alabama. Her parents were William and Bessie Brumley. She grew up in Tishomingo County in northeast Mississippi. On August 4, 1926, she married O.L. Parsons. She obeyed the gospel in 1930 under the preaching of a Brother Stone. Three children, one sister, six brothers and six grandchildren survive her.

REFLECTED VIEWS TOWARD THE BIBLE

As this writer stood with Lawrence, a son, by the open casket containing her earthly remains the night before her funeral he recounted some of the majestic memories of his mother. These marvelous memories were spiritually connected. He described her devotion to the word of God and said, "She was FIRM FOR THE BIBLE." What a majestic memory of the departed. What a thrilling tribute to lay at the feet of one's parent. Not many sons could truthfully say that relative to a deceased parent about to be buried the following day. Many ignore the Bible today; she embraced it. Many despise it; she was devoted to it. Many reflect blatant unbelief toward its treasured truths; she possessed a firm faith in its total truthfulness. Many want to bend it to their own preconceived notions; she desired to bend her life to its infallible and inerrant standards. While others were placing a loose and lax construction upon the Bible and its being God's supreme authority for mortal man she was firmly fixed in her healthy attitudes toward it. She was firm in her conviction that it is the word of God. She was firm in her belief of its inspiration, its comprehensive profit and its absolute sufficiency for every human need. She

believed every syllable of 2 Timothy 3:16-17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." The world greatly needs to observe every Christian as one who is FIRM FOR THE BIBLE. Could such be said of you by one of your children if you were to pass and a few statements were made by the open casket containing your mortal remains?

HER LOVE FOR WORSHIP

Sister Parsons was faithful in her habits of both public and private worship. She and her late husband were long time practitioners of prayer in the home. They prayed both at morning and at night. Couple this with the prayer they had for their noon day meal and one is reminded of David's attitude and action toward prayer. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Psalm 55:17). Because daily prayers were so much a part of their life together she continued to pray just this frequently when he departed her presence in the spring of 1970. She attended faithfully all services of the church. She was not just only a Sunday morning attender. All services were important to her. The God she gloriously sought and served deserved her maximum service - not a minimum one. For many years she made it a practice to attend area gospel meetings and lectureships. She encouraged others to accompany her. The last time this writer saw her alive was at a nearby lectureship. She was there as we delivered a lesson on Marriage, Divorce and Remarriage. To the message and its proclaimer she gave her customary degree of encouragement. Like Phoebe in Romans 16:1-2 "she hath been a succourer (helper or protectress) of many."

"GIVEN TO HOSPITALITY"

Hers was a home of hospitality. Many people enjoyed the bounties of the good table she ably set. Gospel preachers found the Parsons' home a haven away from home and were always warmly welcomed and royally received. Paul Murphy, V.P. Black, O.D. McKendree, W.A. Black, Malcom George, Erman Bane, Jim Jones, Jimmy Franklin, Preston Porter and Eugene Hibbett are a few of the preachers who enjoyed the holy hospitality of the Parsons' home. Many student preachers from Freed-Hardeman College came to Berea to preach through the years. Without exception each found the welcome mat graciously extended for them at the Parsons' door.

Two of the qualifications of an elder are that he be "given to hospitality" and that he be "a lover of good men." (1 Tim. 3:2; Titus 1:8). An elder can scarcely meet the first of these qualifications

unless his wife shares with him this holy disposition. During the twenty-eight years that Brother Parsons faithfully served as an elder of the Berea congregation he had a good wife that beautifully joined him in the extension of this hospitality. Both were lovers of good people. She was not a whit behind him in any of these Christian imperatives.

SAME FUNERAL SERMON FOR BOTH

On May 4, 1970, the writer spoke at the funeral service for Brother Parsons. We did the same on May 5, 1974 for Sister Parsons. Since they were so close in life, shared a fervent faith, possessed the holy hope of heaven, worked together in the same common cause of the Merciful Master on high and sought to make the same type of preparation for death, judgment and eternity we decided it would be entirely appropriate and beautifully fitting to use the same text and sermon at Sister Parsons' service that had been used at Brother Parsons' service four years earlier. The text for both services was Revelation 14:13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Brother and Sister Parsons were so much alike in their Christian course or earthly pilgrimage that but little variation had to be made in order for the oral comments to be actively applicable to each one. That we could do this was a tribute to both of them.

It is also appropriate that this tribute of her appear in the WORDS OF TRUTH. A tribute dedicated to Brother Parsons appeared from our pen and was published in WORDS OF TRUTH in May of 1970. That tribute was entitled "Two Lovely Memories." In that tribute we wrote, "He read great gospel papers such as WORDS OF TRUTH." So did she.

CONCLUSION

In her departure Sister Parsons has left a good name. She was faithful as a daughter to her parents, as a sister to her physical brothers and one sister, as a wife to her good husband, as a mother to her children, as a grandmother to her grandchildren, as a fellow saint to her Christian contemporaries and as a noble neighbor to her many friends. Mike Rushings is a twelve year old lad who lives at Brunsville, Mississippi. He knew her and attended the funeral. He made it a point to commend the funeral message, which is quite unusual for a young boy. When asked if he were a friend or member of the family he answered, "Just a friend." Then he added this significant tribute to her, "The world would be better if more were like

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Church And Benevolence

Paul said in his 2 Corinthian letter, "For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, AND FOR YOUR LIBERAL DISTRIBUTION UNTO THEM AND UNTO ALL MEN". (2 Cor. 9:12-13). Here we are told that a church contribution was unto saints, and he did not say saints "ONLY", any more than we would say a man is justified "by faith" ONLY. The Bible says, "Therefore, being justified BY FAITH, we have peace with God". (Rom. 5:1). James says, it is "NOT BY FAITH ONLY". (Jas. 2:24). And Paul says, in referring to the "SAINTS" as a noun, the church contribution was "unto THEM, and UNTO ALL MEN" (2 Cor. 9:12,13). The Greek word here translated, "ALL MEN" is "PANTAS", and is translated "ALL MEN" in a foregoing passage where he said to the Galatians, "As we therefore have opportunity, let us do good unto ("PANTAS") which is translated, "ALL MEN". (Gal. 6:10). Gal. 6:10 could not be so interpreted as to make it mean individuals only and not the church in that passage. Such also cannot be the case in 2 Cor. 12:13, for this is introduced by a discussion of a church contribution all the way back to the first verse of the chapter. (See 2 Cor. 9:1-13). Therefore, the apostle plainly tells us that a church contribution for the saints was "UNTO THEM AND UNTO ALL MEN". (2 Cor. 9:12,13).

The Greek word translated, "ALL MEN" in the foregoing scriptures is often translated "ALL MEN" when referring to "SINNERS" as well as "SAINTS". Space forbids that we quote these passages in full. "Ye shall be hated of ALL MEN for my name's sake." (Matt. 10:22). This and the following passages are from "PANTAS" translated ALL MEN when the church is giving to ALL MEN in 2 Cor. 9:12,13. Also see Matt. 19:11 where "PANTAS" is translated ALL MEN and does not mean saints only. Next, ALL MEN" is from "PANTAS" in Matt. 26:33 referring to sinners. Next, Mark 1:37, "PANTAS" is translated ALL MEN" which includes sinners. Mark 5:20 "ALL MEN" here, includes more than Christians.



GUS NICHOLS

Likewise, Mark 13:13, Christ was to be "hated of "ALL MEN". Also, see Luke 21:17 which is another like statement. In John 1:7 the "ALL MEN" includes unbelievers, and as all the rest of these passages is from the Greek "PANTAS", as in the case of the church giving to "ALL MEN." (2 Cor. 9:12,13; Gal. 6:10). Jesus "KNEW ALL MEN" - ("PANTAS") - (John 2:24). See John 3:26 where "ALL MEN" came to Jesus. In John 5:23 "ALL MEN" should honor the Father - all from "PANTAS". John 11:48, "ALL MEN" included those who had not believed on him. John 12:32 Jesus died that "ALL MEN" might come to him. John 13:35 shows that "ALL MEN" were not disciples. Acts 1:24 shows that God knows "ALL MEN" - "PANTAS" not just his disciples. Acts 4:21 "ALL MEN" which includes the masses of the people who saw the miracles glorified God for it. Acts 19:19 "ALL MEN" here includes the masses who witnessed the burning of books. Acts 21:28 Jesus taught "ALL MEN". Romans 16:19, the "ALL MEN" here included the people of the Roman Empire. I Cor. 9:19, "ALL MEN" here included some not Christians. I Cor. 9:22, "ALL MEN" here included some whom Paul was seeking to save. 2 Cor. 9:12,13, in speaking of the saints here, and of the church contribution, Paul said it was "UNTO THEM, AND UNTO ALL MEN." Gal. 6:10, "ALL MEN" included some not of the household of faith. Eph. 3:9, "ALL MEN" here, as in all these other passages is from the Greek word "PANTAS" and refers to those who had not heard the gospel as well as others. I Thess. 3:12, here, the disciples were to love "ALL MEN" and not just disciples. I Thess. 5:14, "Be patient toward ALL MEN", does not mean saints only. I Thess. 5:15, they were to follow what was good among "ALL MEN" and not among themselves only. 2 Thess. 3:2, "ALL MEN" have not faith - includes sinners. 2 Tim. 2:24 shows that a servant of the Lord is to be patient unto ALL MEN". 2 Tim. 4:16, "ALL MEN" forsook Paul, those not saints are well as saints. Hebrews 12:14, Follow peace with "ALL MEN" doesn't mean saints only. James 1:5 tells us that God giveth liberally to "ALL MEN". This does not mean to saints only. I Pet. 2:17, Honour "ALL MEN" - "Honor the king". Rev. 19:18, the flesh of "ALL MEN" here includes the bond and free.

In all the foregoing passages, "ALL MEN" is a translation of the greek word "PANTAS", and is not limited in benevolent work of the church unto saints only. (2 Cor. 9:12,13; Gal. 6:10). We have used about 34 passages of scripture here which includes the greek word "PANTAS", and which is translated "ALL MEN".

It is inconsistent therefore, for a sect in the brotherhood to make it a test of fellowship, and isolate itself from the main body of Christ by teaching the heresy that "The church cannot take money from its treasury to buy food for hungry destitute children, nor to care for any of the poor among non-saints". They're inconsistent and contradict themselves and the truth, as do the anti-Sunday school churches. For example, they say that the collection on the first day of the week "IS FOR THE BENEFIT OF SAINTS ONLY", because the Bible says it is "FOR SAINTS". Then, they'll turn right around and spend most of their Lord's day contribution for "MEETING HOUSES" which are for SAINTS AND SINNERS, for CHILDREN'S Bible class rooms, and literature for them, when they admit that they are not saints, and THEN SPEND MOST OF THE REST OF their church money in helping ALIEN SINNERS TO HEAR AND OBEY THE GOSPEL. The thirty or more passages which we have referred to in this article showing that the "ALL MEN" to be helped by the church, in 2 Cor. 9:12,13, and Gal 6:10, INCLUDES MORE THAN JUST THE SAINTS. It is their false doctrine which causes them to persecute us for helping the poor among outsiders injured in a tornado as well as members of the Lord's church.

It is time that we were trying to unite upon the basis of God's eternal truth. Their effort is to unite us on their MAN-MADE LAWS, wherein they try to tell us how to do all things, whereas God did not give such laws. They need to remember that there is such a thing as GENERAL AUTHORITY as well as SPECIFIC AUTHORITY. There is no specific authority mentioning a church taking

money out of its treasury to build for itself a meeting house, with baptistry, dressing rooms, restrooms, having a parking lot, with children's classrooms. The modern sect among us is borrowing the logic of the "one cuppers", "anti Sunday School", "anti baptistry" factions.

Four Different Kinds Of Works

G. F. RAINES
Newton, Miss.

Just as there are different kinds of faith described in the New Testament, there are also different kinds of works. The New Testament describes at least four different kinds of works, of which three are of absolutely no value in regard to the procurement of salvation, but the fourth is so important that no person can be justified apart from it.

The four kinds of faith may be designated as follows:

1. WORKS OF THE FLESH. These are acts of unrighteousness and ungodliness such as adultery, murder, drunkenness and idolatry. They are referred to and strongly condemned in Galatians 5:19-21 (A.S.V.): "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God."

2. OUR OWN WORKS (Eph. 2:8, 9). These are works practiced by men desirous of saving themselves without submission to the righteousness of God (Rom. 10:1, 2). In other words, they are works of which man is the originator or inventor. They include not only service to and worship of false gods, but also all other religious work and worship that God in his holy word has not authorized us to perform. Please read Mark 7:7; John 4:24; Matt. 15:9-13; II Cor. 5:7; Rom. 10:17; II John 9.

3. WORKS OF THE LAW OF MOSES (Rom. 3:28). The law of Moses was abrogated by the death of our Lord Jesus Christ, as the Bible tells us in Colossians 2:14-16 and in Hebrews 10:9, 10. Therefore, no person is amenable to that law today. The apostle Paul emphatically states that "by the works of the law shall no flesh be justified" (Gal. 2:16) and that those who strive to be thus justified "are fallen from grace" (Gal. 5:4; Acts 13:39).

4. WORKS OF OBEDIENCE (Rom. 1:5). Works of obedience are simply acts of obedience to the gospel of Christ. We cannot be justified apart from sincere gospel obedience. The word of God solemnly warns us that Jesus, "the author of eternal salvation unto all them that obey him" (Heb. 5:9), "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7, 8). Saving faith is expressly said to be "faith which worketh by love" (Gal. 5:6), and "this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3).

Paul says that we are not saved by works (Eph. 2:8, 9), while James just as emphatically says, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). Paul obviously refers to works of which man is the originator or inventor, while James assuredly refers to works of obedience to the will of God (Matt. 7:21) revealed in the gospel of Christ (Rom. 1:17), which is expressly said to be "the power of God unto salvation" (Rom. 1:16).

There is no work that man can perform, even including work of faith and obedience, that will enable him to merit or earn his salvation. Jesus says: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). Joshua did not earn Jericho by marching around it. Jericho is said to have been a gift of God (Jos. 6:1, 2) and salvation is said to be a gift of God today (Rom. 6:23); and, just as the children of Israel were required to comply with certain conditions in

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What Can We Know?

One of the most dangerous and subtle attacks against the authority of scripture is the contention that we cannot know with any degree of certainty the contents of the sacred writings. The theory is built upon the assumption that because we are finite creatures, we cannot be absolutely certain about anything. Apparently, it has never dawned upon these modern agnostics that they are in violation of their own theory. They have affirmed one thing as absolutely knowable, namely that it is impossible to know anything for sure. Therefore, the conjecture crumbles under the weight of their own inconsistency.



LARRY CHOUINARD

Jesus assured his disciples, "ye shall know the truth and the truth shall make you free" (John 8:32). While no man knows the truth exhaustively, we nevertheless can know enough of the truth to be "made free". The theory that asserts the impossibility of knowledge in religious matters must place the blame either with God or man. Either God could not or would not communicate to man in a manner so as to produce knowledge, or man does not have the ability to understand divinely revealed truth. Both reason and scripture prove both assumptions to be unwarranted. It is unreasonable to claim that an omnipotent, omniscient God could not communicate, or that he would not avail himself of the means to communicate to man. It is unscriptural to assert, in the face of what Jesus said (Jn. 8:32), that man lacks the ability to understand divine truth. It follows, therefore, that it is entirely possible for man to know the truth and know that he knows it.

Thus far, we have been discussing knowledge of the truth in general. Now we will consider specifically what a Christian may know as a child of the Most High. A close analysis of first John reveals the ever recurring phrase - "I know" or "We know". As a matter of fact, the verb "To know" is found in its various forms about thirty-five times. Scholars have pointed out that perhaps John uses the term ironically against the Gnostics. Since the Gnostics claimed superior knowledge, John shows what every Christian can know most assuredly as a child of God. The following are some of the specifics that a Christian can know:

CAN KNOW GOD (I Jn. 2:3). The Greek word translated "know" is the present indicative active of GINOSKO. The word means to acquire knowledge, become acquainted with; hence, to come or get to know, learn or perceive". The knowledge referred to is not an intuitive knowledge, but knowledge gained through effort. Not only is the fact stated that we can know God, but an objective criterion is given as our proof of our knowledge of Him. "And hereby we know that we know him IF WE KEEP HIS COMMANDMENTS (literally "keep on keeping his commandments"). While the Christian cannot know God exhaustively, he nevertheless can know the creator as evidenced by his faithfulness unto Him. God has revealed himself through a verbal revelation (I Cor. 2:11-13). Knowledge of the revelation fused with faithful obedience produces knowledge of God and our Lord Jesus (II Peter 1:24). Feelings, experiences and subjective factors can never form an adequate basis to validate our knowledge of God. God's perfect revelation of Himself, the word of Truth, must be our final appeal in establishing our knowledge of God. Merely verbalizing our knowledge of Him, separate and apart from obedience, makes one a liar (v. 4). Yes, God is knowable, having revealed Himself unto man through the inspired scriptures (II Cor. 3:18).

SON OF GOD (I Jn. 5:20). "And we KNOW that the Son of God is come, and hath given us an understanding . . ." The verb "is come" carries the

force of the perfect, implying a "settled state" (literally "has been given to us"). Credible testimony supplied the early Christians with the knowledge they needed to be assured of the historical reality of the incarnation. John, an eyewitness, informed those who had not seen, that the Son of God has been manifested in the flesh. It is a legitimate source of knowledge to accept the testimony of those who are qualified to speak. It is a mistaken concept to assume that accurate information can only come through our sense experience. As a matter of fact, Christians have the perfect means of obtaining accurate information. Since the author of the Bible is both omniscient and omnipotent, it follows that his revelation to man must be perfect (Psa. 19:7). When one assaults the integrity of scripture, he is in reality calling into question the omniscience or omnipotence of God. Either God does not "know all", hence errors are possible, or God is not all-powerful, thus it is impossible for him to author a perfect book. Whatever horn of the dilemma the critic takes, he faces insurmountable difficulties. The Biblical testimony concerning Jesus Christ provides accurate information; hence, we may confidently affirm "truly this was the Son of God" (I Jn. 5:20).

JUSTIFICATION (I Jn. 3:14). "We know that we have passed out of death unto life, because we love the brethren . . ." The phrase translated, "we have passed" is from the root word "METABAINO", meaning literally, "to take steps over". The perfect tense signifying a "settled state". Since "life" is a synecdoche for salvation or justification, we may translate this verse, "We know that we have taken steps over and so now remain in a state of justification as evidenced by our love for the brethren". Not only can the Christian know the fact of his justification in the past, his present condition can be equally ascertained. In a POSITIVE sense, Christians are to walk in harmony with the word (I Jn. 2:5; 3:24); and love one another (I Jn. 3:14). NEGATIVELY, he is to abstain from an habitual life of sin (I Jn. 5:18). To violate any of these admonitions produces grounds for a break in fellowship with both God and the church. God did not leave the important subject of justification in the realm of uncertainty.

The double talk of liberalism only clouds up the issue of fellowship, while inspiration makes it crystal clear. The Apostle Paul had no problem in determining who was a Christian. The Apostles affirm that deliverance can be pin-pointed to one's obedience to "that form of teaching" (Rom. 6:17-18). Obedience to "that form of teaching" is the line of demarcation between the church and the world. The "form of teaching" is the death, burial and resurrection of Jesus (I Cor. 15:1-4), obeyed in the baptismal ceremony (Rom. 6:3-4). It follows that one need not live a life of doubts and uncertainty regarding our condition before God. We can point out the precise time of our cleansing, and our present condition can be equally determined (II Jn. 9; I Jn. 1:9; 2:5; 3:24; 4:8). With this objective standard, it can be ascertained who is in a state of justification, and therefore, enjoying the blessings of fellowship with God and his church.

SPIRIT OF TRUTH AND ERROR (I Jn. 4:6). John declares we can "know the spirit of truth and the spirit of error". Once again the Greek word translated "know" implies knowledge gained through effort. Apostolic authority is the standard for determining the "spirit of truth and the spirit of error". "He that knoweth God heareth us" (literally "keeps on obeying Apostolic admonitions"). On the other hand, "he who is not of God heareth us not." The church has the responsibility to "mark them that cause divisions and occasions of stumbling, contrary to the doctrine (truth) which ye learned" (Rom. 16:17-18). Such an admonition would be nonsense if it were impossible to distinguish truth from error. Furthermore, the Father expects us to use his word as a test or standard to prove that which is true (II Jn. 9:10). Truth cannot be established through subjective factors, but only by an appeal unto God's objective revelation. That is precisely the manner we "prove the spirits, whether they are of God" (I Jn. 4:1). If the Bible is not our standard to prove that which is right, then we have

no way of knowing whether everything from Watchtowerism to Pentecostalism is from God or man. Paul warned the Ephesians not to be "carried about with every wind of doctrine" (Eph. 4:14). Such an admonition would be impossible to obey if truth cannot be discerned from error. Since our entire salvation rests upon our being in the truth, one can certainly determine if he be in the truth.

The redeemed child of God need not live a life of uncertainty and doubt. We may know the Lord God and be certain of our relationship with Him. Arming ourselves with the "sword of the spirit", we are assured of victory over the spirit of falsehood. Implied in Jesus's promise (Jn. 8:32) not only is the guarantee of enough knowledge to be made free, but also enough to stay free from the bondage of sin. Yes, the scriptures furnish "unto us all things that pertain unto life and godliness" (II Peter 1:3; II Tim. 3:15-17). (West Walker Church of Christ)

Women Teaching And Praying

ROY DEAVER

QUESTION: Is it in harmony with the Scriptures for a woman to lead in prayer - as in a chain prayer in a devotional - where men are present?

ANSWER: No, such is not in harmony with the Scriptures. All such practices are contrary to the divine restriction which God has placed upon the woman's work.

If the Bible teaches that we are saved by works (James 2:14-26), and that we are NOT saved by works (Eph. 2:8,9) - then it becomes obvious that there are different KINDS of works. There are works which are INCLUDED, and there are works which are EXCLUDED.

If the Bible teaches that women are to pray (and all Christians are instructed to pray), and if it teaches that women are NOT to pray - then it becomes obvious that there are different KINDS of praying so far as concerns the Christian woman. There is a KIND of praying which she is to do, and there is a KIND of praying which she is forbidden to do.

In I Tim. 2:8 Paul speaks as follows: "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing." We call attention particularly to the word "men" here. This is not the ordinary word for "man" (in the sense of mankind), but rather is the word "anar," which is used to distinguish man (male) from the woman. Reference in this passage is to the "man" as distinguished from the woman. Therefore, it is clear that there is a kind of praying which the woman is not to do.

In verse 12 (of I Tim. 2) Paul continues: "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." This passage definitely forbids the woman TO TEACH - but reference is to a particular KIND of teaching. The Greek Testament is much plainer on the point which I seek to make than are our English Translations. The Greek Testament says: "But I permit not a woman to teach, NOR IN ANY OTHER WAY to have dominion over a man. . . ." The "oude" is explicative in force. Thus, it is clear that the kind of teaching which is forbidden is the kind which necessarily and inherently involves the exercising of dominion over a man. Likewise, it is the case that the kind of praying which is forbidden is that which necessarily involves having dominion over a man.

The Christian woman can (and must) teach, but she cannot (with God's approval) teach in such fashion as to have dominion over a man. The Christian woman is to pray, but she must not pray in such fashion as to have dominion over a man. Taking a leading part in teaching when men are present is clearly forbidden. Leading in prayer when men are present is clearly forbidden. Such leading (or leading part) by the very nature of the case or situation inherently involves exercising authority. And, this exercising of authority (or dominion) over a man is the very thing which has always been forbidden by God - since the creation of man. Paul himself stresses that this is not a New Testament principle EXCLUSIVELY, "For Adam

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"Firm For The Bible"

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her." How true this is.

Her good works will be carried on in the lives of her family who survive her. This writer serves under an eldership that includes one of her sons, Lawrence. In this role he serves with courageous distinction and is set for the old paths. This firmness for the Bible has been passed on to her children.

Could your son or daughter truthfully say about your attitude toward the Bible what this son said about his mother's attitude toward the Grand Old Book? If not, why not?

Four Different Kinds of Works

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accepting the gift of Jericho (Jos. 6), we are required to comply with certain conditions in accepting the gift of salvation (Heb. 5:9).

Faith, apart from obedience is, and always has been, absolutely worthless; "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26).

Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Peter says:

"Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:22, 23).

The apostle John says: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3, 4).

If you want to know what you must do to be saved, please read Mark 16:16; John 3:5; Acts 2:38; 22:16; II Peter 1:5-11; Matthew 10:22; and Revelation 2:10.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

The Church Has Something To Offer

C. MYRON KEITH

The mustard tree offered lodging. Jesus in speaking concerning the mustard tree said "the birds of the air come and lodge in the branches thereof". (Mt. 13). The tree had something to offer and attracted the birds of the heaven to its branches. If you and I live as we ought to live, there is nothing more beautiful in all the world than the church. There is nothing in all of the world than the church. There is nothing in all of the world that has more to offer than the church, if we are to be functioning as we should.

Salvation is in the church. Jesus added to the church daily "such as should be saved". The saved are in the church. There are none outside.

The church has fellowship to offer. The kingdom offers the very best of fellowship. I have understood that soldiers during the war were taken under wing by couples in other congregations. Soldiers away from home found their wives in the Lord's church.

What a wonderful thing it is to move into a city and begin worshipping with a congregation and have fellowship with people of like faiths. One cries "But you can't do this in every city, for the church of our Lord is not everywhere". No, it isn't, but it ought to be.

The church has encouragement to offer. When ones dies, his family is not left to mourn alone. He has the church to mourn with him. When he is discouraged because of sickness or ill health, the church is standing right by to lift up his feeble

hand.

The church has love to offer. God commands us to love the brotherhood. Love prevails throughout the kingdom of heaven. The apostle Paul said "And now abideth faith, hope, and charity. The greatest of these is charity". (1 Cor. 13:13). The greatest gift to be found in the church is love.

There is no institution in all of the world that has as much to offer man in this life and in the life which is to come as does the church of our Lord and Savior Jesus Christ.

Are you a member of that mustard tree? As a person without direction, have you been caught up into its branches to find food and fellowship that is necessary for your soul? All who have not tasted the heavenly gift should open up your spiritual appetite. You are a living soul and even though your flesh may perish, your soul will live on throughout eternity. God loves that soul and sent his Son to die for it. Are you willing to love for the Son of God faithfully, serving Him in all of His ordinances? If so, there is a better life ahead of you now in this world and in the world which is to come.

Women Teaching And Praying

Continued from page 3

was first formed, then Eve. . ."

But, suppose an elder or a woman's husband asks her to lead in prayer? No elder and no husband has a right to ask a woman to do anything which is contrary to God's law.

It is my judgment that 1 Tim. 2:8-15 is discussing, basically, conduct with relationship to the worship (regular worship) situation. However, Paul makes it clear that the principle stressed is applicable at all times, in all places, and in all circumstances. At no time, in no place, and in no circumstance is the woman to place herself (or allow herself to be placed) in a position in which she would even run the risk of exercising dominion over a man.

(NOTE: Please write Brother Deaver concerning his monthly "BIBLICAL NOTES". Some samples and brief excerpts will be offered our readers in "WORDS OF TRUTH". He is a great teacher of God's word, and head of a fine preacher's Bible School. Gus Nichols, Editor.)

"It Pays To Move"

While chatting with a preacher friend, he observed that when a preacher changed congregations many nice things happened. People where you are, suddenly become appreciative for all your work. Many acts and words of kindness are showered upon a man and his family the last few weeks. Even those who have not liked you and have hindered your work become conciliatory. Sometimes the brethren decide they don't want you to leave. A nice raise in salary is offered along with other job amenities.

For some men, the only time a raise is possible is when they take a new post. It is wonderful to see how generous and considerate a congregation can be to a new man. Most any request, within reason, is granted. Nothing is too good for any new man. We all work to make a good impression. Friendliness and hospitality overflows.

The man who chooses to stay for a long period with a congregation often forfeits these niceties. He got the honeymoon treatment the first few months. Then came normality; and for some at least, then the rut. Appreciation fades, everything is taken for granted. Needs are overlooked, salary ceases to keep pace with inflation. Merit raises are usually unheard of in this field. Words of encouragement diminish and acts of kindness grow thin. Is it any wonder that so many men move every few years? Sure, churches suffer from the



JOHN WADDEY

frequent moves. Families of preachers get discouraged and discontented. Souls go unsaved because of work disruption. MILLIONS OF DOLLARS ARE DIVERTED FROM MISSIONARIES TO MOVING COMPANIES. Some men decide to seek employment in some other field, with fewer problems. On and on the vicious cycle goes. But in a certain unhealthy way, it pays for some men to move. Do you understand why?

A SOLUTION? Is there no solution to this thorny problem? Strangely, the answer is simple. It is called Christian brotherhood. It is set forth in our New Testament. Its principles are few but effective.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." (Matt. 7:12).

"Love thy neighbor as thyself." (Matt. 22:39.) I believe preachers would qualify here.

"The laborer is worthy of his hire." (1 Tim. 5:18).

"Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6:6).

"Know them that labor among you, and are over you in the Lord and admonish you; and to esteem them exceeding highly in love for their work's sake." (1 Thess. 5:12-13). Granted this refers primarily to elders, but the general principle of appreciation carries over to preachers as well.

It is hoped that brethren, especially elders, reading these thoughts will review the treatment their flock has been giving the gospel preachers that serve with them. Let us strive not only to encourage men to enter the ministry, but encourage men now serving, TO CONTINUE in that noble pursuit.

One Way

HOYT BAILEY

ONE GOD: Moses said, "Hear, O Israel: Jehovah our God is one Jehovah" (Deut. 6:4). "This saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God" (Isa. 44:6). Paul wrote, "We know that no idol is anything in the world, and that there is no God but one" (1 Cor. 8:4).

ONE CHRIST: Christ said, "I and the Father are one" (John 10:30). Jesus prayed for believers "that they may all be one; even as thou, Father, art in me, and I in thee" (John 17:20-21). Paul asked, "Is Christ divided? Was Paul crucified for you? or were ye baptized into the name of Paul?" (1 Cor. 1:11-13).

ONE HOLY SPIRIT: "There is one Spirit" (Eph. 4:4). "There are diversities of gifts, but the same Spirit" (1 Cor. 12:4). "The Spirit of God moved upon the face of the waters" (Gen. 1:1-3). By His Spirit He garnished the heavens (Job 26:13). The gospel of Christ was preached by the Holy Spirit sent forth from heaven (1 Pet. 1:12).

ONE BODY - THE CHURCH: "There is one body" (Eph. 4:4). "many members, yet but one body" (1 Cor. 12:20). The one body is the church (Eph. 1:22-23; Col. 1:18). Saved added to church (Acts 2:47), Christ saves one body (Eph. 5:25).

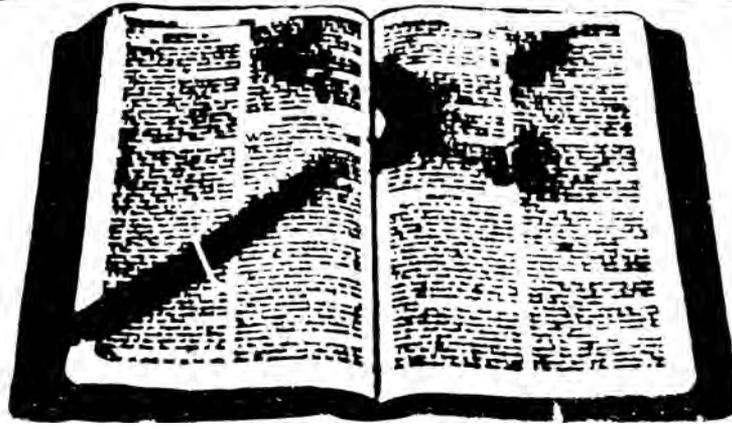
ONE MESSAGE - CHRIST'S GOSPEL: Christ commanded that his gospel be preached to every creature (Mark 16:15). Christ's gospel is God's power to save (Rom. 1:16). Cursed if we preach any other gospel (Gal. 1:7-9).

ONE HOPE - CHRIST: "There is one hope" (Eph. 4:4). The "Lord Jesus Christ, which is our hope;" (1 Tim. 1:1). "In hope of eternal life" (Tit. 1:2). "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11).

ONE LORD - ONE NAME: "There is one Lord" (Eph. 4:5). "God hath made this same Jesus whom ye have crucified - both Lord and Christ" (Acts 2:36). "Neither is there salvation in any other - for there is none other name under heaven given among men - wherein we must be saved" (Acts 4:12).

ONE MEDIATOR - JESUS CHRIST: "For there is one God, and one Mediator between God and men, the man Christ Jesus;" (1 Tim. 2:5).

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 5

Satan's Call Is To Impurity

The sly Satan employs many cunning devices to maneuver the unsuspecting and gullible people of our time into sinful transactions. The more aware we become of his devilish tricks and subtle approaches the more successful we can be in resisting him. Jesus Christ successfully resisted him but it was not through ignorance of God's will or being unaware of Satanic devices. Jesus knew perfectly the Father's will and easily saw through each tempting device that Satan powerfully placed before him immediately subsequent to his baptism in the waters of the Jordan. (Matt. 4:1-11). Peter tells us that Satan can be resisted. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Pet. 5:8-9).



ROBERT R. TAYLOR, JR.

"IT WILL NOT HURT YOU"

Another call to impurity is the cunningly worded statement that "it will not hurt you." The father of lies has never told a greater falsehood than this. Sin hurts people. It is like a fire. One cannot hold it or participate therein without getting burned. One might as well think he can tread barefoot on burning embers without injury as to think he can embrace sin without accompanying injury. Sin harms people physically. Paul's sage counsel to the Corinthians was that they should "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:18). Immoral people sin against their bodies. Each experience in immorality means running that exceedingly dangerous risk of contracting the dreaded social diseases which have plagued the immoral crowd from the beginning of this crimson crime. Unborn children often pay an additional cost in the lingering consequences of these fleshly indulgences. Promiscuous participation in the habitual life of immoral flings can actually cut life expectancy to a great extent. Many a fornicator and adulterer have filled premature graves. Jehovah God did not make the body for impurity and its practitioners sin against their own present and future health by answering Satan's call to impurity.

Impurity hurts people mentally. Proper mental

health is encouraged by living a life of decency and purity. One is asking for deep mental problems in later years who practices immorality in youth. The advocates for the "new morality" or "situation ethics" of the playboy philosophy may rave long and loud about our need for new "moral" codes but they will not entirely convince men and women, boys and girls that what is SO wrong can be SO right in a given situation. God in heaven and not a situation on earth determines what is right and what is wrong within the moral realm. Down deep most people in our country know that there are some things right and others wrong. We emphatically deny that anyone can habitually practice immorality without suffering some form of mental anguish sooner or later. We have seen too many tears of regrets staining saddened countenances when past immoralities were brought home forcefully to think otherwise. Impurity pays off in the sure wages of mental anguish and in some aggravated cases with insanity for the remnant of life. What a price to pay for believing Satan's life even if there were no eternal punishment in the next world for impure living! One of Jehovah's greatest gifts to man is his marvelous mind. Impurity is an avowed enemy of this great gift.

Impurity hurts people socially. The kind of friends (??) such will attract is as chaff when the winds of adversity blow. They will flee when the famine strikes and the hog pen of punishment beckons just as in the case of the prodigal son pictured by our Lord in Luke 15 in the following words, "And he said, A certain man had two sons: And the younger of them said to his father, Father, given me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have enough to spare, and I perish with hunger!" (Luke 15:11-17). While living in flagrant sin the impure will not enjoy fellowship with those who seek purity of life. These two realms are completely incompatible. Two cannot walk together except they be agreed cried the eighth century prophet Amos. (Amos 3:3). Impurity and purity do not tread the same road.

Impurity does its greatest work of destruction to the spiritual man. Ancient and modern forms of error have suggested that only the body sins while

the spirit of soul remains sinless and immaculate. NOT SO, the scriptures state with moving emphasis! Lives of immorality will lead men and women, boys and girls to eternal Gehenna. Scores of Bible passages teach such but not more forcefully than the following scriptures as found in Galatians 5:19-21, 1 Corinthians 6:9-10, Revelation 21:8,27, and 22:15. God will cast both body and soul of the impure into hell. (Matt. 10:28). How foolish therefore to think one can sin habitually with his body and still present a stainless soul for the Lord's reception at judgment.

One's soul has sinned just as many times as has his body. There is not as much as the tiniest fraction separating the number of times one's body and spirit sins. Sin hurts people. It hurts them bodily, mentally, socially, and spiritually. It hurts them now and in the future. Unless repented of and forgiven through Christ's precious blood, sin will eternally ruin people. Be not deceived for the "way of transgressors is (still) hard." (Prov. 13:15).

"YOU ARE A COWARD IF YOU DO NOT GIVE IN TO THIS FLESHLY EMOTION"

From time to time different synonyms such as squire, sissy, chicken, etc. will be used in this sly stratagem of the designing devil but the statement is basically the same regardless of the synonym employed. Perhaps only eternity will be able to evaluate the full number who have swallowed this sly device of Satanic propaganda. Many a young man has lost his priceless purity in a deceived effort to prove he is a virile personality. All he has proved is that his ears were open to the arch enemy of mankind and that he could weakly surrender to the desires of the flesh. Many a young lady has lost her marvelous possession of feminine chastity in order to prove that she was neither a "prude" nor a part of the ancient "puritan" age. Much less courage is manifested in offering that surrendering "yes" than had she valiantly said "NO" and stood courageously by it. Remember, young people, we never win a victory for Jesus Christ by surrendering to Satan. There is NO victory in this type of defeat! Such is a stunning defeat morally and spiritually. Such defeats are not usually isolated. Others will follow.

The person who allows others to choose his changes and arrives at all his decisions for him is the real coward. He openly demonstrates that he is unable or unwilling to make his own decisions. That individual who possesses courage and is willing to stand publicly for his convictions is taking the more valiant of the two stands. When the majority advocates "giving in", the one who bucks the crowd and dares to do right in the face of foes shows real depth of character. His mora

Continued on page 4

WORDS of TRUTH

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Are The Denominations Scriptural?

The great majority of religious people still believe in religious division. They think it is scriptural and right for religious people to be divided into hundreds of denominations, or different churches, with their human creeds and various religious names, etc. Some will even dare to argue that the Bible teaches all of their contradictory doctrines and that one is a religious crank if he thinks the Bible teaches only one way.



GUS NICHOLS

But Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6). Speaking of Christ, the Bible says, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11-12). To be saved by the name of Christ is to be saved by His authority. He claimed all power, or authority in heaven and earth (Matt. 28:18-20). "He became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

ONE WAY TO HEAVEN

"Enter ye in at the strait gait: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13-14). Then in the very next verse Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Speaking of heaven as the "holiest" place of all, the New Testament says, "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:", etc. (Heb. 10:19-20). Yes, there is only one way to heaven.

DIVISION CONTRARY TO LORD'S WILL

Jesus did not want his "APOSTLES" to be divided up into religious sects and parties, and therefore he prayed for their unity, "Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:6-11). The Father and Son were never divided concerning any religious matter or doctrine, and

the apostles were to be united in this doctrine. Jesus said in the same prayer, "I HAVE GIVEN 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 in the same prayer for them, He said, "I have given THEM THY WORD: and the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14). Yes, He prayed that the apostles might all be united - "THAT THEY MAY BE ONE, AS WE ARE" (John 17:11).

APOSTLES WERE UNITED IN DOCTRINE

Even the Holy Spirit guided the apostles into all truth (John 16:13; 14:26). They spoke in words which the Spirit taught them to use, and not in words suggested by human wisdom (I Cor. 2:13). They preached the gospel with the Holy Spirit sent down from heaven (I Pet. 1:12). And, if anyone preaches any other gospel he will be accursed (Gal. 1:6-9). When Peter, on one occasion, failed to practice what he himself preached, that there is no difference in Jews and Gentiles, Paul rebuked him for his failure to practice what he preached (Gal. 2:11-14).

NO APOSTOLIC DENOMINATIONS

No inspired apostle ever started for himself a sect, party in religion, or denomination. We do not read of a "Peterite" church, or a "Paulite" denomination. They all preached the same gospel, sowed the same sort of seed, which produced, and reproduced the same church everywhere. "The seed is the word of God" (Lk. 8:11). "The sower soweth the word" (Lk. 4:14). The apostle John, one of the twelve, said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John, vs. 9-11). All false teachers were condemned, never approved, by the apostles.

ALL TO TEACH AS APOSTLES DID

Paul said, "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). Paul said, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, AS I DELIVERED THEM UNTO YOU" (I Cor. 11:1-2). No one, even now, has any divine right to teach or practice anything contrary to what the apostles taught and practiced by the authority of Christ.

ALL ARE TO PREACH THE WORD

Paul charged Timothy saying, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:1-4). This was the way to prevent the foretold apostasy, that is, "PREACH THE WORD... REPROVE, REBUKE", etc. The only way to always have a pure wheat harvest is to see to it that ONLY WHEAT SEED are sown into the soil. IF ALL HAD continued to simply, "PREACH THE WORD" as the apostles did, there would not be a single sect, or denomination on earth today. The word, or seed of the kingdom, produced only "Christians" in the days of the apostles, and it cannot produce anything else today (Lk. 8:11; Mk. 4:14; Matt. 13:19; Gal. 6:7; Acts 11:26).

OPPOSED FALSE APOSTLES AND TEACHERS

The reason we do not have a record of any religious sects, or denominations among Christians in the days of the apostles, and in the New Testament, is that they all "PREACHED THE WORD", the gospel of Christ, as guided by the Holy Spirit, and not their opinions and theories, etc. When false apostles and teachers arose, the apostles rebuked and opposed them. Paul said of

such false teachers, "For such are FALSE APOSTLES, DECEITFUL WORKERS, transforming themselves into the apostles of Christ. And no marvel; for SATAN HIMSELF IS TRANSFORMED INTO AN ANGEL OF LIGHT. Therefore, it is no great thing if HIS MINISTERS also be transformed AS THE MINISTERS OF RIGHTEOUSNESS; whose end shall be according to their works" (II Cor. 11:13-15). Yes, when others claimed to be in the same class with the inspired apostles of Christ, they were exposed for what they were - DECEIVERS. The church at Ephesus was commended for its ability to thus expose such men. John said, "Thou hast TRIED THEM which SAY THEY ARE APOSTLES, AND ARE NOT, and HAST FOUND THEM LIARS" (Rev. 2:2). The New Testament apostles of Christ were essential in the giving and establishment of Christianity and especially in written form confirmed by signs and miracles - for all time to come. We now need teachers who will "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Thus we can do away with sectarianism, religious divisions and denominations, and again have only pure, primitive, Christianity, as in the days of the inspired apostles of Christ, and in the days of the New Testament gospel.

CHRIST ALSO PRAYED FOR OUR UNITY

Having prayed for the unity of his apostles, Christ continued in the same prayer and said, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also MAY BE ONE in us: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME. And the glory which thou gavest me I have given them; that they MAY BE ONE, EVEN AS WE ARE ONE: I in them, and thou in me, that they may be MADE PERFECT IN ONE; AND THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME, and hast loved them, and hast loved them, as thou hast loved me" (John 17:20-23).

RELIGIOUS SECTS ARE SINFUL

Paul says, "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 works and fair speeches deceive the hearts of the simple" (Rom. 16:17-18). If all had continued thus to do since the days of the apostles there would not be a sect, or religious body on earth today apart from the church of Christ, the one He built and of which He is head and the foundation (Matt. 16:18; Rom. 16:16; Col. 1:18, 24; I Cor. 3:11). There is now only one body, as was true in the days of the apostles. It is, therefore, sinful and wrong to be a member of a modern and man-made church which is in competition with the Lord's church in the New Testament. His church alone has any divine right to exist now, as in New Testament times.

Incorruptible Love

G.F. RAINES

The Bible tells us that the grace of God is "with all them that love our Lord Jesus Christ with a love incorruptible" (Eph. 1:24).

Jesus says: "If ye love me, ye will keep my commandments" (John 14:15).

Our Lord "became unto all them that obey him the author of eternal salvation" (Heb. 5:9); but those who "obey not the gospel of our Lord Jesus... shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might" (2 Thess. 1:8,9).

"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 John 2:3,4).

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3).

"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).

God's plan of salvation is plainly revealed in his word. If you want to know what you must do to be saved, please read Mark 16:16; John 3:5; Acts 2:38; 2 Pet. 1:5-11; Matt. 10:22; Rev. 2:10.

Having All Things Common

A recent newspaper column by Dr. Max Rafferty dealt with the event in Acts 4:32-5:11 where the disciples in Judea had all things in common. A reader sought to identify that with modern Communism and the Doctor did a poor job of answering him. I offer these observations on those passages.



JOHN WADDEY

1. The background. Christianity had been formally launched just a few days earlier on the day of Pentecost in Jerusalem. See Acts, Chapt. 2. Pilgrims from all across the Roman empire had come for that holy day. Three thousand were converted that first day. Soon the number came to be 5,000 men in addition to women and youngsters, Acts 5:4. No doubt many of these travelers had been converted. They needed and wanted to stay longer to learn more of their new found faith. Likely their funds ran short leaving them in need. There may have been more oppression from the Jewish authorities against the common disciples even as against the apostles, Acts 4:17-18. Any time people leave the old traditional religious ways for some new innovation, they will be penalized by family and friends. So there were more than five thousand new converts faced with such problems as above.

2. The deed: "The multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common. . . . For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need." Acts 4:32-35. Note these particulars:

a. It was a voluntary pooling of resources. Study Acts 5:1-4.

b. It was temporary, it was not repeated again after this brief period in the early days of the church's existence. Those circumstances mentioned above help to explain the necessity of it. It was not to be a permanent fixture of Christianity.

c. There was no law given to bind a communal system, either by Christ or his apostles. By the way, the apostles spoke with the authority of Christ when they set forth the laws and doctrines of the kingdom, I Cor. 14:37.

d. They did not carry the free loaders. They taught "If any will not work, neither let him eat." II Thess. 3:6.

e. There was no dictatorship of the proletariat that grabbed control through terrorism and violence. The congregation was given the freedom to choose their own overseers of the benevolent program, Acts 6:1-6.

f. There was no forcible confiscation of property of the wealthy.

g. There was no massacre of the non-cooperative, of the elite and the old guard.

h. There was no promise of a heaven on earth. It is difficult for the average American to understand the hardships under which Christianity was born. It is even harder for the modern church member to identify with that ESPRIT DE CORPS, the loyalty and love the early disciples felt for each other, and for the cause of the Lord. For those who do share that primitive faith and love, it is not hard to imagine sharing one's possessions with brothers and sisters in Christ who are suffering, should a similar emergency arise.

Another Preacher Changes

By MARVIN BRYANT

James M. Allgood, age 47, has left the independent Christian Church to become a part of

the churches of Christ. He is a 1950 graduate from Atlanta Christian College, with an A.B. degree in Bible. Since that time he has been preaching, but part of that time he ran the family interior decorating and upholstering business. He has served churches in Georgia, Arkansas, and most recently, Rockwood, Tennessee.

In early March the writer met brother Allgood at a dinner meeting that was sponsored by the churches of Christ in Kingston, Rockwood, and Harriman, Tennessee, for denominational preachers and leaders. At this meeting brother Allgood met Larry Hayner, whom he had known when Larry was a minister with the independent Christian Church. The three of us got together and had a Bible study on the question of instrumental music in public worship. We applied the rules of generic and specific authority to the subject. Brother Allgood immediately said that he had overlooked Bible authority in this matter.

Brother Allgood continued his study with Larry Hayner and Lexie Ray of the Kingston church. He later came to the lectureship at Alabama Christian College in Montgomery, Alabama, in late March. There he had the opportunity to visit with the writer, Robert Shank, Jerry Hurt, Terry Gunnels and others.

His studies have led him to the conviction that he needs to be a part of our fellowship. He has made his statement to the Kingston congregation and is ready to be placed immediately. Brother Allgood can be contacted at Route 3, Rockwood, Tennessee. Ph. (605) 354-0531.

Works Of The Flesh

The writer does not presume to suggest that an exhaustive study of the abbreviated list of the works of the flesh has been presented in the series herein concluded. It is hoped that something has been noted that will inspire the reader to more serious reflection upon the moral and spiritual requirements of the gospel, causing him to do an in-depth study of the list found in Galatians 5:19-21, as well as reflecting more seriously upon his own demeanor.



R.W. GRAY

As an indication that he does not identify by name every evil practiced by man, the inspired writer adds to the long list of forbidden things, "and such like." (Gal. 5:19-21).

AND SUCH LIKE

In this phrase the apostle anticipated the all but endless specifics of man's wrong doing. Knowing that his list is not exhaustive he informs us that things related to or "like" the aforementioned things are likewise sinful. The "such like" would include all that proceeds from the evil passions of a depraved spirit, including all that the law of God condemns, either by specific reference or by a necessary conclusion drawn from such references.

There is no specific mention in the list of the sin of gambling, cursing, swearing, racism, bigotry, immodest dress, public nudity, gossip, backbiting, lying, cheating, smoking pot, "making out", and similar sex perversions so prevently practiced today. But Paul includes these and other obvious wrongs in the statement, "and such like." The phrase is a little more specific than the oft used contraction, "etc", for Paul's "such like" includes "things akin to the foregoing and so forth."

The last sin specified in the list is the sin of revellings. Thus, when the apostle points up the sin of revelling and all the things related thereto he includes many things not mentioned by name. Of the word "komos" from which we have "revellings" in the King James Version Adam Clark says, "lascivious feastings, with obscene songs, music, etc." The Revised Standard Version has it, "carousing, and the like." The Phillips Translation says, "orgies and things like that." We see, therefore, that Paul intended we draw

conclusions from his reference to revellings that would embrace any act, word or thought contributing to the specific sin named.

It has been frequently noted that dances performed by an individual (or individuals dancing separately) with bodily movements and contortions designed to arouse unlawful sexual impulses are condemned as a work of the flesh. The same may be said of the modern dance that brings into contact the bodies of the participants in suggestive, rhythmic fashion. For "such like" is included under lasciviousness and revellings.

As may be seen from one definition of revellings, the suggestive songs; whether rock, classic, folk, country and western being used in our time, are condemned as revelling. It may be safely said that many if not most of the songs falling into the foregoing categories are suggestive of something other than sober, righteous living. Christians would do well to cultivate a taste for music that is uplifting rather than spiritually dissipating, and to instill the same in their young children.

Yes, the "such like" of Galatians 5:21b tells us plainly that we must be discriminating in our social lives lest we fall into sin through the sanction of or participation in things that are wrong in themselves, or are caught up in attitudes and practices that will eventually lead to things the Lord condemns as works of the flesh. (cf Matt. 15:19-20; Phil. 4:8-9; Gal. 5:21b).

Franklin-Woods Debate

By RAY HAWK

On May 20-23, 1974 brother Guy N. Woods met Ben Franklin in a public debate on the subject of Holy Ghost baptism, miracles, signs and wonders. Brother Franklin affirmed these things are found in the church today, whereas brother Woods affirmed they had ceased. The debate was held in Gadsden, Alabama.

Brother Woods did a masterful work in defending the faith. He conducted himself as a gentleman throughout the discussion. Brother Franklin allowed his composure to slip one time and referred to us as "Campbellites." He later apologized.

Brother Henry McCaghren, evangelist with the Sansom Avenue church of Christ, moderated for brother Woods, and a brother Hill moderated for brother Franklin. Both Franklin and Hill were gospel preachers but now espouse Neo-Pentecostal doctrine.

During the discussion brother Franklin involved himself in a number of contradictions. On one or more of his charts he denied that the tongues in the New Testament were ecstatic. However, brother Woods produced proof from Franklin's book that he did believe they were ecstatic. Franklin at first denied that that was what he meant, but later said it didn't make any difference. Franklin was pressed to reveal what he thought I Cor. 12:13 was saying. He had to be forced by brother Woods to admit what kind of baptism was under consideration. Finally, he admitted it was Holy Ghost baptism. Franklin had written in his book that he had been baptized in water for the remission of his sins and twenty-five years later baptized in the Holy Ghost. Woods asked him if he had the remission of sins for 25 years before he was baptized into Christ by the Spirit. He refused to reply.

When Franklin was pressed on I Cor. 13:8-10 and Eph. 4:11-13, he stated these offices and gifts would cease in the Perfect Age. Brother Woods produced a chart which would not allow brother Franklin to say the Perfect Age was in heaven, for it would have involved him in saying error and immaturity would be found in heaven. Therefore, he said the Perfect Age would be here on earth. This is premillennialism! This left Franklin in a dilemma from which he was not able to extricate himself.

During the debate the audience could clearly comprehend that brother Franklin was confused. He gave the book of Ephesians some nineteen chapters. He had Paul writing II Pet. 3:16-17. He often apologized for his mistakes and complained

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Satan's Call Is To Impurity

Continued from page 1

fortitude is worthy of noble commendation.

In the technological world we have two devices known as the thermometer and the thermostat. Both are connected with temperature but how very different their respective functions are. The thermometer is at the complete mercy of the weather. It registers very hot when the weather is that extreme and very cold when the weather goes to the opposite extreme. The weather controls it-not it the weather. In contrast the thermostat controls the temperature in a given room. If it be in the cold winter and the room is too cold, it sends word for heat to be pumped into the room. If it be in the summer and the room is entirely too hot, it sends word for the air conditioner to send immediately some cool air into that room. The thermostat is the master - not the servant. The thermometer is the servant - not the master. People who are like the thermometer allow the moral climate to control them. Others determine their moral patterns of behavior. The frequent tragedy with people of this disposition is that they generally feel they are totally independent of all outside forces. Yet they are the most abject slaves of all. They are slavishly too weak to resist. People like the thermostat help control the moral climate. They seek to raise morals to a higher level - not allow low morals to pull them down to base living. Which device better describes you? Remember, it is better to be a square, if that is how Satan's disciples choose to describe us, and go to heaven than fill one of those sinful round pegs in this life and roast in eternal hell forever.

CONCLUSION

Satan has not yet vacated his throne as "the god of this world" and "the prince of the power of the air." (2 Cor. 4:4; Eph. 2:2). He is zealously alert and always active in seeking the downfall of man. His call for human engagement in impurity is one of his most successful tactics. With it he has slain past millions who might today be residing in Abraham's bosom but for their continued impurity of heart and habitual life of fleshly corruption. Several of his calls toward impurity have now been noted in these two articles. We plan subsequently to write two articles on "Jehovah's Call To Purity." This will enable us to close these thoughts on a positive note. The negative has already been observed in this and an earlier article.

Franklin-Woods Debate

Continued from page 3

that he was not a debater and did not like debates. Woods pointed out that Franklin had said the Holy Spirit led him into the debate and asked him if he disliked what the Holy Spirit led him into doing! Franklin refused to reply.

Franklin complained about Woods' charts and said he could not answer them on the same night he saw them for the first time because he wasn't capable of doing so. Yet, on his charts he showed where one with Holy Ghost baptism would have the Spirit guiding him into ALL truth. What Franklin lacked, the Holy Spirit could make up. One Holy Spirit would have defeated a million Guy N. Woods! But, it was evident that brother Franklin did not have what he argued for.

Franklin was often guilty of misquoting and misreading scripture. He referred to Mark 6:5 three or four times during the debate to show why he wasn't going to perform any miracles. He wasn't because Jesus "could there do no mighty works" because of their unbelief. Yes, although he did say something about Jesus doing some healing "on the side," the passage clearly says he healed a few sick folk. Franklin could heal no one. In fact, he argued that our unbelief negated his belief and kept him from healing anyone. Yet, 1 Cor. 14:22 says tongues are for those who do not believe!

Franklin used Phil 4:9 and said we ought to be like Paul, even in believing in and performing miracles. When brother Woods pointed out II Cor. 12:12 and asked brother Franklin if he did what

Paul did, he never brought up the argument again. Brother Hill, Franklin's moderator, told some preachers that if he were debating, he would confirm his word with miracles. However, the only miracles that were performed, were those which Franklin told about happening in California and other places. Not one miracle, sign or wonder was performed in Gadsden, Alabama!

During the last night of the debate, Franklin had not yet discussed most of brother Woods' charts. When pressed on this, he asked brother Fred House, who was operating the overhead projector, to put up all of brother Woods' charts. Brother House began putting them up from number one to number fourteen. Just before he arrived at the most damaging charts, Franklin told House to stop the machine. House responded by saying there were three more charts. Brother Franklin told him that was enough. Woods spoke up from his seat and said, "I thought you wanted to see all of them." Brother Franklin's reply was, "I've changed my mind."

This debate will go down in history as the turning point of Pentecostalism in the churches of Christ. Anyone who truly wants the truth will be able to see the fallacy of Franklin's position. We owe a deep sense of gratitude to brother Guy N. Woods for his defense of the truth.

Tapes of the debate may be ordered from Ray Hawk; 801 Litchfield Avenue; Gadsden, Alabama 35903. These are reel to reel tapes. A single tape for 4 track machines is \$4.40. Two tapes for 2 track recorders are \$6.40. Charts used by brother Woods may be ordered from Henry McCaghren; 100 Carlton Place; Gadsden, Alabama 35901. These are \$1.25 per set. The book on the debate will be out within 90-120 days. The cost is not yet known.

Women's Lib

Ought To Be Defeated

NO. 2

I believe that many good, honest, and sincere people are deceived by the innocent-sounding words and catchy slogans that the proponents of the Equal Rights Amendment advocate. They are assured that the Equal Rights Amendment will give better job opportunities and "equal pay for equal work". To those, I say probe deeper, study the Equal Rights Amendment in its entirety with an open mind. It is not the answer to the dreams of the working woman.

Proponents of the Equal Rights Amendment foster the philosophy that the duties of an ordinary housewife is degrading, lacks fulfillment and that it holds the women back from reaching her potential. To be liberated, they say, "try it, you'll like it". The common housewife is what I am, and believe me, it is anything but dull or ordinary. The housewife has many roles. She becomes a wife to her husband, a mother to her children, a counselor, a nurse, chauffeur, cook, club woman, Sunday School teacher, girl scout leader and choir director.

The YALE LAW JOURNAL tells us that the Equal Rights Amendment will prohibit men and women from playing the different roles based on their sex. Senators, this will make us "its" rather than men and women. Like the duty of support during marriage and the obligation to pay alimony in the case of separation or divorce, non-support would have to be eliminated as a ground for divorce against husbands only". (THE YALE LAW JOURNAL). Senators, this means you can sue your spouse for alimony and child support under the Equal Rights Amendment - that is, if you are awarded custody of the children.

Under the Equal Rights Amendment, we could make no difference between men and women. Let's face it, men and women just aren't alike - biologically or physically. If you pass 100 laws to say that men and women are equal (or identical) the women will make havok of the laws by continuing to have the babies.

We love being women and we love being treated and respected as women. We highly regard our God-given right to be women, and we do not want it taken away. To remove women's freedom of

choice by law and force them from the home, I believe, would be an injustice to the future of our country, to our society and to our children.

Present laws now consider woman's various roles. She is, first of all, an individual. She might be a wage earner, a homemaker, a wife, a mother, and a citizen. A woman's life cannot be expressed in a single, simple relationship to the law. The lawmakers in this country have always protected women and have given as many wonderful laws and privileges - But the United States Congress did not have the courage to tell a very vocal minority "no". They passed the buck to the State Legislators. The State Legislators now have a grave responsibility to the women of Alabama and of America, for they are the only ones who can stop this disastrous amendment now. Please do not take away our right to be a woman. Please vote no on the Equal Rights Amendment.

Acknowledging Jesus Christ

HOYT BAILEY
Minister, Greenbrier
Church of Christ

Every one will either willingly or unwillingly acknowledge Jesus Christ. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Romans 14:11). "And that every tongue shall confess that Jesus Christ is Lord. . ." (Philippians 2:11).

SOME WHO ACKNOWLEDGED JESUS CHRIST: Angels (Matthew 1:20); by a "multitude of heavenly host" (Luke 2:5-14); by demons (Mark 1:24; 5:7); by apostles (John 6:69), and others.

GOD ACKNOWLEDGED JESUS AS HIS SON: After Jesus was baptized, God said, "This is my beloved Son, in whom I am well pleased." (Matthew 3:16-17), also, in (Matthew 17:5).

JESUS ACKNOWLEDGED GOD AS HIS FATHER: In the garden (Luke 22:42), and on the cross (Matthew 27:46; Luke 23:34; 23:46).

JESUS WAS ACKNOWLEDGED AT HIS CRUCIFIXION (Mark 15:39), and BY HIS RESURRECTION (Romans 1:4).

JESUS CHRIST IS ACKNOWLEDGED IN EVERY ACT OF CONVERSION: The EXERCISE OF FAITH OR BELIEF is acknowledging Christ (John 8:21-24; 14:1-2; 20:30-31). The ACT OF GENUINE REPENTANCE is unto life (Acts 11:18), but life is in Christ (1 John 5:11). One is not saved without CONFESSING OR ACKNOWLEDGING Christ. Such a confession is unto salvation (Romans 10:9-10), but salvation is in Christ (2 Timothy 2:10). Jesus Christ commanded BAPTISM AS AN ACT OF OBEDIENCE TO HIM (Matthew 28:19; Romans 6:3-4; Galatians 3:26-27).

CHRIST IS ACKNOWLEDGED IN CHRISTIAN WORSHIP: In HIS TEACHING (Acts 2:42; 2 John 9; 1 Timothy 6:3-5); In FELLOWSHIP, sharing (Acts 2:42; Ephesians 5:25-27); In LORD'S SUPPER (Acts 2:42; 1 Corinthians 10:16); In PRAYER (Acts 2:42; John 14:13), and in SPIRITUAL SONGS (Ephesians 5:19; Colossians 3:16).

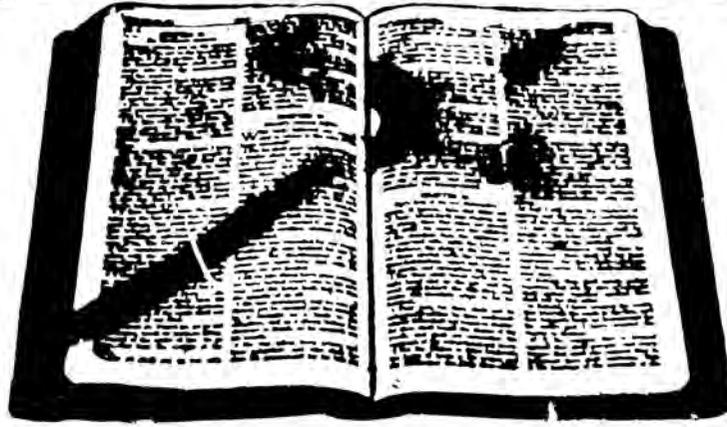
CHRIST IS ACKNOWLEDGED IN CHRISTIAN LIVING: Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. . ." (Galatians 2:20), again, "For me to live is Christ, and to die is gain." (Philippians 1:21). - Rt. 1, Box 208 A, Madison, Ala. 35758.

Christain Courtesy

"One of the most neglected flowers of the garden of Christian character is courtesy. This seemingly insignificant virtue can determine the difference in happiness and sorrow, between heaven and hell. Good manners are a real ornament, and are worth more in winning favor than the finest of clothes or jewels ever worn. Coarseness will lock doors and close hearts, but politeness will cause the doors of home and heart to open wide. . . There is no society where smiles, pleasant looks, kindness, gratitude, and graciousness are not welcome. The little courtesies which form the small chains of life may not appear important, but they become a treasure as they accumulate." - Via Plateau (Mobile, Ala.) Bulletin

WORDS of TRUTH

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



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

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A Review Of The Woods-Franklin Debate

A deeply significant debate in behalf of truth was conducted in Gadsden, Alabama, on May 20-23, 1974, with Guy N. Woods of Memphis, Tennessee, and Ben Franklin of San Diego, California, as disputants. Henry McCraghren of Gadsden served as moderator for Brother Woods. Jack Hill of Abilene, Texas served in a similar capacity for Franklin.



ROBERT R. TAYLOR, JR.

The debate was conducted in the highly comfortable and totally adequate auspices of Convention Hall in Gadsden. Several hundred, perhaps close to one thousand people, attended each session of this polemic discussion. Preachers were in attendance from throughout the general area. Some came from such distances as California, Michigan and Florida. A number of Schools of Preaching came bringing both faculty and student body. These carried on classes during the afternoon so as not to interfere with their regularly prescribed courses of study.

Each session began at 7:00 and lasted for about two and one half hours. Each speaker had one thirty minute speech and two twenty minute speeches each night. Good order and excellent decorum characterized the entire discussion. It was this reviewer's privilege to attend all four sessions and to be a front seat observer. We now desire to share with our readers of WORDS OF TRUTH some of our observations of this historically important debate.

THE PROPOSITIONS

Brother Woods was in the affirmative and Franklin in the negative on Monday and Wednesday nights. The propositions for these two nights respectively were: "The Scriptures teach that Holy Ghost Baptism has ceased and is no longer in the church today." "The Scriptures teach that miracles, signs and wonders, as recorded in the New Testament are no longer in the church today." Franklin was in the affirmative and Woods in the negative on Tuesday and Thursday nights. The propositions for these two nights respectively were: "The Scriptures teach that believers can receive Holy Ghost Baptism today." "The Scriptures teach that miracles, signs and wonders, as recorded in the New Testament are still in the church today."

FRANKLIN'S BACKGROUND

Ben Franklin was born at Gallatin, Tennessee, in 1916. He obeyed the gospel in 1928. He began

to preach in 1938. He attended David Lipscomb and George Pepperdine Colleges respectively. During the early 1960's he made the decision to make a thorough examination of the Holy Spirit. It is inconceivable to this writer to understand a gospel preacher who preaches for a quarter of a century before making a thorough and challenging study of the third member of the Godhead. Gospel preachers should cut their teeth in saturating themselves with the truth relative to the Spirit's work within the realm of redemption. This study was intermixed with absolutely too much Pentecostal material as Franklin's own writings fully reflect. By the mid-sixties he had convinced himself that he had received Holy Spirit baptism. First he began to sing with a heavenly language. Then he began to speak with other tongues. At first he was reluctant to tell his wife. Can you imagine a real Holy Spirit baptized preacher who is fearful about revealing what has happened to him lest it destroy some of his objectivity. Do you suppose the apostles had this trouble with their wives at the end of that day of Pentecost in Acts 2? In fact in Bible times all who were baptized in the Holy Spirit did not have to tell that something had happened to them. The fruit of this baptism exhibited itself in actions that could not be hidden as Acts 2 and Acts 10 fully reveal. But now those who have it HAVE to TELL others they have it. How strange!! But when Franklin did tell her she remarked that her mind had been traveling a similar direction. It is nothing short of amazing how frequently within the testimony of the Neo-Pentecostal advocates that the wife either received Holy Spirit baptism first or was ready for it about as soon as was the husband. The revelation of this to the elders where they were then working led immediately to their being relieved of their duties. Franklin now works with a religious group in San Diego. This group is filled with Holy Spirit baptized people and miracles are regular happenings, so he SAID.

It is of interest to note that Brother Woods was in a gospel meeting with the congregation where Franklin labored during the mid-sixties when he (Franklin) first revealed his Pentecostal leanings in a Saturday morning meeting with only a handful present. Franklin presented his thoughts and Brother Woods answered his quibbles right on the spot. If Franklin did not have any more to offer in the way of arguments to sustain his precarious position in that initial California meeting than he did at Gadsden, it did not require much time or effort for Brother Woods to refute them promptly, decisively and completely. Any reader that desires to get Franklin's different appraisal of that initial California meeting can read it in Franklin's opening article in the little booklet, THE ACTS OF THE HOLY SPIRIT IN THE

CHURCH OF CHRIST TODAY. For the last eight to ten years Ben Franklin has traveled the Neo-Pentecostal route. He has long departed from the truth he once preached and will be lost unless he gives up his errors and comes back to the truth. In fact it is now hard to realize he was once a preacher of the gospel. Perhaps he never fully understood the gospel especially the work of the Holy Spirit in the realm of redemption. This thought occurred to more than one of us who heard him in this debate.

DEBATE INSIGHTS AND POINTS OF INTEREST

Brother Woods was thoroughly prepared for this debate. He was the master from the first word of the discussion to its final Amen and no one knew it more keenly than the constantly pressed and highly inconsistent representative of Neo-Pentecostalism from San Diego. His arguments were crystal clear, lucidly delivered and logically leveled at this opponent's position. His charts were easy to follow, dealt magnificently with the basic issues at hand and with formidable force were driven home time and time again. In strong contrast Franklin was totally unable to sustain a single argument so vital for his sagging cause. His charts were filled with scriptures but contained points that were not even germane to the issue at hand. Much of his chart material simply presented evidence that Holy Spirit baptism did occur in New Testament times and that miracles were in abundant evidence back there. But these were not the points at issue. The issue did not deal with what WAS but what IS available for people today. Neither in his chart material nor his oral arguments could Franklin sustain his claimed case for Holy Spirit baptism and miracles for people today. But the most damaging circumstance to his whole cause lay in his utter failure to DEMONSTRATE or EXHIBIT his power. Holy Spirit baptized people in New Testament times ACTED with power. Franklin only TALKED. That is ALL ANY of these men can do. And if they had what they claim to have, we can rest assured that they would do something other than JUST TALK.

Brother Woods showed conclusively that Holy Spirit baptism came only at Pentecost, in Acts 2, to the household of Cornelius in Acts 10 and by implication, he believed, to Paul. The last mentioned case of Holy Spirit baptism was in A.D. 41. This was at the household of Cornelius the centurion. Writing to the Ephesians around A.D. 62 or twenty-one years later Paul affirmed the abiding presence of only ONE BAPTISM. Franklin, as do all other Neo-Pentecostals known to this writer, contends for both water and Spirit baptism. That is one TOO MANY. Brother Woods

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WORDS of TRUTH

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The Human Mind Controlled

The human BODY is under the control of the human MIND. The MIND is at the steering wheel of every member of the BODY. There is something seriously wrong if any MEMBER fails to function as the HEAD directs it to act. This of man have to be overseen and controlled, such as the great railroad locomotive engine, and the airplane. Whether such great power is a blessing or a curse all depends upon WHO IS AT THE THROTTLE, or IN CONTROL.

Perhaps we can never become able to comprehend the tremendous power of the HUMAN MIND, or the power of HUMAN THOUGHT. As the FUNCTIONS of the body all depend upon the HUMAN MIND, the mind itself the greatest power on earth depends upon who is at the controls—Almighty God who made us, or Satan who seeks to wreck and ruin the human race for time and for all eternity.

Man is unable to properly DIRECT HIMSELF. The great machine of the human mind NEEDS some one at the steering wheel. If THE BODY be left to itself and is permitted to RULE THE MIND, then man will live after the flesh as do the lower animals—the dog, skunk or rattle snake.

God created man TO BE GOVERNED BY HIS MAKER, just as man, the inventor of the locomotive railroad engine, and the airplane, MUST HAVE MAN at the controls. Even the AUTOMOBILE cannot guide and control itself. ALL DEPENDS UPON WHO is at the steering wheel, not only of the one car under consideration, but of all those we contact on the highway.

OUR GOD who invented and made the human mind wants to govern and direct it. He has given us written INSTRUCTIONS as to the standard of right and wrong. And God is more interested in us than all others on the earth. He wants us to live every day at our best, and in such a way as to enjoy life and succeed therein. HE WANTS TO BE IN CONTROL of our minds and thoughts, affections and purposes in life.

God has given us the road map clearly showing us the strait and narrow way that leads, not only to joy and happiness, along with amazing success here, but unto eternal life in the world which will never end. (Lk. 20:34-36; Mk. 10:29-30; Lk.

18:30.)

Man cannot (apart from God) properly direct his own mind SO AS TO BE ABLE to live life at his best. Never can he go to heaven unless he follows GOD'S INSTRUCTIONS. The prophet said, "O Lord, I know THAT THE WAY OF MAN IS NOT IN HIMSELF: it is NOT IN MAN that walketh TO DIRECT HIS STEPS. (Jer. 10:23.) "There is a way WHICH SEEMETH RIGHT unto a man, but the end thereof are the ways of deaths." Prov. 14:12.) Notwithstanding all the blunders and sins of men, "Every way of a man is RIGHT IN HIS OWN EYES." (Prov. 21:2). And can you believe this further statement from God concerning our inability to direct our own lives in the best way? He says, "He that TRUSTETH IN HIS OWN HEART is a fool." (Prov. 28:26). This is why the Holy Spirit through the great apostle Paul said, "The WISDOM OF THIS WORLD is foolishness with God."

We are to be governed by the Bible, the Word of God, and not by our own feelings, dreams, imaginations, false beliefs and conscience. THE BIBLE IS TO BE OUR SOLE GUIDE in all matters of faith and religion. Religious division and denominationalism are fruits of false doctrines, false beliefs, rejection of Divine truth, and the like. (Rom. 16:17-18; John 17:20-23; I Cor. 1:10.)

If in the last 100 years no one had taught, believed or practiced anything in religion other than what he could read either specific or generic authority for it in the New Testament, there would not be a denomination on earth today. But if all had taught and followed the Bible rightly divided there would be nothing but "Christians" and the church of our Lord. No man-made church would have ever been started.

Our greatest religious need today is to go back to the New Testament for the answer to the question, "What shall we do?" and then do it as it is authorized. GOD IS NOT AT THE STEERING WHEEL OF OUR HEARTS WHEN WE ARE FOLLOWING OUR OWN IDEAS, PREJUDICES, FEELINGS, IMAGINATIONS, DREAMS, AND THE BELIEFS OF OUR NEIGHBORS AND ENVIRONMENT, INSTEAD OF THE NEW TESTAMENT SCRIPTURES. "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:104-105; 130.) We must abide in and obey the doctrine of Christ or be lost eternally (II John 9-10; Mat. 15:9.)

Instead of letting God be at the steering wheel of our minds and hearts, by being governed by his word, many prefer what they themselves think, imagine, feel, etc. Remember God says a man is a "fool" who trusts in his own heart. (Prov. 28:26.)

Some even believe the infidel doctrine that the Bible teaches all the denominational doctrines, one as much as another. Many think the word of God contradicts itself by teaching one man to be saved in one way, and upon certain conditions, or terms, and another in an entirely different way. Denominations with all their divisions are promotion atheism. (John 17:1-23; I Cor. 1:10; I Pet. 4:11.) Let us all right now, this very moment resolve to get out of everything (church and doctrine) not of the Lord.

Let all who are simply Christians, and only Christians, with no denominational membership, not only remain such, but win other honest and sincere believers of the Bible back to New Testament Christianity in faith and practice.

Renounce and oppose all human creeds, human names for the people of God, and all "Commandments of men", all dreams, feelings, beliefs, experiences, and everything NOT IN PERFECT HARMONY WITH GOD'S ETERNAL WORD, and return unto pure, primitive Christianity as in the New Testament.

It is an insult to God to argue that a man-built church, or human denomination, gotten up by man, in the last two or three centuries, is as good as the church built by Christ, and the one over which he is head, and of which he is the foundation. (Mat. 16:18; Eph. 1:20-23; I Cor. 3:11.) As to kind, there is only one body, or church in the New Testament. (Col. 1:18, 24; Eph. 5:23-24; I Cor. 12:20; Rom. 12:4-5). It is almost blasphemy to teach that Christ is permitting himself to be the builder, the head and saviour of the more than two hundred and fifty conflicting

and contradictory denominational churches, built and promoted by man in the last few hundred years, when He established his church nearly two thousand years ago and that for all time to come, and demands that we abide in his doctrine. (Mat. II John 9-11; Rom. 16:17-18; Gal. 1:6-9.)

Many Foolish People

ROY DEEVER

P.O. Box 865

Hurst, Texas 76053

"BUT WILT THOU KNOW, O VAIN MAN, THAT FAITH APART FROM WORKS IS BARREN?" (James 2:20).

James 2:14-26 is a most wonderful discussion of the nature of saving faith. In these verses James argues, emphasizes, and illustrates the fact that saving faith is a live, active, working, obedient faith. He stresses that "faith without works" is a dead faith, and that a dead faith will not save. Verse 24 states the conclusion of the matter: "Ye see then how that by works a man is justified, and not by faith only."

In spite of these simple, plain statements there are many who hold that salvation is predicted upon faith alone. The METHODIST DISCIPLINE teaches that the doctrine of justification by "faith only" is a "most wholesome doctrine and very full of comfort," article IX. The STANDARD MANUAL FOR BAPTIST CHURCHES teaches: "We believe. . . that justification. . . is bestowed. . . solely through faith in Christ," page 62. If "solely through faith, then faith only. Judging by the fruits (and the Lord said this is proper, Mt. 7:16) there are many MEMBERS OF THE CHURCH who subscribe to the doctrine of "faith only." Many work (?) as if they believe that salvation is by "faith only". The Baptists TEACH salvation by faith only, but WORK as if they did not believe it. We TEACH that salvation is not by faith only, and then WORK (?) as if we thought it were!

James shows that the man who holds that salvation is by "faith only" is a "vain" man. The word "vain" is the Greek "kene" from "kenos" which means empty, foolish, hollow, and (according to the Cambridge Bible) empty-headed. Thus, according to James, and the lexical significance of his term, it is clear that there are many foolish people in the world.

Charles Clark Baptized

By MARVIN BRYANT

Charles Clark, age 51, was recently baptized by Jerry Hurt in Charlotte, North Carolina. Brother Clark preached for the Southern Baptist Church for some 20 years. He is a graduate of Southeastern Theological Seminary in Wake Forest, North Carolina.

Charles Clark was introduced to the restoration of New Testament Christianity first by Jerry Hurt. The writer was called in and brother Robert Shank also worked with him. During his study he visited the lectureship at Abilene Christian College and the lectureship at Alabama Christian College. Both of these lectureships added much to the decision that was finally reached. Since brother Clark has been baptized he has been sharing his understanding with many of his Baptist preacher friends. One of these, Ray Starnes, has already been baptized. Others are very close to obedience. Presently, we are trying to raise brother Clark's support to work with brother Shank and me for at least awhile. He has a strong aptitude toward reaching preachers. He can be contacted at 5516 Sharon Road Charlotte, North Carolina 28216. At least by September 1st he will likely be moving to Montgomery, Alabama, to work as an associate for a designated period of time with the Lakewood church.

Who ever heard of a member of the church of our Lord going fishing, and otherwise staying away from the regular worship services of the church after praying "Not my will, but thine be done", or praying, "Thy will be done on earth as it is done in heaven"? (Mat. 6:9-15; Lk. 22:42; Mat. 7:21).

The Exorcism Mania

Demonology has been thrust into the forefront by such books as William Blatty's *THE EXORCIST*, along with the resulting pornographic shock movie of the same title. It is a sad reality that many people have simply been swept away by the emotional frenzy of the supernatural theme, rather than calmly studying the available Biblical data on the subject.



WAYNE JACKSON

That demon possession was a historical phenomenon of the first century, no reverent student of the Bible would deny. Spiritual entities known as demons, did inhabit and afflict human bodies during the age.

The question of demon origin is not spelled out in the scriptures, though various possibilities have been advanced by Biblical students, some of which, incidentally, may be readily dismissed. Some, for example, suggest that demons were the disembodied spirits of a pre-Adam race of men who lived upon the earth in an alleged "gap-period" between Genesis 1:1 and 1:2. There is, however, no evidence of any such gap period. Furthermore, Adam is clearly identified as the "First Man." (I Cor. 15:45). Others speculate that demons resulted from the cohabitation of angels with antediluvian women (a misunderstanding of Genesis 6:1-4); But Christ taught that angels are sexless beings, incapable of such unions. (Mat. 22:30). The two more plausible views suggest that: (a) demons may have been the spirits of wicked dead men whom God, in harmony with his divine purposes, permitted to leave the Hadean realm to indwell some people. (Alexander Campbell, "DEMONOLOGY", Popular Lectures and Addresses.) Or, (b) demons may have been fallen angels who were permitted to escape their confinement (Jude 6) for a similar purpose. (CHAS. HODGE, SYSTEMATIC THEOLOGY.) Regardless of the problem of origin, the New Testament certainly recognizes the fact of first-century demoniacs.

As to their nature, demons were spirits (Mat. 8:16), and thus not physical (Lk. 24:39). Concerning their character, they were spiritually unclean and evil and under control of Satan. (Mat. 12:24, 43, 45). Demons were intelligent beings possessing knowledge. (Mark 1:24). They could exercise both volition and locomotion when permitted. (Matt. 12:44, 45). Demon possession of human bodies frequently brought about physical and/or mental illness (though such illnesses were clearly distinguished from the demon itself; see Matt. 4:24). Dumbness (Matt. 9:32), blindness (Matt. 12:32), convulsions (Mark 9:18), epilepsy (Matt. 9:32) and superhuman strength (Mark 5:4; Acts 19:16) were sometimes characteristic of demoniacs. The New Testament gives no reason why demons entered PARTICULAR individuals; they inhabited men (Matt. 9:32). women (Lk. 8:2), and children (Mark 7:30).

Apparently, demon possession was divinely permitted by God that the supreme authority of Christ might be made manifest. As the Lord revealed his control over nature (Mark 4:30), diseases (Mark 1:12), material things (John 2:9), and even death (John 11:44), so also must he demonstrate his power over the spirit realm. (Luke 11:20). The authority of Christ over evil spirits amazed his contemporaries. They exclaimed: "What is this? a NEW teaching! with authority he commandeth even the unclean spirits, and they obey him." (Mark 1:27). Christ's disciples, by his authority, could also expel demons (Luke 10:17), except on one occasion when hindered by little faith. (Cf. Mark 9:28; Matt. 17:20.)

There are, including repeated instances, about eighty references to demons in the New

Testament. A careful study of the details in these cases reveals virtually NOTHING in common with alleged modern-day episodes. (See NEWS WEEK, "The Exorcism Frenzy," Feb. 11, 1974.) (1) When Jesus cast out demons, it was not a secluded, dark room affair, only to be later publicized; His miracles astonished multitudes (Luke 4:36). (2) Jesus and his Spirit-filled apostles could expel demons with but a word, effecting immediate results. (Matt. 17:18; Acts 19:12). However, the Jesuit Priest "exorcising" the lad who served as the basis of Blatty's book, required two months and a ceremony employed twenty times! More recently in San Francisco, Catholic Priest Karl Patzelt needed ONLY fourteen rituals to accomplish a similar feat! (3) The demoniacs of the New Testament era were simply afflicted, either bodily or mentally, by some malfunction of otherwise normal characteristics. Those cases involved no grotesque details. But, according to Catholic exorcist Luigi Novagese, "A possessed man's skin turned white like paper, his teeth became transparent, his eyes bulged with balls of flame, and fire issued from his mouth." "New Testament accounts are also free from absurdities. Patzelt claimed that during his exorcising sessions, a demon took a bite of a sandwich! (4) "Demoniacs" are said to frequently utter "fierce curses" and "bursts of blasphemy." But in the New Testament demons are always very respectful of Deity. (Cf. Mark 1:24; 3:11.) (5) The ability to cast out demons, as with other spiritual gifts, was given to confirm gospel truth (Mark 16:17-20). Modern exorcists preach everything but the truth!

With the termination of the supernatural era of the early church, demon possession and the corresponding gift of expulsion, ceased. Satan's supernatural power was bound. (Matt. 21:29). Certainly Satan exerts great influence today. However, as God does not work miracles in this age, but influences men through his Word and providence, so also, the devil wields his power indirectly and non-miraculously through various media. Current cases which are being associated with demon possession are doubtless the results of psychosomatic problems, hysteria, self-induced hypnosis, deception, delusion and the like. They have natural, though perhaps not always understood causes.

Under the leadership of Christ, and by the power inherent in his Holy Word, we can be more than a match for the hostile forces of Satan.

(Editor: The foregoing article is worth a whole year's subscription to our fine paper, WORDS OF TRUTH, \$3 per year, a weekly paper - forty eight weeks in the year. Five cents per copy to congregations who send in a list including each family in the church. Such will be billed the first of each following month after papers are used for a month, etc. Send your list to Northwest Alabamian, P. O. Box 430, Haleyville, Alabama 35565.

"A Big Sick Denomination"

By RAY HAWK

I am sure everyone by now has heard about Lynn Anderson's statement about the church of Christ being "a big, sick denomination." Although Lynn may have meant something else by his statement, I want to use it within another context. I believe SOME IN THE CHURCH OF CHRIST want to make it into a big, sick denomination!

I am hearing, more and more, the expressions, "PREACH THE GOSPEL, BUT TONE IT DOWN," or "You are doing an excellent work in preaching the gospel, but there is an element in the church here THAT DOES NOT LIKE YOUR STYLE OF PREACHING and we feel there is a NEED FOR A CHANGE." Brethren don't want to be on the firing line for Jesus Christ, because they might GET SHOT AT by someone. If it hurts their business relationships, family, or friends, they would rather have PEACE AT ANY PRICE than open warfare with the devil (Eph. 6:10-11). We are seeing more and more that brethren want to exist peaceably with the denominations in their city or town. In many elderships, if a denominational preacher walked into the Sunday morning worship and challenged the church for a debate, they

would tremble while choking on his words. The closest some elders have come to fulfilling Tit. 1:9-11 is to read about it! Others have STOPPED THE MOUTH OF THE PREACHER (who was fighting the false teachers) by firing him!

More and more we are seeing a trend whereby churches want RESPECTABILITY rather than LOYALTY TO JESUS CHRIST. Some want men to preach against sin, as long as you don't get too close to home. If Jesus tried to fill some of the pulpits today, HE WOULD BE BRANDED AS A "HARD PREACHER" for using phrases as he did in Matt. 23. If Paul had been working for some big, sick denominational church of Christ today, he would have fought a bigger battle on the CARPET BEFORE THE ELDERS over his actions in the market place than in the actual battle with PAGANS AND JEWS IN THE MARKET PLACE, Acts 17:17!

The devil knows we can whip him with one hand tied behind us and blindfolded. The denominations as a whole have quite the polemic platform because they know they cannot win against truth. But, our present battle is not joined with denominationalists OUTSIDE the church, but RATHER WITH THOSE IN THE CHURCH! Preach a sermon on SOCIAL DRINKING, GAMBLING, or even SMOKING and you will HAVE TO DEBATE YOUR WAY OUT OF THE CHURCH BUILDING WITH THE MEMBERS!! Factions are now being established over bathing suits (Athens, Alabama) and other such carnal things. A man cannot stand in the pulpit and preach PLAIN gospel sermons as he did 10-20 years ago without being castigated by the members. HE PREACHES AGAINST SIN but many memberships practice it! Many preachers are almost afraid to preach AGAINST something lest some of the members practice it.

When a man tries to uphold the truth against some false teacher in a public debate, he finds HE HAS MORE TROUBLE WITH SOME BRETHREN than he does with the false teacher! They will not support him with their attendance, allow him to use their buildings, and many times they will try to keep the debate from ever materializing.

Some brethren seem to think that the only way we can be successful today as a church is to copy the discarded devices of denominationalism. Some brethren think that straight preaching is old fashioned and out of date. Some feel that debating was good enough 50 years ago, but out of line today. Everything that has helped to make us what we are today is now being discarded, little by little! It would do us good to look at what others are saying about our success and what has made us what we are. Then, we ought to continue doing what we have done in order to remain successful!

JAMES DEFOREST MURCH, "CHRISTIANS ONLY", page 313 says, "Within the last generation, the Church of Christ has made a phenomenal growth. This is due to two things: (1) Its people have stood like the Rock of Gibraltar for 'the faith which was once delivered unto the saints,' amid the doubt and confusion superinduced by liberalism. They have challenged the spirit of compromise and worldliness and dared to be a 'peculiar' people teaching and practicing what they believe is the Bible way of life." Murch was a member of the Christian Church.

MR. WAYNE DEHONEY, past president of the Southern Baptist Convention, states in his book, "SET THE CHURCH AFIRE," "While statistical totals suggest a declining church, a closer look at the Churches of Christ would hardly reveal that their brand of religion is on the downgrade! . . . The Churches of Christ are anti-ecumenical in their relationships; conservative in their theology; autonomous and democratic in their congregational practice without any semblance of a denominational superstructure; they have a rigid biblical theology, with a strong emphasis on Bible preaching and Bible teaching; they make rigid moral and ethical demands on their members in such matters as social drinking; they are not 'social action' oriented; they have a 'messianic complex' after being the true people of God and the true church! All of these factors

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A Review Of The Woods-Franklin Debate

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showed from Mark 16:17-18 that various signs would follow believers. Franklin was pressed to show a sign. He showed none though he had four nights in which to perform with power that which he claimed to possess. Totally unlike the Holy Spirit baptized apostles of the New Testament era Franklin's word was utterly unaccompanied with power and the Holy Spirit. Paul wrote the Thessalonians to the following effect, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost (Spirit-ASV), and in much assurance; as ye know what manner of men we were among you for your sake" (I Thess. 1:5). Franklin never could get around this deep difference between his TALKED ABOUT powers and the REAL ACTING powers they had in confirming the preached word with miraculous signs following (Mark 16:20).

Brother Woods showed that Micah predicted that the miraculous period of the New Testament age would be of a similar duration to the forty years from Ephesians 4:7-13 and I Corinthians 13:8-13 (parallel passage) the purpose, duration and termination of the miraculous. Franklin took a position on Ephesians 4 that would necessitate the presence of false doctrine and immaturity in heaven itself. Can you imagine a Holy Spirit baptized preacher doing this? Brother Woods showed conclusively from the verbs of I Corinthians 13 that the miraculous was designed to be temporary, to be in force only until the full revelation of truth came and then would cease. With pungent power he proved that faith, hope and love abide in the period when the miraculous is not available. But this could not be the heavenly estate for faith will then be lost in sight and hope will be dissolved in the finality of fruition. These permanent graces, as far as time is concerned, abide now. They abide in the time the miraculous is not abiding. That leaves no other time for them (faith, hope and love) to abide rather than the period from the completion of the revelation of God to the end of the Christian Age. Franklin was totally unable to touch top, side or bottom of Woods' unanswerable arguments based on Ephesians 4 and I Corinthians 13. These were tremendously telling points based on a correct analysis of both passages. They constituted a major segment of Brother Woods' full arsenal of defense.

During the first night Franklin sang us a little song. He did the same the second night before one of Brother Woods' speeches. Both were solos. After the second song Brother Woods told him he was a better singer than he was a debater! That ended the solo song sessions from Franklin for the remnant of the debate.

"A Big Sick Denomination"

Continued from page 3

combine to give them a high motivation, and unquenchable zeal, and inescapable compulsion to win the world to an acceptance of their convictions and beliefs. And they are growing rapidly!"

KELLEY, A METHODIST PREACHER recently wrote a book, "WHY CONSERVATIVE CHURCHES ARE GROWING," and told the same success story for faiths that hold to rigid doctrine and were dogmatic in their claims. Yet, in spite of all this, some brethren want to ape the denominations and try things that the denominations are now admitting have brought about their deplorable state. How can some brethren be so blinded? Truly, these brethren are a big, sick denomination. If that is what they want, let them go! However, let us not try to hang onto them and overlook their denominational ways. Let us stand for the truth, mark the false teachers and get on with the business of preaching the gospel to a dying world! (Rom. 16:17-18; II Jn. 9-11; I Tim. 3:15).

A Child Of The King

"For ye are all SONS of GOD through faith in Christ Jesus." (Gal. 3:26). How thrilling it is to realize that we who are disciples of Jesus are children of the King of heaven and earth. Most people would be proud just to find some drop of royal blood in their genealogy from the ancient past. As Christians we can be sons and daughters of the greatest monarch of all. God has no grandchildren! As children of the King we have many blessings bestowed upon us, but there are also many responsibilities that come with this honored position.



JOHN WADDEY

ROYAL GARMENTS
Children of the King wear princely robes. It would be inappropriate for them to dress otherwise. "And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous attire of the saints." (Rev. 19:8). We can hear the father saying, "Bring forth quickly the best robe, and put it on him; and put a ring on his hand and shoes on his feet." (Luke 15:22). With the privilege of royal garments comes the responsibility to keep them undefiled if we would walk with Christ. (Rev. 3:4).

A ROYAL NAME
The King's children wear the family name, "CHRISTIAN," proudly. (Acts 11:26). It is an honorable name. (Jas. 2:7). We must never be ashamed of that name, no matter what comes our way. Peter writes, "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (I Pet. 4:16).

ROYAL PALACE
As children of the King, we are privileged to live in the King's house. The house of God is the church of the living God. I Tim. 3:15. The child born to a man lives in the father's house and eats at his table, unless something is wrong; perhaps death, infidelity; quarreling. The same is true in the church. The difference is, if the child is not residing in the father's house and eating regularly at his table, the fault is in us, not in the father. Christ appointed for us a kingdom that we might eat and drink at his table in his kingdom (Lk. 22:29-30). Every faithful child of the King will be at the father's table each Lord's day to break the bread and commune with the father. (Acts. 20:7).

ROYAL CONDUCT
Being children of the King, we must conduct ourselves in a manner worthy of our royal estate. We must walk worthily of the calling wherewith we are called, with lowliness and meekness, with longsuffering. . . giving diligence to keep the unity of the spirit in the bond of peace. (Eph. 4:1-3). All must be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation. (Phil. 2:14-16.) We should be examples of good works, uncorruptness and gravity (Tit. 2:7-8). Whatsoever we do must be in the glory of God. (I Cor. 10:31).

FAMILY PRIDE
The King's children should be proud of the royal heritage. Heads should always be held high. Never should we be ashamed of our relationship to the great King. Paul was never ashamed of his position, neither should we be (II Tim. 1:12) Let us always be thankful for such a privileged position in life. (Col. 1:12-14).

BLESSINGS AND WEALTH
Sons and daughters of the King enjoy the blessings and wealth of the Sovereign. "For all things are yours, whether Paul, or Apollos, or Cephus, or the world, or life, or death, or things present, or things to come; all are yours. . ." (I Cor. 3:21-22.) Although he showers us with every good and perfect gift of a material nature, the great gifts are spiritual ones! Forgiveness of our trespasses, (Eph. 1:7). Freedom from guilt, shame

and condemnation, (Rom. 8:1); The privilege to talk with the King in prayer, knowing he will hear and answer our petitions, (John 14:13). "How much more shall your Father who is in heaven give good things to them that ask him." (Matt. 7:7-11).

HEIRS OF THE KING
The children of God are heirs of the royal estate, joint heirs with Christ, (Rom. 8:16-17). We will inherit the home, the authority, the wealth, the respect of the King. "He that overcometh, I will give to him to sit down with me in my throne. . ." (Rev. 3:21).

ROYAL BIRTH
Only those born into the royal family can be children of the King. Except one be born of water and the spirit, he cannot enter into the kingdom of God." (John 3:3-5). We are begotten again. . . through the word of God. (I Pet. 1:23). Scripture amply shows that one is born into God's royal family when with faith and repentance he is baptized in the name of Jesus for remission of sins and to receive the gift of the Holy Spirit. (Acts 2:38).

Do you want to be a child of the King?

Genesis And Some Scientists

ROGER E. DICKSON

To destroy the opposition of a witness one must first destroy his credibility. This is what has been and is taking place in respect to the skeptics' battle against the first chapter of Genesis. Men of modern times have blarneyed out, "myth," "parable," and "figurative" when confronted with the creation account in the Bible. William Keen voiced his denial of the Genesis fact as follows:

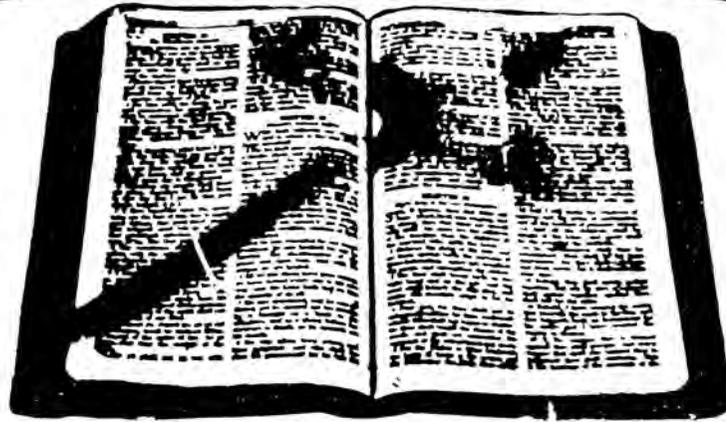
In this age of general education, I can hardly believe that the most sincere literalist can insist that while Adam was made unconscious, an actual rib was taken from his body and out of it was fashioned a woman; and that Eve and a serpent actually conversed together in intelligible speech. To those who are familiar even in a general way with Oriental literature, all this is clearly to be understood figuratively and not literally (I BELIEVE IN GOD AND IN EVOLUTION, p. 8).

Albert Wells launches his attack by saying, "It is hardly necessary to regard the Genesis account of creation as literal truth in order to obtain its true meaning and relevance" (THE CHRISTIAN MESSAGE IN A SCIENTIFIC AGE, p. 113). Wells, a contemporary "theologian", further reveals his thoughts by denying the inspiration of the creation account. "The fact of creation is thus not to be considered a direct revelation of God, unconditional by historical contingencies. It was, rather, an essential component of both the prophetic and the priestly mind" (Ibid., p. 121). Holmes Hartshorne cries "myth" when he is confronted with the undeniable truth of Genesis. "The Biblical account of creation is a myth, which means that it expresses the fundamental assumptions concerning the nature and meaning of human existence that the men of the Bible held" (THE PROMISE OF SCIENCE AND THE POWER OF FAITH, p. 85).

Man's mythological meanings, which he has tangled within the pages of God's Word, has led many to skepticism. Many scientists have claimed theory as being fact and by this have brought many to doubt and question the validity of Genesis I and the creation account. Because of the present day theoretical dogma of evolution, many have tried to sluff off Genesis as being a myth of the ancients. It must be remembered that the philosophy of evolution cannot be made true by making false the other alternative — creation by God.

Whom shall we believe in this battle of modernism against the Bible? The philosophical assumptions of fallible man, or the time tested, scientifically proven Word of God. Remember, the skeptical cries of modernistic "theologians" are here today and gone tomorrow, but God's Word was here yesterday and will be here tomorrow. You can count on it. I'll stand for the most durable of these two forces, which puts me on the side of God's Word. — Box 864, Gulfport, Miss. 39501.

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 Observations About The Lord's Supper

The Lord's Supper is strictly a New Testament ordinance. No patriarch ever observed it in Jehovah's first age of dealing with humanity. No Hebrew prophet or Jewish Seer ever commanded it to be observed as a part of Judaism. Prior to Pentecost it was only observed once and once only. This was the night of Jesus' arrest when it was first instituted while they were assembled in the Upper



ROBERT R. TAYLOR, JR.

Room for the Last Supper of the Passover ordinance. Matthew relates this event in the following language, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. 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." (Matt. 26:26-29.) Parallel accounts of this intensely interesting institution are also found in Mark 14:22-25 and Luke 22:19-30. The fullest account of the Lord's Supper in the epistle section of the New Testament is given by Paul in 1 Corinthians 11:20-34.

ITS ELEMENTS AND NAMES

Bread and fruit of the vine are the two elements which compose it. These are specifics and all other elements are strictly forbidden. Cake and ice cream are forbidden. Beef steak, gravy and creamed potatoes are forbidden. The religious leader out in the Midwest of our nation some years ago who said that Hamburgers and Coke Cola would be all right in the Lord's Supper, provided such were meaningful to the worshipper, was as far off base as is humanly possible. The Lord did not leave a matter of this deep gravity up to what would be meaningful to the worshipper. He chose what would be meaningful to the one worshipped—namely himself. The religious leader in the Northeast who suggested that they substitute Girl Scout Cookies was just as far off base. Neither of these men has any respect at all for the Bible generally nor for the specifics of Christian worship particularly. It has to be bread and not cake, cookies or hamburgers. It has to be fruit of the vine and not Coke, Dr. Pepper, milk or water. Why even bother with observing it at all if are not going

to do what the Lord said do?

The Lord in his wisdom did not leave this sacred institution unnamed. Inspiration refers to it as "the Lord's Supper" (1 Corinthians 11:20), "the communion" (1 Corinthians 10:16), "breaking of bread" (Acts 2:42) and "the Lord's Table." (1 Cor. 10:21.) Why bypass these scriptural designations and call it by man made terms? Are not these terms easily remembered? Cannot they be easily pronounced? Do not they fit what this ordinance is all about? Why do so many prefer other names that the ones enjoined upon us by Holy Writ? Many do. We wonder why. Are we not a committed people to the principle of calling Bible things by Bible names? Peter commands that we speak as the oracles of God direct. (1 Pet. 4:11) Does not this exhortation apply also to the Lord's Supper? If not, why not?

WHEN WE PARTAKE

The Lord's Supper is a memorial, a monument, a commemoration. It is a communion of the body and blood of the Lord Jesus Christ. Jesus commanded that it be done in remembrance of him. This forms the background commandment. Its frequency is set forth in Acts 20:7. It is to be partaken of EVERY Lord's Day—not daily, not monthly, not quarterly, not annually, not once in a lifetime and not on Thursday night. It requires three looks: (1) a look back to Calvary, (2) a look to the second coming of Jesus, and (3) a look within self to make doubly sure we are partaking of it in a worthy manner. Reverence and regularity should constantly characterize our participation in the Lord's Supper. Our minds should travel back to Calvary and its bleeding, dying Lamb as we partake of the bread and fruit of the vine. Thirty years ago, or in 1944, this writer obeyed the gospel on a Friday night during a gospel meeting conducted by the Locust Grove church of Christ near Bradford, Tennessee. Before that Sunday morning when I was to first partake of the Lord's Supper my good Christian mother instructed me about its proper observance. She impressed upon me the seriousness with which it should be observed each Lord's Day, that I should allow my mind to go back to Calvary and remember him who lovingly atoned for my sins thereupon. Though thirty years of study have been added these childhood impressions are just as clear to me now as when first instilled by a mother who cared.

Its WEEKLY observance will keep us from being WEAK. Brother Gus Nichols, editor of WORKS OF TRUTH, has said that when he partakes of the Lord's Supper he feels like he can go out and conquer the world and fully quench the temptations of the evil one.

THE ELOQUENCE OF ITS REFLECTED WISDOM

Much wisdom is reflected in the Lord's Supper. Men choose imperishable ingredients for the making of their precious monuments. Yet eroding time has a sure way of crumbling each of them. Passing centuries sooner or later efface their once distinct forms. Jesus chose perishable bread and fruit of the vine and breathed lasting importance into this sacred ordinance. He chose ingredients that could be easily obtained and purchased by the poorest of his people. He linked the Lord's Supper with the Lord's Day and both have lived together for nearly two full millenniums. They have been joined together by divine authority and one cannot keep the one without due regard to the other. Jesus placed the Lord's Supper in the kingdom and hence erected kingdom membership as the pre-requisite for eating thereof. It is a golden chain that stretches from Calvary to the second coming of our blessed Lord. Each weekly observance forms a lovely link. The chain grows longer every Sunday.

THOSE WHO PRESIDE AND SERVE

Those who preside at the table and serve the congregation help to provide the tone for its observance throughout the congregation. Presiding at the table is definitely not the time to review the sermon or make announcements. It is not the time for a general prayer. This opportunity is provided in other parts of the service. Sometimes brethren thank the Lord for everything except the bread and cup and what each sacredly symbolizes namely the body and blood of God's Son. The prayer of thanksgiving should be specific to what is being done. This prayer, like all prayers, is addressed to the Father. Jesus taught us both by precept and practice to pray to the Father. (Matt 6:9; 11:25-27; John 17.) Hence those who preside at the table should not say in Conclusion, "In THY name (the Father's) we pray." The Bible teaches us to pray in the name of the Christ." He is the one mediator between God and men. (1 Tim. 2:5.) We would like to encourage all who preside at the table or who lead in any of our public prayers to retain the solemn forms - thee, thou, thy and thine - and not employ the common forms of you and your. The former are not out-dated and the latter are not found in prayer language in our older, reliable versions such as the King James and American Standard Versions.

Those who serve the congregation should perform their part with dignity and becoming reverence. Those who partake in the congregation should be quiet, reflective, meditative and worshipful. This is not the time for the secular

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Who Causes Division?

Religious division among believers in Christ is sinful. Division and confusion among the disciples of Christ are always wrong. It is **CONTRARY TO THE WILL OF THE LORD** who prayed that all who believed on him **MIGHT BE ONE** as He and His Father are one. (John 17:20-23). Christ declared that there is to be, among his people, only one Shepherd and one fold. (John 10:16).

There is to be no faction or group **LARGER** than the local church, or congregation, and **YET SMALLER** than the whole body of Christ, or kingdom of God. God's **WHOLE FAMILY** is to be united, with all his children in fellowship with each other; and whatsoever, or whosoever, promotes division among them is wrong and sinful in God's sight (John 17:20-23; 10:16; Eph. 4:3-6).

There is only one spiritual body, or church, authorized in the New Testament Scriptures. Christ is the builder, foundation and head of that body, or church. (Mat. 16:18; Eph. 1:20-23; 2:14-16; 5:23-24; Col. 1:18). There is **"ONLY"**, or **"BUT ONE BODY"**. (Rom. 12:4-5; 1 Cor. 12:20; Eph. 4:5). All other bodies, churches, or denominations, larger than the local church, and smaller than the whole family of God signify division among believers. Such a sinful situation should immediately be removed. The peace and unity taught in the New Testament should be made to prevail and to work among all of God's people. In fact, **IF ALL** the people of the **WHOLE WORLD** were properly taught the simple truth, or gospel, of the New Testament — and that only; and if all were to believe and strictly obey our Lord; pure, primitive Christianity, as in the New Testament, in the first century, would prevail in this 20th century. There would be no denominationalism, sects, or parties in religion. All would be united and **"One"**, a thing for which Jesus prayed (John 17:20-23). Then, of course, all would believe that God sent his Son and that Christianity is true.

NEW TESTAMENT THE GUIDE

Of course, Jesus really wants all to be one in **FAITH** and **OBEDIENCE TO HIM**, not to compromise the truth and unite upon unbelief and in **DISOBEDIENCE** to His will. He came to cause and promote division between believers and unbelievers, the obedient and the disobedient. (See Mat. 10:34-38; Lk. 12:51-53). He wants all to



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believe in Him and do his will (John 8:21,24; Lk. 6:46). But if some refuse to do this, even if they be our close and beloved relatives (members of our own families) we must still believe and follow Christ, even if it causes them to drive us away. (Mat. 16:24-26; Lk. 14:26,33; 12:51-53). Under no circumstances can we (as Christians) cease to believe in and obey our Lord, or become and be anything more or less than simple New Testament Christians — and members of the church so often mentioned in that Book. If we were to subscribe to some human creed, depart from the New Testament doctrine and church, we, too, would become guilty of helping to divide believers in Christ contrary to his prayer for their oneness and unity (John 17:20-23).

When one becomes entangled with the doctrines and commandments of men in matters of religion, his religion becomes **VAIN RELIGION**. (Mat. 15:9; Mk. 7:3-13). We must abide in the doctrine of Christ, or we cannot have God, nor His Son Jesus Christ (2 John 9-11). But to depart from His doctrine is to cause division and become sinners (Rom. 16:17-18). **THE WORLD** will never believe in Christ and follow him until those who claim to believe in, and follow him **ARE UNITED** and one in faith, doctrine and practice — as he prayed that they should be (John 17:20-23; 2 John 9-11).

LOCAL CHURCH UNITY

This unity must be sought and practiced in the local congregations also, or "Churches of Christ" (Rom. 16:16). Unto a local congregation, or congregations, Paul wrote, "Now we beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

"ALL SPEAK THE SAME THING"

The foregoing scripture demands that we, in the local congregation, **"ALL SPEAK THE SAME THING"**. This excludes the various and conflicting creed-books gotten up by men, and which would cause and promote division among members of the church. Even two can't walk together except they be agreed (Amos 3:3). We must all speak and teach the same gospel the apostles preached (Gal. 1:6-9). We must all teach and live according to the word of the gospel preached by inspired apostles (2 Tim. 3:15; 4:1-3). To be united in teaching the truth, and nothing but the truth, will exclude religious division. For, if we all sow the same seed, just the word of God, we will have a uniform harvest, and not a mixture of all kinds of fruit (Lk. 8:11; Mk. 4:14; Gal. 6:7-9).

"THAT THERE BE NO DIVISIONS"

We are all to speak the same thing, "That there be no divisions among you" (1 Cor. 1:10). If we all speak as the Bible speaks, "Rightly dividing the word of truth" (2 Tim. 2:15) we will speak according to **"SPECIFIC"** authority when the Bible thus speaks, and according to **"GENERIC"** authority when general commands are being delivered. We must not "Pervert the gospel of Christ" (Gal. 1:6-9). We must not "Wrest" the scriptures to our own destruction, as ignorant and unstable men may do (2 Pet. 3:16). But we must not change **"SPECIFIC"** commands into **"GENERIC"** commands, nor change **"GENERIC"** commands into **"SPECIFIC"** law. If the **WAY** to do something is specified, there would be a necessary inference that the **"THING"** being done is in some way authorized, somewhere.

And when there is a "specific" command to do a certain **THING**, and no **SPECIFIC** way revealed in which to do it, then the specific command to do the specific thing becomes generic authority to do the specified thing in any expedient manner we think best. Even if the background command authorizing the way or method is in generic terms, and later becomes an approved example as to the way, etc., that would not bind the method or way upon us; for we would have the same right to use our own wisdom in choosing the way or method as did those under the generic command at first. Just the mere mention of some certain thing being done in a certain way on some occasion does not bind that way upon others later, when in fact it was not bound upon those who left us their chosen way to do the thing. The command to "teach" does not bind upon us the methods used

by inspired men, when they themselves were not commanded to teach in some certain way.

UNITED IN "SAME JUDGMENT"

But the text now under consideration says, we are not only to speak the same thing, and have no divisions among us, but we are to be **"Perfectly joined together in THE SAME MIND, AND IN THE SAME JUDGMENT"** (1 Cor. 1:10). This has reference to, and includes matters of wisdom and "judgment" — matters of "Expediency" (1 Col. 6:12; 10:23). But how can we be united in such matters, when the scriptures do not mention any certain way in which to do the thing commanded and specified — or often does not?

ELDERS TO OVERSEE THE CHURCH

Elders (bishops, or shepherds) are to oversee the church, and decide in such matters as what hour of the Lord's day to assemble for worship, what song book to purchase, how many songs to use, whether or not we use an invitation song, etc. They may consult with others in the church in whom there is usually much wisdom, but the elders must decide the matter. But how may the elders be united in such generic matters? By obtaining all the facts, seeking to do what is best and most expedient as to the way or manner, time, etc., involved in obeying some specific command which is generic authority for the way to obey, leaving it a matter of expediency. They should seek to be wholly unselfish in such matters, and seek to use wisdom in their decisions. But they have no right to decide such matters for the whole brotherhood elsewhere, and make an expediency into specific law, and thus pervert the truth.

COMPROMISE A PREFERENCE

We may compromise our own preference in matters of liberty so as to still agree with others and be united in the work of the Lord. But, remember, we must not compromise under specific law, but only under generic authority telling us what to do, but not telling us how to do it.

NOT SELFWILLED IN SUCH MATTERS

One of the most important qualifications for an elder of the church is that he must not be **"Selfwilled"** (Titus 1:7). A man cannot even be a faithful Christian and be **"Selfwilled"** — determined to have his way about everything. Such a man cannot get along in peace with others. He would divide the church and destroy the sweet peace and unity of the church before he would go along with others in some matter of judgment and generic authority where the Lord has left something in the realm of expediency. Those who make laws in this realm and divide the congregations by driving the wedge and splitting the church over some matter under generic authority such as; shall the church build a meeting house; build into it class rooms; a baptistry; rest rooms; water fountain; etc., are **"Selfwilled."** Each congregation must be left to decide for itself whether or not it will use such matters of expediency. Those who might say, "Thou shalt have them," are adding to God's word, and sinning in so doing. The same is true of those who would go out and try to divide the brotherhood over such things by making a law saying, "Thou shalt NOT have" such things. There must be at least one sinner in the local church before the church could be divided over any such matter. But if it were to divide the church for us to believe the word of God and obey it expediently and faithfully, then those who do this are not actually dividing the church; but those who pervert the scriptures and become either radicals or liberalists are the dividers of the church.

Who ever heard of a member of the church who was an enemy of his neighbor when at the same time he loved him as he loved himself, as commanded of God? (Mat. 22:36-40).

In all the history of mankind, whoever harmed another person while obeying the command which says, "All things whatsoever ye would that men should do to you, do ye... even so to them for this is the law and the prophets. (Mt. 7:12).

Christian Living

"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:26). The name "CHRISTIAN" has a very important meaning — "An adherent of Jesus" — "Of or pertaining to Christ or the religion based on Christ's teachings"



NORMAN PARRISH

"A professor of the religion of Jesus Christ" — "Of or belonging to Christ."

The word Christian comes from the Greek word "Christianos", an adjective made from the noun "Christos" 'the Christ' or 'the Anointed One'. A Christian, then, is a person related in some way to the Christ." (Dictionary of Theology). While the term "Christian" wonderfully describes Christ's followers, it appears only three times in the New Testament, (Acts 11:26; Acts 26:28; 1 Pet. 4:16).

The name was held in profound respect, awe and reverence among early Christians. Ignatius (30-107 A.D.) "Therefore, having become His disciples, let us learn to live according to the principles of Christianity. For whosoever is called by any other name besides this, is not of God." — Justin Martyr (110-165 A.D.) "That all these things should come to pass, I say our teacher foretold, He who is both Son and Apostle of God the Father of all and the Ruler, Jesus Christ: from whom we also have the name of Christians." — Theophilus of Antioch (115-181 A.D.) "Wherefore we are Christians on this account, because we are anointed of God." — Tertullian (145-200 A.D.) "Your sentences, however important only that one has confessed himself a Christian. No name of a crime stands against us, but only the crime of a name."

Great religious leaders exalt the name "Christian". Martin Luther: "I pray you leave my name alone, and call not yourselves Lutherans, but Christians". Charles Spurgeon: "I hope the Baptist name will soon perish, but let Christ's name last forever." Adam Clark: "When all return to the spirit of the gospel, they will probably resume the appellation (A name or title of 'Christian'.")

BIBLE TEACHING ABOUT THE NAME

Great significance is attached to the name Christian in the Bible. For example, the Christian name appears to be involved in Old Testament prophecy. (Isaiah 56:5; 62:1-2; 65:15). The term "Christian" was first applied to the Lord's people at Antioch. (Acts 11:26).

The word in our common text which we translate "WERE CALLED" signifies in the New Testament to "appoint, warn, or nominate", by "divine direction". If, therefore, the name was given by divine appointment, it is most likely that Paul and Barnabas were directed to give it and that therefore, the name "Christian" is from God, as well as that GRACE and HOLINESS which are so essentially required and implied in the character. It is a name that glorifies God when we suffer for it. (Acts 5:41; 1 Pet. 4:16). It is name King Agrippa understood that identified the followers of Christ (Acts 26:28-29).

There is salvation in no other name except the name of Christ (Acts 4:12). In that we are married to Christ, it is appropriate that we wear His name. (Romans 7:4; Ephesians 5:22-23). The Lord called Paul to bear His name among Gentiles, and Jews, and to suffer for His name's sake (Acts 9:15-16). Believing in the name of Christ is essential to salvation (John 3:18; 20:31; Acts 10:43). It is in the name of Christ that one obeys the conditions of pardon (Acts 2:38; Acts 10:43). The followers of Christ were hated because of His name (Matt. 10:22; Matthew 24:9; Mark 13:13; Luke 21:17). We assemble for worship in the name of the Lord (Matt. 18:20). In the name of Christ there is

AUTHORITY. (Matt. 28:18-20). There is power (Mark 16:17; Acts 3:16). Prayer is offered. (John 14:13). Reverence and respect are expressed. (Heb. 13:15). Service is rendered. (Mark 9:41). — And it is an awesome name (Phil 2:9-10). We are commanded to do all of the Lord. (Col. 3:17).

Other designations of the Lord's people suggest and explain WHAT THEY ARE. They are disciples. (John 8:31-32). They are called believers. (Acts 2:44; Acts 5:14). They are children of God. (John 11:52; Ephesians 5:8). They are brethren. (Acts 12:17; 1 Cor. 15:58). They are servants. (Rom. 6:17-18; 1 Cor. 7:22). They are the sons of God. (John 1:12; Phil. 2:15). They are the elect of God. (Col. 3:12). They are the heirs of God. (Rom. 8:17; Gal. 4:7). They are members of Christ. (1 Cor. 6:15; Eph. 5:30). They are saints. (Acts 9:32; 26:10; Romans 15:25-26).

Conform To The Will Of Christ

G. F. RAINES
Newton, Miss.

A story is told of a man who one day came to James Abbott McNeill Whistler, probably the most original artist of the 1800's, and requested his help in arranging a picture in a certain room. The man complained that the picture did not seem to fit the room. The famous artist replied, "Man, you're beginning at the wrong end. You can't make the painting fit the room. You will have to make the room fit the painting."

Analogously, when we look at God through Christ, we cannot make him fit into this lawless world or into our lives, but we must earnestly and persistently endeavor to make the world and ourselves fit into Him and His way.

The apostle Paul says:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 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 though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5).

Our Lord Jesus Christ expressly and unequivocally says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Peter says: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). The Holy Spirit tells us that "the fear of the Lord is to hate evil" (Prov. 8:13) and that righteousness is obedience to the commandments of God (Psa. 119:172).

The prophet Isaiah says:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (32:17).

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (57:20, 21).

The author of the epistle to the Hebrews says concerning Jesus our Savior: "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author eternal salvation unto all them that obey him" (5:8, 9).

In the second chapter of his general epistle, James, the brother of our Lord, says:

"Ye see then how that by works a man is justified, and not by faith only" (24).

"For as the body without the spirit is dead, so faith without works is dead also" (26).

We are not justified by works of which man is the originator (to which Paul refers in Ephesians

2:8, 9); but the Bible does not state in any passage that obedience to the commandments of the gospel of Christ "is the power of God unto salvation" (Rom. 1:16); and "the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

Saving faith is "faith which worketh by love" (Gal. 5:6); "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3). "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3, 4). "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).

Biblical Statements And Science

JOHN WADDEY

In reading books on Hermeneutics to equip the author for his classroom teaching, many helpful sets of rules or guidelines for interpreting various aspects of the Bible have been found. By means of these articles, they are shared with brethren with the hope that they will help us be better students of the living oracles.

In our scientific age, with new facts and theories being hurled at us daily, the Christian has to reconcile some of them with his faith in God's word. Especially with the atheistic bent most science courses received in public education and non-Christian colleges, we need some maxims to help us understand correctly what the Bible says about scientific matters.

It is a remarkable thing that anybody should take seriously the scientific statements of an oriental book 2,000 - 3,500 years old. That not only its friends but its enemies believe the Bible has an important voice in these matters that must be vindicated, or condemned, is really proof of its uniqueness and supernatural nature. No other book is so treated: i.e. the Koran, the Vedas, mythologies, etc.

How shall we treat the data of the Bible that deals with the world of nature? The five points following are from Bernard Ramm:

I. THE BIBLE PRESENTS THE WORLD IN TERMS OF THE AVERAGE OBSERVER. Its language is the language of appearance which has been called "phenomenal language".

II. THERE ARE CERTAIN ACCOMMODATIONS to the culture of the people that are necessary and in no way infringe upon inspiration nor the scientific chasteness of the Bible

III. WE MUST BE VERY CAREFUL to avoid making the Bible too predictive of modern science.

IV. MUCH OF THE SCIENCE OF THE BIBLE IS IN OUTLINE FORM. This is especially true of the first chapters of Genesis. In an incredibly short document we have the creation of the entire universe from nothing to man. Hence it is the province of the sciences to fill in the details of what is a sketch in the Bible.

V. OUR SCIENTIFIC INTERPRETATIONS OF THE SCIENCE OF THE BIBLE MUST BE KEPT FLUID. The reason for this is that we cannot know what the specific interpretation of the generalized statements of the Bible are until we know what the data of science are. Just as history gives us clues to the meaning of prophecy, so that prophetic passages take on depth and particularly as they are interpreted in the light of history; so as our knowledge of science increases our ability to interpret the statements of the Bible grows with equal pace.*

VI. REMEMBER THE BIBLE IS NOT A SCIENCE TEXT BOOK, but when the great Jehovah speaks, He speaks with the knowledge and authority of the Creator of man and the universe.

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Some Observations About The Lord's Supper

Continued from page 1

wondering of the mind, talking, laughing, deciding how much to give (Biblical purposing demands that this decision already be made) or some other diversion of the mind. The WHOLE mine of the Christian should be centered upon the HOLINESS of this sacred ordinance - the Lord's Supper, the Lord's Table, the communion or the breaking of bread.

CONCLUSION

The Lord's Supper rightly deserves a deeper love and richer regard than we sometimes give it. Remember its author, object, design and duration and this should create greater reverence for it within all our hearts. How thankful we should be for the sacrifice that was made and the love that was exhibited on the occasion of Calvary.

Biblical Statements And Science

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We can put complete confidence in His declarations, but we must take all precautions to properly understand what He says.

*Ramm, Bernard, PROTESTANT BIBLICAL INTERPRETATION, Boston, W.A. Wilde, Col. 1950, p. 134.

Ever Learning... But Never...

W. T. HAMILTON

Through the wisdom of this world man never can understand God. He can't be manufactured in a test tube nor seen through a telescope. He can't be dissected in a laboratory nor captured in outer space. And His truth cannot be discovered by a mathematical formula. "The world by wisdom knew not God" (1 Cor. 1:21).

Man may learn God's laws of nature yet never know the God who made them. He may excel in the laws of learning, yet never learn. Revealed truth is not learned in the same way as worldly wisdom. God said, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent" (1 Cor. 1:19).

The Professor declared: "I am never judgmental in my teaching. I try to give my students the tools to work with and an acquaintance with different options available and let them work out their own faith." There may be some situations in obtaining worldly wisdom where that approach works. But with revealed truth it overlooks the obvious. God enjoins upon His teachers the duty to reprove and correct as well as to instruct. Paul Tillich, Billy Graham, and Elton Trueblood all had the tools to work with and a knowledge of various options available but they never came to a knowledge of some of the most simple commands of God! Why would an ordinary Sunday school student following the same procedure do any better? Sometimes the "foolish things of the world" will confound the wise.

Thank God, the common people still hear him gladly.

Bad Bews - Good News

NICK HAMILTON

NBC News recently disclosed its accounts for 1972. In the report it was stated that they:

- *Televised 1,050 hours last year
- *Viewed 9,800 hours of film (that's more than 13½ months if projected continuously from a single projector!)
- *Shot over 4,000 miles of raw film (The cost of the film alone ran \$1.9 million!)
- *Employed 100 full-time film editors.
- *Sent its staff of over 1,000 on trips totaling 2.2 million miles to 74 countries.
- *Picked up a travel tab in excess of \$6 million

for personnel alone.

*Paid telex and cable bills of \$450,000.

*Paid telephone bill of \$951,000.

Amazingly, most of their news was bad! Yet millions watched daily, enthralled with their reports. If some agency is willing to invest so much to tell people the bad that is happening to them, should we not be willing to invest much more to tell them the good that can be theirs?

People are affected by news. You are. When it was announced that President Kennedy had been assassinated, you gasped, too. When it was reported that prices would increase, you took a tighter grip on your purse strings, same as everyone else. And people responded to good news, too! They did on Pentecost in Jerusalem. And in Samaria and Asia. And they will in Texas! The Gospel of Christ is the world's best good news story. (Mk. 16:15-16,20).

The Great Flood

G. F. RAINES

The truth of the biblical narrative of the great flood in the days of Noah is confirmed by the traditions of the nations of western Asia and by those of many other nations "which have preserved the memory of a great and destructive flood, from which but a small part of mankind escaped" (William Smith).

The Bible account of the flood is also confirmed by the flood deposits which archaeologists have discovered at Ur (the home of Abraham), Kish, and Fara.

In 1929, the Joint Expedition of the University Museum of Pennsylvania and the British Museum, directed by Dr. C. L. Woolley found "a great bed of solid water-laid clay 8 feet thick without admixture of human relic, with yet the ruins of another city buried beneath it. Dr. Woolley said that 8 feet of sediment implied a very great depth and a long period of water, that it could not have been put there by any ordinary overflow of the rivers, but only by some such inundation as the Biblical Flood" (Henry H. Halley).

The place where Noah and his family left the ark was at Mt. Ararat, near the headwaters of the Euphrates river. Apparently, they migrated approximately 500 miles southeastward to their pre-flood home in Babylonia.

The Bible contains no myths, for it "is true from the beginning" (Psa. 119:160).

The Great Commission In Poetry

"Go ye therefore and teach all nations" . . .

"Go ye into all the world and preach" . . .

Preach the truth to the whole creation. . .

Teach every one you are able to reach.

(Mt. 28:18-20; Mk. 16:15-16)

"He that believeth and is baptized" . . .

Turning in repentance from all his sins. . .

Is "Buried" in baptism - not rantized. . . .

"Shall be saved" and a new life begins.

(Mk. 16:15-16; Rom. 6:3-4; Lk.

24:46-49)

Christ gave the apostles this commission,
And sent the Spirit down from heaven,
To guide them in offering man remission,
Through the gospel unto them given.
(Jn. 14:26; 16:13; Rom. 1:16)

They began on Pentecost - Acts two -
Preached the gospel to thousands of men.

Three thousand obeyed it - not a few. . .
Who had been guilty of awful sin.
(Acts 1:5:8; Acts 2:1-47)

Thru power of the gospel which they heard,
They believed in the resurrected Christ.
Now by the power of the gospel word,
They want salvation which can't be priced.

Peter said, "Repent, and be baptized. . .
For (unto) the remission of sins" . . .
He did not say pray and be rantized. . .
But in baptism the new life begins.
(Acts 2:37-38; Rom. 6:3-4).

All obeyed (who gladly heard the world)
Were saved and added to the church.
But all who rejected what they'd heard,
Were left as sinners and in the lurch,
(Acts 2:22-47; Acts 3:19).

The church is now the ground of the truth,
And we must teach it unto all men;
Else they'll go on in the sins of youth,
Eternally lost because of sin.
(1 Tim. 3:15; Eph. 3:8-11).

Let us now daily the scriptures search,
So as to be soul winners for Christ. . .
Teach all to be members of His church,
Who for the church was sacrificed.
(Mt. 16:18; Acts 20:28-32).

Consider The

Church In Your Community

G. F. RAINES

You are cordially invited to consider the church of Christ in your community in the light of the teaching of the New Testament of our Lord Jesus Christ; concerning the church which is described therein.

Churches of Christ are neither Protestant nor Catholic. We earnestly endeavor to practice simple, non-denominational Christianity. We regard the word of God as the only legitimate authority in religion. We believe that man-made creeds "serve no purpose except to bind men to the opinions of other men."

We cling steadfastly to the conviction that if we believe and practice the same things which were believed and practiced by the authority of Jesus Christ in apostolic times, we will not be a denomination but only members of the "one body in Christ" (Rom. 12:5) which Jesus referred to when he said, "...upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Peter, Paul and John were not members of any denomination; but they were Christians and, consequently, members of the Lord's church.

We believe that the name of Christ should be worn by God's children to the exclusion of all human designations (Acts 11:26; 26:28; 1 Pet. 4:14-16). As John Wesley said: "Would God that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten, and that we, as humble, loving disciples, might sit down at the Master's feet, read His holy Word, imbibe His spirit and transcribe His life into our own."

You are cordially invited to attend any or all of the services of the church of Christ in your community.

EAST AFRICAN NEWSLETTER

P. O. BOX 48086, NAIROBI, KENYA

JUNE & JULY, 1974

Greetings from East Africa,

Here we are back in Kenya after an absence of nearly a year. It's good to be back although it means leaving all our friends in America.

We have not been able to accomplish much since our return because we have all been ill. We are just now getting back on our feet although we are still weak. It takes a while to get used to the new bacteria in a place and as we returned to Kenya via Hong Kong and India, our bodies were introduced to some different strains.

On our trip over we visited several missionaries in Southeast Asia, and had occasion to study their mission methods. There is a great deal that is done in the name of mission work that bears little fruit, while other programs are extremely profitable. Our desire is to avoid those less productive methods. Kenya is a comparatively new missionfield with a lot of growing to do. We can certainly benefit from the experience of others who labor in different countries.

In Manila we had hoped to see Bob Buchanan as we share a common supporting congregation, New Hope Church of Christ in Guin, Alabama, but we found that he lives up in the mountains some distance from Manila. We did visit with the Ray Bryans. I knew Ray and his family some years ago in Michigan. It was good to renew this acquaintance. Ray is attempting to put the church there on an indigenous footing by slowly but surely discontinuing American support for the local Philippino preachers. This will encourage the local Christians to assume a greater share in backing their own churches and preaching efforts. Our prayers are with Ray and his family in their efforts to build up the church in the Philippines.

In Hong Kong we visited in the home of the Kent Martins. Unfortunately, Kent is the only missionary we have in Hong Kong. This is a very alarming situation since Hong Kong is the logical gateway through which to bring the gospel to Red China. The Martins won our admiration by living and working in a very hectic, urbanized society. We complain because we must pay \$200 a month for rent — they pay \$400 a month and live on the 20th floor in a huge apartment complex! Every time their children want to play they must take a not always dependable elevator and go down to a maze of cement streets and walk-ways. This is their playground! While in Hong Kong we met Tom Tune, an ex-missionary to Hong Kong, who was there on a business trip. Together we went preaching outside the city and baptized one into Christ.

In Bangkok we were in the home of the Larry Giles. Larry is supported by a church in Alabama. His work is primarily with Bible correspondence work. They have over 125,000 people studying the Bible by mail in Thailand. Seeing their methods and results gave me ideas for improving Bible correspondence Kenya.

In Singapore we visited with the Gordon Hogans and Don Greens. This is the site of Four Seas Christian College. One of the main churches in the city was having a gospel meeting with Bro. James O. Baird, President of Oklahoma Christian College. I preached one night in his place, so that he could rest his voice. We were blessed with several responses. Singapore is a showplace of mission work in Southeast Asia. Much of what I learned there will be applicable in our African context.

Here in Kenya we found the Christians awaiting our return. Several of those we left behind had fallen away, but the majority have carried on. We



BERKELEY HACKETT

are pleased with those who have grown in the faith and will endeavour to lift up the fallen. One of our Christians is running for a seat in the Kenya Parliament. It would be a fine thing to have a Christian in such a strategic position.

During the past year several of the missionaries had written us to expect a great increase in prices, so we were not too surprised to find costs much higher.

When we first arrived in the country our health would not permit us to house hunt, so we had to spend the first couple of weeks in a guest house. We had hopes of getting our old house back, but this did not prove possible, so we settled for another place within two miles of it. This new house is smaller than our old one (it has only two bedrooms), but on the whole it is much nicer. The floors are tiled and there are three windows with SCREENS. The kitchen is bigger and Charlotte will have a real stove with an oven instead of the camp stove she cooked on for nearly four years. We are paying more for all of these luxuries as rent has gone up as well as everything else. Our household effects have not yet arrived. When we get our curtains up, books out and kitchen set up I'm sure we'll feel very much at home.

I am searching for a suitable site in the city for our printing work and as a center for Bible study

classes. This is proving difficult to find, but with the Lord's help we will succeed. I have discussed my plans with some of the other missionaries here and they are as anxious as I am to get some of our Bible teaching materials into the native languages. We expect that this will be of great benefit to the work.

In a few days we are expecting the return of the Van Tate family. You will recall that Van and I worked closely in the Bible school here in Nairobi. Van has been in the States for the last year teaching at Harding College in Arkansas. Van will be the closest missionary to us and will live on the other side of Nairobi, about 15 miles away. Van and I will be the only missionaries here in Nairobi.

I am currently working out the budget requirements for our working fund and won't have a report ready until we have been here a full month. The financial reporting will be divided into fixed categories: transportation, Bible correspondence, printing, etc., rather than minutely itemized. This will ease my bookkeeping as well as give an adequate picture of our working fund expenditures.

May God bless you and remember us and the church in East Africa in your prayers.

The Hacketts



This is the house we have rented. It's near our old house.



Children's class on our first Sunday back in Kenya. The numbers attending these classes has fallen off somewhat while we were gone. I'm sure the numbers will rise again.



One of the largest churches in Singapore. I preached here on our way to Kenya.



Stephen is one of our ex-students in the Nairobi Bible School. He is our only convert from the Meru Tribe. We hope to reach others in this tribe through h.m.

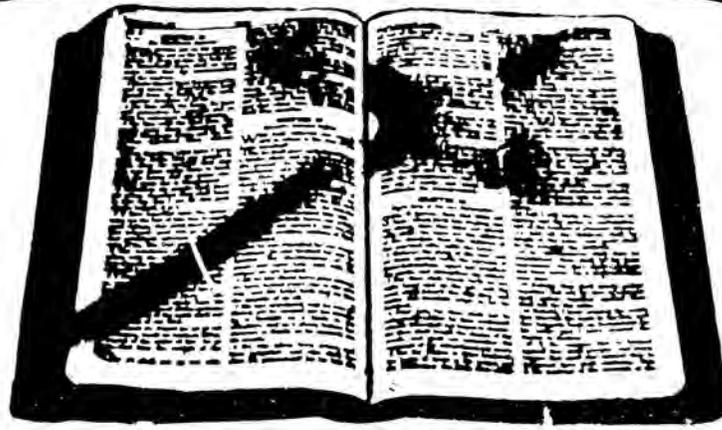


Larry and Gail Giles in Bangkok. Larry directs the Bible correspondence course work there.



Joseph Mugo has developed into a real leader. He is 35 years old and does most of the preaching in one of the Nairobi churches without pay. I converted him in 1971. He belonged to the Catholic Church.

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

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The Woman Taken In Adultery

His enemies accused Jesus of being the friend of publicans and sinners, Matt 11:19. Many of the stories of his life God chose to record for us involve these very people. The narrative in John 8:1-11 is one of the best known events of Jesus' ministry.

THE SETTING

Jesus had come to the temple court early in the morning and was busily engaged in teaching a great crowd of eager listeners, 8:2. Suddenly the class was interrupted by a noisy throng pushing through the crowd. No one had to guess who the principles were, their dress identified them as scribes and Pharisees. Caught in the swirl of their current was a dishevelled woman, pushed and shoved along roughly as a sheep being driven to the slaughter. The observers fall back and the haughty leaders stop before the Savior demanding his attention.

THE CHARACTERS

Who were these prosecutors? They were the spiritual teachers and leaders of the Jewish community. Men of high office. Men whose claim to righteousness was so great that all others, even fellow Jews, were scorned and despised as sinners. Jesus showed only contempt for these religious characters, charging them openly with hypocrisy, Matt. 23:13. The Pharisees were so exclusive that the number was scarcely more than five or six thousand. They dominated the synagogues of that day, but the Temple was in the hands of their arch-rivals, the Sadducees. Scribes were most often in the Pharisaic party, men who devoted their lives to the study of, transcribing, and teaching of the Law and the traditions of the fathers.

These men were "legalists." They cared more about human rules than people. They loved to multiply rules and bind them upon others. They had no pity or compassion for those caught in sin's mesh, only disdain. They were quick to inflict the judgments of the law on the commonfolk, but always seemed able to find a comfortable loophole to excuse their transgressions. Here we see or hear no sign of pity, mercy or compassion. In fact, they were quite willing to sacrifice a person to win their theological point. While pretending to be defenders of the moral and spiritual values of the nation, they were its real enemies.

We see the Master in this episode. Jesus was the



JOHN WADDEY

friend of publicans and harlots, he never denied this. He repeatedly involved himself with those of this social state who showed an inclination to hear heaven's message. He was a minister of grace, mercy and forgiveness. He was the only sinless one in the gathering; the Pharisees only pretended to be so. He alone was the teacher of true religion and morality. Christ was the fairest judge of all. Moreover, he was the exposé of hypocrisy. What a glaring contrast between the Lord and the prosecutors.

The accused was guilty of immorality. Of that there was no question. She was charged with adultery, having been taken in the very act. (8:4). Probably she was a young engaged woman, since that was the only case wherein the law specified stoning as the manner of death. (Deut. 22:23-24.) It is very possible that she was the victim of a devious plot; it being unlikely that they would have caught her in the act unless there had been a "set-up." Certainly the student of the Pharisees knows that such a plot was not beneath their dignity. Then too, the fact that the man who must obviously have been also caught in the act was freed, would cast a suspicion on the accusers. To the Jewish leaders, she was only a tool to use against Christ to their advantage. In Christ's sight, she was a precious soul, made in the image of God. Though tarnished, she was a prospect for salvation.

THE PLOT, A DILEMMA

The strategy of the enemy was simple, find grounds for condemning the Nazarene. Get him to take a position contrary to either Jewish or Roman law. If he said "condemn her," charge him before the Roman governor who reserved the right of the death penalty to himself, (John 18:31.) Should he say, "do not condemn her," they would have immediately charged him with setting aside Moses' law. Either way, they would attempt to poison the public mind against him as either for or against sinners. The Greek tells us that "they kept on asking him." They were confident that this "young upstart" from Galilee would surely be impaled on the horns of their dilemma.

THE DILEMMA DEHORNERED

Messiah quietly, deliberately, stooped and wrote in the dust on the ground. How our curiosity clamors to know that mysterious message. Such deletions are surely a mark of divine inspiration for no human author could resist dropping that attention - getting information for his readers. Some have suggested that he wrote a list of the Pharisees' sins. Certainly he could know such intimate things about a man, (John 2:25.) The word wrote, katagraphē in the Greek, was used when speaking of or writing accusations or charges. He may have written the words of Lev. 20:10, which said that both parties of adultery

should be stoned to death. Whatever the words, so powerful were they, that the opposition was thoroughly intimidated.

As the accusers stood apprehensively, Jesus hurled the moral challenge into their bosom. "He that is without sin among you, let him first cast a stone at her." (8:7.) The words reflect Deut. 17:6-7. If they were innocent then they should initiate the execution. But they knew they had violated Moses' law by not bringing the man. Perhaps they were guilty of adultery themselves and they felt that somehow Jesus knew about it. In mute silence, they made a hasty retreat.

JESUS' CONVERSATION WITH THE WOMAN

"Woman, where are they, did no man condemn thee?" (8:10.) His use of the term woman does not convey any degree of disrespect. It is the same word he used to address his mother in John 2:4. The Jews had desired to condemn this woman but were not qualified to do so. Jesus was qualified, but had no desire to condemn her. Rather, he challenged her with the charge, "Go thy way; from henceforth sin no more." (8:11.)

The contrast between Jesus and the Jews was glaring. They brought her as a captive, He treated her as a free woman. To them, she was a tool for them to use; Jesus respected her as a human being. They considered only her sin; Jesus had confidence in her future. They wanted to stone her; Jesus was anxious to save her. We see his delicacy, modesty and compassion. This separated him from the accusers and her former partners in sin. She had in Jesus a friend she could talk to and receive consideration and help from. Her case was dismissed for lack of executioners.

LESSONS TO REMEMBER

1. Most all people are like that woman in that they are guilty of sin and deserve the penalty of death. (Rom. 3:23.) Satan, the accuser, is pressing God for execution. (Rev. 12:10.)

2. The Lord, in mercy will forgive us even as he did this woman.

3. We must resolve to "sin no more" if we would be pardoned.

4. We see the heartlessness of legalistic religion.

5. This reminds us of the cruelty of man towards his fellowman.

6. Christ shows us how to deal with those who fall into sin. They should be saved, not destroyed. (John 12:47.)

7. Only he that is without sin should cast the stone of condemnation.

8. Like David, we can say, "Let us fall now into the hand of Jehovah; for his mercies are great; and

Continued on page 4

WORDS of TRUTH

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Let Us Live The Way We Pray

Perhaps the first thing we should say about prayer is that God hears and answers prayer. Then we can descend and say there is also spiritual growth and edification in earnest, fervent prayer. Those who pray from the great desire of their hearts really want the things they pray for (Rom. 10:1; 2 Tim. 2:10). The difference in a Christian and a hypocrite is that a Christian really desires what he prays for, and goes out to do all within his power to bring about the very state of affairs for which he prays. He tries to answer his own prayers, as much so as possible. "Man's extremity is God's opportunity". God does not propose to do for man what man can do for himself. Real, genuine, praying, faith helps man to live the way he prays, then in addition, God adds his blessings.

Some poet unknown to me wrote the following:

LIVING THE WAY WE PRAY

I knelt to pray when the day was done
And prayed: "O Lord, bless everyone.
Lift from every heart the pain,
And let the sick be well again."
Yet, when I woke the following day
And carelessly went my merry way,
The whole day long I did not try
To wipe a tear from any eye.
I did not try to share the load
Of any brother along the road.
I did not go to see
The man sick next door to me.

Yet once again when day was done
I prayed, "O Lord, bless everyone".
But as I prayed (to my listening ear)
There came a voice that whispered clear:
"False hypocrite, before you pray,
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve him here below."
And then I hid my face and cried:
"Forgive me God for I have lied;
Let me but live another day,
And I will live the way I pray."

Surely a man's conscience is seared and as tough as an ox's hide when he will pray and pray for things and conditions to prevail without doing one single thing to help bring about what he is praying for — without doing anything to help God answer his prayer. God often uses us to open the way for



GUS NICHOLS

him to answer our prayers. We must do God's will as well as pray (Mat. 7:21). It is not enough to just pray (Lk. 6:46). It is so easy to just say, "Lord, Lord," instead of to obey (Acts 22:16). It is easy to pray for the heathen but not so easy to take or send the gospel to the heathen. (Mk. 16:15-16,20). It is easy to pray for the church to grow and prosper and then do nothing to help it to make the progress that is possible. It seems easy for some to pray on Sunday morning, "Lord, thy will be done today" and then turn hypocrite and go fishing, or pleasure-seeking and miss the worship. (Heb. 10:25; Jas. 4:17).

"Crept In Unawares"

ROY DEAVER:

(Note: This article was written by brother Dean Fugett, and is taken from the February/March issue of THE PILLAR, of which brother Fugett is editor. The article is printed here by his permission. It contains an urgent note of warning that ought to be heard by every congregation in the land.)

Surely, even the Ephesian elders may have had some difficulty accepting the validity of Paul's statement that "grievous wolves shall enter in among you" and "of your own selves men shall arise speaking perverse things to draw away disciples after them" (Acts 20:29,30). Peter also warned his readers "... there shall be false teachers among you, who privily shall bring in damnable heresies... and many shall follow their pernicious ways..." (II Pet. 2:1,2). Jude warned, "For there are certain men crept in unawares..." (Jude 4).

Some are hard to convince that even today there are false teachers among us, who are privily spreading their damnable heresies and awaiting their opportunities to surface and "liberate" the "tradition-chained" church. These men and women, like the deceptive and unprincipled cowards they are, refuse to openly preach and teach their doctrine, but prey upon the gullible and untaught in underhand methods until they believe they have enough followers to take over a congregation.

The doubters among us need but to inquire at some of the congregations who have found these termites working before they were ready to surface. Even then, it is amazing how swiftly they move among the weak and the disgruntled, building a numerical following sufficient to capsize an unprepared congregation.

In the past, I have heard those who have been warning of this danger called some pretty ugly names. Yet, more often than not, we have seen their words come to life, much to the sorrow of some whose heads have been in the sand. Usually, when found out, these elements react in two ways. If they are sufficiently strong, they are very severe, letting others know that if their type of "love" can't be coped with, then those who disagree with them should leave. But if they find that they are in the minority, they usually whine and wail about "liberty", "love", and "longsuffering".

For the benefit of the doubters, I give a listing of sayings by "name withheld" in some papers. These want their names withheld because they wish to remain unknown until they have enough assurance that they are not in a minority in the congregation — by their own admission. Then they will be willing to be known. Read and think! These may be in YOUR congregation.

1. "(My husband)... has been a deacon, and 1½ years ago he had a vision, and we both soon thereafter received a greater infilling of the Holy Spirit with the gift of tongues. As yet we have not been "banned" PARTLY BECAUSE WE HAVE GONE OUR WAY VERY QUIETLY, (emphasis mine, df) but God has led us into contact with... other families in the congregation here, so we are able to talk fully and freely with them. We do not know, at present, how many in the congregation know about us — but, of course, more do and it is very possible action will be taken one of these days..." (name withheld).

2. "I'd like to think that the... incident (action of withdrawing fellowship from disorderly, df) would never happen again, but unfortunately it

is happening in many places when OUR PEOPLE (emphasis mine, df) receive the "fulness of the Holy Spirit." Most elders, I fear, do not believe we each have a right to interpret scriptures for ourselves and live as "free men in Christ," as you say." (name withheld)

"I was raised in the church of Christ, but it was not till I had gained some knowledge of the restoration movement at Abilene Christian College that my mind was opened. I questioned most everything... In fact, as a result I more or less became a part of the Jesus movement until the Lord saw something different for me, that I should not mark people out of my own religious body. So I did his will and I am now preaching and serving in the capacity of a minister." (name withheld)

(This man is filling a pulpit somewhere in a congregation of the Lord's people. df)

I wish I could tell you to use my name but I can't for now. There are many who would use it against the work that many of us are trying to do... I don't have that freedom yet. But I am a free man spiritually in my blessed Savior. (Name withheld)

(I can't help but wonder what his "work" is in his congregation such that he can't have it known... yet. df)

This is just a "drop-in-the-bucket" illustration that there is much truth in the words of those who are warning us about undercurrent actions in many congregations. We would do well to at least examine carefully the conditions about which we are warned. While some are rushing headlong in their efforts to undermine the New Testament church today and to replace it with denominationalism, others of us need to awake from our sleep and become concerned about the Lord's will.

Is Christianity Divided?

HOYT BAILEY

Is The God Of The Bible Divided? No Bible student can ever concede that God is divided against himself. Moses said, "Hear, O Israel: Jehovah our God is one Jehovah" (Deut. 6:4). "Thus saith Jehovah the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last: and besides me there is no God" (Isa. 44:6). "One God and Father of all, who is over all, and through all, and in all" (Eph. 4:6).

Is Jesus Christ Divided? Is Christ against himself? Is God against Christ? or is Christ against God? Jesus said, "I and the Father are one" (Jno. 10:30). In His prayer, Jesus said, "Neither for these only do I pray, but for them also that believe on me through their word: that they may all be one: even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (Jno. 17:20-21).

Where Did Apostles Preach A Divided Christianity? Paul admonished those who would have started denominationalism at Corinth. "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (I Cor. 1:10). Can we read in the New Testament of an apostle of Christ speaking of a denominational church? Who can read and believe the New Testament and conclude that the church purchased by Christ's blood and built by Christ is no better than a church built by man?

Where do you read in the Bible of people being advised to attend the church of their choice? Where does God promise to build churches for every choice? Where does Christ promise to build churches according to every choice? Where did the apostles advise people to select the church of their choice? Did Apostles Present A Divided Plan Of Salvation? Where do you find one of the apostles teaching salvation by faith alone? Do you find another apostle teaching salvation by grace alone? Where do you find the apostles teaching the doctrine of universal salvation? Every sincere person will be interested in the fact that every apostle taught the same conditions of salvation from sin. Every interested person should read the commission of Christ, then, see how it was fulfilled in the book of Acts.

What About The Gap Theory?

In spite of considerable evidence to the contrary, there are still many sincere (though uninformed) professed Bible believers who subscribe to the notion that the earth is billions of years old. Though they may be completely unaware of it, they have been influenced by the subtle pressures of evolutionary geology. Some scientists claim that our earth is approximately four and one half to five billion years old. (Geologists in Russia double that estimate - hence, an evidence of the imprecision in the dating techniques!) This insatiable appetite for TIME on the part of the evolutionist is quite understandable, for he must have vast eons of time for the thousands of undetectable changes to occur which are allegedly involved in the evolutionary scheme of development. However, if we granted the evolutionist a theoretical ETERNITY it would not assist his case, for TIME is not a Creator! Dr. Duane Gish has delightfully observed that the concept of a frog being turned into a prince in an instant is a fairy tale, but the assertion that a frog, given three hundred million years, can turn into a man is considered science!



WAYNE JACKSON

However, as a result of evolutionary brain-washing, some religionists have adopted the idea of a multi-billion yeared earth, and accordingly, have sought to press the Bible into an unholy alliance with current pseudo-science. One such bizarre attempt is known as the "Gap Theory." The Gap Theory, or as it is sometimes called, the "catastrophy theory," contends that a vast gap exists between Genesis 1:1 and 1:2 which may be accommodated to the geological time-scheme of the modern theorists. During this supposed gap, there lived successive generations of plants, animals and perhaps even pre-Adamic "men." For example, Gleason Archer, Jr. (Fuller Theological Seminary), who is generally considered to be a fairly conservative writer, radically identifies such imaginary "fossil men" as Pithecanthropus, Swanscombe, Neanderthal, etc., with a pre-Adamic race of men. (Survey of OT Introduction, pp. 188, 189.) According to this view, God destroyed that original creation (because of a Satanic rebellion), and so, Genesis 1:2 is retranslated to suggest that "the earth BECAME waste and void."

Concerning the Gap Theory, the following facts are evident. (1) It is but a compromising attempt to pacify the indefensible assertions of those who reject the biblical teaching of the origin of man. OT scholar Oswald T. Alis states: "This interpretation gained favour about a century ago as a means of bringing Genesis 1 into harmony with the findings of geologists." (God Spake By Moses, p. 10.) (2) There is no genuine evidence in Scripture for this fanciful idea. Does it really seem reasonable that an original creation and subsequent catastrophe should be completely unmentioned throughout the Bible? (3) Finally, the plain teaching of the Scripture stands opposed to the mythical Gap Theory -- as indeed the following considerations reveal.

THE BIBLE VERSUS THE GAP THEORY

a) The conjunction "And," which introduces Genesis 1:2 certainly does not convey the impression of a gap between these two verse.

b) There is no reason within this context to translate "was" (Gen. 1:2) by "became." The Hebrew verb is hayah. It is found some 1,522 times in the OT and though it may occasionally be rendered "became" (22 times), the context must require it. And no such requirement is here indicated. A few years ago, twenty leading scholars

of the Hebrew language in the United States were asked if there was exegetical evidence for a gap between Genesis 1:1 and 1:2. They emphatically replied: "No." (Darwin, Evolution, and Creation, Paul Zimmerman, ed., pp 53, 54.) In fact, noted Hebrew scholar J. Wash Watts points out: "In Gen. 1:2a the verb is a perfect. It indicates a fixed and completed state. In other words, original matter was in a state of chaos when created; it came into being that way." (A Survey of Old Testament Teaching, I, p. 16.)

c) Adam was given dominion over "EVERY living thing that moveth upon the earth." (Gen. 1:28) It is difficult to harmonize this exhaustive statement with the notion that millions of living creatures had already lived and died by this time.

d) At the conclusion of the sixth day, "God saw EVERYTHING that he had made, and, behold, it was very good." (Gen. 1:31) If Jehovah's original creation had become contaminated through Satan's rebellion, and thus was subsequently destroyed, and the new re-creation rested upon a veritable "graveyard" of corruption, it is difficult to see how the expression "very good" would have been appropriate.

f) Adam is called the "FIRST man" (I Cor. 15:45), and that excludes an alleged "pre-Adamic" race of men.

For these reasons (and others which could be given) we reject the theory of a gap period between Genesis 1:1 and 1:2. Those who wish to examine a more extensive refutation of the Gap Theory are urged to read (in addition to the works already cited): Biblical Cosmology and Modern Science by Henry Morris (pp. 62ff) and The Early Earth by John C. Whitcomb, Jr. (chapt. 5.)

Why Oppose The Charismatic Movement?

LARRY CHOUINARD

Much controversy is raging in the religious world over the Charismatic movement. Many a relatively unknown has been hurled into religious prominence by claiming miraculous feats. This is strange since the delusion of the movement is so obvious. In Bible times the miraculous was never a subject of debate and argumentation. The reality of first century miracles was obvious even unto the enemies of the cross. When Peter and John were called before the council their accusers confessed, "for that indeed a notable miracles hath been wrought through them, is manifest to all that dwell in Jerusalem and we cannot deny it." Acts 4:16. Biblical miracles were designed to confirm the word of those who spoke. Mk. 16:20; Heb. 2:4. Miracles from God spoke for themselves and the best that unbelief could do was to attribute the miraculous feat unto another source. Matt. 12:24. Today, however, modern day "miracle workers" must use debate and argumentation to establish their fallacious claims. Will they never learn that miracles are a matter of DEMONSTRATION not ARGUMENTATION? In Bible times they used the miraculous to confirm their word, but today they seek to confirm the miraculous by their word! They have the divine process in reverse!

In this article we shall address ourselves to the question of "why be so militant in opposing the Charismatic movement?" It seems that many today are ready to embrace the movement without considering the logical implications and consequences of the movement. Let's examine the reasons why we must stand against the heresy and denounce it as a damnable doctrine.

1. Every self-proclaimed "miracle-worker" ultimately denies the authority of the Bible. As has been stated, miracles were designed to confirm the revelation from God. Mk. 16:20; Heb. 2:4. The word translated "confirming" in Mark 16:20 is from the root word "BEBAI00" meaning "to make firm, establish, make secure." Vine. It is the same word used in Romans 15:8 where Paul said that Christ "confirmed the promises given unto

the fathers." When Christ confirmed or established the promises did they ever need re-confirming? In the same sense, once the revelation from God has been "confirmed" it needs no other confirmation. But modern day "miracle-workers" must affirm that the scriptures have never been confirmed. If that be so, what happens to the authority of the Bible? The all-sufficiency of the scriptures rest upon its confirmation. It is complete and final and God has verified his revelation through the miraculous. Now when one reads the scriptures he can believe its authenticity based upon the "signs" performed. Jn. 20:30-31.

Those who claim miraculous feats today invariably rely on subjective factors as their guide in religious matters. One cannot hold to the absolute, all-sufficiency of scriptures and claim miraculous gifts today.

2. Self-proclaimed miracle workers breed only confusion and chaos in the religious world. Paul affirmed, "God is not a God of confusion, but of peace." I Cor. 14:33. The miracles of the Bible were designed to bring Christians "unto the UNITY of the faith." Eph. 4:13. That which the Holy Spirit confirms is always consistent with previous confirmations. Miracles were never used to deny and affirm the same proposition. Yet those claiming today to possess miraculous gifts advocate doctrines as different as night and day. Some claim the Holy Spirit has guided them into the contention that there is but one person in the Godhead; while others, claiming to be guided by the same spirit, deny the Oneness affirmation. Still others claim the Holy Spirit operates directly upon women enabling them to preach and take the leadership over men; yet other Pentecostals deny such an operation. What shall we believe, since all are claiming to have their doctrine confirmed by the Holy Spirit? A doctrine can be tested by its fruits. The Charismatic movement has only produced division and infidelity. When men begin to trust in their feelings rather than God's revelation they find themselves on the wastelands of subjectivism without a guiding compass. Driven by such a doctrine every man will eventually end up "doing that which is right in his own eyes."

3. Modern day claimers of miraculous ability reflect upon the genuineness of first century miracles. Any thinking person can see through the modern claims of miraculous feats. However many skeptics have assumed that Biblical miracles fall into the same category. They assume that the Bible is the source of the Holiness nonsense of today. The many failures only breed skepticism and unbelief in the reliability of the sacred writings. But the truth of the matter is, the New Testament record of the miraculous differs drastically from the Holiness claims today. Notice some of the differences: 1) Reliable witnesses were always present to attest to the truthfulness of the miracles in the first century. Acts 4:16; Matthew 12:22-24; Jn. 11:41-46. 2) The feat performed was obviously beyond natural causes. Usually the nature of the illness was widely known. Like the lame man at the gate Beautiful, the man healed was well-known among the people. 3) The miracles in Bible times were unrestricted in nature. (Why is it that modern day claimers only work the feats that are the most difficult to verify?) 4) Bible miracles were always immediate and enduring. 5) Some were cured with out having faith in the power of the Lord. 6) Nobody ever wrote one syllable refuting the miraculous claims of first century miracles.

Each of these facts stand in vivid contrast to modern day claimers. Our faith need not be shaken in the reliability of the Bible. Paul prophesied that some shall come "according to the working of Satan with all power and signs and lying wonders." II Thess. 2:9. The existence of these false teachers today simply proves the truthfulness of this prophetic utterance.

4. Those who claim miraculous powers reflect upon the power inherent in the written word. They usually argue that the Bible is a "dead letter" and that it takes the Holy Spirit operating miraculously to make it come alive. However the Apostle affirmed that the "gospel of God's power unto salvation." Rom. 1:16. Miraculous powers were never an evidence of salvation. Jesus said that

The Woman Taken In Adultery

Continued from page 1

let me not fall into the hand of men." (II Sam. 24:14.)

May we never forget the beautiful lessons of this event from our Lord's work among men.

Why Oppose The Charismatic Movement?

Continued from page 3

some possessing miraculous gifts shall cry "Lord, Lord did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22-23. In the final analysis modern day "miracle workers" rely upon subjective factors as evidence of forgiveness rather than the power of God's word. Peter said that "life and godliness" have been imparted "through the knowledge of him that called us." II Peter 1:3. But the Holiness do not believe that the Bible has any power within it. God has implanted the life in the seed (Lk. 8:11), and the seed has the power to germinate. But you can mark it down, when brethren go after the Charismatic movement they eventually deny the power of the written word. Ben Franklin in his debate with Guy N. Woods is a classic example. Once "believing" in the all-sufficiency and power of the written word he now denounces such as legalism and trusting a dead letter. But this is the logical conclusion of the Charismatic movement.

How can we fellowship or endorse to the slightest degree the tenets of such heresy? We must aggressively oppose and refute those who cling to this Satanic movement, and call men back to the simple truths of God's word.

Did You Follow The Right Example?

G. F. RAINES

Every man and every woman whose conversion is described in the New Testament heard the gospel, believed it, repented, and was baptized for (unto) the remission of sins (cf. Rom. 10:17; Mark 16:16; John 3:5; Acts 2:38). In your conversion, did you follow the examples recorded by the inspiration of the Holy Spirit (1 Cor. 2:13) in the New Testament of our Lord Jesus Christ, or did you merely imitate the restoration of some backslidden Jew of the Mosaic dispensation, such as the thief on the cross (Luke 23:33-34) or the man afflicted with palsy (Mark 2:1-5)? These Jews, whose forgiveness is frequently cited by those who do not know how to rightly divide the word of truth (2 Tim. 2:15), to illustrate or exemplify forgiveness under the gospel dispensation were already God's children (Deut. 14:1) and their forgiveness, therefore, corresponds to the restoration of erring children of God (Acts 8:5-22) rather than to an alien's becoming a citizen of God's kingdom, the church (John 3:5; Acts 2:1-47).

In Mark 16:16, Jesus says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

In John 3:5, our Savior says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

In Acts 2:38, Peter says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In Romans 6:3, 4, Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we

are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Jesus, our Lord and Savior, is expressly said to be "the author of eternal salvation unto all them that obey him" (Heb. 5:9); and the fact is plainly and unequivocally stated that in the day of judgment he "shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God' and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

Although the wrath of God is to be "revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18), our compassionate and merciful Redeemer, "not willing that any should perish" (2 Pet. 3:9) and being "able also to save them to the uttermost that come unto God by him" (Heb. 7:25), extends wide the arms of eternal love to all men of "every kindred, and tongue, and people, and nation" (Rev. 5:9), saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: an ye shall find rest unto your souls" (Matt. 11:28, 29).

Preach It, Brother!

W. T. HAMILTON

I suppose it has always been so -- at least it is now. I speak of the complaints some preachers make. "We have to play politics -- we can't speak our convictions," they say. Thirty years of full time local work (not bad for a man of 39 plus a few months!) gives me at least one of the qualifications to state my views on this subject.

I notice all those making this complaint have one thing in common -- they speak in generalities. They never specify what convictions their brethren will not allow. I am curious about what TRUTH they have discovered by which my brothers will not let them preach!

Knowing my heart, I want the truth on all subjects! And these years of study have not yet produced a knowledge of any truth which the rank and file of my brethren will not accept. Of course, there are exceptions to and occasionally someone is offended by the truth. But why should a preacher over-react by worrying about that? Preach it anyway! It is God who is to be pleased. And He always rejoices in truth.

Could the problem be that these "convictions" are not a "thus saith the Lord" but rather a far-out opinion of one who has an axe to grind? If so, he needs to look within instead of grumbling at the brotherhood. Termites don't like stone foundations and solid rock houses.

As for me, I believe our brothers are hungering and thirsting after righteousness. And they have a right to be fed.

Beloved Friends

GUS NICHOLS

What is more important than friends?
With loyal friends true life begins.
Friends mean more than silver or gold,
For they help us aim at higher goals.

A friend's closer than a brother,
And helps all to love one another.
The love of friends is free from strife,
And helps us live a better life.

Of course, Jesus is our best friend,
And He'll love us unto the end.
So, let us love and follow him,
And our pathway can ne'er grow dim.

Bring Your Bible Campaign

When a man goes hunting, he takes his gun. When he goes fishing, he takes his rod. When he goes to work, he takes his tools. When he goes to worship, he should take his Bible. In recent years, less emphasis has been placed on the Bible. This is an unhealthy trend. The Bible is our Magna Charta. The average church member knows less about the Bible today, I believe, than at any other previous time in our history. I am interested in reversing this trend in the Greenville church. Let us begin this next Sunday bringing a Bible to every service. You can follow the sermon or lesson in this manner with great profit. This practice will also leave a favorable impression upon visitors at our services." -- Kenneth Joines, Greenville, Ky.

In commenting on this article brother A. R. Hill, Sr. wrote: "Anyone who tries to get the Bible back in focus before the public in our country should be commended. The world is staggering under the yoke of Communism, Catholicism and Modernism. With violence, greed and immorality on every hand, people are wondering if there is a panacea. The trend is wrong; the omen is bad. The world is in need of something. What is this need? It was said of Israel: 'My people are destroyed for the lack of knowledge.' (Hosea 4:6)"

Another interesting observation: "Although literature may be helpful, it can easily replace the study of the Bible itself until we find ourselves studying about the Bible rather than studying the Bible itself." - THE CHURCH AT WORK by John Paul Gibson. Also: "The use of any helps that may be within reach is advisable. But they should be used as helps, and not usurp the place of the Bible itself. After all, it is the Bible we are to study, and no mere study of books can compensate for a failure to study first and constantly the Book." -- J. W. McGarvey.

These words copied from a recent issue of GOSPEL ADVOCATE offer a challenge for us to examine our own respect for and interest in the Bible itself.

How many of you will start bringing your Bible to the services?

Living Sermons

*There isn't a word that a preacher can say,
No matter how lovely and true.*

*Nor is there a prayer that his eager lips pray,
That can preach such a sermon as you.*

*You vowed unto Christ and men know that
you did.*

*They're watching the things that you
do;*

*There isn't one action of yours that is hid,
And all of your life is in view.*

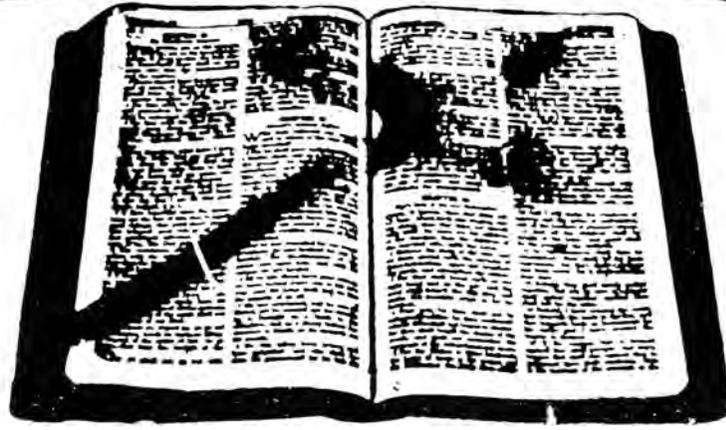
*You say you're no preacher, Yes, but you
preach
A wonderful sermon each day;*

*The ACTS of your life are the THINGS
that you teach
It isn't the things that you say.*

*So, Christians, remember you bear His dear
name,
Your lives are for others to view,*

*You are living examples, men praise you,
or blame
And measure all Christians by you.
(Author Unknown)*

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

VOLUME 9

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Jehovah's Call To Purity

Holiness or purity is an attribute of Jehovah God which is emphasized in both testaments. On freedom's side of the Red Sea Moses and the redeemed Israelites sang of God in eloquent language, "who is like thee, GLORIOUS IN HOLINESS, fearful in praises, doing wonders?" (Exodus 15:11). Jehovah God declared himself to be holy in Leviticus 11:44,



ROBERT R. TAYLOR JR.

"For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping things that creepeth upon the earth." Peter wrote as a binding precept of the new covenant, "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." (I Pet. 1:15-16). Jehovah's character, as set forth by Inspiration, is in strong contrast to the impurities and unholiness which idol worshippers attributed to their supposed deities. Ancient devotees at idolatrous shrines paid homage to gods and goddesses that were as impure and unholy as were the worshippers. The same lusts which raged in the idolatrous worshipper were attributed to their gods and in the fulfillment of such the idol worshipper gloried. Hence, it is of little wonder that these people were never lifted up by their idolatry. Each generation sank deeper and deeper in human vice and utter abandonment in fleshly corruption. But with Jehovah it was different. He is pure. Holiness is the habitation of his throne. Purity and righteousness meet and kiss before the throne of his august presence. He is of too pure an eye to behold any degree of evil or impurity with an approving countenance.

HOLINESS AND ANCIENT ISRAEL

A God of such transcending purity and holiness could not be loyal to his own immaculate character unless he demanded purity from his subjects. And such he has repeatedly done. Ancient Israel was called upon to "worship the Lord in the beauty of holiness." (Psalm 29:2). When they did heaven was honored, God was glorified and Israel reached new heights in receiving the blessed bounties of God's generous goodness. When they failed to worship the Lord in this prescribed manner, heaven found occasion to frown, God's name stood void of receiving earthly praise and the worshippers were deprived of God's bounty of blessings.

HOLINESS AND SPIRITUAL ISRAEL

Spiritual Israel also was expected to place a high premium upon purity. One of the best loved of the precious beatitudes with which our Lord prefaced that marvelous Sermon on the Mount was, "Blessed are the pure in heart: for they shall see God". (Matt. 5:8). Purity of mind would have kept the enemies of Jesus from thinking "evil in your hearts." (Matt. 9:4). Purity of heart would have kept the deeply hostile enemies of our Lord from committing the eternal sin in Mark 3:22-30. Their statement that "He hath an unclean spirit" first existed in their wicked hearts before it found utterance upon their unclean lips. Paul wrote the Corinthians, "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" (2 Cor. 7:1). The "wisdom that is from above is first pure" and will produce purity of heart in those who tenderly embrace this heavenly gift (James 3:17). We are commanded to "lay apart all filthiness" according to James 1:21. Timothy was commanded to be an example "in purity". (I Tim. 4:12). Paul counseled again, "Keep thyself pure." (I Tim. 5:22). In the next epistle to the youthful Timothy he wrote, "Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." (2 Tim. 2:22).

HOLINESS AND THE CORINTHIANS

Corinth of Greece was the "Paris of antiquity." When Paul approached the outskirts of this Grecian metropolis on his second missionary journey, he and the gospel of Jesus Christ faced one of the greatest challenges of the first century. This city of nearly a half a million inhabitants practiced a base degree of vice and fleshly corruption that even exceeded the general tone of immorality which characterized the pagan world of that day. A heathen temple dedicated to Aphrodite (Venus), the goddess of love, contained 1,000 women who practiced sacred prostitution. This was done in the name of religion and was an integral part of their worshipful rites! Fornication was thus the order of the day. Drunkenness was habitual with the multitudes and dishonesty was quite notorious. Alone and penniless the valiant apostle of the Gentiles came with his gospel of salvation and a message of morality for an abandoned people to vice. His feelings of weakness and helplessness are graphically portrayed in 1 Corinthians 2:3, "And I was with you in weakness, and in fear, and in much trembling." He trembled as he thought of the Satanic clutch the prince of this world held over Corinth. Only the gospel was capable of breaking that clutch, bringing a sense of sin and shame to its guilt ridden population of God's way of making them righteous and pure in his service. So much seemingly depended upon how well he did his work as God's dedicated

proclaimer.

From Paul's own writings we obtain a glimpse of Corinthian iniquity and vice. It appears that he wrote the Roman epistle from Corinth while on his third missionary tour. There is no greater depiction of degrading sin and ugly uncleanness than what Paul painfully painted in Romans 1. It is a picture of sin, vice, corruption and iniquity almost without ancient or modern parallel. Since apparently he penned these words from Corinth, he may have observed many of these sinful performances before his very eyes during the eighteen months he stayed in Corinth on his third missionary journey (Acts 18:11; 20:2-3). Paul wrote more material to the Corinthian Christians than to any other church. Two epistles, composed of 29 chapters and 694 verses, have been preserved. An earlier epistle not preserved was written which is alluded to in 1 Corinthians 5:9). Counseling the Corinthians on the subject of fornication and association with the immoral prompted the writing of this epistle. In the two preserved epistles Paul mentions the sins of fornication or adultery by name some thirteen times if our count is correct. It was a serious sin at Corinth. Condoning one of their own members who had taken his father's wife for his own brought forth one of Paul's strongest rebukes. (I Cor. 5). Paul alludes to how they had solved this problem and why he wrote so strongly concerning it in 2 Corinthians 2:6-10 and 2 Corinthians 7:12. From 1 Corinthians 6:9-11 we learn that some of the Corinthian Christians formerly had practiced these crimson sins of fornication and adultery. From verse eleven we learn that these former fornicators were now washed, justified and sanctified. The writer recently appeared on a Question and Answer period of a Youth Forum. One of the questions addressed to the Panel concerned whether one guilty of fornication could receive forgiveness. The books of 1 and 2 Corinthians answer this question. Fornicators among aliens can be forgiven by obedience to the gospel of God's dear Son. That is how those in 1 Corinthians 6:9-11 were washed, justified and sanctified. The case of the fornicator in the church in 1 Corinthians 5 tells of one who committed this sin subsequent to his conversion. He obtained forgiveness by repenting, confessing the wrong and prayer. We know this must have been so in his case because this is God's law of pardon when his children sin. (Acts 8:22-24; James 5:16; 1 John 1:7-9). In this man's case at Corinth he evidently did this because Paul told the church in 2 Corinthians 2:6-10 to forgive and reinstate him. From 2 Corinthians 12:21 it appears that some of the church members had committed immorality after espousing Christianity and were even quite rebellious toward forsaking this heinous crime

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WORDS of TRUTH

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Why They Don't Attend

Some members of the church do not attend the services of the church. Others can be expected by those who know them to attend all public services conducted.

JERUSALEM CHURCH ATTENDED

On Pentecost, of Acts 2, those who obeyed the gospel (about three thousand), "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:36-42). "And they, continuing daily with one accord in the temple" . . . praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:42-47). No wonder that soon the number of the "men was about five thousand" (Acts 4:4). "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). A growing church is always a "GOING CHURCH" — that is, its members attend every church service conducted — if at all possible.

TWELVE MONTH'S MEETINGS

The first Gentile church was made up of a "church-going people". When Barnabas and Paul started a series of gospel services in the church at Antioch, the record says, "And it came to pass, that a whole year they assembled themselves with the church and taught much people" (Acts 11:26).

The writer of the letter to the Hebrews commanded them saying, "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).

WHOLE CHURCH TO ATTEND

Paul instructs the church at Corinth how to behave and properly conduct the church services when, "the whole church be come together into one place" (I Cor. 14:23).

THE LIFE OF THE CHURCH

The very life and existence of the local church depends upon the assembling of its members for teaching, learning and worship. If one member could ignore the church and its public services, and scripturally stay away for one week, he could for a whole year, and for the rest of his life. But if this would be God's will for one single member, then all the whole congregation could cease to attend church services for the rest of their lives. But if



GUS NICHOLS

this would be a damning sin because it would permanently destroy the local church, then it follows that it is a sin for one member to wilfully neglect a single service of the church. All the members would have as much right to neglect a service, or all church services, as any one of the members. And if one local church could thus go out of business and cease to exist for a lack of attendance, all congregations of earth could do likewise, and all of them thus go out of existence. And, the reason this would be a damning sin is because it would thus destroy Christianity off the face of the earth.

CHRIST IS THE HEAD

Christ is as much the head of the local congregation, and it is as much a church of Christ, as he is the head of the whole body of Christ, or church in its general sense. Each congregation belongs to Christ. Paul says, "The churches of Christ salute you" (Rom. 16:16). The local church is called the "Church of the Lord" (Acts 20:28 Am. Std. Ver.). Christ is disobeyed by all members of his church who wilfully refuse, or neglect to assemble with his people and his church for proper worship and study (Jas. 4:17). The church should discipline all such members as knowingly neglect and ignore the local church (II Thess. 3:6; I Cor. 14:23; Heb. 10:25-29). Such members neglect their final salvation the same as if they were immoral and guilty of crime (Heb. 2:3; Jas. 4:17; Judges 5:23; I Cor. 15:58; Titus 3:1).

Christ loved the church and gave himself for it (Eph. 5:25-27). It cost him his precious blood (Acts 20:28). Therefore, when members treat the church with contempt, and as if the old Devil had built it, and were the head of it, and go on a strike against it, they are bound for everlasting punishment.

Furthermore, Christ promised to be in the midst of those assembling for worship, and to ignore this fact and treat the church as though Christ were a Devil is to show one's self to be in need of scriptural conversion (Matt. 18:20).

PUBLIC CONFESSION

If I were to deliberately and wilfully refuse to attend a single service of the church, I would repent and confess my sin and pray for forgiveness of the Lord; and if my sin were publicly known I would also confess my sin before the church (I John 1:9; James 5:16, 19-20).

NOT A BURDEN TO WORSHIP

All those who say it is a burden to attend the services of the church, when they can do so, need to be converted from their sin and wilful disobedience (James 5:19-20; Heb. 10:25-29). Those who pretend that it would be a burden to attend and worship often would not so contend if they were offered a thousand dollars for each service they would attend, if they would do so regularly. There are too many alien sinners in the "fellowship" of the church who have never repented, nor been converted. They have never been born again, and are not children of God. They do not talk, nor act like it (I John 5:9-10). Those truly born again do not go on practicing sin and in the sinning business. They love the church and the members thereof, and love to be with them (I John 3:14; John 13:35). All who truly know and approve of God will obey him and keep his commandments (I John 2:3-4). No one else among accountable persons will go to heaven (Rev. 22:14).

THE ELDERS AND THE CHURCH

It is the duty of the elders to act on behalf of the church and with their cooperation withdraw fellowship from such members as wilfully ignore the church and its services. This is a command to the whole church (I Thess. 3:6). And it should include all wilful sinners in the church (Jas. 4:17; Heb. 2:3).

"ALREADY QUIT THE CHURCH"

Some say, "But they have already quit the church" when they stop worshipping", etc. Yes, but if a man ceases to come home to his wife, and leaves with another woman, she can still put him away, or divorce him (Matt. 19:9).

We are married to Christ (Rom. 7:4). The church is his bride (Rev. 21:9). And when members "quit the church" even for only a few weeks, they should be either restored to the fellowship of the church by making public confession of their sins, or else be put away from

church fellowship (I Cor. 5:1-13; Matt. 18:15-17; II Thess. 3:6-15).

THE LORD'S DAY

John said, "I was in the Spirit on the Lord's day" (Rev. 1:10). Those who have no respect for this day need to be converted (Acts 3:19; James 5:19-20). O' yes, members of the church become lost when they lose their first love, or become lukewarm, so much so as to quit the church (Rev. 4:5; Rev. 3:14-19).

"BUT I HAVE NOT QUIT THE CHURCH"

Well, what would you have to do to quit the church, which you have not already done; if you have quit attending, ceased to worship regularly, ceased to be there, ceased to sing, ceased to engage in public prayer, ceased to give as you have been prospered into the treasury of the church, and ceased to study and be taught in the church and to observe the Lord's supper, and to try to win souls, let your light shine, etc. (Matt. 5:13-16). If your child were to treat the school as you treat the church would you not say he had quit school? If you have quit the church, please come back and grow in grace and in the knowledge of the truth (I Pet. 2:2; II Pet. 3:18; Heb. 6:1; II Pet. 1:5-11). You can't be a Christian and ignore the church which Jesus built, and of which he is the head (Matt. 16:18; Rom. 16:16; Col. 1:18).

Vacation Bible school at the Sixth Avenue Church of Christ, Jasper, Alabama, July 29-August 2nd. Services each night at 7:00 to 8:30. Classes for all ages from infants to old age. Come.

What God Hath Joined Together

HOYT BAILEY

"What God hath joined together, let no man put asunder". (Mt. 19:6). Any man is an enemy of God and working against His cause who would go about to put asunder what God hath joined together (Mt. 12:30; Jno. 17:20-21).

GOD HATH JOINED MANY THINGS WHICH ARE NOT TO BE PUT ASUNDER

God has joined husband and wife (Mt. 19:3-6). His will is that they stay joined. God and Christ are joined together — united (Jno. 10:30; 17:21). Jews accept God and reject Christ, put them asunder. God joined Old and New Testaments. Jews claim the Old and reject the New, put it asunder (2 Cor. 3:6,14; 2 Tim. 3:16-17). God has joined the Holy Spirit and the Word. The Spirit spoke and wrote the Word, operates by means of the Word. (Jno. 16:13; 2 Sam. 23:2; Acts 1:16). Many say they will accept the Spirit as a guide, but they put asunder, reject the Word. Christ and the apostles were united. Some say they will take Christ, but they reject the apostles (Mt. 16:18; Jno. 20:22,23). God hath joined Christ and the church. Some say they will take Christ, but they reject His church (Mt. 16:18; Eph. 1:22,23). Bride and groom joined together (Eph. 5:23-26).

The blood and the church are joined together. There are those who will take the blood, but reject salvation in the church (Eph. 5:25; Acts 20:28; Col. 1:13-14; Rom. 6:3; Gal. 3:27). God has joined faith and works. Many put them asunder by claiming to be saved by faith only (Jas. 2:24; Mk. 16:15,16; Heb. 5:8,9). God hath joined faith and baptism, and made them conditions of salvation. Some seek to put them asunder (Mk. 16:16); Joined baptism and remission of sins (Acts 2:38). God hath joined baptism and Christ. Many who claim to want Christ, refuse to be baptized into Christ (Rom. 6:3; Gal. 3:27). God has joined Christians together. Jesus prayed for the uniting of Christians (Jno. 17:20-22). Christians are to be of the same mind and have no division among them (I Cor. 1:10). It is an awful sin to put Christians asunder (Rom. 16:17-18).

God has joined the Lord's day and worship. Some members put these asunder by refusing to worship (Rev. 1:10; I Cor. 16:1,2; Acts 20:7; Jas. 4:17). God has joined salvation and a godly life.

Discussion Of Acts 2:38

For years the religious world has been embroiled in controversy over whether the rite of immersion in water (baptism) is an essential condition for receiving the forgiveness of sins. Views regarding this subject have frequently been rather misinformed and extreme. For example, Catholicism has placed a magical aura around baptism, alleging that water alone, properly administered, will save, even in the absence of faith (as in the case of infant baptism). Meanwhile, many Protestants have over reacted thus claiming that baptism has no connection with salvation whatever. As the case often is, the truth lies between these extremes.



WAYNE JACKSON

One of the clearest expressions of the importance of baptism is found at the conclusion of Peter's discourse on the day of Pentecost. In response to the Jewish query: "What shall we do?" (i.e., to be saved), the apostle replied: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins..." (Acts 2:38). This declaration is so remarkably lucid, it is truly difficult to see how a misunderstanding of it could arise.

These believing Jews (their faith is evidenced by their question) were commanded to: (1) repent; (2) be baptized. The express design of this compound command was "unto (or, 'for') the remission of your sins." Let us briefly study this phase. The preposition "unto" derives from the Greek term *eis*. *Eis* is found more than 1,700 times in the Greek NT and is always in the accusative case, i.e., the case of motion toward a place or state. A parallel usage of *eis* in connection with the expression "remission of sins" is clearly seen in Matthew 26:28. Jesus said (regarding his imminent death), "This is my blood of the covenant, which is poured out for many unto (*eis*) remission of sins." Now it is here very obvious that the shedding of Christ's blood was a prerequisite to the reception of redemption! And the same is true concerning Acts 2:38. Both repentance and baptism are conditions necessary to the reception of salvation. The renowned scholar J.H. Thayer translated the phrase in Acts 2:38, "to obtain the forgiveness of sins." (Greek Lexicon, p. 94).

Surely a casual review of Acts 2:38 reveals the essentiality of baptism, for if obedience to this command were merely optional, repentance would have to be assessed similarly because it is connected to baptism by the conjunction "and." Some have sought to escape the force of this by claiming that two separate groups are here added by Peter, namely, the lost (who are urged to repent) and the saved (who are allegedly admonished to be baptized as a sign of salvation already received). Baptist ministers are quite fond of making this plea, but it will not stand up as the following will abundantly show.

When Baptist writers are opposing infant baptism, they will cite Acts 2:38 in support of their argument. J.M. Pendleton writes: "No man will say that the command 'Repent', is applicable to infants, and it is certain the same persons were called on to repent and be baptized". (Baptist Church Manual, p. 84). Why is it that only one group is being addressed when "infant baptism" is under discussion, yet two groups are in view when "baptism for remission of sins" is being challenged? This is very inconsistent! It is unworthy of honest men.

One of the greatest scholars ever to live among the ranks of the Baptists was Horatio B. Hackett. In his excellent Commentary on Acts, Hackett translates the phrase in 2:38, "in order to the forgiveness of sins," and then says, "we connect naturally with both preceding verbs." (p. 54). Several years ago, J.W. Shepherd asked J. Thayer himself for his scholarly opinion regarding the

design of *eis* in Acts 2:38 and Thayer replied: "I accept the rendering of the Revised Version 'unto the remission of your sins.' The '*eis*' expressing the end aimed at and secured by 'repentance' and 'baptism' just previously enjoined." (Handbook on Baptism, p. 356).

A few years back, I wrote to Professor F.W. Gingrich of Albright College and asked: "Is it grammatically possible that the phrase 'for the forgiveness of sins', as used in Acts 2:38, expresses the force of both verbs, 'repent ye and be baptized each one of you,' even though these verbs differ in both person and number?" Dr. Gingrich, who is co-translator of the famous Arndt-Gingrich Greek Lexicon, replied: "Yes. The difference between 'repent' and 'be baptized' is simply that in the first, the people are viewed together in the plural, whole in the second the emphasis is on each individual." (Letter to WJ, Feb. 21, 1968).

Those clergymen therefore who suggest that "the Greek of Acts 2:38 does not imply that baptism is essential to salvation," are tragically in error.

Try Jesus

— But It May Not Work

W.T. HAMILTON

A non-directed generation of youth is attempting — by the trial and error method — to learn how to live. Perhaps they were plunged into this approach to life by a generation of parents who copped out on their responsibilities. Nevertheless, they are searching — searching — searching.

There is always a new, fresh thrill ready to be tested. Alcohol. Dope. Sex. Revelry. After these things have all been tried, life is still empty. What next?

The climate is right and now the call is being heard. Try Jesus!

If this expression is understood to mean a kind of religious "high," they can try Jesus all right — but it won't work. He is not available for merely personal thrills. A psychological approach can result in a psychological experience — but nothing more. And such will be as temporary as another fix.

If, however, they mean to "TRY JESUS" in the Scriptural way, they will find far more than they dreamed of! If they crucify the old man, bury the sinner, and arise a new creature, life then becomes beautiful. But this means to let Jesus be LORD! To let Him call the signals, and to make all decisions on the basis, "What would Jesus have me do?" This approach will not be sensational nor will it satisfy fleshly desires — but it will fill life with good things: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control.

All this, and heaven, too.

Robert Schrienk

MARVIN BRYANT

Robert Schrienk, age 27, has recently been reached from the Church of God General Conference.

Robert Schrienk was born in Germany but his parents moved to this nation when he was an infant. Some ten years ago he was converted and baptized for the remission of sins by the Church of God General Conference. This small denomination has been on this continent about as long as has the restoration movement. They have always taught the truth on the plan of salvation. However, on church government, the place of women and the doctrine of the last days are very much different from the restoration movement.

Brother Schrienk's study of Scripture caused him to stay in constant conflict with the local congregation that he served. Especially was this true concerning local church government and the position of women in leadership. His flight with them finally led his denomination to withdraw his

ordination.

Robert Schrienk was introduced to the church of Christ by our evangelist, Mac Culver, when he moved to Front Royal, Virginia, some six months ago. As brother Culver learned that he was dissatisfied in many areas with the Church of God General Conference, he began to teach him the understanding of the churches of Christ in these matters. Eventually the writer was brought in for several days of study with Robert Schrienk and his wife and eventually they were convinced that we are more nearly walking in truth than was his denomination. Therefore, he has happily asked to be identified with us.

Brother Schrienk will work in Front Royal with Mac Culver in our mission church there for a few weeks. During this time he hopes to reach the truth seekers among the congregation in the denomination that he served there. Then, he wants to locate with some fine congregation and work as an associate for about one year to get integrated into the life's program and work for the churches of Christ. Brother Schrienk is married and they have two small children. He can be contacted by writing P.O. Box 1173, Front Royal, Virginia 22630. Telephone number 1-703-635-7522.

Let Us-Restore The Unfaithful

G.F. RAINES

Our Lord Jesus Christ, being "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9), assures us that "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).

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19,20).

"If shifting loyalty from one's home to evil companions and behavior hurts an earthly father, contemplate how much the Heavenly Father is distressed. Yet, like the prodigal's father, God ever waits for His child to return, and stands with inviting open arms, hoping intently for his return" (Arnold).

To God's erring children as well as to alien sinners, our infinitely compassionate Savior says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

To the lukewarm Laodiceans, Jesus wrote: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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. 3:18-20).

Truth And Error

GUS NICHOLS

There is such a thing as error concerning matters of religion. On one occasion the Sadducees came to Jesus and asked him a tricky question which revealed their unbelief. They belonged to a sect, or a human denomination which neither believed in angels nor Spirits, while the sect of the Pharisees believed in both, but still worshipped in vain, "Teaching for doctrines the commandments of men." (Mat. 15:9). Jesus knew then, and knows now, that there is such a thing as religious error, and he charged the Sadducees with the guilt of such error. He said, "Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22:29).

WHY SUCH IGNORANCE?

Ignorance of the scriptures is a wilful sin on the part of many. The apostle Peter said of some in his

Continued on page 4

Jehovah's Call To Purity

Continued from page 1

after Paul had given his strong rebuke. When we understand some of these conditions, we are better able to appreciate Jehovah's call to moral purity which Paul pointedly presents in the latter half of 1 Corinthians 6.

The very fact that Jehovah had washed, sanctified and justified them should have been a strong inducement toward continued purity of life. (1 Cor. 6:11). God took those morally unclean Corinthians and washed their robes of sinful indulgence in the precious blood of Christ. All the immorality of their misspent past found an immediate and complete cancellation in this blood-applied transaction. Shall they become forgetful of that washing process which made them pure? Gospel obedience had led to their sanctification. They were thus set apart from the purpose of holiness — a life of purity. What a great blessing Jehovah had conferred upon them! Will they despise their sanctification and return to their former lives of uncleanness? These people were justified. The name of the Lord Jesus and the Spirit of our God had wrought in them this great and unearned justification. The Godhead now treated them as though they had never sinned. The fact that the Corinthians had been so sinful in the past but now were washed, sanctified and justified offered a strong inducement toward present and future purity as a settled way of living.

If we are Christians, God has washed, sanctified and justified us. For Christians to indulge in impurity after being blessed so signally is to treat God's redemptive system with an insulting sneer and irreverent mockery. God did not wash, sanctify and justify us for a future service in sin cut for a life of holiness — a life of purity. A washed people, a sanctified people and a justified people should be a people of purity and holiness.

Truth And Error

Continued from page 3

day, "They willingly are ignorant" (2 Pet. 3:5). Many now really do not want to know the truth. Brother E.M. Borden once told of a man who came to a preaching service with some friends, but was seen by the preacher holding the palms of his hands over his ears to keep from hearing the word of God preached. A lady recently told me of a young man who would instantly get up and leave if someone in the home began to talk about religion. Many will not read the Bible at all, nor read the true teaching thereof in a religious magazine. They will immediately turn off the TV or radio when a religious program comes on. If a faithful Christian asks for permission to come into the home and show a film strip presenting the word of God in picture and as it is written in the Bible, he is forbidden to come. Yes, "They willingly are ignorant" (2 Pet. 3:5). Paul says they have, "Their understanding darkened, being alienated from the life of God through the IGNORANCE that is in them, because of the BLINDNESS of their heart: who being PAST FEELING have GIVEN THEMSELVES over to lasciviousness, to work all uncleanness with greediness" (Eph. 4:18-19).

BLINDFOLDED WITH PREJUDICE

Many are PREJUDICED and do not even know what it is. Prejudice is not strong conviction concerning the truth and what one knows to be right. One is not prejudiced just because he will not in any way compromise the truth, or aid and assist in the propagation of error and false doctrine. Such is A VIRTUE, and not a sin. Such is not prejudice; but prejudice is: "Preceived judgment or opinion; unreasonable predilection or objection; especially an opinion or leaning adverse to anything without just grounds or before sufficient knowledge." (WEBSTER). A prejudiced person will not listen or investigate, or search for the facts for fear that he may find himself wrong, and obligated to make a change of mind, or conduct regarding the matter under consideration. He is not honest of heart, but loves error, but rather be ignorant and wrong than to be right about the matter needing investigation.

MANY DON'T WANT THE TRUTH

The background training and environment of

millions has largely been void of any noticeable degree of love for truth. They make no distinction between the value of truth and the dangerous and damaging influence of error. They don't want the truth, for they think error and falsehood are as good, or even better.

Jesus said of such prejudiced people, which had no love for the truth, "And in them is fulfilled the prophecy of Esaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:15). One is a terrible sinner who will close his eyes to keep from learning the truth. Such people are blindfolded by indifference and prejudice. They very likely don't know it, but the devil has blinded their minds. Paul says, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world (little "g" — the devil) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:3-4). The devil blinds the minds of many by lies and slander against the truth of the gospel and the church which Jesus built (Mt. 16:18).

LOVE THE TRUTH TO BE SAVED

The unsaved must love the truth in order to learn it and be saved thereby. Yes, one can even love the truth before he knows what it is. The doctor is supposed to love and seek the truth in diagnosing a case of illness before he knows or learns what the disease or problem really is. The Jailer was seeking the truth concerning what to do to be saved before he knew the answer, and when he said, "Sirs, what must I do to be saved?" (Acts 16:30-34). One does not have to know what the truth is before he can love truth and seek for it. The Pentecostians were seeking to learn and know the truth when they said, "What shall we do?" (Acts 2:36-38). Likewise, Saul of Tarsus was seeking the truth which he did not know, when he said, "Lord, what wilt thou have me to do?" (Acts 9:6; 22:16).

Paul speaks of many who perish, "Because they receive not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:10-12).

ERROR A DAMNABLE THING

Error is a damnable thing because it is contrary to the truth which is essential to salvation. Jesus said, "Ye shall know the truth, and the truth shall make you free." (John 8:32). Peter says ye have purified your souls in obeying the truth" (1 Pet. 1:22-23). It is not enough to just know SOMETHING, and obey SOMETHING to be saved, but one must know and OBEY THE TRUTH to be saved.

Have you learned, believed and obeyed the truth of the gospel and been saved? There is no other way. Why not seek the truth and obey it now — this very day? Read the following cases of conversion and do what they all did: Acts 2:22-41,47; Acts 3:19; Acts 8:5-12; Acts 8:26-39; Acts 16:30-34; Acts 9:6; 22:16; Acts 18:8. Now, have you done as they did? Why not now? (Heb. 3:7-11).

Can The Church Afford Compromise?

STANLEY McIVERY

One of the most fearful things happening in the church today is the attitude of compromise with the world. There are those who are seemingly afraid that if the church becomes too militant in her stand for the truth that they will lose some of their popularity with friends, business associates, financial gain, or in some way be ostracized by society.

Too, there is an attitude of compromise with those who have backsliden, and tell us that so and so is a good Christian, but they should not be

compelled to confess their wrongs, and we ought to overlook their faults and welcome them back into the fold with open arms of ecstatic joy without repentance for their error.

Compromise means: "To endanger the life or reputation of, by some act which cannot be recalled, to expose to discredit or mischief — to come to agreement by concession."

The church of our Lord cannot stand compromise, for we are engaged in a great battle. In World War II, the great English Statesman, Sir Winston Churchill told the "Free World" that there could be no compromise with Hitler and Nazism, Mussolini and Fascism. Churchill's predecessor, Lord Neville Chamberlain, with his famous umbrella, tried to compromise with these evil men, and the entire world was plunged into a bloody war.

Churchill, speaking to his countrymen and to the "Free World", said: "We will fight on the beaches, in every village and hamlet . . . we cannot tell what the course of the struggle will be, into what regions it will carry us, how long it will last, or who will fall by the way. But we are sure that in the end right will win, that freedom will prevail, that justice will reign, and we are determined to play our part worthily, faithfully, to the end. Come then; let us to the task, to the battle, to the toil, each to our part, each to our station . . . There is not a week, nor a day, nor an hour to lose."

Sir Winston Churchill was no compromiser with the enemies of democracy and certainly the church of our Lord cannot compromise with the enemies of the church whether from without or within.

Today, the church of Jesus Christ is being attacked not only from without, but also from within, and the battle is far, far more serious, and fraught with greater dangers, than was the "Battle of Britain." It is a battle against Liberalism, Modernism, Neo-Pentecostalism, and certainly against compromise within the church regarding "Sound Doctrine."

There are those within the brotherhood that would sell out the plan of salvation, the words of "sound doctrine," as Judas sold his Lord and Master for thirty pieces of silver, and the only difference being, they would and will not be as remorseful as Judas.

Within the church we hear members saying: "I don't think we ought to be calling denominational names," "I don't think we should disfellowship anyone because they use instrumental music," or "because they have taken up with the "Neo-Pentecostal Movement." And, "We certainly ought not to call or expose the names of false teachers among us." You may rest assured that such people do not have the backbone that characterized Nehemiah, who would not compromise the work of the Lord when his supposed friends requested that he come and have "dialogue" with him of the "Plains of Ono."

The church needs Christians today who will "stand up and be counted for Christ" and for "Sound Doctrine." It should not bother a CHRISTIAN one whit, even if their own kinsman were involved in some erroneous teaching, to do as Paul did with Peter, "I withstood him to his face." But sometimes blood is thicker than water, and Christianity, friendship with the world greater than friendship with Christ, love for the material greater than their love for the Truth, Christ, the Church and "sound doctrine".

The struggle for truth is on and righteousness will prevail when Christians are willing to "STAND FOR THE TRUTH." The important question is, "Where do you stand, my brother?" Are you a fighter for the truth, or a compromising Judas?

Humility is a virtue, which, if carried too far, becomes rebellion. It was well for Moses to be humble, but it was not good for him to allow his feeling of unfitness to keep him from promptly doing what God commanded. When God commands, and man says, "I can't," it becomes stubborn rebellion.—Annual Lesson Commentary.

EAST AFRICAN NEWSLETTER

P. O. BOX 48086, NAIROBI, KENYA

AUGUST, 1974

Greetings from East Africa,

We have finally received our shipment. It took me ten days to clear everything through customs. It is especially nice to have the International Scout. I'm sure it's the only car in Africa with a Walker County, Alabama tag.

This month has continued to be marred by illness. Our daughter, Frances, has been hospitalized with hepatitis. There is really no treatment for the disease other than rest, but the doctor was trying to control her vomiting. She lost twelve pounds. She is home now and slowly regaining her strength. Pray for her that she may recover her usual good health.

I am still looking for a suitable place to set up the printing press. There is a real shortage of such places in Nairobi. Our needs are somewhat specialized since we plan to have enough room for Bible study classes and, perhaps, even worship services in the same place. It will be nearly impossible to get a single room large enough. Doubtless, this will be the most costly venture we have entered into to date, but we had anticipated this and raised funds accordingly. I am convinced that the cost will be money well spent. We will always have a need for printed material, especially in Swahili and the other native languages. Several of the other missionaries have already expressed their immediate need. Their literature requirements plus ours here in Nairobi should keep us busy with the press. We are also working on a plan to start a monthly religious publication, mainly to keep the country's Christians in touch with one another. To date we don't even have as much as a church bulletin. In a country like Kenya where communications are slow and where some of the churches are a great distance apart, it's difficult for individual Christians to feel a part of the whole body. A brotherhood-wide publication could do much to strengthen us and be a blessing to all.

If we are fortunate enough to find adequate rooms in the city, I will establish a Christian literature reading room. This would be primarily for Christians so that they would have ready access to Bible literature and publications. Here in Kenya very few can afford to enjoy the uplifting influences of such literature, something we Americans take for granted. If the Lord wills I should have located suitable housing for this work before the next newsletter. Pray that we might find a location that fully fits our needs.

OTHER MISSIONARIES

Three weeks ago we were joined by the Van Tate family. The Tates were our closest associates during our tour of mission work that ended last year. Van and I are the only missionaries now in Nairobi. Van and I will probably work together as much as practicable considering the fact that we live across town from each other.

Aside from us we now have five other missionary families in the country. All of these are in the far western part of the country. Laurence Barr is in the town on Kisii, not far from the Tanzania border. His is primarily working with the Luo tribesmen. This is the second largest tribe in Kenya. Laurence is supported by the Hermitage Road church in Richmond, Virginia.

Richard Chowning and Fielden Allison are near the town of Sotik, about thirty miles from the Bars and two hundred miles from Nairobi. The Chownings used to be in Nairobi. Fielden and Richard will be working with the Kaligen people, one of the less progressive of Kenya's tribes. They



BERKELEY HACKETT

have both been studying the tribal language of these people. With the Lord's help they will soon be working in this language as well as in Swahili.

Gaston Tarbet and Sonny Guild are in the city of Kisumu. This is the most important city in Western Kenya and the third largest in the country. Up until this last year they lived in the town of Kakamega about thirty miles north of their present location, but were forced to move in order to provide adequate schooling for their children. Their work is primarily among the Abaluya tribe. This is the third largest tribe in the country, and is fairly progressive. We have more church members from this tribe than from any other. Even here in Nairobi, we have converted a fair number of people from this tribe.

Aside from this number of missionaries who are now in the country we have three more families who are now in the States, but who are planning to return to Kenya soon. These are Hilton Merritt, James Moore and Gailon Van Rheenan. We, also, have a Christian family living in Nairobi who are connected with an American company. The Don Britt family hosts the English speaking congregation in their home on Sundays.

OUR BUDGET

As I mentioned in the last newsletter our budget will be divided into categories instead of being minutely itemized. This will ease my bookkeeping. We are beginning this work with a \$1750.00 a month budget. Hopefully this will increase to perhaps as much as \$2,000.00 later on. The budget will be divided as follows:

1. Salary - \$800.00 a month. This figure will include insurance and Social Security.
2. House and Utilities - \$250.00 a month. This is higher than I had hoped to pay, but prices are higher than when we left.
3. Travel - \$250.00 a month. This will cover the cost of automobile repairs, gas, insurance, registration and licenses (which in Kenya are two separate affairs) and the expense of trips that we make within East Africa. Some months we might exceed this figure and other months we should be under it. This should be taken as an average figure.
4. Supplies - \$50.00 a month. Included in this will be all supplies except for those involved in the printing operation.
5. Printing and supplying of literature - \$300.00 a month. Included in this will be the cost of maintaining a building and the wages of the man that I will hire to help in the printing. This figure may prove to be on the low side.
6. Combined Expenditures - \$100.00 a month. Such as postage, equipment repairs, benevolence, short term Bible schools, and Bible Correspondence Courses.

We have just received the news that our friend and brother in Christ, Jerry Wheeler, has died. Our prayers are with his young family and all those who loved him. I have also learned that our long time friend and supporter S. G. Barker has been hospitalized. Bro. Barker has been a backer of this work and every other good work that came to his attention. We wish this child of God a speedy recovery.

Remember us in your prayers,
The Hacketts

Contributions

JUNE CONTRIBUTIONS

Thomas E. Booth	\$ 5.00
Herman King	20.00
Roscoe Kirkpatrick	10.00
Farley E. Geddie	10.00
James C. Hardin	10.00
James C. Hardin	10.00
Richard K. Mauldin	20.00
A. L. McDonald	10.00
Ellen McMurray	20.00
Bruce Odom	5.00
Mr. & Mrs. Clyde Welch	20.00

New Hope (Oakman) Church of Christ	20.00
Northport Church of Christ	50.00
Oakman Church of Christ	30.00
Parrish Church of Christ	30.00
Pea Ridge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	25.00
Robinwood Church of Christ	50.00
6th Ave. Church of Christ	600.00
Whitehouse Church of Christ	100.00
Winfield Church of Christ	50.00
Zion Church of Christ	15.00
Adamsville Church of Christ	50.00
Berry Church of Christ	50.00
Brookside Church of Christ	40.00
Central (Tusc.) Church of Christ	100.00
Cleveland Church of Christ	50.00
Cottondale Church of Christ	75.00
Curry Church of Christ	100.00
Dilworth Church of Christ	40.00
Earnest Chapel Church of Christ	10.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	25.00
Fayette Church of Christ	40.00
Goodsprings Church of Christ	25.00
Macedonia Church of Christ (Hollygrove Rd.)	25.00
Midway Church of Christ	105.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	20.00
Total	\$2,035.00

JULY CONTRIBUTIONS

Pea Ridge Church of Christ	\$ 50.00
Pea Ridge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	25.00
6th Ave. Church of Christ	600.00
West Walker Church of Christ	20.00
White House Church of Christ	100.00
Winfield Church of Christ	50.00
Adamsville Church of Christ	50.00
Aldridge Church of Christ	80.00
Berry Church of Christ	50.00
Central Church of Christ (Tusc.)	50.00
Cleveland Church of Christ	50.00
Cottondale Church of Christ	75.00
Earnest Chapel Church of Christ	10.00
Earnest Chapel Church of Christ	10.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	25.00
Fayette Church of Christ	40.00
Goodsprings Church of Christ	25.00
Macedonia Church of Christ	25.00
Midway Church of Christ	105.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	60.00
Northport Church of Christ	25.00
Oakman Church of Christ	30.00
Parrish Church of Christ	30.00
Roscoe Kirkpatrick	10.00
Lorene Farris	10.00
Farley E. Geddie	10.00
William L. Guthrie	10.00
James C. Hardin	10.00
Richard K. Mauldin	20.00
A. L. McDonald	10.00
William C. Miller	25.00
Ellen McMurray	20.00
Mary Frances Myers	20.00
Dale Nunnelley	10.00
Bruce Odom	5.00
Judy Pickard	10.00
J. E. Terry	5.00
Myrlee Terry	10.00
L. E. Watson	40.00
Carolaide Wolfe	5.00
Total	\$1,985.00



The Scout was covered with dirt INSIDE and OUT. The corrosion on the outside removed the finish.



A BIBLE STUDY CLASS



The Scout after a thorough cleaning. It arrived in good condition except for a marred finish.



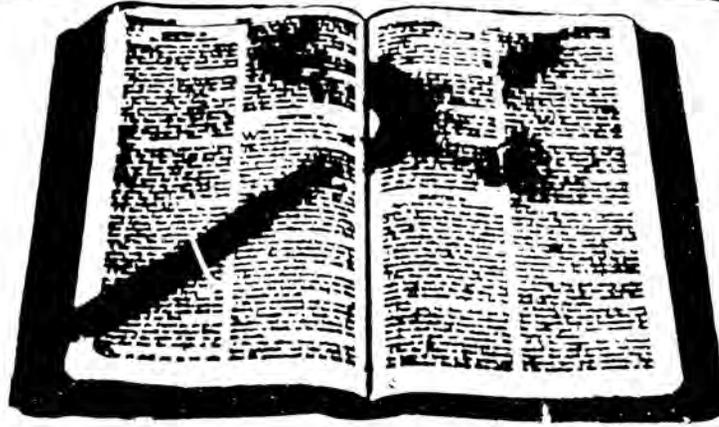
One of our fine young men, who never misses church or bible study.



Mariamumwangi was our first Christian in Nairobi. One of the Nairobi congregations met in her home for several years.

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

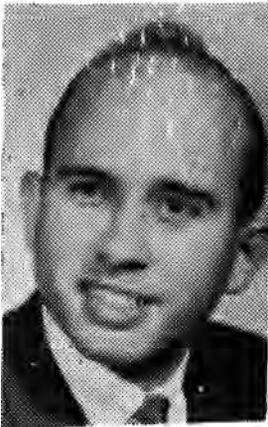
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Understanding The Word Of God

It is not enough just to read the Scriptures, we must study to understand the meaning thereof. The confusion that reigns in the world of Christendom comes from failure to understand the meaning of the sacred message. It seems that every sect has its own peculiar dictionary that gives an unique denominational meaning to important words so that the Bible is made to appear to teach their doctrine.



JOHN WADDEY

How shall we overcome this great problem and help all serious students everywhere to arrive at a correct interpretation of the Word? God communicates his message to man in WORDS. Man is capable of understanding a message in words of his language by applying certain rules for ascertaining their meaning. If we can identify those principles for determining the meaning of words generally and then apply them to the words of the inspired writers, we will understand them, as surely as we would any other words. D. R. Dungan* gives the following:

RULES FOR FINDING THE MEANINGS OF WORDS

1. "All words are to be understood in their literal sense, unless the evident meaning of the context forbids. Figures are the exception, literal language is the rule; hence we are not to regard anything as figurative until we are compelled to do so by the evident import of the passage."

2. "Commands generally and ordinances always are to be understood in a literal sense... The general who would issue orders in figurative language would certainly be misunderstood many times."

3. "The literal meaning of a word is the meaning which is given it by those to whom it is addressed. This may be determined by the author's use of the word in other places, or some other inspired man's use of it. If they offer no specific indication of their meaning, then we consult the classical use of it as offered in lexicons of the Biblical languages."

4. "The Scriptures give to some words meanings which they do not have in the classics, and therefore the Bible becomes a dictionary of itself."

5. "Words of definite action can have but one meaning." If they could have more than one meaning in this respect they would not be words of DEFINITE ACTION. Jump, walk, run, sit, dip, sprinkle, pour, hang, etc. are definite, and

therefore but one meaning is possible to any of them. Hence when action is ordered by any one of them, it can not be obeyed by doing any other thing than that which is the meaning of the word employed.

6. The writer's definition is the best explanation that can be found. He knows better than anyone else, just what meaning he wishes to put into the word. When Matthew said IMMANUEL meant "God with us," that settled it once and for all (Matt. 1:18-25).

7. "The proper definition of a word may be used in the place of the word. If the trial be made in this way, and the definition is wrong the senses of the passage will be so destroyed as to make it apparent." Try the definition "immersed" in the place of baptized in Mk. 1:5 and see this illustrated.

8. Sometimes the meaning is determined by antithesis, i.e., two positions are matched one against the other. II Cor. 3:6-14 offers a good example of the antithesis which employs some peculiar usages of words. However they are easily understood by noting the contrast Paul makes between the old and new covenants.

9. The general and special scope of the writer determines the meaning of words. By the general scope, we mean any sub-purpose having reference to any particular part of the discussion. Having the main purpose of the letter in mind and the particular purpose in view, the interpretation is easy and safe. There has ever been a tendency to ignore the topic under discussion. Do not get sidetracked by an author's illustrations. For example, Rom. 7:1-6 is discussing the Jewish Christian's relation to Moses' law, marriage is only his illustration.

10. Etymological construction will often tell the meaning of the word. Nearly all the names of Bible characters had meanings of importance. Places also had names which were descriptive. Beersheba meant "seven wells." Bethel meant "house of God."

11. "The meaning of a word is frequently known by the words used in the construction with it." Thus we can discover what part of speech it is; whether it is a verb or a noun.

12. "We may have sometimes to study the history of a word in order to get its meaning at any particular time." Words are constantly growing, and the meanings differ from generation to generation. The word PSALLO once meant to play on a harp and sing, but by New Testament times it had come to mean "to sing." DEMON once meant the spirit of anyone deceased, whether good or bad. By the first century it meant EVIL SPIRITS exclusively.

13. Illustrations or parables may give the secular

sense in which a word is to be understood in the Scriptures.

14. In defining a term, nothing but primary meanings are to be used. Jacob Ditzler, a Methodist, debated J. S. Sweeney, a Christian, on the scriptural mode of baptism. Ditzler showed a secondary meaning of BAPTIZE was "to wash or sprinkle." Bro. Sweeney replied that a secondary meaning of BELIEVE was "to have an opinion" and a secondary meaning of SAVED was "to be pickled." His resulting translation of Mk. 16:16 was, "He that hath an opinion and is sprinkled shall be pickled." Look for primary meanings.

Unless these rules are observed there is no telling where our studies may lead us. These are the same rules by which any other writings would be interpreted. May we all "give diligence to present ourselves approved unto God, workmen that need not to be ashamed, handling aright the word of truth." II Tim. 2:15 A.S.V.

* Dungan, D. R. HERMENEUTICS, Cincinnati, Standard Publishing Company, no date.

Soothed But Not Cured

W. T. HAMILTON

I went to a doctor one time with a sore that would not heal. I told him of the treatment I had prescribed for myself. When I named a popular brand of ointment which was supposed to heal everything from toe itch to dandruff, he said, "Well, there is one thing I can say for it -- it is greasy."

The infections of sin sometime erupt in the pains of a guilty conscience. How many causes there are for such hurts! Neglect of duty. Pleasures of sin. Desire for the approval of one's peers. Unwillingness to repent. And others. Home remedies abound. The package labels read: HYPOCRITES IN THE CHURCH... NOBODY IS PERFECT... YOU ARE NOT MY JUDGE... SOME CHURCH MEMBERS DO THINGS WORSE THAN THIS... ETC. AND ETC.

These remedies may bring temporary relief, but they never heal. The Great Physician never prescribed any of them. The mote in my brother's eye does not remove the beam in mine. To feel better temporarily now will not mean much when the infection has spread and is ready to destroy the body. Even though the Physician's treatment is costly and painful, it heals. He says, "Repent therefore of this thy wickedness..." That gets permanent results!

After all, about the only thing you can say for conscience salve is, "It is greasy."

WORDS of TRUTH

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Questions For Truth Seekers

1. Did you know that there are about six thousand questions in the Bible itself? Yes--- No---? (Gen. 3:9; Heb. 2:3; Acts 9:6; Acts 16:30-34; Acts 2:36-41).

2. Do you believe the Bible is the inspired word of God? Yes--- No---? (2 Tim. 3:15-17; Heb. 1:1-2; 2 Pet. 1:21; 2 Sam. 23:2; Acts 1:16).

3. Do you believe that the Bible as it is, (without any further miracle wrought upon it), is adapted unto man as he is (without any miracle being wrought upon him)? Yes--- No---? (Psa. 119:105,130; 2 Tim. 3:15; Isa. 34:16).

4. Is the word of God adapted unto the soul and inner man, as food is adapted unto the outer man? Yes--- No---? (Mat. 4:4; 1 Pet. 2:2; 2 Pet. 3:18; Psa. 1:1-6; 2 Tim. 3:16-17; 2 Tim. 4:1-3; Heb. 5:12-14; Hosea 4:6).

5. Is there sufficient evidence in nature and in the Bible to prove beyond any doubt that God really is - that He does exist? Yes--- No---? (Rom. 2:20; Heb. 3:4; Psa. 19:1-4; Isa. 45:18; Isa. 40:12; Prov. 26:7; Isa. 64:8).

6. Do you really want to believe the Bible and in its teaching that man has a soul which by the gospel can be saved and blessed in this life, and then at death depart to be with Christ and to have everlasting life in heaven? Yes--- No---? (Mat. 10:28; Lk. 12:4-5; 2 Cor. 5:6,8; Phil. 1:21-24; Mk. 10:28-30; Mat. 25:46; Lk. 18:30; Lk. 20:34-36).

7. Or, would you prefer to be an athiest, or infidel, with no Bible comfort for this life, and with no hope but the expectation of (very soon at best) dying and going out of existence? Yes--- No---? (Mt. 25:41,46; 2 Thess. 1:7-9).

8. Do you think the best life to live here is a life of sin and crime -- to live in the sinning business and die without one ray of hope for the future? Yes--- No---? (Proverbs 13:15; John 8:21,24; Mat. 25:31-46; Rev. 22:14; John 8:21,24; Lk. 16:19-31).

9. Have you believed and obeyed the gospel of Christ and become a Christian, a member of the Lord's church to which He adds the obedient? Yes--- No---? (Acts 2:147; Acts 8:12; Acts 8:26-39; Acts 18:8; Acts 9:6; Acts 22:16; 1 Pet. 4:17; Mk. 16:15-16).

10. Do you think you may have your sins blotted out without faith, repentance or conversion?



GUS NICHOLS

Yes--- No---? (Acts 2:38,41; Acts 3:19; Acts 17:30-31; Heb. 5:8-9).

11. Do you believe that Jesus Christ is the Son of God with all your heart? (Mat. 10:32-33; Mat. 16:13-18; Rom. 10:8-10; Phil. 2:11; Acts 8:26-39; Gal. 3:26-27; Rom. 6:3,4,17-18.) Yes--- No---?

12. Is it scriptural and wise to procrastinate and put off the all-important matter of obedience to the gospel till tomorrow, or some future time? (Prov. 27:1; 2 Cor. 6:2; Heb. 3:7-12). Yes--- No---?

Thank you for writing down your honest answers to the foregoing questions; and if I can help you in any way call upon me, or some other gospel preacher and it will be a delight to help you. (Acts 8:26-39).

The Commission Gospel

GUS NICHOLS

We rejoice to believe that we have a great reading audience, honest and good of heart, which is seeking to know more about the gospel of Christ, the sweetest story ever told or heard. Though it is an invisible audience, and not assembled, we love every reader, and desire above everything else that he may finally have everlasting life with Christ in heaven, and with all the redeemed of the earth.

THE COMMISSION GOSPEL

After his resurrection, Christ, our Lord, appeared unto his eleven disciples and commissioned them, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16).

WHAT IS THE GOSPEL?

Since the Lord here authorized his disciples to "preach the gospel", we may raise the question: What is the gospel? The word "gospel" means good news or glad tidings." When Jesus was born into the world the angel of the Lord said unto the shepherds watching their flocks by night, "Fear not: for, behold, I bring you GOOD TIDINGS OF GREAT JOY, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Lk. 2:10-11). We may say that the whole story of Jesus and his wonderful love for us is good news, or gospel. In the broad sense, therefore, the gospel includes the whole system of New Testament truth. Paul speaks of "the word of the truth of the gospel" (Col. 1:5). To the Ephesians, he said, "In whom ye also trusted, after that he heard the word of truth, the gospel of your salvation" (Eph. 1:13). This "word of truth" is the whole of the New Testament teaching. "The law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17). In this broad sense, the gospel may be preached unto the church, as well as to the world. Paul wrote the church at Corinth (1 Cor. 1:1-2), and said, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

THE FACTS OF THE GOSPEL

According to the foregoing quotation, the facts of the gospel includes the following three cardinal points: (1) "Christ died for our sins according to the scriptures." (2) "And that he was buried." (3) "And that he rose again the third day according to the scriptures" (1 Cor. 15:3-4).

We may call this the gospel in fact, for the gospel had been in promise in Old Testament times. Paul says he was, "separated unto the gospel of God, which He had promised afore by His prophets in the holy scriptures, concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:1-4). Yes, this gospel was "promised afore by his prophets in the holy

scriptures." In this sense the gospel was "preached unto Abraham, saying, In thy seed shall all nations be blessed" (Gal. 3:8). This was future tense, and included Christ in promise (v. 16).

DURING THE PERSONAL MINISTRY

During the personal ministry of Jesus, before the cross, the gospel was preached in preparation and in promise, and not as an accomplished fact. For Christ had not yet died, been buried and raised from the dead, which, we have seen, are the facts of the gospel (1 Cor. 15:3-4). The gospel in fact could not have been preached before the cross. John, Christ, the twelve and the seventy preached the gospel of the soon-coming kingdom (Matt. 3:1-2; 4:17; Mk. 1:15; Mt. 10:5-7; Lk. 10:9, 11). No man was even permitted to preach Christ at that time, for his gospel was not yet a fact -- he had not yet died, been buried and raised. During that time Jesus forbade his disciples to preach him to the people. "Then charged He his disciples that they should tell no man that He was Jesus the Christ" (Matt. 16:20). They were to stick to their message that the kingdom was "at hand" (Matt. 3:2; 4:17; 10:7). Even when the great commission was given after the cross, they were not allowed to begin preaching its message immediately, but He said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:46-49).

BEGAN ON PENTECOST, ACTS 2

The first full and complete gospel of Christ was preached on Pentecost, Acts 2. They then for the first time preached the facts of the gospel, the death, burial and resurrection of Christ. And when people believed this gospel in fact, and wanted to know how to be saved Peter, one of the apostles, said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:36-38). He was here preaching the facts, commands and promises of the gospel, just as it should be preached unto the end of the world.

HAS COMMANDS TO BE OBEYED

While the facts of the gospel are to be BELIEVED, the gospel has commands to be OBEYED. In the commission Jesus said, "He that believeth (the gospel) and is baptized shall be saved; but he that believeth not (the gospel preached unto him) shall be damned" (Mk. 16:15-16). The gospel must be obeyed as well as be believed. Paul said, "But they have not all obeyed the gospel" (Rom. 10:16). Peter asks the question, "What shall be the end of them that obey not the gospel?" (1 Pet. 4:17). Paul says that when Jesus comes again he will be, "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9). From the foregoing scriptures we learn that the gospel must be believed and obeyed. It must be believed -- as preached by the apostles -- its facts must be accepted with all the heart, and its facts are that Christ died for our sins, was buried and raised, and all according to the scriptures (1 Cor. 15:3-4; Mk. 16:15-16).

The gospel commands must be obeyed, that is, those who believe the facts of the gospel must repent and be baptized in the name of Christ for the remission of sins (Acts 2:36-28, 41; Acts 8:12; 18:8; 22:16).

GOSPEL PROMISES

Then they receive the promises of the gospel -- salvation, or remission of sins, and the gift of the Holy Spirit (Mk. 16:15-16; Acts 2:38; 22:16; 5:32). Finally they receive the promise of everlasting life made unto the faithful (Tit. 1:2; I Jn. 2:25; I Tim. 6:12; Mk. 10:30). Of course, there are also in the gospel many other "exceeding great and precious promises" (II Pet. 1:4) by which we are made partakers of the divine nature.

GOSPEL PENALTIES

But there are also the penalties, or threatening and warnings of the gospel. Any law without a penalty is sure to be a failure. And this is also true of the law of the Spirit of life in Christ Jesus, or the gospel of Christ (Rom. 8:2). It says, "He that believeth not shall be damned" (Mk. 16:16). It says, "Except ye repent, ye shall all likewise

Continued on page 4

God In The Home

If an architect suggested that we build on a quicksand base, you would dismiss him and seek some sane advice. How many married couples believe that all you need for a solid foundation in marriage is to be physically attracted to each other?



NORMAN PARRISH

There are many unhappy marriages in the church. This is a known fact by ministers and those who have prepared to counsel married people. Sick marriages release to the church sick individuals whose offspring perpetuate the process, experiencing generations of sick spiritual families.

If a congregation ever reaches its potential for growth and influence, we will have to start at the grass roots - OUR HOMES and make each one a home as God would have it!

In most all marriages, there are major areas of adjustment. Let us look at some of these. (1) The in-law relationship. In-laws can destroy a good marriage and often times do. Jealousy often arises - he or she "IS TAKING MY DAUGHTER (OR SON) FROM ME". There is no need to dodge the fact that the mother-in-law causes more trouble than any other figure - but it need not be that way. Notice what happens when the mother-in-law comes in to "TAKE OVER". If it is the husband's mother, she will probably be critical of the wife's housekeeping, etc. If it is the wife's mother, she may still treat the wife as "her little girl" and criticize the husband in various ways, undermining him. Problems are varied and often complicated, thus violating the "Golden Rule" (Mt. 7:12).

Solution: One simple rule for married couples, "Our home first". MATTHEW 19:5, "and said, For this cause shall a man leave his father and mother, and shall cleave to his wife and the two shall become one flesh". Leave and cleave! When this rule is followed, then in-law relationships can be worked out. Don't marry if you can't be independent. It is better as a rule to have graduated from college, etc.

A simple rule for inlaws is "don't interfere if you're not invited". Don't give advice unless asked. Don't try to make decisions for them. Don't buy things for them that the husband should provide. (Grandparents be sure your gifts are WELCOMED and not resented).

In AMERICAN SOCIOLOGICAL REVIEW by Judson T. Landis, in 818 cases studied, the length of time required to achieve adjustment in marriage was as follows: 10 per cent of those interviewed NEVER MADE a satisfactory adjustment. 7 per cent took from 1 - 20 years to make a satisfactory adjustment. 3-4 per cent took 1-12 months. 10 per cent disagreed as to whether they had worked it out. 10 per cent said they had worked out a satisfactory adjustment from the beginning.

SEX RELATIONS

Landis found this to be the most difficult area of adjustment: 12 per cent never made a satisfactory adjustment. 10 per cent took 1-20 years. 13 per cent 1-12 months. 12 per cent disagreed. 53 per cent -' satisfaction from the beginning. The more mature couples adjust the quickest and to a greater percentage.

Although sex is not the most important part of married life, happiness and success in marriage is DIRECTLY related to a satisfactory adjustment. An unsatisfactory adjustment may be the focal point of tensions and may lead to emotionally caused illnesses. Cooperation and understanding is essential.

Present day attitudes toward sex may add to difficulties; for instance, the attitude that suggests that sex is vile, dirty and evil. The attitude of complete freedom - do whatever you can get by with, etc. Then the new morality - love is the only rule - situation ethics, etc.

Then we have the Christian attitude toward sex.

It is reserved for married people; the Bible condemns fornication and adultery and anything that may lead to these sins such as lasciviousness. (Galatians 5:19-21; I Cor. 6:18).

There should be an attitude of unselfishness. Marriage counselors and doctors say that 50 per cent of the women who come to their offices say they never get any pleasure out of sex relations. There is a need for Titus 2:4, "that they may train the young women to love their husbands, to love their children". Such failure is often caused by a thoughtless and selfish husband - thinking of nothing but himself. Each should seek to make the other person happy! Each should show loving concern for the feelings and needs of the other (I Cor. 7:1-5).

SPENDING FAMILY INCOME

We cannot go into detail on the economic aspects of family life - many books have been written, but here are only a few suggestions: (1) Don't marry until you are old enough. (I Tim. 5:8), "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever". (2) Work it out TOGETHER. (3) Let the wife learn to HELP handle the family finances under the leadership of her husband. What would happen in case of her husband's premature death? (4) Complete trust should be on both sides.

The husband must bear the responsibility for providing for the family's needs. It is not the wife's responsibility. It is not the responsibility of the in-laws. (Ephesians 5:23).

RELIGION

Religion should be THE unifying force in the home. A husband and wife need to be united in Christ. If one is a devoted Christian and the other is not - they cannot share the most important part of their life. Would a Christian want his children taught and influenced by one who is not a Christian?

A Christian is not to be yoked with an unbeliever. Examples: A general teaching (II Cor. 6:14,15). The Christian widows (I Cor. 7:39). Paul's case (I Cor. 9:5).

God intended that marriage be for those who love GOD AND EACH OTHER.

There are some pillars in a happy marriage. AFFECTION - some have never learned to give or receive - some are "Love starved". Affection must be demonstrated: kissing, holding hands, saying "I love you", etc.

APPRECIATION - Everyone wants to be appreciated. Some are always criticizing and as a result undermining self-confidence.

ATTENTION - provided a good name. Provide for physical needs. Provide for spiritual needs. Provide (her or him) with companionship.

Biblical Notes

By ROY DEEVER

QUESTION: Acts 21:9 refers to Philip's four virgin daughters who prophesied. The word "prophesied" is actually (in the Greek New Testament) a present participle. Doesn't this fact prove that the daughters prophesied in the presence of Paul and those with him?

ANSWER: No, the fact of the present participle does not prove that Philip's four daughters prophesied in the presence of Paul and those with him.

The literal translation of Acts 21:9 would be: "But (and) to this man were daughters four virgins prophesying."

Note that the "toute" is in the dative case, masculine gender; hence, "to this man."

The "prophateuousai" is a present, active, predicative participle, nominative, plural, feminine. It is in this form to agree with "thugateres" (daughters) in case, number, and gender - as demanded by the rules of syntax.

Particular attention should be called to the "asan" (were). This is the imperfect indicative of "eimi" (I am). The "imperfect" denotes CONTINUOUS action or state of being in PAST time.

The PRESENT PARTICIPLE denotes CONTINUOUS action going on at the SAME TIME as that action (or state of being) denoted in the LEAD VERB. Therefore, the action indicated

in this present participle is action which was contemporary with the "WERE." At the same time they "WERE" "TO this man" they were "prophesying." If the lead verb indicates continuous action (state of being) in PAST time. It must be remembered that the Greek participle has no time of its own. Rather, it gets its time from that of the lead verb. By no rhyme nor reason can one argue that the prophesying of the daughters took place in the presence of Paul and those with him.

There are basically, three KINDS of participles: the predicative, the attributive, and the substantive. The one now under consideration is a "predicative" participle. If a participle is "predicative," the SENSE is temporal (pertaining to time), and the FUNCTION is adverbial. This is not a matter of "who," but is a matter of "when." In translating the present predicative participle we call upon the English words "while" and "as."

Therefore, "Four virgin daughters were - while prophesying - to this man." That is, these daughters, while they were prophesying, belonged to this man.

Lenski has the following comment: "The participle is to be construed with AN and refers to the past activity of these daughters just as 'virgins' refers to their entire past state. These women were like their father, they had the ability to propound the Word; they had what Paul told the Corinthians to value as the very best gift. The present participle states that they exercised this gift diligently... How these ladies exercised their valuable gift is not indicated by Luke; it certainly was not done in conflict with what Paul states in I Cor. 14:34, 35 and in I Tim. 2:11-14."

Kinds Of Love That God Requires

G.F. RAINES
Newton, Miss.

Let us consider an extremely important question: What is the nature of the love that God in the Holy Bible requires of man? This is an infinitely important question because God will not accept any substitutes in lieu of what he requires.

The love required in the Bible is (1) love toward God in the form of implicit obedience to his commandments and (2) love toward man in the form of sincere outgoing concern. In Mark 12:30,31, Jesus says: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. Secondly, 'Thou shalt love thy neighbor as thyself.'"

If you love your neighbor as yourself, you practice in your relationships with him the rule which is written in Matthew 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

If you love God with all your heart, soul, mind and strength, you obey the will of God with all your might; "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3).

To those who think that obedience is not essential to salvation, read what James says in the second chapter of his epistle: "Ye see then how that by works a man is justified, and not by faith only". (James 2:24). "For as the body without the spirit is dead, so faith without works is dead also". (James 2:26).

The apostle John, knowing by the inspiration of the Holy Spirit that our souls are purified "in obeying the truth through the Spirit" (I Pet. 1:22), also wrote: "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 John 2:3,4).

"Our Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel." (2 Thess. 1:7,8); but "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).

The Commission Gospel

(Cont. From Page 2)

perish" (Lk. 13:3). It says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (Jn. 3:5). It says, "Taking vengeance on them . . . that obey not the gospel" (II Thess. 1:7-9). It says, those who obey not the truth will have rendered unto them, "indignation and wrath, tribulation and anguish" (Rom. 2:4-11).

Please let me exhort you, the reading audience, to believe and obey the gospel, then rejoice in its promises.

Letter To A Young Preacher

Note: The following letter was written in response to a letter from a young preacher friend who had just been asked to resign his work. It was his first work as a preacher. He was discouraged and considering giving up preaching and returning to secular business. All personal items have been deleted. The author feels that many young men might profit from the exhortation since most face the same problem sooner or later. The author.



JOHN WADDEY

Dear Jim:

Your letter came yesterday. I am sorry to hear about your problem. I know the pain and frustration you feel at this time, I have walked that same road.

I think I am correct in saying that such experiences are part of being a preacher. Let me add, however, that such things usually happen only in the first years of a man's work: usually only once. There are some reasons for this:

1. A man fresh in the work makes a few more mistakes in handling the problems that arise than an experienced man.
2. A new man generally has to begin with the small struggling church with (a) no qualified leadership or (b) poor leadership or (c) one that is dominated by sinful men or women.
3. A new man does not enjoy the respect often times that a more experienced man does.
4. With more experience, one can be a little more selective in the congregation he chooses to work with, avoiding those that have obviously fatal problems.
5. A more experienced man would know how to read the signs and move before it reaches the dismissal point.

Generally after one such unhappy experience, a faithful man moves into more permanent and stable works. Nearly every young preacher has one such experience.

Several years ago, Bro. Otis Gatewood wrote an article entitled, **HOW TO BE FIRED GRACEFULLY**. It made a good impression on me. There are times when it is best to accept the inevitable and move to a better field of labor than to stay and fight, especially when the majority of the congregation does not support you.

Preaching is working for God, II Timothy 2:3-4. He sends us on missions to congregations made up of His children to help them do His will. Sometimes they do not wish to do so. Often they will resent the preacher who seeks to lead them in God's service. They may reject him or even fire him. However, the faithful man of God realizes that he does not work for men, but for God. God has not failed you. Human beings, the brethren, have. Do not quit God because they have not appreciated your work. You must look to God for another appointment of service.

In our work one has to be a bit philosophic. There will almost surely be an occasional experience such as you have undergone. One must look beyond the moment to the ultimate good. Chalk this up to experience. You have had a

"break in" period; you have learned how to prepare and deliver sermons; do the work of a preacher. Add to this, you made a big break, the transition from the business world to that of preaching. Also you learned a little more about human nature, about how the local church functions and some of the weaknesses and problems. You are now in a position to reap the benefits of this training period. Do not waste it by quitting.

Then, too, we need to think of it from God's point of view. Maybe He felt that He needed to test us to see what we are really made of. Are we serving Him because we love Him and His Son's cause, or for the praises of men and the vanity of success and prestige. We must serve Him because we can do nothing else and be happy. Like Jeremiah, when we hold our peace, it is like a fire in our bones, Jeremiah 19:19. Like Paul, woe is unto me if I preach not the gospel, I Corinthians 9:16. If we give up and quit because the going gets a little rough, we are not truly committed to the work we are doing.

It sometimes helps us to compare our life and work for Christ with that of the apostles and prophets in the Scriptures . . . great men who suffered untold pain and loss for Christ of whom the world was not worthy, Hebrews 11:38. Yet they did not surrender or forsake their post of duty. One who did, stands as a monument to his shame. Demas hath forsaken me, having loved this present world, II Timothy 4:10. Also, we are profited when we read the biographies of those great saints who paved the way in our era of time, here and abroad. Suffering hardships, yes. Did they give up? No. They overcame the world. We today enjoy the fruit of their labors.

When we are asked to leave, it nearly always wounds our pride. With hurt feelings everything looks bad - worse than it really is. Even the community, the church, ourselves, our work and our future looks bad. Cheer up - that is where faith comes in. We walk by faith, not by sight, II Corinthians 5:7.

Because you have had an unpleasant experience with a few worldly-minded church goers, do not conclude that all congregations or all brethren are like that. I almost fell into that trap once. Thank God, I lived long enough to discover that there are hundreds of great and good churches. Of course, it is true some are a lot like Corinth. I have met thousands of wonderful, God-fearing saints who have blessed me and helped me in my work.

Seek out experienced gospel preachers: ask their advice and counsel. Give yourself more diligently to the study of the word. Although you know a good deal about the Bible, you will be staggered at the amount you do not know. The opportunity to study at the feet of experienced gospel preachers who can impart not only their Bible knowledge, but also their accumulated wisdom would be of immeasurable benefit. It would assist you in avoiding future problems and of handling them discreetly. It would give you more confidence in yourself and your work. It would open doors of opportunity to serve with congregations with greater potential and leadership.

No one likes to move, but moving is part of preaching. We are in no position to say to God, "I will preach for you if I do not have to move." We cannot set the conditions. But as I said before, it usually gets better than worse. Remember, Jesus sows the sons of the kingdom where He will in the world to accomplish His will, Matthew 13:37-38. This may be God's opportunity to plant you in a better and more productive place.

Well, I have about covered all the points, I guess. The only other thing I can think of is some suggestions about finding a new work. Contact every preacher you know; ask for their assistance in finding a prospective work. Be slow, careful, and discriminating to be sure you pick a suitable one. Distance should not be a factor, rather a potential for good and stability. Pray about it. Let God help you in your choice.

Check all the major gospel papers as they have a number of ads each week for men. There is a critical shortage of preachers. One man for every three churches. Do not hesitate to contact these larger churches which one might tend to think were "above him". They need men, too. And they will often take a man with business and leadership

background, rather than the recent college graduate with no experience.

We love you. Our prayers are going up for you. Do not give up. Fight the good fight of faith. Preach the word.

Your friend and brother,

The World's Greatest Book

G. F. RAINES
Newton, Miss.

Concerning the Book of God, the Holy Bible, someone has well said:

"Other books tell us what men suppose; the Bible tells us what God knows. Other books tell us what other men . . . speculate; this Book tells us what an infinitely wise God who made us and all things, and consequently KNOWS ALL THINGS, HAS REVEALED. This Book makes men wise with the wisdom that is golden, the wisdom that brings eternal salvation. No one can study this Book aright, no matter how ignorant he may otherwise be, without becoming possessed of that priceless wisdom that means eternal life. No other book has the power to make us acquainted with God and with His Son, Jesus Christ, that this Book has. We earnestly entreat you to study this great Book that shows the way to eternal life; make it in your own experience 'the implanted word, which is able to save your soul.'"

The apostle Paul says:

"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).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

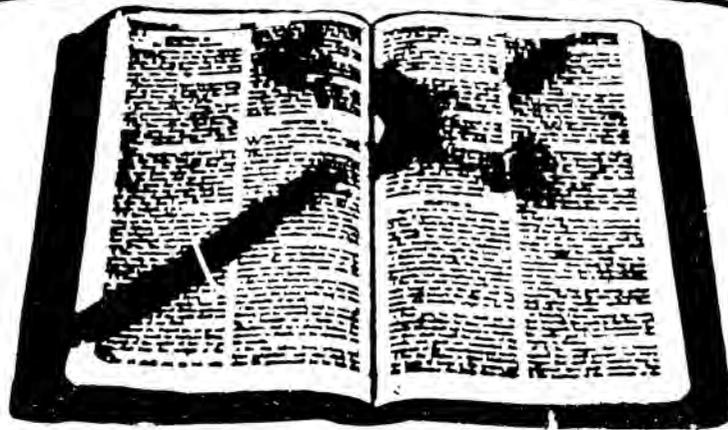
The first four books of the New Testament are designed to present the infallible evidences of the divinity and Sonship of our Lord Jesus Christ, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

The fifth book, Acts of Apostles, explains, both by precept and by example, to those who believe in Jesus what they must do to become children of God and heirs of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:4, 5; cf. Rom. 8:17). In this wonderful book, the Holy Spirit, speaking through inspired men (I Cor. 2:13), unequivocally and plainly answers the question, "What must I do to be saved?" Please read Acts 2:37, 38; 16:31; 22:16; 8:26-40.

The next twenty-one books are letters (epistles) to individual Christians and churches clearly and decisively describing the manner in which the Christian life is properly lived and the way that the work and worship of the church must be conducted. Please read Tit. 2:11, 12; Gal. 5:22, 23; Jas. 3:17, 18; II Pet. 1:5-11; Heb. 12:28; I Cor. 14:40.

Revelation, the last book of the New Testament, figuratively but beautifully describes the eternal bliss of "the spirits of just men made-perfect" (Heb. 12:23) in the resplendent glories of eternal light and immortal love in "the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:11). The apostle John assures us that, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). And, as Joseph Scriven has well said, "When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we've first begun."

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 9

FRIDAY, AUGUST 11, 1974

NUMBER 11

Some Encouraging Signs From Elderships

Some years ago the writer visited a service of one of our congregations in the Southwest. The preacher proclaimed an unusually straightforward sermon that night. He had not much more than vacated the pulpit until one of the elders followed him and in essence said, "That is the kind of preaching which the elders of the church here desire. We commend this lesson to you. It has the full endorsement of your eldership." This type of unsolicited endorsement struck a responsive chord of genuine admiration in our heart. We admired the courage of the preacher, the solid backing of the eldership and the fortunate congregation that had both a preacher and eldership who stood tall for sound preaching.



ROBERT R. TAYLOR JR.

More recently a close friend began his labors with a strong and well known congregation. At the conclusion of his first sermon as their new preacher one of the elders arose and publicly commended the soundness of the sermon and their good fortune as a congregation to have secured the services of a sound proclaimer. What an admirable way of welcoming a new man into their midst! That is the tone and tenor upon which every new work should begin and continue.

This writer recently had a couple of heart warming experiences closely akin to the foregoing. We recently journeyed to a great congregation in another state to give three special lessons on a Lord's Day. Each lesson presented a fundamental facet of the grave and grievous dangers we face from the rash of modern versions. Large responsive audiences were present for all the three lessons. Controversial matters were presented during each of the three lessons. Some among us do not like for preachers to unmask the new versions and mark them for their glaring perversions. This is an area where some do not want it told like it is. We were warmly pleased and thrillingly elated to note that three of the five elders of this great congregation appeared before the audiences that day and gave public commendation to each lesson. These three represented all five in their sentiments expressed. This writer has frequently had local preachers to do this at the end of a sermon or series of lectures on the versions but seldom ever experienced an eldership's doing so in a public way. It meant much for anybody who speaks out against the new versions is an open target for much

criticism. Ask Brother Foy E. Wallace Jr. if skeptical on this point. This writer has a little experience in this area, also.

The writer recently preached in a series of gospel meetings for a strong congregation in the north. We were encouraged by the eldership at the initial service to preach in strict harmony with the Book. This was exactly what we had come to do. At the conclusion of the meeting one of the elders, and he was not presiding at the service either, asked to make a few comments. He represented the entire eldership in what he said. He commended every syllable of each sermon and the tone of truth that had been sounded from the pulpit. Our personal appreciation for that eldership abounded. They are set for the defense of the gospel (Phil. 1:17). Their local preacher knows this. The congregation over which these men have the oversight or spiritual supervision knows this. The visiting evangelist deeply and gratefully realized it. The general area was aware of it. Nobody had to wonder where that congregation stood. We need a legion of such elders throughout the brotherhood today. These are critical times and is not the era for spineless leadership either among preachers or within elderships.

Why is not more of this done? Would it not be good to let the congregation know from time to time that this eldership stands behind sound preaching from the pulpit and sound teaching from each of our Bible School teachers? Would it not be a fine practice to let our visiting evangelists know of your stand for soundness in a public way and not just at the back door while shaking hands with him before leaving the building each night? The church of Ephesus had elders as we learn from Acts 20. Yet Paul later left Timothy there at Ephesus with these clear instructions, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, . . ." (I Tim. 1:3). Do you suppose Paul meant that Timothy was never to be commended by the Ephesian elders in his strong bid to keep error out of the Ephesians congregation? Did Paul not mean that the Ephesian eldership should also join hands with Timothy in his efforts to eliminate error from their midst? To those who know Paul best no answer is needed to these questions.

Even earlier than this Paul had said to the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost (Spirit - ASV) hath made you overseers, to feed the church of God (the Lord - ASV), which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse

things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:28-32). Since elders are overseers, are commanded to be vigilant and are commended to the word of God themselves, surely they will desire to commend every noble effort to hold high the royal banner of God's Sacred Scripture. Peter told his fellow elders, "Feed the flock of God which is among you, taking the oversight thereof, 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" (I Pet. 5:2-3). One of the imperative ways they can be ensamples to the flock is to show their real attitude toward the word of God and its loyal support. According to Titus 1:9-10 the elders are obligated to employ sound doctrine and put to route immediately every gainsayer. Not only should they personally do this but also hold high the hands of every other person who is set for the defense of the gospel and is determined that the proud hand of error is going to be stayed permanently. They watch for our souls (Heb. 13:17). A part of that watching includes upholding the preaching and teaching of sound doctrine. What elders personally teach should be sound doctrine. What they charge others to teach should be sound doctrine. When such is taught obediently and reverently elderships should give such their unqualified endorsement. Wisdom says this should include public endorsement.

Elders, how long has it been since you asked to say a few words of public commendation for the sound preaching of your local man or that done by your visiting evangelists in gospel meetings once or twice each year? What a concluding ring of authority it could give to a sound lesson that all in the church needed but too many resented its being preached because it went contrary to the grain of their permissive brand of attitude and action, their motive and word. It is the hope of the penman of this message that this article will prompt much more of this from elderships in the future than has been the case in the past.

ROCKING CHAIR RELIGION: Some people seem to have rocking chair religion. They seem always on the move but never getting any place. As one sits facing a person in a rocking chair—he rocks—the person gets closer and then farther away. He goes and comes. This seems to be the way of some people in religion. At times they are close to the Lord and just when it seems they are really going to work for the Lord, they start getting farther away.

WORDS of TRUTH

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Questions About I Cor. II

Several questions have come for an article on First Corinthians 11:1-16:

1. "Why should we be commanded to follow Paul and Christ?"

We are to follow, or imitate Paul, even as he followed or imitated Christ. Let us remember Paul was an inspired apostle, and wrote about half of the books of the New Testament (I Cor. 2:13). We could not

imitate Christ without, at the same time, imitating those who follow Christ and imitate Him themselves (I Pet. 2:21). If all members of the church would follow Paul as he followed Christ we would all be true Christians and united in the one body of Christ (John 17:20-23; I Cor. 1:10).

2. "What are the ordinances delivered by Paul which he commands us to keep?" (I Cor. 11:2).

The teaching, doctrine or commandments delivered by Paul. The King James Version says, "Ordinances", but the Am. Std. Version says "Hold fast the traditions" . . . as I delivered them to you" (I Cor. 11:2). Of course, this means the inspired ordinances, traditions, or commands of the apostle. We have no right to change the doctrine and teaching of the inspired apostle Paul.

3. "When Paul says, 'The head of the woman is the man' (I Cor. 11:3), does he mean that is God's will in the matter, or that it is a mere matter of custom?"

The apostle begins the verse by saying, "But I would have you know, that the head of every man is Christ". Now, is this a mere custom, or is it an unchangeable truth of the gospel? Is Christ only the "Head" of some Christians, or of some people in authority? He is in authority over all mankind, whether or not they submit to him (Matt. 28:18; Phil. 2:5-11). Of course, He is the head of his body, the church, in a more comprehensive sense, because they have obeyed his gospel and purposed to be governed by him in all matters of faith and religion (Eph. 1:20-23; 5:23; Col. 1:18, 24). Therefore, he is not merely the head of Christians when and where it is the custom to let him be such. Christ is the head of the man — all the time, everywhere, just as the same verse says, "The head of Christ is God" (I Cor. 11:3). This does not mean that God is only the head of Christ where church members make such a thing to be a custom in the community. It is rather a matter of unchangeable truth that "The head of Christ is



GUS NICHOLS

God", whether or not men believe and teach it. In the same setting, and whether or not men believe it, or recognize it, Paul says, "And the head of the woman is the man" (I Cor. 11:3). God said to Eve, in speaking of Adam, "He shall rule over thee" (Gen. 3:16). Of course this does not make this obligation and responsibility a mere custom. It is God's will. In speaking complimentary of Abraham, God said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). An elder must be an example of all faithful Christian men in that he is "one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:4-5). Also the deacons are to be men who are "ruling their children and their own houses well" (I Tim. 3:12). Again, Paul says, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. And he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:22-24). "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them" (Col. 3:18-19). But the movement in the nations in favor of the "Women's Lib", and millions of individuals have no respect for God's word in such matters.

4. "What is the man's covering in I Cor. 11:4?"

The man's covering is something like a hat, or cap, etc. "Every man praying or prophesying having his head covered, dishonoreth his head" (I Cor. 11:4). That is, he dishonoreth Christ (v. 3). I have been preaching over 57 years, and I have never seen a man, saint or sinner, in my audience during worship with his hat on, or his head thus covered. But the women do not obey God's word regulating their heads and covering. But they say we men in worship are only following the custom, or man-made rules of decorum. But this is not generally true at all. I have traveled and preached in 31 states, and in some foreign countries, and believe there are millions of men who respect the Bible teaching on the subject, and would not under any circumstances wear their hats during the worship services of the church.

5. But our querriest is specially interested in the woman and her covering, and wants to know what her covering is, and why it is thought to be God's will for her to wear a covering, and if such a covering is not a veil which would cover and hide her face, etc.

The covering for the woman would not have to any more hide her face, than the man's hat would have to hide his face to cover his head, as in v. 4. Since, the covering is a sign or token of submission to authority of those over one, the sign might be small or large, as the badge of a policeman may be small or large.

And as to the idea that the covering only regulates those leading and overseeing in a service, then why may not the rest of the men be covered, instead of be uncovered, as the scripture requires it? In all my life, when men wore hats regularly, they removed them and uncovered their heads in a place of worship, and still do. But of the woman, Paul says, "But every woman that prayeth with her head uncovered dishonoreth her head; for that is all one as if she were shaven" (I Cor. 11:5). If the woman is not going to cover her head in worship, Paul says it is the same as if she had her head shaved. And, the reference to her praying does not mean she was leading the prayer. A woman does not have to lead a prayer in order to pray in the worship of the church.

Remember that the woman's covering was an artificial covering, such as a hat, or a sign of authority on her head, a badge signifying that she purposed to be in subjection unto man, just as the man by having his head covered was thereby signifying that he proposed to be under Christ as head over him while being the head of his wife. The woman's covering was the very opposite to the covering forbidden unto the man in worship. It differed from her hair, and was in addition thereto. She could have the one and not have the

other. Note carefully Paul's very words, "For if the woman be not covered, let her ALSO be shorn" (I Cor. 11:6). Now, if she be not covered by reason of having no hair, how could she "also be shorn"? Then the apostle goes on to say: "But if it be a shame for a woman to be shorn or shaven, let her be covered" (I Cor. 11:6).

But Paul says, a man "ought not to cover his head" (v. 7). Then he says the woman, "ought to have power on her head, because of the angels" (v. 10). That is, she is to wear something on her head in worship to signify the fact that she recognizes the authority of man, and respects him and his leadership in the church, as well as elsewhere. In view of this the apostle raises the question, as to whether it is fitting and appropriate for the woman to be uncovered in worship. He says, "Judge in yourselves" . . . in addition to what the Bible says, — "is it comely that a woman pray unto God uncovered?" (v. 13). This does not mean she is leading the prayer. Elsewhere the apostle shows that the woman is not to be a leader in the worship (I Cor. 14:34-35; I Tim. 2:8-14).

The Local Church And World Evangelism

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In the New Testament, and in relationship to the divine soul-saving institution of which the Christ is the head, the word "church" is used in two different senses. Sometimes the word is used to refer to the church in the aggregate sense, as— . . . upon this rock I will build my church" (Mt. 16:18) and ". . . he is the head of the body, the church" (Col. 1:18). Often, the word "church" is used to refer to the local congregation. We read about the church in Antioch (Acts 13:1), the church in Corinth (I Cor. 1:2), the churches of Macedonia (2 Cor. 8:1), the church in Ephesus (Rev. 2:1), etc. In the present study we are thinking about the local congregation.

UNDER THE GREAT COMMISSION

The local congregation of God's people must work in the light of and up on the basis of the Great Commission of our Lord. That Great Commission enjoins that we preach and teach the gospel of the Christ to every single, solitary, accountable human being in every tent and house and hutment, on every street and trail and lane, of every city and village and town, of every county of every district of every state of every nation of the ENTIRE WORLD. It is a frightening and formidable task which the Lord has given His people. And, to the accomplishing of this task the local congregation sustains a crucial role.

This Great Commission inherently involves THE mission of the church. The mission of the church is: the salvation of the souls of men. This is its only mission. This is THE REASON for the existence of the church. The souls might be saved: (1) we carry the gospel to every creature, (2) help the needy, and (3) strengthen the saved. We involve ourselves in various SPECIFIC WORKS related to these three great GENERAL OBLIGATIONS in order that souls might be saved — our souls and the souls of those whom we can influence with the gospel of Christ.

ORGANIZATIONAL STRUCTURE

Though the word "church" is used in the New Testament in the aggregate sense and in the sense of the local congregation, a pertinent significant fact is that there is no organizational structure given in the Scripture for the universal church. Nobody has ever yet shown that God expected the universal church to function as an organized entity. In this connection, let it be stressed that there is no organizational structure given in the New Testament excepting for the local congregation. The local congregation — when fully organized according to the divine pattern — will have a plurality of men called elders (bishops, pastors, shepherds, presbyters, overseers), another group of men called deacons, and then the other members of the local unit. An evangelist may work with the congregation, but under the elders of that

Continued on page 4

Biblical Faith

There is considerable disagreement in the religious world as to what constitutes a biblical faith. Some have defined the term as a combination of belief in historical facts about Christ, along with a willingness to trust him as Saviour. This is the basis of those who preach the theory of salvation by FAITH ALONE. Let us honestly examine the matter.



WAYNE JACKSON

I. The verb "believe" in the Greek NT is *pisteuo*. In their Greek Lexicon, noted scholars Liddell and Scott show that the word *pisteuo* may also mean "to comply." They further state that *pisteuo* is the opposite of *apisteuo*, which may mean "to be disobedient . . . refuse to comply." Cremer (Biblico-Theological Lexicon) says that "faith" (*pistis*) both in the OT and NT "is a bearing towards God and His revelation which recognizes and confides in Him and in it, which not only acknowledges and holds to His word as true, but practically applies and appropriates it." W.J. Vine acknowledges that *pistis* involves "a personal surrender" to Christ. And lexicographer J.H. Thayer says that *pisteuo* is "used especially of the faith by which a man embraces Jesus, i.e., a conviction, full of joyful trust, that Jesus is the Messiah - the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ." Specific contexts will, of course, also determine NT usages of the word.

II. That acceptable faith requires ACTION in addition to trusting the historical Christ, the following points will abundantly prove.

(1) When the Lord observed the action of the four who brought the palsied man, Mark declares that Jesus saw "their faith" (Mk. 2:5), and with this concept agree the words of James when he challenges "show me thy faith apart from works" (Jas. 2:18).

(2) Belief and disobedience are set in vivid contrast in the Scriptures. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (Jn. 3:36 ASV) Similarly, those Israelites "that were disobedient" were condemned "because of unbelief." (Heb. 3:18,19; 4:3,6).

(3) While John 3:16 promises eternal life to him that "believeth," Hebrews 5:9 attributes eternal salvation to such as "obey", thus demonstrating that the two are not mutually exclusive, rather, saving faith involves obedience!

(4) Paul, citing Genesis 15:6, argues that Abraham was accounted righteous because he "believed God" (Rom. 4:3). (Note: when Paul discounts "works" in connection with Abraham's justification, he does not refer to works of divine obedience, but to works of human effort whereby he might "glory".) James, also citing Genesis 15:6, shows that Jehovah's promise concerning Abraham's accounted righteousness was not "fulfilled" until the patriarch's faith was consummated by works (obedience) in offering Isaac (Jas. 2:21f).

(5) That mere mental reception of Christ as the Son of God is not enough to constitute one a child of God is clearly evidenced by John 1:12 where those who "believe on his name" are said to "have the right TO BECOME children of God".

(6) The NT often uses the word "faith" as a synecdoche (a part put for the whole) to denote the sum total of gospel obedience in becoming a Christian. For example, Paul says: "Being therefore justified by faith, we have peace with God. . ." (Rom. 5:1). That this means more than mere mental faith is proved by Paul's own conversion. He believed in Jesus' Lordship on the road to Damascus (Acts 22:10), but he had no "peace" for three days subsequent thereto; until

he was baptized (Acts 22:16; 9:18,19). Repentance results in life (Acts 11:18), but not repentance alone. Baptism saves (1 Pet. 3:21), but not baptism alone. Availing faith (Gal. 5:6), therefore, is that which accepts the biblical facts regarding the Christ, trusts the Saviour with singleness of heart, burns from evil with godly sorrow, and acknowledges the Lord's death by being immersed in water to walk in newness of life. (Rom. 6:3,4). With no less, can you become Christian. Please, consider this.

God In The Home

NORMAN PARRISH

In this lesson on "God in the Home", let us consider LOVE, COURTSHIP, and MARRIAGE. In verse 11 of Genesis 29, we find "And Jacob kissed Rachel, and lifted up his voice, and wept." It might have been in thanksgiving to God for the favor He has shown him. Jacob had a proper sense of the goodness of his heavenly Father.

In 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.

"LEAH WAS TENDER EYED" (Gen. 29:17). She was soft, delicate, lovely. It suggests in comparison between the two girls that Leah's greatest beauty was her eyes, but "Rachel" was beautiful in her shape, 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." "In the evening he took Leah his daughter" (v. 23). 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.

The marriage feast lasted seven 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 seven years.

What a love story! "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the LOVE he had for her" (Gen. 29:30).

Next to one's relationship to God, this is the most important relationship in the life of every young man and woman.

I fear that in the past, the church has not provided the guidance so desperately needed by young people in these matters. The Bible abounds in revealing love stories: Abraham and Sarah, Issac and Rebekah, Jacob and Rachel, Ruth and Boaz. When we study God's word, we see that love, courtship, and marriage are sacred, holy, honorable and certainly approved by God. Take any or all (love, courtship, marriage) out of the human relationship, and the world would be a dark and desolate place indeed.

A CURRENT EFFORT BY COMMUNIST TO DESTROY MARRIAGE AND HOME

Let us look at the deliberate conscious efforts of the communist to destroy the home. You see, the Communist, to speak of the relationship of husband and wife as being honored or hallowed is just so much claptrap. Communists invasion 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, and as they are guaranteed by our constitution, and throw them into the same trash can." (Thomas Warren)

Communists teach that the training of children belongs, not to the parents of the children, but to the state. 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. This is diametrically opposed to what God's Word teaches about marriage.

Communists treat men and women alike except for some minor and special provisions for pregnancy and nursing. They claim that as long as

women remain in the home and do only housework, they are mere parasites on society. 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. The breaking of the family - the destruction of marriage - is central to the Communist theory.

HONORABLE PRINCIPLES SHOULD BE FOLLOWED IN COURTSHIP

BOYS: Always treat the girl as you will want a boy one day to treat your own daughter. Never try to persuade a girl to do that which violates her moral standards and ideals and God's law. Always conduct yourself as a gentleman with a lady. Shun the girl who compromises her womanhood. A boy is foolish to court a girl who "doesn't care".

GIRLS: Always behave with a boy as you will want a girl to behave with your son one day. 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. Remember that the moral standards and social behavior of a boy usually is set by the girl he courts. Always conduct yourself as a lady.

FOR BOYS AND GIRLS: Make certain places "off limits" in your courting plans. Decide what practices and activities in courtship are acceptable and hold the line. 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

"Thou shalt not commit adultery" (Exodus 20:14). Also Proverbs 5:3-5; Proverbs 6:27-29,32. Jesus deals with more than the sin, but went to the heart (Matt. 5:28). Paul dealt with the sin and the damage (1 Cor. 6:18).

THERE ARE SAFE GUIDES IN LOVE, COURTSHIP AND MARRIAGE

You should know God's PLAN for marriage and family life. Be sure it is real love before you promise to marry. You are no longer your own when you marry. You belong to another. DO NOT marry until you are ready to keep those vows, and ready to be happy keeping them. Marry a Christian that loves the Lord and His Church. Plan to keep the home and family in the church from the beginning.

Love, courtship and marriage are gifts of God to you that you may be happy and joyful in life. You must follow His plan for you, however. Look around you and find a happy, successful Christian marriage and make that marriage your goal!

Importance Of Watchfulness

G.F. RAINES

Our Lord Jesus Christ says: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak" (Matt. 26:41).

Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8).

Concerning the day of his return, the Lord says: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:32,33; cf. Luke 12:43-48).

Paul says: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil" (Eph. 5:14-16).

Someone has well said:

"A soldier caught sleeping when he is supposed to be standing guard is in serious trouble. During wartime it means a court martial and possibly being shot at dawn. If failure to watch is such a disastrous crime among the armies of men, is the failure of Christians to watch and pray any less culpable? And is there any other sin which Christians commit so frequently and so flagrantly as prayerlessness?"

Pants On Women

By ROGER JACKSON

A few months ago this writer had an article printed in Words of Truth headed, "IS A SHAME A SIN?" In this article the subject of the distinction of the sexes was discussed from the text of I Cor. 11. Several letters came in and one asked that I review the subject focusing on pants on women.

Deut. 22:5 states, "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garments: for all that do so are abomination unto the Lord thy God." This states the divine principle which is also present in I Cor. 11:3. God intended that there be a definite distinction between the sexes. The original creation supports such a position. Gen. 2:18-25 tells us how that Adam was incomplete without a help-meet. Another like himself was not created but one differing from him who was compatible with him and all in the infinite wisdom of God. Jesus commented on this arrangement when He said, ". . . He which made them at the beginning made them male and female" (Mt. 19:4). The differences are not by accident but design. God made them that way! That God is displeased with any attempt to alter that deliberate distinction is evidenced in I Cor. 11:1-16. It follows that alterations brought about by any device of man would be in error whether it be in hair, dress, operations, or even conduct. It is an ugly and shameful thing for a man to act like a woman and we all frown on a woman who takes the roll of a man.

Why would men want to look like and act like women? The answer is "unnatural affection" (Rom. 1:24-32). This situation was prevalent in the days of the writing of Deut. 22:5 for not many years before the wicked city of Sodom gave us a new expression, "SODOMY". The heathen temples were filled with such like and man has always been plagued with this heinous sinfulness. The wearing of hair as long as the female and the adorning of the peculiar female attire by the male is all a part of that error. The male is clearly set forth in the New Testament as the leader when it comes to matters concerning God (I Tim. 2:12) but who is going to respect and admire an effeminate acting or looking "male" and what kind of eldership would use such in a leading role in the worship services??!!

Why would women want to act like or look like the male? Two answers are in order. (1) There is no one around the house with enough backbone to take that role but the wife. A husband without a backbone is a disgrace to that lofty union. Some women are forced into that role. I do not believe women are basically happy to find themselves in that role. A woman is happiest when she is just being a woman. Prov. 31 tells us of a beautiful woman. She is inferior in no way to the male when functioning in her God-given realm. Subjection does not mean inferiority. No male can match her qualities at her best and if he could God would have made another Adam for Adam and not an Eve. I Tim. 2:15 states that women have the primary responsibility of the home and after that if she finds time no New Testament precept forbids her an outside interest. Who has a greater responsibility than a woman? (2) The second reason why some women want to dress and act like a man is because of an apostasy from womanhood. There are always those who are out of step. Some women want to "wear the pants" in the family at any cost and they intend to do it. Solomon said, "It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house" (Prov. 25:24). In the New Testament Paul said, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:24). When I quoted this passage in a class once a young lady remarked, "You mean I have to do what he says?" Married several years but not ready for marriage! The young lady who is not ready to receive this commandment needs to stay single. The husband who is going to abuse this principle needs to stay a bachelor until he grows into manhood.

Now what constitutes error in the matter with respect to dress? Someone says that women

wearing pant suits adorn the apparel of men. Really? Have you ever seen a man wear one of those things? If you did would you casually pass it off as being the usual dress of the male? The pant suits of our day are clearly women's garments and no man would be caught dead in them, to coin a phrase. The dress that distinguishes the sexes is determined by the customs of each society. The distinction must be there as we have already seen but the clothes that make that distinction vary. For instance in Jesus' day, as well as parts of the world today, the open end robe was worn. Open-end clothing are considered women's garments in our society. The "granny skirt" is an example. In Scotland it isn't uncommon for a man to wear a little plaid skirt but in Scotland all know he is a man. In every culture sufficient distinction in clothing is available and that distinction should be observed. We are all familiar with the extremes. In my studies I have been utterly unable to find where "pants" constitute the peculiar garb of men, and the open-end skirt the peculiar garb of women except as custom dictates and custom varies from culture to culture. In America if a man put on a woman's dress or pants suit he would present the appearance of a woman. If a woman put on blue jeans she would still look like a woman but the woman who adorns a complete outfit of the man, cuts her hair like a man, and takes the role of a man IS IN ERROR!—Rt. 2, Brundidge, Ala. 36010.

The Local Church And World Evangelism

(Cont. From Page 2)

congregation. The local congregation is the organized entity upon which God depends in getting the whole gospel to the whole world.

CERTAIN CONGREGATIONS

A glance at certain New Testament congregations will indicate to us the attitude which ought to characterize every congregation of God's people. 1. Paul praised the "church of the Thessalonians" as follows: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything (I Thess. 1:8).

2. In 2 Cor. 8:1-5 Paul discusses the wonderful attitude of the Macedonian Christians. The known "churches of Macedonia" would be: the church at Philippi, the church at Berea, and the church in Thessalonica. Paul was gathering the "great contribution" for the "poor among the saints" which were in Jerusalem. The churches of Macedonia were made up of Gentile Christians; the poor saints at Jerusalem were Jewish Christians. By encouraging Gentile Christians to help Jewish Christians in their time of need Paul sought to bring about a better relationship between Jewish and Gentile brethren.

Paul did not have to beg and plead with the brethren in Macedonia to have part in this contribution. Rather, THEY besought PAUL in this regard "with much entreaty" (2 Cor. 8:4). I like to call this "The Second Macedonian Call." The first call is recorded in Acts 16:9. "And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying: Come over into Macedonia, and help us." Paul and his company went into Macedonia and helped the people there. They established churches in Macedonia. Several years later, these churches of Macedonia were saying to Paul: "Now, come take what we have and use it to help somebody else." This is the "Second Macedonian Call," and this call emphasizes the attitude which must characterize every church of our Lord. "Come take what we have and use it to help somebody else." This is the "Second Macedonian Call," and this call emphasizes the attitude which must characterize every church of our Lord. "Come take what we have and use it to help somebody else." May God help us as we strive day by day, to the extent possible — when we can, where we can, how we can, and to the extent we can — to heed the Great Macedonian calls which come ringing so

constantly o'er the restless waves.

3. The church in Jerusalem was interested in the spread of the gospel. The apostles, upon hearing "that Samaria had received the word of God" sent unto them Peter and John (Acts 8:14). In Antioch, "the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad: and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord (Acts 11:21-24).

4. The church in Antioch was especially concerned about the preaching of the gospel among the Gentiles. From the church in Antioch Barnabas and Saul went forth on the first great missionary journey. It was from the church in Antioch that "they had been committed to the grace of God" for the work accomplished on the first journey, and it was to Antioch that they returned and reported on their work (Acts 14:26). "And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles (Acts 14:27).

5. From the time that it was established on the second missionary journey of Paul, the church in Philippi worked zealously in getting the gospel to others. For this Paul was thankful. He says: "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel, ye all are partakers with me of grace" (Phil. 1:3-7). He says again in Phil. 4:15,16 — "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need."

THE CHURCH MUST BE STRONG

The first responsibility of every local congregation is to be STRONG. Everything else depends upon this. Our degree of success in carrying the gospel to the whole world depends upon how strong we are. Our degree of success in helping (strengthening, edifying) each other depends upon how strong we are. "Finally, be strong in the Lord and in the strength of his might" (Eph. 6:10).

LET US PRAY

Let us constantly and fervently pray that God will give us elders of the local churches who will lead the congregations —

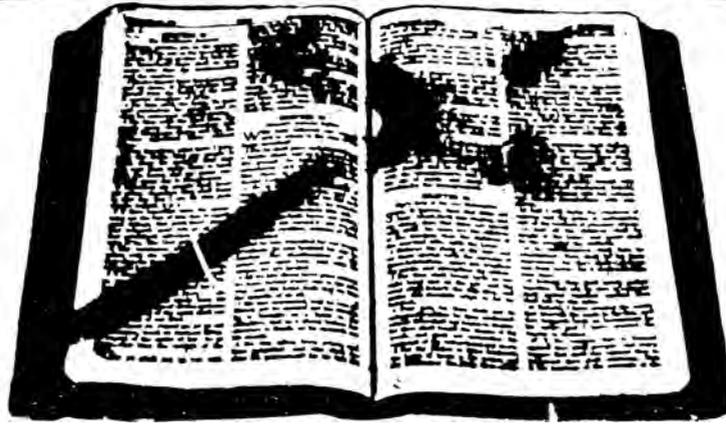
1. To understand clearly what the mission of the church is;
2. To know the value of the souls of men;
3. To know that those outside the Christ are lost;
4. To know that the gospel of Christ is God's only saving power;
5. To look out upon the fields which are white unto harvest;
6. To know that where the congregation is located is A MISSION FIELD;
7. To pray constantly for God's faithful servants throughout the world;
8. To understand that every Christian must be a teacher of the gospel;
9. To understand the urgency of the need for more gospel preachers;
10. To meet parental responsibilities;
11. To give of their material means — that the church will have the finances with which to carry out our God-given task of saving souls.

(EDITOR: Write Brother Deaver for his instruction concerning available teaching material.—Gus Nichols.)

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



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

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

VOLUME 9

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Husband Of Marital Longevity Record Passes

For a number of years late each summer we have written a tribute of warm appreciation to the Mid-South's longest wedded couple — the John Y. Childers of Ripley, Mississippi. Brother Gus Nichols, editor of WORDS OF TRUTH, has been graciously kind, as he always is, in allowing each of these tributes to appear upon the pages of this great weekly religious



ROBERT R. TAYLOR JR.

journal. Many thousands of you have come to know this family and appreciate their unique marital record. In fact number seventy-nine was coming up for them this coming August 28, 1974. However, their unique number of years together as husband and wife will not reach another marvelous milestone late this summer. The hand of death is not stayed even among those long married to each other such as were Brother and Sister John Y. Childers. This universal messenger came to the home of this lovely couple on June 17, 1974, or just two months and eleven days before they would have celebrated their seventy-ninth wedding anniversary. Brother John would have been 101 years of age had he lived until January 1, 1975. Funeral services were conducted for him in Ripley on June 19, 1974. Marvin Rainey and Malcom George officiated. All the active pall bearers were either grandsons or great grandsons of the deceased. His worn tabernacle of clay was laid to rest in Walnut Creek Cemetery in the county of his birth and where he lived more than a full century of eventful years.

During May and June of this year Brother John had begun to lose ground rather rapidly. He was hospitalized for a number of days the first part of June. His appetite completely left him. This writer last visited him the middle of June just before leaving for a gospel meeting in Stockton, California, where we were when we received news of his passing. He died peacefully at home. When he died many lost a friend. We know of none who lost an enemy upon his decease. The writer has yet to hear that first word of ill will spoken against the name of John Y. Childers. We have lived a number of years in the same county in which he did.

Brother Childers was born in Tippah County, Mississippi (northeast Mississippi). All his life was lived in this county. His parents were David and Mary Ann Murry Childers who preceded him in death by 71 and 52 years respectively. Neither of his parents lived nearly as long as he did on God's

green footstool. Brother John knew hard work as a growing boy and a young man during the 1880's and 1890's in rural northeast Mississippi. In fact heavy work was characteristic of the man during all his active years. He did not seek ease of life or inactivity in the realm of human labor.

On August 28, 1895, he and Margaret Elizabeth Bartlett eloped and were married. Both were twenty-one at the time. None of their acquaintances at that time had any way of knowing that they would make marital history before their earthly sojourn stood completed. They completed so many unique anniversaries as husband and wife among Mid-South couples that many well deserved tributes were written about them in numerous religious publications and even metropolitan newspapers. They received sincere congratulations from a President of the United States, a vice-president of the nation and several high ranking governmental officials both nationally and within the state governments of Tennessee and Mississippi. Well known celebrities in the entertainment world remembered them with best wishes when they observed their seventy-fifth anniversary in 1970. But through all the honors they received they remained humble, grateful and warmly lovable. They seemingly reflected the attitude at all times, "Who are we that such honors should come our way?" Such is one of the reasons they were a grand and remarkable couple.

To this union nine children were born. Seven survive. The remainder of the family includes fourteen grandchildren, thirty-one great grandchildren and five great great grandchildren. Nearly all this closely knit family came to the funeral. Sister Childers survives. She was 100 in May of this year. She is not too well at this writing. Her life was so closely entwined with that of her beloved husband. There is a vast lonesome place in her heart of heaviness. They were as close as any couple we have ever known and we spent many delightful hours visiting with them in their declining years. Their love and loyalty to each other knew neither bounds nor limitations other than what humanity naturally imposes on all of us. It was a joy to behold the deeply apparent harmony, happiness and holiness of their marriage and home. They believed in following the Golden Rule of Matthew 7:12 in their marriage and family life. This writer recently wrote a book on the home entitled CHRIST IN THE HOME. In this unique couple this book found a modern case of eloquent emulation.

A DEDICATED DAUGHTER REMEMBERS

Sister Willard Lewis, a devoted daughter, lived with them the last ten years of his life. Even before her retirement in 1964 from 35 years with the Bell Telephone Company she came out for two years every week-end and aided them all she could. There are not sufficient adjectives within the

English language to describe fully the loyal love, constant care and tender treatment that she generously gave her good father and continues to give her lovely mother. Surely there will be many stars in her heavenly crown for this and her own faithful life as a sterling Christian saint. Sister Lewis shared some of the marvelous memories she has of her late father with this writer as information was collected for this final earthly tribute to him is written for WORDS OF TRUTH. She remembers with justified pride the fact that he and her mother obeyed the gospel just about fifty years ago. They became Christians at the same time. She remembers him as a lover of his land. He has frequently stated that farming is the sweetest of all lives. Through the years many desired to purchase his good farm which is located just four miles north of Ripley and excellently located on Highway 15. To these offers he had but one standing answer and that was a firm no. He wanted to save it, he would say, for his children after him. He did sell a small part of it at one time though he did not intend to at the time of the purchase inquiry. He quoted a sizeable sum that he thought would be a price well out of the reach of the inquiring purchaser. To his surprise the man took him up on the offer. Being a strict man of his word he allowed the sale to become final. She remembers him as one who completely trusted other people. He was genuinely honest himself and could not conceive of others as being anything except honest people themselves. His word was as good as his bond. He loved his neighbors and enjoyed their deep respect.

She remembers his tremendous love for his family. His "noes" to his children were just that. They contained the tone of total finality. Usually a look from him would bring the children into immediate line. He seldom used a switch on any of his children but always had one reserved and each child knew where it was and that its ardent application would not be withheld when needed. He was not a permissive parent and it is unfortunate that any parent has ever sought to be of this "anything goes" disposition. He reared children who were frequently complimented for this deportment. He taught them to work both by his precept and his own inspiring example. When they went to the field he would praise them for their work. This would spur them on toward the accomplishment of more and more work. One of his lovely granddaughters in Memphis has enjoyed immensely hearing this side of her granddad's disposition discussed from time to time. She says her granddaddy was practicing psychology. He would not have called it that. He would have called it the practical way to train children in the way they should go. (Prov. 22:6). Whatever he was practicing he knew how to rear children and that

(Continued On Page 4)

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Resurrection Of Christ

When Jesus commissioned his apostles to "go into all the world, and preach the gospel to every creature," (Mk. 16:15), he meant for them to preach the great facts of the gospel — the death, burial, and resurrection of Christ. Paul wrote to the Corinthians that the gospel which he had preached unto them was, "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:14). The resurrection of Christ is a fundamental truth of the gospel. If Christ rose from the dead he is the Son of God, and Christianity is true, and the church of Christ is the true church. Paul says Christ was "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4). If Christ did not rise from the dead, our faith is vain, and we are still in our sins (1 Cor. 15:13-19). And also there will be no resurrection of the countless dead, and our fondest hopes are gone forever. "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. 15:19-20).

"And they entered in, and found not the body of the Lord Jesus" (Lk. 24:3). Please read Mat. 28; Mk. 16; Lk. 24, and John 20. If God raised this body, Christ is our Savior, the gospel is true.

FRIENDS AND ENEMIES AGREE

Both the friends and enemies of Christ agree in the following points: (1) That Christ was buried in Joseph's new tomb, and that (2) A huge stone was rolled up to cover the mouth of the cave or tomb; and that the Roman guard was stationed around the grave to prevent any one from stealing the body and claiming that it has been raised. (Mat. 27:62-66). Pilate charged them to make it as sure as they could. (3) On the third day the body was missing. (4) In a few days, the disciples were excited and filled with joy claiming they had seen the Lord. They claimed that above 500 saw him at one time (1 Cor. 15:1-24). Their faith could not be shaken, and their excitement was extreme. What had been a weak and struggling handful of discouraged disciples, is now a strong group and spreading like wild fire in a dry forest. What happened? What made such a great change in these discouraged men? What put new life in their



GUS NICHOLS

seemingly lost cause?

HOW ACCOUNT FOR THE EMPTY TOMB?

First, let us hear his enemies testify. The records tell us that the guards became as dead men, when Jesus rose (Mat. 28:1-8). The body now risen, and the tomb empty, some of the guard went into the city and told the chief priests and elders about the resurrection. Being also enemies of Jesus, they hired the soldiers to change the report and say while they were ASLEEP the disciples stole the body. But even this lie was a fulfillment of prophesy. "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem, Because ye have said, we have MADE A COVENANT WITH DEATH, (when Judas sold him), and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for WE HAVE MADE LIES OUR REFUGE, (when they hired the guards to lie for money), and UNDER FALSEHOOD HAVE WE HID OURSELVES. Therefore, thus saith the Lord God, Behold, I LAY IN ZION FOR A FOUNDATION OF STONE, A TRIED STONE, A PRECIOUS CORNER STONE, A SURE FOUNDATION: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plumb: and THE HAIL SHALL SWEEP AWAY THE REFUGE OF LIES, and the waters shall overflow the hiding place. And YOUR COVENANT WITH DEATH SHALL BE DISANNULLED, and YOUR AGREEMENT WITH HELL SHALL NOT STAND: when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and IT SHALL BE A VEXATION ONLY TO UNDERSTAND THE REPORT" (Isa. 28:14-19). Yes, God foretold six hundred years before the resurrection that the guards would lie in their report of the resurrection of Jesus. But God would sweep away their lies.

DID THE DISCIPLES STEAL THE BODY?

1. Of course not. The lie of the guards was that they "were asleep" when the body became missing. Like lies in general, their lie is easily detected, for if they were "ASLEEP" they did not know but that the body got up and walked out, as it did, for the disciple saw him time and again later. He gave the commission after this (Mt. 28; Mk. 16).

2. The disciples had never believed Christ would rise from the dead before the general resurrection. Even when they were told that he was risen they did not believe the report. (Mk. 16:14; Lk. 24:20-25). They did not believe Christ meant to rise again. Peter rebuked the Lord for so teaching during the personal ministry (Mt. 16:20-23). They thought that Christ would be a literal king, with a literal kingdom, even thought this after his resurrection (Acts 1:6-8). When he died they lost hope, which was begotten again by the resurrection (1 Pet. 1:15). Two of them expressed the idea of all of them when they said, "We trusted that it had been he which should have redeemed Israel" (Lk. 24:21). They had no motive to remove the body, nor had they any idea on the third morning that the body was absent from the tomb. The women said, "Who shall roll away the stone for us?" Even doubting Thomas would not believe until he had seen the Lord for himself (Jn. 20:24-25; Mk. 16:14). Instead of stealing the dead body they needed a real resurrection of their Master to revive their hopes, and preserve their faith and interest.

3. Also the very character of the disciples proves they were not DECEIVERS. When Stephen was stoned and they were persecuted not one ever recanted. When James was beheaded, not one faltered (Acts 7 and 12.) When Saul began to persecute them, not one gave up (Acts 8:1-4; 26:9-12; 1 Tim. 1:13-15). Paul saw the Lord in marvelous glory, talked with him, the Lord told him who he was, commissioned him to preach the resurrection gospel, and Paul never faltered nor flinched under persecution (Acts 9,22,26). Paul was no deceiver (2 Tim. 4:18). When beaten, stoned, imprisoned, and the like, he continued his preaching (2 Cor. 11:21-28). They rejoiced when

persecuted (Acts 5:41-42; Acts 16:25-34).

4. Neither were the witnesses of the resurrection DECEIVED, for their opportunities for knowing the facts were too good for it to be possible for deception. They had been with Jesus 3 years before his death. They saw him on various occasions after his resurrection — even up to 500 brethren at one time (1 Cor. 15:1-20). They handled him, ate with him, and saw him ascend into heaven (Lk. 24:46-51; Acts 1:9-11). He showed himself alive unto them (Acts 1:1-3).

THE SWOON THEORY

Some enemies claim to know more about the matter than the eye-witnesses in the case. They say Jesus did not die, that he merely swooned, "and they thought" he was dead, but that he revived and came out of the tomb on the third day. The facts are against this wild speculation. He had been pronounced dead by the Roman authorities. Finding him dead, they did not brake his legs to see if he would show signs of life. But a Roman soldier took a spear and reaching up put it against his side and thrust it up and into the middle of his body, and there came out blood and water, but no sign of life, no move did he make. This fulfilled a prophecy that said, "They shall look on him whom they pierced" (Jn. 19:32-37). It proved that Jesus was really dead. Paul says, "Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:34). Brother Leonard Johnson and I witnessed the execution of two young men in Kilby prison, Montgomery, Alabama, and when two doctors pronounced them dead, it was certain that they were, but not as certain as if a spear had been pierced into their side as was done to Jesus without a flinch or move! (Jn. 19:32-37).

THE VISION THEORY

Some unbelievers also guess that Jesus really died, but did not rise, that the apostles only imagined they saw him, went out and preached the resurrection gospel thinking it true. It is impossible that all the apostles, on the various occasions on which they saw him, together with 500 other witnesses, that all of them, by coincidence imagined they saw Jesus alive, imagined they ate with him, talked with him, handled him, thought they saw him ascend but nothing really happened. All this is a thousand fold more difficult to believe than the miracle of the resurrection!

The apostles were plain men of every-day experience. They were not neurotics, or visionary men. Like doubting Thomas, and Saul of Tarus, they were all "slow to believe" (Lk. 24:25). They would not have died as martyrs for an imagination.

THE POWER OF HIS RESURRECTION

In May, 1962, on the Lord's day morning between seven and nine o'clock, Mrs. Nichols, our son Flavil, Brother Gaddis Roy, and I, together with others, met for worship in sixty feet of the tomb at Gordan's Calvary, at which time I preached on the subject of the resurrection of Jesus from the text, "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3:10). Within a few feet of the empty tomb, I discussed the resurrection, dwelling on the words of the text "THE POWER OF HIS RESURRECTION".

The resurrection put a foundation under Christianity which will be holding it up when Jesus comes! It put new life and hope into the disciples. It turned the world upside down. It converted 3,000 right there in Jerusalem a few days after he rose. (Acts 2:36-41). Their Pentecost was not a thousand miles away, and fifty years later. It was in the very city where he was crucified a few days before, and where he rose from the dead. The number of the disciples grew to be five thousand. was multiplied again and again. (Acts 2 through chapter 6). Nothing but a true gospel can account for all the facts and such marvelous results. In little more than thirty years the gospel had largely been preached to "Every creature under heaven" (Col. 1:23; Rom. 10:18-21). THE FIRST DAY OF THE week as a monument is now towering up nineteen hundred years high, to perpetuate the memory of the resurrection of Christ, WHO WAS RAISED ON THE FIRST DAY OF THE WEEK

(Continued On Page 4)

The Obedience Of Faith

G.F. RAINES
Newton, Miss.

The Bible plainly teaches that we must not only believe in Christ, but must also obey the commandments of the gospel of our Lord, "the power of God unto salvation" (Rom. 1:16), in order to be saved by the grace of God and the blood of Jesus. Let us consider a few plain passages of scripture which positively and unequivocally state that obedience to the will of God is essential to salvation.

Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter: fear God, and keep his commandments, for this is the whole duty of man."

Matthew 7:21: "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."

Acts 10:34,35: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."

Romans 6:16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

II Thessalonians 1:7,8: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Hebrews 5:8,9: "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."

James 2:24: "Ye see then how that by works a man is justified, and not by faith only."

James 2:26: "For as the body without the spirit is dead, so faith without works is dead also."

I Peter 1:22,23: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

I John 2:4: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

I John 5:3: "For this is the love of God, that we keep his commandments: AND his commandments are not grievous."

Revelation 22:14: "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."

If you want to know what you must do to be saved, please read Mark 16:16; John 3:5; Acts 2:38; 22:16; 11 Peter 1:5-11; Matthew 10:22; Revelation 2:10.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

Gospel Meeting

Our gospel meeting will BEGIN MONDAY NIGHT, AUGUST 19TH here at the SIXTH AVENUE CHURCH OF CHRIST, JASPER, ALABAMA, and will continue through the following Lord's day, AUGUST 25TH. We have engaged a great gospel preacher for the meeting - Brother Harvey Starling, of Louisiana. Week-day services will be each evening at 7:00 P.M. Great crowds are expected at each service! COME TO EVERY SERVICE AND BRING OTHERS. Several years ago when Brother Starling preached in a tent meeting at Goodsprings the audiences averaged more than 1,000 each night. Our building is air conditioned and has cushioned pews. A most hearty welcome awaits you at every service, and you will like the kind and courteous preaching of the word at every service.

God In Our Homes

II

There are many institutions today, but only TWO were divinely established, THE HOME and THE CHURCH. It is significant that God established the home first. God created man, male and female, and ordained marriage as the means of perpetuating the race (Gen. 1:27-28).

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. 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.

Does God have a PLAN for marriage and family life? Is God's plan fair and reasonable; is it workable? Is it permissible to change God's PLAN?

It is a fact that God has and does preserve the number of females and males practically equal. 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. 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. The divine ideal was one husband, one wife, one parenthood (Gen. 2:18-24). Marriage is not a mere ceremony but a continuous and binding relationship (Matt. 19:6). This is one 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.

The PLANS are further revealed in the words of Jesus. "To leave own flesh and blood for flesh and blood of another"; "They twain shall be one flesh - as the Father and the Son are one." "Cleave - as the Father and Son cleave to each other" (Matt. 19:3-6).

WHAT HAPPENED TO GOD'S PLAN FOR MARRIAGE AND FAMILY LIFE?

Remember God's PLAN from the beginning (Gen. 2:24). Adam, Cain, Noah and Noah's three sons each appear in the Bible as husbands of ONE wife each. Lamech took two wives (Gen. 4:19). Abraham and Sarai unwisely and WITHOUT God's approval broke God's PLAN for marriage (Gen. 16:1-6). Even though Abraham was God's man, it does not imply that all he did pleased God. This disobedience of Abraham to God's ORIGINAL PLAN brought SORROW and SUFFERING, HATRED, DISUNITY and HEARTACHE, and yes, the displeasure of God. 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. Essau had three wives. Barren women desired motherhood to the extent that they gave their husbands their handmaids as wives to bear children for them. Sarai gave Hagar to Abraham (Gen. 16:1-6). But it was a sin. Rachel gave Bilhah to Jacob (Gen. 30:1-5). Polygamy continued under such circumstances, particularly among the more wealthy people, until the day of Moses. It was practiced after the time of Moses by Gideon, Saul, David and Solomon.

Polygamy was never given God's approval. God permitted things which He did not approve. But today we have a perfect law. God's men who violated God's PLAN for marriage and family life paid dearly for their sin. Look at the evil of man's departure from God's PLAN, as pictured in the Bible. Jealousy and hatred between Rachel and Leah - Terrible conflict between Sarai and Hagar - Husbands caught in the cross fire and plenty of



NORMAN PARRISH

unhappiness - David's sins and sorrows and deaths - Solomon's sins and downfall (I Kings 11:1-10).

WHAT ABOUT MOSES AND DIVORCE?

Moses sought to regulate things he found among the Israelites which were ordained of God. He discouraged polygamy (Deut. 17:17). He secured human rights for inferior wives (Deut. 21:10-17). He restricted divorce (Deut. 24:1-4). He required purity in married life (Exodus 20:14, 17). Death penalty was imposed in cases of adultery between married men and women (Lev. 20:1-14). Moses threw a stop light before mankind on their departure from God's PLAN for family life. Jesus, the perfect lawgiver, explained the position of Moses.

THE LESSONS OF JESUS ABOUT MARRIAGE

Here Jesus seeks to lift humanity to a higher plane in marital relationships. He carried humanity back to GOD'S ORIGINAL PLAN. He explained Moses' position in dealing with the problem. Christ recognizes ONE CAUSE, fornication, as grounds for divorce (Matt. 19:9). He implies permission for the wronged party to marry again. But he must be infallibly sure he has the right. Jesus teaches the marriage of people who have been divorced on improper grounds to be expressly FORBIDDEN. (The only grounds is fornication.) You must be sure then (Matt. 5:32; Luke 16:18). Paul explains that marriage bonds are dissolved by death (Rom. 7:2, 3).

WHY IS GOD SO RIGID IN HIS PLAN FOR FAMILY LIFE?

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.

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. He has provided for a stable lifelong "Haven of Rest" for troubled souls on the sea of life.

He wants families to provide mental, social, physical and spiritual training for children in their daily living at home. Because man has violated and disrespected God's PLAN, thousands of children are groping blindly about in a darkened world from broken homes. Why? Their two dearest friends separated and divorced. They were tolerated, but not wanted by one or both parents in the second-hand home. Memories of heartache to last a lifetime exist. Security is gone and love chilled. They are drifting about without assurance and hope. It is indeed a dark world for children of broken homes, and God is not pleased with their lot in life.

WHY HAS MARRIAGE COME TO ITS PRESENT STATE?

The devil is often the HOME guest as in Eden. The laws of man have tampered with the ways and laws of God (Matt. 19:6). Men and women have tried to build homes without a personal and real devotion to Christ and His church.

The growing world-wide philosophy is this: "Get what YOU want and do as YOU please, and let others in the world do the best they can because of YOUR wants."

The utter selfishness of men and women has caused them to abandon the peace, happiness and security of the children for a selfish drink or a stolen affair. They have rebelled against the restraints and restrictions of God's prescribed way of life.

Liquor is taking a heavy toll in the destruction of family life; also, glorified sex and outmoded virtue and chastity. Men have departed from the teaching of the Bible about marriage and family life.

WHAT IS THE ANSWER TO THE DILEMMA BEFORE US? We need to go back to God and the Bible for His PLAN. We need to go back to God and the Bible in matters of family life. We need less of self, more of others and much more of God in every relationship of life. 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.

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Husband Of Marital Longevity Record Passes

(Continued From Page 1)

is what many today are woefully ignorant in regarding the real work of parents. His children even hired out to neighbors when the work at home was done to earn needed funds for their own spending money. What a different world we would have currently if every father in this century had been of the magnificent mold of John Y. Childers. May his tribe increase.

We need desperately a coming generation with his love and loyalty for the true and right, for home, community, nation and the world. He has been a blessing to all who knew him. In his passing this writer has lost a good friend. Nearly sixty years separated us age-wise but there was no gulf or chasm that separated our love and respect for each other. Like certain ones in Hebrews 11 the world was not worthy of him for his life had been lived on a nobler plateau than that occupied by most of his contemporaries during the nineteenth and twentieth centuries. To the Childers family the readers of WORDS OF TRUTH extend sympathy.

Resurrection Of Christ

(Continued From Page 2)

(Mk. 16:8-9; Lk. 24:1,7,21,36-51). Now turn and read the last chapters of Matthew, Mark, Luke, and next to the last chapter of John, then love and serve Him faithfully until he shall come to raise us by the same power by which he was raised (Phil. 3:20-21).

God In Our Homes

(Continued From Page 3)

Souls are being seared and sent to ruin because of the millions of wrecked homes and the loss of respect for God. Truly, it has become God or chaos in family life. You will choose each day to follow God's PLAN or YOUR plan which was secretly designed by Satan.

Love Can Disagree

W.T. HAMILTON

Brethren sometimes disagree with each other in matters of judgment. And that is not necessarily bad. Imagine a world where everyone saw everything alike! The difference in Christianity and the world is that Christians know how to disagree without being disagreeable.

It is a warped view of human nature and how Christianity applies to it for one to assume that all who disagree on a matter hate each other. No doubt there have been miffed feelings and misunderstandings all along. But to accuse brothers of "hating one another" simply because they disagree must be a late twentieth century phenomenon.

Otherwise, these remarks would have been made back in the first century.

1. "Have you heard the latest from Antioch? Bro. Paul really got Bro. Peter told! And he did it before the whole church, too! The way those two hate each other we will never convert any Jews."

2. "Did you hear about Paul and Barnabas? They nearly had a fight. I was told it was a 'sharp contention'. They sure must hate each other!"

3. "I'd hate to be a member of that church over at Corinth. Why, they are even kicking one of their members out of the church. I don't think it is right for brethren to hate one another so."

"Man, they really got Bro. Peter told, didn't they? The Jews really let him have it for preaching to those Gentiles. They hate him!"

Seriously, do you think these brothers were accused of hating each other simply because there were some matters of disagreement which arose?

Questions About Repentance

1. WHAT IS REPENTANCE?

Repentance is one of those terms which many teachers often speak of but rarely ever define. About how many readers could give a proper definition of repentance? The Greek word means, "A change of mind for the better; heartily to amend, with abhorrence for one's past sins". (Thayer's Greek-English Lexicon). In other words, to repent is to make the decision to stop all wilful sin, and start obeying the Lord in all things, as best one can, and at the same time resolve to correct past mistakes and hate all evil and sin every where.

2. DOES THE NEW TESTAMENT REQUIRE A SINNER TO REPENT IN ORDER TO BE SAVED, OR TO BECOME A CHRISTIAN?

(Lk. 24:44-49; Lk. 13:3,5; Mt. 9:13; Acts 2:36-38; Acts 3:19,26; Acts 17:30-31; 2 Peter 3:9).

3. COULD ONE REPENT WITHOUT FIRST BELIEVING IN GOD, AND ACCEPTING HIS WORD AS TRUE?

(Heb. 11:6; Jonah 3:1-10; Mat. 12:41; John 8:21).

4. HOW MANY REPENTED AND WERE BAPTIZED FOR THE REMISSION OF SINS IN A SINGLE DAY - ON PENTECOST?

(Acts 2:36-38,41).

5. WAS JOHN'S BAPTISM WITHOUT REPENTANCE, OR WAS IT A BAPTISM OF REPENTANCE, AND FOR THE REMISSION OF SINS?

(Mark 1:4; Luke 3:3).

6. DID PEOPLE REJECT GOD'S WORD OR COUNSEL WHEN THEY REFUSED TO BE BAPTIZED OF JOHN?

(Luke 7:29-30; Mark 1:4-5).

7. CAN A SINNER BE CONVERTED WITHOUT REPENTANCE?

(Acts 3:19; 2:38; Acts 17:30; Luke 13:3).

8. SHOULD REPENTANCE LEAD TO A GREAT CHANGE, AND REFORMATION OF LIFE?

(Jonah 3:9-10; Rev. 2:4-5; Acts 3:19,26; Mat. 3:5-10).

9. WAS SAUL'S SINS ALL FORGIVEN WHEN HE REPENTED AND PURPOSED TO OBEY THE LORD? OR, WERE HIS SINS WASHED AWAY OR FORGIVEN WHEN HE WAS BAPTIZED?

(Acts 9:1-6; Acts 22:16; Rom. 6:3).

10. DOES REPENTANCE INCLUDE DAYS AND WEEKS, PERHAPS EVEN MONTHS OF SORROW AND MOURNING FOR SIN? OR, MAY PEOPLE REPENT THE SAME DAY THEY HEAR THE GOSPEL AND IMMEDIATELY BE BAPTIZED THE SAME DAY?

(Acts 2:36-41; Acts 3:19; Heb. 3:7,13; 2 Cor. 6:2).

11. IF A MAN WERE TO BE BAPTIZED WITHOUT REPENTANCE COULD HE REPENT LATER AND BE SAVED? OR WOULD HE HAVE TO ALSO BE BAPTIZED AFTER HIS REPENTANCE FOR THE REMISSION OF SINS.

(Acts 2:38,41; Mark 1:4; Luke 3:3; Luke 13:3).

12. DOES THE BIBLE SAY FOR THE SINNER TO REPENT AND PRAY FOR THE REMISSION OF SINS? OR, DOES IT SAY ONE MUST REPENT AND BE BAPTIZED FOR THE REMISSION OF SINS?

(Acts 2:38; Mk. 1:4; Luke 3:3).

13. DOES THE LORD SAY "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED"? OR, DOES HE SAY "HE THAT BELIEVETH AND PRAYETH SHALL BE SAVED"?

(Mark 16:15-16; 1 Pet. 3:21; Luke 6:46).

14. DID THE THIEF ON THE CROSS REPENT UNDER THE LAST WILL AND TESTAMENT OF CHRIST? OR BEFORE HIS WILL WENT IN FORCE AFTER HIS DEATH?

(Lk. 23:42-43; Heb. 9:15-17; Heb. 10:18-11).

15. SINCE REPENTANCE AND BAPTISM ARE BOTH COMMANDED, WHICH IS THE HARDEST COMMAND TO OBEY?

(Mark 1:4-5; Luke 3:3; Luke 7:29-30; Acts 2:38; 3:19).

16. HAVE YOU REPENTED AND BEEN BAPTIZED FOR THE REMISSION OF SINS -

OR TO BE SAVED? WHY HAVE YOU NOT DONE THIS? ARE YOU AN UNBELIEVER? ARE YOU A LOVER OF YOUR SINS AND DETERMINED TO DIE IN SIN AND BE ETERNALLY LOST? DON'T WAIT UNTIL AT THE JUDGMENT AND IT IS TOO LATE TO CONSIDER THESE QUESTIONS. HAVE YOU CARED ENOUGH ABOUT YOUR SOUL TO READ THE SCRIPTURAL REFERENCES?

The Church At Podunk Center

W. T. HAMILTON

Human nature is full of funny quirks. One of these is that things are so much better at Podunk Center. Christians are that way, too. Even in church work.

"Instead of worshipping with my home congregation today, I want to go to worship at Podunk Center. Their services are so much more spiritual. Their singing so much more lively. Their preaching so much better. I need that spiritual charge - the kind I can get over at Podunk Center."

"I am going to send part of my contributions over there! My home congregation is spending money on programs I do not like. There is so much waste! I like what they are doing over at Podunk Center."

Why are these traits of personality so interesting? Because of the people at Podunk Center. You see, they come here for a spiritual charge. They bring their contributions with them. They don't like some of the things going on - at Podunk Center.

Faith Which Saves The Soul

HOYT BAILEY

We cannot please God without faith (Heb. 11:6). Christians walk and live by faith (2 Cor. 5:7; Rom. 1:17).

WHAT IS FAITH? Faith is God's work expressed in man (Jno. 6:28-29); substance of things hoped for (Heb. 11:1); is believing God (Rom. 4:3,12; Jas. 2:14-18), and believing God's Word (Acts 27:25).

HOW DOES FAITH COME? Not by some supernatural operation on the heart. Not in answer to prayer, or how ask in faith? (Jas. 1:6). Faith comes by what is written (Jno. 20:30-31). The Word of God is the medium of faith (Jno. 6:44-45). Faith comes by hearing God's Word (Rom. 10:17).

THERE IS ONE FAITH (Eph. 4:5). Great faith (Mt. 8:10); Little faith (Mt. 8:26). Active faith (Acts. 2); Inactive faith (Jno. 12:42), and one source of faith, the Bible (Rom. 10:17).

EXAMPLES OF A FAITH WHICH AVAILED: Abel's faith availed when it offered a sacrifice unto God (Heb. 11:4). Enoch's faith availed when it walked with God (Heb. 11:5-6). Noah's faith availed when he built the ark. (Gen. 6). Abraham's faith did not avail until he had offered his son Isaac. Faith did not conquer Jerico until it marched Joshua and Israel around the walls (Josh. 6).

WHY IS FAITH NECESSARY? Faith saves (Acts 16:31-32); faith purifies the heart (Acts 15:9); one must exercise faith in order to be saved (Jno. 8:21-24). "This is the victory which overcomes the world, even our faith" (1 Jno. 5:4).

FAITH WHICH SAVES THE SOUL EXPRESSES ITSELF IN: Willing repentance (Mt. 21:28-32); saving faith confesses Christ (Rom. 10:9-10), and baptism is faith obeying from the heart (Mk. 16:16; Rom. 6:16-18).

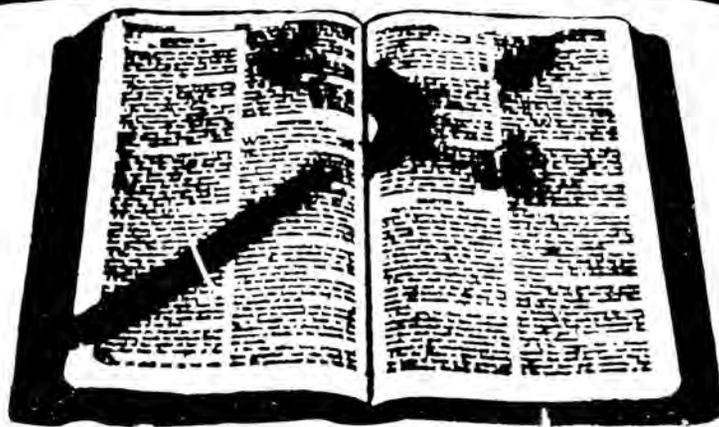
IN THE FIVE ACTS OF CHRISTIAN WORSHIP: Prayer is faith communing with God (Mt. 21:22); teaching is faith instructing (Acts 2:42); giving is faith purposed (2 Cor. 9:7); the Lord's Supper is faith remembering (1 Cor. 11:24-25); singing is faith praising God (Col. 3:16; Eph. 5:19).

IN CHRISTIAN LIVING: Faith is behaving; faith is refraining; the shield is faith protecting, hope is faith assuring, and victory is faith overcoming.

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 9

FRIDAY, AUGUST 23, 1974

NUMBER 13

Full Support Urged For New Associate Editor Of Voice Of Freedom

In the July-August issue of VOICE OF FREEDOM P. D. Wilmeth, the erudite editor, announced that Keith Robinson would soon be joining the forces of this monthly publication as Associate Editor. Brother Robinson's picture graced the front page of this issue. Brother Wilmeth devoted the editorial page toward the announcing of this forward step for this great monthly publication. The impressive background of this distinguished missionary was delineated rather briefly. His duties and assignments were then given. In conclusion Brother Wilmeth extended an eloquent plea for his forthcoming support to be supplied with all dispatch.



ROBERT R. TAYLOR JR.

BACKGROUND OF THE NEW ASSOCIATE EDITOR

The new Associate Editor comes to VOICE OF FREEDOM with an excellent background. Academically he attended Central Christian College (now Oklahoma Christian College) and holds a B.A. Degree from David Lipscomb College. Further academic training has been received in the University of Rome and the Waldensian Theological School. Courses in the field of Church History have largely dominated his interests in these Italian Schools.

For the past fifteen years he has served with ability, dedication and faithfulness as a missionary in Italy. Thus for many years he has lived in the homeland of Roman Catholicism and within the very shadows of the Vatican. While in Italy he has done much in the way of street preaching, has prepared an abundance of written material for use in the Italian work, has written extensively for the Italian papers, has directed the printing of a monthly publication, IL SEME DEL REGNO, has done local work in Rome and taught in the Florence Bible School by commuting back and forth between Rome and Florence. During 1969-70 he and his family were back in the states in order that Brother Robinson might serve as a visiting Missionary Professor on the Harding campus in Searcy, Arkansas.

Sister Mary Ann Robinson is a wonderfully

talented and fully dedicated wife to her illustrious husband. She has worked with faithfulness and fervency by his side in all facets of their successful missionary work in Italy. They have two children, Peter, age 16 and Patricia, age 13.

The Keith Robinson family are not ceasing missionary work at all by the making of this move. They are just entering a new and deeply challenging phase of it. In every sense of the term the work of the VOICE OF FREEDOM is a missionary work. It is a pioneering work in every sense of the term. It is a trail blazer in its stated designs. It is doing a work that no other paper in all the world is seeking to accomplish. Its mission thrust is to wage valiant battle for the minds of men. It seeks to thwart the twin dangers we face from Roman Catholicism and godless Communism and to inculcate within human hearts the saving truths of New Testament Christianity. VOICE OF FREEDOM is one of the finest mission works being done anywhere today.

HIS DUTIES AND ASSIGNMENTS

Brother Robinson will be able to lift some of the Herculean load that Brother Wilmeth has carried alone the last several years. Still both of them will have far more demands on their time than they can meet. They will still face the completion of more tasks than any two men can hope to accomplish. Brother Robinson will seek to acquaint people with the VOICE OF FREEDOM, secure subscriptions, secure bundle orders, secure donations to a work that must be subsidized if it is to stay in business, speak in behalf of the paper and the Italian work and do research and writing for the paper. It would surprise many readers to know just how much work in research is required to write intelligent, thought-provoking and action-getting articles for VOICE OF FREEDOM. Brother Robinson brings a rich background, a good education, a successful tenure of missionary work in the very heartland of Roman Catholicism, a willingness to spend and be spent and a full faith into this new challenging career that has been conferred upon him. We commend Brother Wilmeth and the Board of Directors on successfully securing his talented services. As a staff writer we look forward to serving on the writing team with Brother Robinson. The paper has taken a forward step in his addition to the faithful force of workers. We think he is the man for the job.

THE URGENT NEED NOW IS FOR HIS QUICK SUPPORT

As we write this appeal for WORDS OF TRUTH no congregation has agreed to underwrite his

support. This support needs to be generous enough to allow for family support, housing in Dallas and the traveling expenses he will immediately incur until he has gained his full support. It needs to be kept in mind that the editor, associate editor, board of directors, staff and writers do not receive a single penny from the paper. Each of us puts our heart into this work because this work is in our hearts. Good accomplished and not gold attained is our moving motive, our pressing prompter at all times. Whether you can help much or little we urge you to contact Brother Robinson immediately. He can be reached by mail at Box 24836, Dallas, Texas 75224 or by phone 943-4860. This writer has already asked the Ripley, Mississippi congregation to consider this work in their 1974-75 budget.

Brother Wilmeth wrote in conclusion: "IF YOU BELIEVE IN THIS WORK, NOW IS THE TIME TO HELP. We never needed it so sorely as we do right now. If you wish to help brother Robinson personally, you may send it to him directly. But money intended for OPERATIONAL expenditures should be sent to VOICE OF FREEDOM, P.O. Box 24836, Dallas, Texas 75224. Every dime mailed here is tax-deductible.

"It is our sincere hope that far and near, from one end of the nation to the other, calls will come and letters will flood our box, and a real upsurge of interest become evident with the coming of Keith Robinson. We must not let this man down as he endeavors to serve the Lord in the writing ministry, as well as preaching the gospel from pulpits throughout the land. This is a most unusual opportunity for both small and large congregations to engage in a much needed work that is more needed today than the day it first began. We trust our readers will continue to support us as in the past. For all such support, we are more than grateful. "MEANTIME, WE NEED YOUR HELP - ALL WE CAN GET."

BROTHER McCORD'S RECOMMENDATION

Brother Hogo McCord of Oklahoma Christian College is in our area preaching in a great gospel meeting at Beech Hill while this article is being prepared. Brother McCord remembers with distinct delight Keith Robinson as a student at Central Christian. He describes the new associate editor of the VOICE OF FREEDOM as a "dedicated servant of the Lord and one who is clean in body, mind and spirit." Brother McCord feels the choice of Keith Robinson to serve in this challenging role is a wise one due to his very

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WORDS of TRUTH

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Accept The Truth - The Whole Truth

One of the greatest and most deceptive errors ever made in the study of the Bible is that of reaching decisions and basing conclusions upon something less than the whole truth, as revealed in God's word. The Psalmist said, "Thy word is true from the beginning: AND EVERY ONE OF THY R I G H T E O U S JUDGMENTS endureth forever" (Psa. 119:160). Or, as in the



GUS NICHOLS

American Std. Version, "THE SUM of thy word is truth: and EVERY ONE of thy righteous judgments endureth forever" (Psa. 119:160). The "Sum" of God's word is all of it, when the whole of it is taken into consideration, the total word when all is added together and summed up. "THE SUM OF THY WORD IS TRUTH." Not just some one or two facts of many revealed on a given subject. In many cases one may take only a part of what God says on a subject and apparently make it teach that which is false. It is what Peter called "Damnableness" (2 Pet. 2:1) to teach false doctrines built upon only a part of the truth. By so doing Paul charged the heathen Gentiles of his day of the sin of changing God's word into a lie. He says, "Who changed the truth of God into a lie and worshipped and served the creature (an idol) more than the creator, who is blessed forever." (Rom. 1:25).

No one can be a Christian, nor live the Christian life, who has no more reverence for God's word than to leave out and ignore those passages making his doctrine and conclusions false. ANY INTERPRETATION of any passage of scripture which makes another passage, or other passages false, cannot be true. Jesus said, "It is written, Man shall not live by bread alone, BUT BY EVERY WORD that proceedeth out of the mouth of God" (Mat. 4:4). To be prejudiced against, or wilfully ignore any truth which God has revealed on a given subject is to be wicked and sinful in heart.

Jesus, in giving the great commission to his apostles authorized them to preach all nations, baptizing them, etc., "Teaching them to observe ALL THINGS WHATSOEVER I have commanded you" (Mat. 29:18-20). The apostle Peter said, "For Moses truly said unto the fathers, A prophet

shall the Lord your God raise up unto you of your brethren, like unto me; him SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22-23). Yes, we must be willing and glad to hear "ALL THINGS WHATSOEVER" Christ has said unto us.

Jeremiah, an inspired prophet of God, said, "Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; DIMINISH NOT A WORD" (Jer. 26:2). Yes, teach and speak "ALL THE WORDS THAT I COMMAND THEE to speak unto them.

Paul, as guided by the Spirit, taught the whole truth, and not just a part of it. He said, "I kept back nothing that was profitable unto you . . ." (Acts 20:20). Again, he 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" -- "The whole counsel of God" (Am. Std. Version Acts 20:26-27).

When an oath is administered unto a witness in the civil courts of the land, one swears that he will "Tell THE TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH." This must be voluntarily done by all students and teachers of the word of God. And, as we have seen, it must be done by all who read and hear the word as well (Mat. 4:4; Acts 3:22-23; Mat. 13:15).

THE WHOLE TRUTH is not always in a single statement made by some honest and reliable teacher. In giving the great commission, as recorded by Matthew, Jesus told the apostles to "teach" and "baptize", and did not say in that record of the commission that one must "BELIEVE" to be baptized (Mat. 28:18-20). But when He gave the commission, as recorded by Mark, he mentioned the fact that one to be baptized must first believe. He said, "He that BELIEVETH and is baptized shall be saved" (Mk. 16:15-16). Remember that, "The sum of thy word is truth" (Psa. 119:160 Am. Std. Ver.) We accept both records of the commission as recorded by Matthew and Mark, and learn that Jesus taught them to "teach", or "preach" the gospel to every creature, all nations, in all the world, and that those hearing the gospel must believe and be baptized to be saved (Mat. 28:19; Mk. 16:15-16).

Furthermore, without Matthew's record no one would know to baptize in the name of the Father, and of the Son, and of the Holy Spirit. But still, we have not found in the commission a word about "REPENTANCE", and so we turn to Luke's record of the commission and find that "Repentance and remission of sins" were to thus be preached in the commission unto all nations, beginning at Jerusalem. (Lk. 24:46-49). Yet, "repentance" is implied in each of the records of the commission, as "faith" is implied when it was not mentioned in the other records, other than Mark's record. Yes, it is "THE SUM" of "GOD'S WORD" that is "TRUTH" (Psa. 119:160).

One must likewise believe and accept the whole truth revealed in the various cases of conversion as recorded in Acts of the Apostles, and accept the whole truth given in answer to the question of what to do to be saved.

The "jailer" was told, in answer to his question "What must I do to be saved", "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30-31). Then they preached the word to him and all his house, so he could believe, and then he and all his were baptized the same hour of the night -- at midnight. (Acts 16:20-34-25). They were then saved by their obedient faith and "Rejoiced" in their salvation. But the record here does not mention "repentance" which Luke's record of the commission coupled with "REMISSION OF SINS", but it was and is implied, for "THE SUM OF THY WORD IS TRUTH" (Psa. 119:160).

In Acts two, the Pentecostians, had asked what to do, and Peter said, "REPENT, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:36-38). "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" (verse 47). You will note that here in reply to their question as to what to do, they were not told to believe. Why not? Well, they had the advantage of the jailer, when he asked what to do. He had not heard the gospel at this point (Acts 16:30-34). But the Pentecostians had been taught on that occasion that Jesus is Lord and Christ (Acts 2:36). And they had believed and been cut to the heart by the truth already heard and believed -- hence it was not necessary in answer to their question as to what to do to tell them to "BELIEVE", as it was necessary for the jailer at the point of his question to be told to "believe". Hence, Peter told those believers on Pentecost, who were still unsaved, and had not repented nor been baptized for remission of sins, to do what was still lacking in obedient faith. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37-38). To say the jailer was saved by faith only is to deny what is here said about repentance and baptism being for, or unto the remission of sins.

Then when Saul of Tarsus asked what to do (Acts 9:5-6), he had already seen the Lord after his resurrection and ascension, believed in him and repented, being determined to obey him in all things -- had already confessed him as Lord before he asked what to do. Hence Jesus told him to go into the city and it would be told him what he must do (Acts 9:1-6; 26:16-20). Three days later Ananias was sent to tell him what to do, and what was still lacking in his obedience to the gospel so as to be saved (Acts 9:5-6, 15). Ananias arrived and 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). Now, why was Saul at this point not told to believe, repent and confess the Lord and then be baptized? The answer is: Saul had already done all these things, except to be baptized, as required in the commission. He only lacked one thing, and that was to be baptized. He had already believed, repented and confessed Christ as Lord.

If you were driving on a strange road to some point of destination, and were to ask at the beginning how far it was to that point, and you were told it was 80 miles, then you travel a while and ask again, and this time you are told it is 60 miles, you would not think the men instructing you were contradicting themselves. Neither would you think the whole distance is only 60 miles, after having traveled twenty miles of that distance. If later you are told at different points that it is forty miles, and twenty miles, as you go on your way, you would not be confused at the truth being received.

Just so, the jailer (Acts 16:30-34) was told to believe in reply to his answer as to what to do, and it was meant that the belief should become TRUST AND RELIANCE by obeying the gospel, as he did following the proper teaching. The faith meant was faith which would include all the steps of faith yet to be taken -- as the eighty miles at first included the whole journey of the man in our illustration.

But after the Pentecostians had already believed in the Christ (preached unto them by Peter) but had not obeyed, they were told to go the other sixty miles -- repent and be baptized for remission of sins (Acts 2:37-38).

Then when Saul asked what to do he had taken three steps already when he asked what to do -- he had believed, repented and confessed Christ, saying "Lord, what wilt thou have me to do?" (Acts 9:6). So he only lacked twenty miles (so to speak) and that was to "Arise, and be baptized and wash away thy sins" (Acts 22:16).

Friendship

G.F. RAINES

Friendship is definitely one of the most powerful influencing factors of life.

The friendship of Naomi and Ruth caused Ruth to leave her home, kindred, and religion.

The Biblical story of the friendship of David and Jonathan has been described as "one of the

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God Is Alive: He Sees And Hears

MRS. ROBERT R. (IRENE) TAYLOR, JR.

A few years ago we began to hear the rumor that God was dead. Christians everywhere were appalled! Bible-believing people knew that without God the world could not continue. And yet we sometimes are made to wonder if we REALLY believe that God is alive. Being a live God, he sees our deeds and hears our speech. If we truly believed that we would conduct ourselves much differently.

Television, movies, America's songs and books have all had such a direct influence on our lives and speech. As profanity has become more prevalent it has found its way into the daily vocabulary of more and more Christians. While some have likely had the problem before public acceptance of profanity others have begun to use it who a short time ago would have been shocked to hear it, let alone speak it! The writer was told recently of a man who was prone to use such language. When called to his attention he confessed he was guilty and was trying to quit. This man was an elder of the Lord's church and had been for some years! A Christian business man who can "cuss with the best of them" has a public part quite frequently in the services where he attends regularly. More and more Christian (?) women not only find such language less offensive but somehow feel it makes them more "equal" to participate. What can be said of profanity can be said of the off-color comments and jokes which are fast becoming an integral part of our speech. Matthew 5:33-37 contains an admonition that we be careful of our speech. Profanity and vulgarity are of the world and have no place in the speech of the Christian. Have we joined forces with the unbelievers who proclaimed that God is dead or do we believe he is alive but DEAF?

There are many phases of our speech that bear our watchful concern. We cannot be too careful what we speak. James tells us that the "tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" (James 3:5). How many church problems have been sparked and fanned by a disgruntled member (members) who misuse the tongue given by God. The favorite method is the discussion which takes place one person to one person. Many a visit of "concern" is, in reality, a mission of mischief! Many a fishing trip has been less for recreation than for wrecking the peace of the church! Many a telephone call has been to solicit opposition rather than support! Innuendos and false information pass like wildfire among those willing to participate. Since it is cleverly arranged to be one person's word against another there is no earthly proof if a denial is given. **BUT HAVE WE FORGOTTEN THAT GOD HAS EARS?** "A false witness that speaketh lies, and he that soweth discord among brethren" are still an abomination to the Lord (Prov. 6:19).

Our stubborn refusal to cease our worldly ways causes one to wonder if we believe God no longer sees the deeds of man. When we adopt the attitude that it is no one's business if we wish to drink, socially or otherwise, smoke, dress immodestly, violate the hair code of I Corinthians 11, be dishonest in our dealings, be unkind and unfair in our treatment of our fellow man, tell the preacher we are behind him in preaching sound doctrine when all the while we are working for his removal, we may make man believe we are filled with love but the God of heaven cannot be so easily deceived! There is a song which says "there's an all-seeing eye watching you". That all-seeing eye belongs to God. We have an idea his vision is perfect!

Yes, friend, God is alive. His eyes are still able to see our every deed and his ears can hear our every word. He has the power to penetrate our heart and know its thoughts and intentions. We may fool mankind with a polished facade but in the day of judgment we will face a complete record with no mistakes. We need not try to deceive ourselves. God is alive and he both sees and hears!

God In The Home

NO. III

Every child has a right to be born into a Christian home. Any parent who brings a child into the world in a home that is not a Christian home has betrayed the greatest trust committed to man by his God. It is not the will of Jesus that even ONE of them should perish (Matt. 18:1-14).

CHILDREN ARE TREASURES TO CHRIST

They are not to be despised (Matt. 18:10).

Christ desires these treasures for Himself. It is a fact that babies are despised and unwanted in some homes. It is sad to see children born where there is no Christian love.

JESUS WANTS NO STUMBLING BLOCKS IN THEIR WAY

Babies are on their way to eternity and cannot make decisions for themselves; they are dependent on Christian parents. Parents who are fine in every way, yet not Christians, are stumbling blocks to their children. Also, lukewarm Christian parents are stumbling blocks to them. Family members who are Christians and who do not try to influence children who are born into a ChristLESS home are stumbling blocks by their lack of interest and involvement. Jesus gives a terrible warning to those who may offend ONE of them (Matt. 18:6).

JESUS WOULD HAVE YOU BRING YOUR CHILDREN TO HIM

How can we bring our children to Jesus? Give them to the Lord before they are born. (Hannah) Dedicate your home to Christ before having children. Pray for and with them from childhood on. Don't send them, but take them to church; make it a regular and systematic practice. Parents, be mindful, you must win your children to Christ in the home.

What effect does the parents' sins have on a child? Examples speak louder than words. A child sees early how important Christ and His church is to their parents. Social sins that are dismissed by saying, "Do as I say and not as I do", will cause a child to lose his faith in God.

Consider a Bible case about the unborn baby (Judges 13:28, 24-25). A beautiful spirit is expressed by the expectant mother. It was a delicate time and important time. The prayer of the expectant father is seen in verse 8. They realized that God is the guiding hand even at this time. In verses 24-25 we see the blessing on the expected child. It was a most important and sacred event, and it is today also.

In Proverbs 22:6, we find "Train up a child in the way he should go; and when he is old, he will not depart from it." This training includes four areas - HOME, CHURCH, SCHOOL AND SOCIETY. The home alone cannot do the job even though the home is the most powerful influence. It is late if you have not begun, but maybe not too late.

Consider the spiritual problems of many children. Many are without positive spiritual guidance except that offered through the efforts of the Bible classes and worship services at church. Many are growing up in homes where religion is optional. Many live in homes where religion just does not enter the picture.

Consider the future of children without religious training and religious home background. Some will influence others away from Christ in an active way. Some will enroll in America's army of criminals and crime. Some will try Christ and fall by the way. Some will marry Christians and cause them to fall.

WHY ARE WE FAILING TO REACH OUR CHILDREN?

We are failing in ONE of four ways - perhaps more than one. The HOME fails a child. It may do this by the general attitude toward the church and



NORMAN PARRISH

Christian people. It may be by expressing bitterness, rancor and contempt for church members. When going to church is duty and a drudge, rather than a privilege and joy, we are failing to reach our children. Also, by providing a divided home, we may fail.

The SCHOOL may fail a child. Schools and teachers may discredit God and disperse the Bible. Schools may promote or condone social activities which violate moral standards of home and church. Association in school may change spiritual attitudes.

The CHURCH may fail a child. This may be done by failing to make adequate provision for spiritual development. Some young people are interested, but shut out of the opportunities to work and get involved. A teacher that is less than a faithful Christian and considered a hypocrite will not be a good influence.

The COMMUNITY may fail a child. No person can escape the impact of the community. Communities may tolerate powers of destruction: corrupt politics, liquor, gambling, prostitution, crime and lawlessness. Then, race hatred may be a harmful influence.

WHAT IS THE ANSWER?

First, build great home lives: provide for family to do things together, read the Bible, study, pray, walk and talk together about God. Cultivate close family ties and confidence. Show you care. Make home the center of life and life the center of the home.

Have closer involvement with all phases of the church - work, services, fellowships and planning. Let the church members practice love and become the model in right living. Make Christ your Master and Savior in every thing you do and say.

Starling At Sixth Avenue Church Of Christ

Brother Harvey Starling is the preacher in the week's meeting at Sixth Avenue Church of Christ, 1501 Jasper, Alabama, Monday night August 19th through Sunday night August 25th. Services 7:00 p.m. Come and bring others. Editor, Gus Nichols, minister of this church for 41 years. Pray for our meeting - PLEASE!

The Scriptures And The Power Of God

The Lord Jesus Christ has never been without enemies. From the time of his birth unto his death, and even until now, there are those who flatter, threaten and engage in deceit and trickery of every kind in a futile effort to make void the work of God in Christ.

An outstanding example of this is found in Matthew 22:15-33. In the foregoing part the Lord silenced the Pharisees when they made trial of him, saying, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's". These wicked schemers left him and went away. Then came the Sadducees, they that say there is no resurrection, and put to him what they thought to be an unanswerable proposition. They told of a woman who had in succession seven husbands. Now, they ask, "In the resurrection therefore whose wife shall she be of the seven? For they all had her." The Lord's answer, in part, is that which we shall now give attention. He said, "Ye do err, not knowing the Scriptures, nor the power of God" (vs. 29). Even the Old Testament teaches the



VIRGIL BRADFORD

(Continued On Page 4)

Full Support Urged For New Associate Editor Of Voice Of Freedom

(Continued From Page 1)

excellent background in the Italian work. This commendation is worth its weight in gold due to the eminent regard in which a whole brotherhood holds the name of Hugo McCord. Brother McCord was kind and gracious enough to prepare this statement and grant its permission to be used in this article. For this we are grateful to him. Brother Robinson will be grateful to him also.

CONCLUSION

Brother Wilmeth extended permission to use any of his editorial in our writing this appeal. We sincerely hope many will respond to this urgent need.

Friendship

(Continued From Page 2)

noblest and most beautiful stories of friendship in history" (Henry H. Halley). This friendship caused Jonathan to willingly forfeit his own right to the throne of Israel.

Those whom we choose for our friends either make or mar our lives. "Be not deceived: Evil companionships corrupt good morals" (1 Cor. 15:33).

By the inspiration of God, Solomon observed that, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Prov. 18:24). Similarly, Ralph Waldo Emerson said: "The only way to have a friend is to be one."

"Our best friends are not those who make life easy for us; our friends are those who put courage, energy, and resolution into our hearts. If you can wake up a young man, arouse his sleeping or undiscovered powers, so that he will win a fortune or do a brave thing with his own hands and brain, that is infinitely better to do for him than if you were to give him a fortune as a present" (F.R. Miller).

"We cannot look, however imperfectly, upon a great man without gaining something from him. He is the living life-fountain, which it is good and pleasant to be near; the light which enlightens, which has enlightened, the darkness of the world; and this is not as a kindling lamp only, but rather as a natural luminary, shining by the gift of heaven; a flowing light-fountain, as I say, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them" (Carlyle).

Someone has well written:

"This leaned I from the shadow of a tree
That to and fro did sway upon a wall;
Our shadow selves-our influence-may fall
Where we can never be."

The Scriptures And The Power Of God

(Continued From Page 3)

resurrection of the dead, which fact is contained in the words of God to Moses at the burning bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." He concluded that God is not the God of the dead but of the living. Hence, Abraham, Isaac and Jacob are living, and since they were still alive there is life after death. Hence, the reasonableness and certainty of a resurrection of the dead.

IGNORANCE OF SCRIPTURES

"THEY SAY" is a favorite and much used cover-up for all sorts of error. "They," the Sadducees, SAY there is no resurrection. There are some who say, There is no God, and prove themselves fools in the sight of men and God (Ps. 14:1). Both Jews and Gentiles were found

ignorant of the things of God. Of the former Paul wrote, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God" (Rom. 10:1-3). Of the latter Peter wrote of those who mock the coming of the Lord a second time, "For this they WILFULLY FORGET." This attitude turns to ignorance of the worst sort. It is ignorance for which there is absolutely no excuse. Hosea shows the impact of ignorance in reference to Israel in these words, "My people are destroyed for lack of knowledge" (Hos. 4:6). He said further, "It shall be, like people, like priests." The church today can be no stronger than its teachers and preachers. Nothing can ever rise above its leadership. The schisms among us today have been produced largely by ignorance of the Scriptures. Some among us have said that a great many of our brethren would not object to the introduction of mechanical instruments of music in Christian worship today. This is no doubt true, and if true it is because there is no knowledge of the teaching of the apostles of our Lord on the subject (Ex. Eph. 5:18-19; Col. 3:16-17; Heb. 13:15, etc.). It is amazingly evident that we are not "getting through" to our people when we teach plainly concerning worship, the organization and government of the church, our responsibility toward the needy, and a host of other matters, and then see the many go right on as if nothing had ever been spoken to them.

We have heard the complaint that we lose our young people when they go to State colleges and universities. But when we see the misconduct and inattention of our young in many places it is all too obvious that they are lost to Christ and the church long before they ever reach the college level.

Denominationalism has grown through ignorance. It would not exist if all were knowledgeable in the word of God as they should be. Many honest, but misguided, people do not know the difference between the law of Moses and the gospel of Christ. I was once excluded from a radio program in Pulaski, Tennessee by a Baptist preacher because he had heard me draw the distinction between the old and the new testaments, even though the radio time was to have been equally shared by the churches of that area.

The fanatical allegiance given to the pope of the Roman Catholic church can survive only in the ignorance of her people. The hierarchy governing that vast body of people is itself more learned in "Theology" than in the word of God. Thus the false worship of the people continues, as it does among all the denominations, and they continue to "teach for doctrines the commandments of men." Concerning all such the Scripture says, "Handle not, nor taste, nor touch" (Col. 2:20-23).

In all honesty, however, it should be said that ignorance of the Scriptures is no more justifiable in one group than another, unless it is in this fact: We claim to follow the Bible only; know how to "handle aright the word of truth"; speak where the Bible speaks and remain silent where it is silent. If this is true we are without excuse. The greatest hindrance to our knowing the Scriptures is in the simple fact that WE ARE NOT STUDYING as we should, and some of us are NOT EVEN READING the Bible with any regularity. This condition must not exist if we are to have the right to be the church of Jesus Christ.

POWER IN THE WORD

Just a few thoughts concerning the word of truth: (1) "THY WORD have I laid up in my heart, that I might not sin against thee." (2) "This is my comfort in my affliction; for thy word hath quickened me." (3) "For ever, O Jehovah, thy word is settled in heaven." (4) "Through thy precepts I get understanding; therefore, I hate every false way." (5) "Thy word is a lamp unto my feet, and light unto my path." (6) "Let my tongue sing of thy word; for all thy commandments are righteousness." All these, and many others, are found in Psalms 119.

The word of God can put the devil to flight as nothing else can. Jesus silenced him with the WORD OF GOD, quoting three times from Deuteronomy 6 and 8. "IT IS WRITTEN!" This said our Lord three times, and the devil left him

for a season. No wonder! And so would he be banished from us, bound out of our lives for ever, if we would sanctify in our hearts Christ as Lord, and be READY TO GIVE ANSWER WITH THE WORD OF GOD when the opportunities come (Cf. 1 Pet. 3:15).

The word of God begets spiritual life within our hearts (Jas. 1:18). By the word of God we are led to obey the Lord in baptism (Eph. 5:25-27). In short, the GOSPEL, the word of God, is the POWER OF GOD UNTO SALVATION, and apart from that word there is no hope.

Let me urge upon all, read the word of God regularly. Let it fill the mind and heart and enrich our lives. Let us live by that (the word) by which we shall also be judged (Jn. 12:48-50). Let us all, therefore, receive with meekness the implanted word which is able to save our souls (Jas. 1:21-25).

None of us will ever know all things, but when we cease the study of God's eternal word we sin, and unless we repent shall perish.

(Next: THE POWER OF GOD.) — P. O. Box 477, Franklin, Tenn. 37064.

Reasons For Gospel Meetings

1. All little children should be blessed with the opportunity of being brought up under the continued influence of hearing the gospel preached as often as possible. Please turn to Deut. 31:11-13 and read it over and over several times, and remember that human nature has continued to be the same down through the ages.

2. The gospel should be preached unto all sinners in all the world so they can hear, believe and obey it and be saved (Mk. 16:15-16; Rom. 1:16; II Cor. 4:3-7).

3. All Christians are also to hear the gospel over and over, again and again, so as to grow in grace and the knowledge of the Lord, and not lose their faith and hope (I Cor. 15:14; Rom. 1:14-17; Heb. 5:12-14).

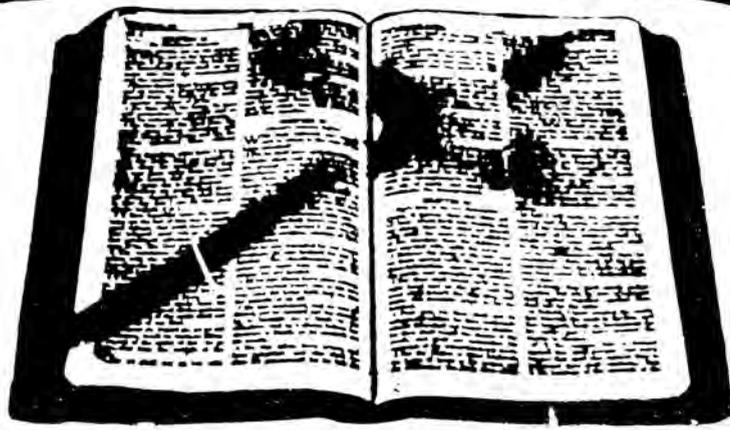
4. All who have backslidden and gone back into their former sinful practices and worldly living should also be exhorted to hear the gospel as often as possible so as to restore them to their former justification before God (Rev. 2:1-5; 3:14-19; James 5:19-20; Eph. 5:14).

5. The denominational world of believers and non-believers should hear the true gospel preached as often as possible so as to move away from division and into the unity for which Christ prayed and taught (John 17:20-23; I Cor. 1:10; Rom. 16:16-18; Eph. 4:3-6).

6. Hence, the gospel should be preached unto every creature in all the world (Mk. 16:15-16). And, of course it is as much the duty and responsibility of all to hear the gospel as it is our responsibility, as the church, to preach it unto all (I Tim. 3:14-15; Matt. 28:18-20; Lk. 24:46-49; Col. 1:23; Rom. 10:18). The gospel of Christ is the greatest need in the world today, because "The whole world lieth in wickedness" (I Jn. 5:19; Rom. 3:9, 23). Sin, in all of its ways and phases is the most costly and damning thing in the world. The gospel is the divine remedy for sin, in the world, in the nation, in the home, and everywhere (Rom. 1:16; I Cor. 15:2; I Cor. 4:15; James 1:21-25; Acts 10:13-14).

So, I need the gospel and so do you, along with all — every creature in the world (Mk. 16:15-16; Rom. 1:14-16).

WORDS of TRUTH



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

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

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"ERA" And A Unisexual World

In a previous lesson we stressed that efforts are now at work to mar the lines of demarcation between the two sexes, Biblical teaching to the effect that this distinction is to be kept intact, what ERA is and why it is not needed. We have some final questions for consideration in the article now before you.



ROBERT R. TAYLOR JR.

WHAT ARE SOME FINAL IMPLICATIONS OF ERA?

In a 114-page analysis of the proposed Amendment in the April 1971 YALE LAW JOURNAL Professor Thomas Emerson has set forth some fourteen legal consequences of these 24 words which compose the proposed 27th Amendment to the U.S. Constitution. They are:

- (a) "Women registering for the draft at the age of 18, serving in all kinds of units and eligible for combat duty. Rights of privacy due to sex cannot be respected.
- (b) "If the married woman is called to military service before her husband, then he must remain at home and take care of the child.
- (c) "If the woman is discharged because of dependent children, then the husband must also be discharged.
- (d) "If unmarried women are discharged because of pregnancy, men shown to be fathers of children born out of wedlock would also be discharged.
- (e) "Distinctions between single and married women who become pregnant will be permissible only if the same distinction is drawn between single and married men who father children.
- (f) "Seduction laws, statutory rape laws, laws prohibiting obscene language in the presence of women, prostitution laws, etc. will be invalidated.
- (g) "Sodomy and adultery laws that contain sex discrimination provisions will be out.
- (h) "There is to be no difference in roles for men and women within the family on the basis of their sex.
- (i) "A woman need not take her husband's last name. He can take hers or agree on a third name.
- (j) "The Amendment prohibits the states from requiring that a child's last name be the same as his or her father's, or from requiring that a child's last name be the same as his or her mother's.
- (k) "In 90 per cent of custody cases the mother

is awarded custody. The ERA would prohibit both statutory and common law presumptions about which parent was the proper guardian based on the sex of the parent.

(l) "A court would do away with the rule that refusal to accompany or follow a husband to a new domicile amounts to to desertion or abandonment.

(m) "A husband would no longer have grounds for divorce in a wife's unjustified refusal to follow him to a new home.

(n) "In all states husbands are primarily liable for the support of their wives and children. . . the child support sections of criminal nonsupport laws. . . could not be sustained where only the male is liable for support."

Senator Sam Ervin of North Carolina feels the implications of the proposed 27th Amendment would "destroy the social structure on which America rests." In commenting on the Senator's appraisal David A. Noebel of CHRISTIAN CRUSADE WEEKLY, December 17, 1972, has well written, "If it turns out he is right, America has paid a price out of all proportion to 24 words in an Amendment that seeks to make men and women legally identical when biologically and Biblically men and women are not!

WHO IS PROMOTING ERA?

The Radicals and the Reformers would be our immediate answer to this query. The Radicals are the women liberationists who "hate men, marriage, and children. They are out to destroy morality and the family. They look upon husbands as the exploiters, children as an evil to be avoided (by abortion if necessary), and the family as an institution which keeps women in 'second-class citizenship' or even 'slavery'." (THE PHYLLIS SCHAFLY REPORT, Vol. 6, No. 4, November, 1972, p. 4). Of top priority to the Women's Liberationists is the destruction of institutional marriage. Of almost equal importance to them is the repeal of all abortion laws.

The Reformers are the business and professional women of America who have felt the keen adage of discrimination. In their efforts to promote ERA they have evidently forgotten about the rights of other women - those not listed as business and professional women. Do not these women have some rights also?

WHAT CAN BE DONE ABOUT ERA?

Phyllis Schafly has well written, "Please urge your State Legislators to vote NO on the Equal Rights Amendment. It will take away from young girls their exemption from the draft and their legal protection against predatory males. It will take away from wives and mothers their right to be

provided with a home and financial support by their husbands. It will take away a woman's present FREEDOM OF CHOICE to take a job - or to be a full-time wife and mother. In short, it will take away the right to be a woman". (Ibid.) ERA must be stopped!! But time is rapidly running out in which it may be stopped. What has your state done about it? Has your voice been heard in the matter? If not, why not?

SOME CONCLUDING WISDOM

A wise woman of the writer's acquaintance has been eminently successful as a wife, mother, Christian and good neighbor. When asked what she thought about the Women's Liberation movement she quickly responded by stating, "There are some things men must do and other things women must do. They have no business getting them all mixed up". Amen and amen!!

The unisexual world is trying to make men and women so identical that what so many are advocating is anti-Biblical and highly unrealistic. It will bring nothing but additional misery to a world that already abounds in sorrow and sadness. Let men be men; let women be women; let marriage be had in all honor; let children be considered as the heritage of Jehovah God - the fruit of the womb as his reward - not a case for ungodly abortion - and our world will be a far better place in which to live and rear our families. Let our world take on the unisexual role and we will live in a human jungle without past parallel. The choice is ours. The consequences of our decision are immense and far-reaching both to ourselves and generations yet unborn!

The Baptism Of John

J. G. POUNDS
Oakman, Ala.

There is a baptism in the New Testament called the "baptism of John" (Acts 18:25). This man was called "John The Baptist" (Matt. 3:1). His real name was "JOHN" (Lk. 1:13). Later he was called John "The Baptist" to distinguish him from the apostle John, and other men named "John" who did not baptize. "The Baptist" means "THE BAPTIZER". John had preached before Christ's coming. "The baptism of repentance to all the people of Israel" (Acts 13:24; Mark 1:4; Lk. 3:3). "The baptism of repentance" was not only preached by John but he "baptized with the baptism of repentance" (Acts 19:4). Jesus says, "For John truly baptized with water" (Acts 1:5).

Continued On Page 4

WORDS of TRUTH

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Promise Of The Spirit

Without the work of the Holy Spirit the great commission never could have been effective, or carried out, and the church never could have been established. Yea, without the work of the Holy Spirit there would have been no preaching of the gospel, no confirmation of the truth preached, no New Testament in written form, and Christianity could not have been established. Surely, this is enough to quicken our interest in a study of the work of the Holy Spirit.



GUS NICHOLS

WHAT IS THE HOLY SPIRIT?

But we need a proper understanding of what the Holy Spirit is. Brother H. Leo Boles used to say a proposition well defined and properly stated and introduced is half argued. The Holy Spirit is not a mere thing, or essence like wind, air, water, light or electricity. But the Holy Spirit is one of the three persons of the Godhead. We have learned from the great commission that baptism is to introduce one "into the name of the Father, and of the Son, AND OF THE HOLY SPIRIT" (Matt. 28:19). The Holy Spirit is as much a person of intelligence, feeling and with interest in us, as is God, the Father, or Christ, the Son of God. "But they rebelled, and VEXED HIS HOLY SPIRIT" (Isa. 63:10). Water, wind, electricity, etc. could not be "VEXED". The Holy Spirit is "vexed" when his word is resisted (Acts 7:51; Neh. 9:20, 30). The Holy Spirit spoke and wrote his word through inspired men (II Pet. 1:20-21; II Sam. 23:2; Acts 1:16). To rebel against his word is to grieve and "VEX" the Holy Spirit who strives with men through his revealed word (Gen. 6:5; II Pet. 2:5). Hence, Paul says, "AND GRIEVE NOT THE HOLY SPIRIT of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). Yes, the Holy Spirit can be "grieved" just as a mother or father, husband or wife, gospel preacher, or any other PERSON. The Holy Spirit can help Christians by making intercession for them (Rom. 8:26-27). The Holy Spirit chose certain fields of labor for the apostles, and would not permit them to go into certain unfruitful fields (Acts 16:6-10). O yes, the Holy Spirit is a real BEING of wisdom, personality and power! However, the Holy Spirit does all he does, "according to the will of God"

(Rom. 8:26-27). He always respects the revealed word of God. He only speaks what he hears the Father say — what he is told to speak. He guides into all truth, never into error (Jn. 16:13). He leads people to be children of God (Rom. 8:14). He never leads any one into worldliness and sin. He leads and directs men by his counsel or teaching (Psa. 73:24).

HOLY SPIRIT IN PROPHECY

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:28-32). This prophecy began to be fulfilled on Pentecost, the day the great commission went into effect. On that day, Peter said, "This is that which was spoken by the prophet Joel" (Acts 2:16), and then quoted this prophecy. This was a miraculous outpouring of the Holy Spirit, for it was to enable some to "prophesy". Its complete fulfillment included all the miraculous gifts of the Spirit distributed as needed during the apostolic age. Of course, it began to be fulfilled on Pentecost, Acts 2, when it was poured out on the apostles.

PROMISE RENEWED

John said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire" (Matt. 3:11). Here we have the baptism of the Holy Spirit promised, and this was included in Joel's prophecy (Joel 2:28-32). John did not promise the baptism of the Spirit unto all mankind, but to those whom he had baptized in water, primarily the apostles whom Jesus later chose from John's disciples. Judas received the fire baptism in perdition (Acts 1:25; Jn. 17:12). The fire was not for the "wheat", but for those like Judas, the "chaff" (Matt. 3:12).

SPIRIT BEFORE BAPTISM OF

Before the ministry of John and Jesus it is said, "Elizabeth was filled with the Holy Spirit" (Lk. 1:41). Also, "Zacharias was filled with the Holy Spirit, and prophesied" (Lk. 1:67). The angel had said of John, "He shall be filled with the Holy Spirit, even from his mother's womb" (Lk. 1:15). There was a prophecy that Christ would receive the Spirit (Isa. 61:1-3). Jesus entered the synagogue and read this scripture as fulfilled in himself; he read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor", etc. (Lk. 4:16-21). Christ had the Spirit without measure (Jn. 3:34). Peter said, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him (Acts 10:38). The apostles under the limited commission were promised the Spirit. Jesus said unto them, "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:18-20).

BAPTISM OF SPIRIT

Though some had the Holy Spirit in some measure thereof, it is evident that they did not have the baptism of the Spirit, for we have found the baptism of the Spirit was being promised at that time, and not being received. The apostle John says, "The Holy Spirit was not yet given: because that Jesus was not yet glorified" (Jn. 7:37-39). This obviously referred to the baptism of the Spirit which was to begin on Pentecost, Acts 2.

BAPTISM OF SPIRIT NOT TO SAVE

We may say here that the baptism of the Spirit

was not for all men. Even the apostles did not receive the baptism of the Spirit during the personal ministry of Christ. However, they and other disciples had the remission of sins (Mk. 1:4; Lk. 3:3). They belonged to Christ and had kept his word (Jn. 17:6-8). They belonged to God (v. 9). They were saved (v. 12). They were not of the world, even as Christ was not of the world (v. 14). Christ said, "They are not of the world, even as I am not of the world" (v. 16). "As thou hast sent me into the world, even so have I also sent them into the world" (v. 18). He was here speaking prospectively of the great commission. They were in Christ, the vine, and were exhorted to abide in him (Jn. 15:1-8). Even the names of the disciples in general were written in heaven (Lk. 10:17-20). Surely, they were not still sinners and lost! Yet the baptism of the spirit had not yet been given, for Jesus was not yet glorified (Jn. 7:39). All of this proves that the miraculous outpouring of the Spirit was not to convert and save sinners.

BE GIVEN AFTER ASCENSION

THE BAPTISM OF THE SPIRIT was not given until after the ascension of Christ. At the last passover supper Jesus washed the disciples' dirty feet, and taught them, and prayed for them, from John 13:1 to chapter 18:1. In the quiet of this upper room he said unto his apostles, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but he dwelleth with you (was in Christ) and shall be in you. I will not leave you comfortless: I will come to you" (Jn. 14:15-18). At that same service he said to them, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jn. 14:25-26). These were the apostles, the very men to whom the great commission was given a few days later.

Still at that same meeting in the upper room, Jesus again said to the apostles, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning" (Jn. 15:26-27).

The gift of the Spirit which the apostles would so much need in a few weeks to enable them to carry out the great commission was weighing heavily upon the heart of the Lord that night in the upper room, and so he said to them, "Nevertheless I will tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove (convict) the world of sin, and of righteousness, and of Judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you" (Jn. 16:7-15).

In a few moments, Jesus prayed the long prayer including the whole 17th chapter of John. Then in chapter 18 he was betrayed by Judas, and arrested and brought into an illegal trial. In chapter 19 he was crucified. But thanks be unto God forever, he rose on the third day, as in Jn. 20. Then He appeared unto his apostles alive and gave them the great commission. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them

Hard - Headed Preachers

JOHN WADDEY

Ezekiel was God's prophet to the house of Israel while they were held captive in Babylon. When God commissioned the prophet to go to the people and speak all of His words, God gave Ezekiel this word of warning:

"But the house of Israel will not harken unto thee; for they will not harken unto me; for all the house of Israel are of a hard forehead and of a stiff heart," (3:7). How discouraging these words must have been to the prophet - to be told before he even delivered a lesson that the people were so hard-headed they would not listen. In fact, Ezekiel might have been tempted to back out had not God given him the following promise of help and assistance:

"Behold I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not . . . speak to them, and tell them thus saith the Lord Jehovah; whether they will hear or whether they will forbear" (3:8-11).

God made His preacher hard-headed enough to get his job done in spite of the indifferent, stubborn condition of his congregation.

WE NEED HARD-HEADED PREACHERS TODAY!

We do not need arrogant men, nor do we need men who are stubborn for the fun of it. We need no ignoramuses who are stubborn in their ignorance. We need faithful gospel preachers, full of the knowledge of God's word who are stubborn in their fight against sin and their efforts to uphold God's instructions.

Men are needed who are hard-headed when pressured to soften their teaching on the worldly practices of today's society. We must reprove the works of darkness, (Eph. 5:11-12). Some of God's spokesmen stand in the pulpit with a muzzled mouth because they have been intimidated by fainthearted elders, or worldly members. May God give these proclaimers a hard-head to say what needs to be said.

We need hard-headed preaching against the evil of unscriptural divorces and remarriages. The awful flood of such unlawful unions has spilled over into our congregations. It is hard to preach Jesus' strict message of Matt. 19:3-9 in such an environment. Be hard-headed in your determination to preach on this touchy subject.

Hard-headed men are needed to preach against the immodest apparel of our day. It is easy to by-pass the needed admonition on modesty when many of the young ladies and their mothers are sitting in the assembly with their miniskirts and a hard-headed attitude about their dress fad. Don't back down, the passage still says, "that women adorn themselves in modest apparel" (1 Tim. 2:9).

When factious men arise and attempt to shackle the church with rules and prohibitions of man, like the various "anti"-groups of the past, hard-headed men are needed to resist them. "Mark them that cause divisions contrary to the doctrine" of Christ (Rom. 16:17). Admonish them and if they do not repent turn away from them (Tit. 3:10).

When liberal minded brethren begin to surface in a congregation with their denominational attitudes and practices, we need hard-headed teaching to block their efforts at subversion. We must not let them intimidate us with name calling or their holy airs. They are wolves in sheep's clothing. All they want is a compromise so they can continue their destructive work. Only a stubborn resistance will save a congregation from these Pentecostals and Ketcherside disciples. Illustrations and applications could be multiplied, but the lesson is obvious.

Lord, give us hard-headed gospel preachers -

-Like Moses when he stood in the face of the powerful Pharaoh;

-Like Elijah when he condemned Ahab and Jezebel for their wicked tyranny;

-Like Jeremiah who stood in the gates of Jerusalem and cried out against a people who despised him and sought to kill him;

-Like Ezekiel who taught stubborn Israel even

though they did not want his message of doom;

-Like Nehemiah who rebuilt Jerusalem's walls even though the Samaritans sought to bluff him away from the task;

-Like the apostles who in the face of the Sanhedrian's order to cease and desist preaching said, "We must obey God rather than man." - In Jesus' name.

Punishment For Sin

GUS NICHOLS

There can be no proper general respect shown, and obedience to law expected, where there is no penalty for violation. It has been said that "law without a penalty is a farce." Nature has penalties for violation of its laws. If one climbs to the top of a tall building and defies the laws of gravity, he must pay with his life for his violation and crime. If one puts his hand into the fire to spite nature's laws he must suffer the consequences of recklessness. If he ignores the laws of nature and plants his crops in winter he must pay the penalty in failure to have a harvest, and by losing his investment. "Crime does not pay." The happiest and most successful people are those who strictly obey the laws of nature, properly constituted human laws, and the laws of God. One cannot transgress and get by.

There is penalty mentioned in the great commission for those who may be in need of something to challenge them to obey the gospel. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED" (Mk. 16:15-16). To be damned is to be condemned (Am. Std. Version).

Fire is the most destructive and painful sort of element for punishment. The ancient Babylonians executed their criminals by casting them into a fiery furnace (Dan. 3). Hell is a place of fire - of everlasting fire. "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). Again it is, "Everlasting fire" (Matt. 18:8, 9). It is called "unquenchable fire" (Matt. 3:12). "Fire that never shall be quenched" (Mk. 9:43, 45). "Where their worm dieth not, and the fire is not quenched." The very fact that the fire is called "everlasting fire" suggests that the punishment in the fire is to be everlasting punishment.

The fruitless tree is hewn down "and cast into the fire" (Matt. 3:10). It is a baptism of fire (Matt. 3:11). It is not for the wheat-class of people but for the chaff. "He will burn up the chaff with unquenchable fire" (Matt. 3:12). This baptism of fire will be in a lake of fire. The wicked "shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). The lost will be baptized - immersed in this lake of fire, with no resurrection from the burial therein.

The subject is a sobering thought. Men may ask why God would prepare a place called hell for me, if he loves all men. It was not prepared for men, but the Bible says it was "prepared for the devil and his angels" (Matt. 25:41). If men go there they go as intruders, and trample over God's love and mercy and go despite all that God could lovingly do to keep them out. But they are not fit for heaven, would ruin heaven with their sins and rebellion against God if permitted to go there. Furthermore, they would not be happy in heaven, associating with Christians. They would want their old gang there with them to gamble, drink booze, and to join them in stealing from the righteous, defrauding, lying, cursing and swearing, etc. That is all they have learned to like down here, and the soul, the real man, will not be changed after death, but will be eternally what it is now in the body while we live.

Don't be deceived, death will not change anyone; if it would God would take all people to heaven after death. But the rich man died, "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Lk. 16:19-31). He was still selfish in hell, for he did not seek help for anyone other than himself and his five brothers. Death, and even hell, did not convert him, or make him any better. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11). People will be forever what they were when they died. In fact, most people are what they are today because they were what they were yesterday. Yes, the sobering thought of hell keeps millions from going there. This is why the Lord tells us about hell.

The wish is father to the thought, but some people think all the punishment for the wicked is in this life, and that finally all men will get to heaven. But this is a terrible error. We agree that some of the punishment for sin is in this life, and in the evil fruits of sin right here in this world. "The way of the transgressor is hard" (Prov. 13:15). The hardest life to live is not the life of a Christian, giving liberally unto the church, both of his money and time, so he may grow and become more and more Christ-like. But the hardest life to live is the life of a sinner. As he clashes with the laws of nature and of God he suffers the bitter consequences of his sins to some degree now, just as the Christian reaps some of the good fruits and blessings of being a Christian right here in this life. But that does not prove there is no heaven for the Christian. Neither does the other prove there is no hell for the sinner.

There is not only punishment for the wicked in this life, but also after death (Lk. 16:19-31). Also after the resurrection the wicked will be punished. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of damnation (or condemnation, the very opposite of life eternal) (Jn. 5:28-29). "There shall be a resurrection of the dead, both of the just and of the unjust" (Acts 24:15). The lake of fire comes after death and the resurrection of the wicked (Rev. 20:11-15).

"The Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another" (Matt. 25:31-32). Then he will say to the lost, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels" (v. 41). Then "these shall go away into everlasting punishment; but the righteous into life eternal (v. 46). "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished" (II Pet. 2:9). So one's final and eternal punishment comes after the judgment.

The punishment of the wicked will be conscious suffering. It is called "tribulation and anguish" (Rom. 2:4-11), which means conscious suffering. The rich man in hell was conscious, and knew his identity. He had not become a nameless being with no memory of this life. He was tormented. "In hell he lifted up his eyes, being in torments . . . And said, . . . I am tormented in this flame." The wicked will not be annihilated, but they will be alive and will "wail" and "gnash" their teeth in their agony and pain. The record says, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:30). "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:40-42). "Then shall the righteous shine forth as the sun in the kingdom of their Father" (v. 43). O dear friend, don't be deceived about the matter; the wicked and the righteous do not have the same destiny (Matt. 7:13-14).

WILL BE EVERLASTING PUNISHMENT

The conscious suffering of the wicked, their

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The Baptism Of John

Continued from Page 1

John himself said, "I indeed baptize you with water unto repentance" (Matt. 3:11). That is, he baptized with a baptism which was "of repentance" and "unto repentance" - both. His baptism was "of repentance" because it grew out of their repentance, and was an act of obedience because of their repentance, and was also "unto repentance" - which means unto a penitent life - or a life of repentance; for such is the true Christian life.

The title "Baptist" simply means he was a "baptizer", one who administered the rite of baptism. Of course, when other men named "John", like the apostle John, began to baptize, no one else was ever called "The Baptist". The term is only applied unto this particular "John", and not unto any other. It was applied unto this "John" more than a dozen times, and never applied unto Jesus, nor any apostle, nor to any member of the church which Jesus later promised to build, nor to the church itself. The word "Baptist" was never a "denominational name" in all the New Testament. The Greek word for "Baptist" was "Baptistes", and is defined by Thayer's Greek-English Lexicon as follows: "A baptizer; one who administers the rite of baptism; the surname of John, the forerunner of Christ: Matt. 3:1;" etc. (Thayer p. 95).

John's baptism was "for the remission of sins" (Mark. 1:4; Luke 3:3). The American Standard Version says, "Unto the remission of sins" (Mk. 1:4; Lk. 3:3). The baptism of the great commission, as preached by Peter on Pentecost was also a baptism of repentance, and was "for the remission of sins" (Acts 2:36-38). But John's baptism was upon a promise to believe in Christ who would later come, and those on Pentecost believed in Christ who had already come and died for them (Heb. 9:15-17, 22). Under the great commission they had to believe in Christ before baptism, and he baptized in his name, or by his authority, and those who then received John's baptism without knowing of the authority of Christ and great commission baptism had to be baptized over (Acts 18:24-27; 19:1-7).

After Christ died for us and rose again, he gave the great commission saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18-20). After that time, the baptism of the commission was the only baptism in force for the rest of time, unto the end of the world.

Apollos who knew only the "Baptism of John" had to be taught the way of God more perfectly (Acts 18:24-27). When Apollos accepted this correction and learned the way of God more perfectly, the brethren then recommended him (Acts 18:24-27). Paul then later came to these people, taught them concerning their error and rebaptized them (Acts 19:1-7).

There is nothing said about Apollos himself having to be re-baptized after learning of great commission baptism. This implies the idea that he had received "John's" baptism while it was in force before the cross, while the twelve at Ephesus received it after it was out of date, and after the great commission baptism was in force, which was administered "in the name of Jesus Christ", or by his authority (Acts 2:28; Acts 8:5, 12-16; Acts 10:48; Acts 19:1-7). We are now to do all things in the name of Christ, or by his authority (Matt. 18:20; Lk. 24:46-49; Col. 3:16-17).

Christ now has all authority (Matt. 28:18; Heb. 5:8-9). But John's baptism was by the authority of God the Father, and not by command of the Son, as under the great commission (Matt. 28:18-20; Mk. 16:15-16). The apostles were called and sent by Christ to teach and baptize (Matt. 28:18-19; Mk. 16:14-16; Lk. 24:46-49; John 20:19-30). John was sent from God, not from Christ (John 1:6).

John's baptism was not to picture the death, burial and resurrection of Christ, for such was yet in the future. But under the great commission our

baptism truly pictures the death, burial and resurrection of Christ, as Paul says it does (Rom. 6:2-5; Col. 2:12). Our obedience in baptism now is a form of the doctrine of the death, burial and resurrection of Christ, but was not such before Christ died (Rom. 6:17-18). The twelve at Ephesus had not obeyed from the heart that form of doctrine (Rom. 6:3-4; 17-18). They had to do this to be made free from sin. They had to learn and accept the authority of Christ.

Promise Of The Spirit

Continued from Page 2

his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (Jn. 20:19-23). Here is the great commission. When He said, "Receive ye the holy Spirit", he was promising again to send them the Holy Spirit, as he had promised in Jn. 16:7, which he there said would be after he would go to the Father.

In Luke's record of the commission the gift of the Spirit was still a promise. After he rose from the dead, the Lord appeared unto his apostles "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I SEND THE PROMISE of my Father upon you (the promise of the Spirit); but tarry ye in the city of Jerusalem, until ye be INDUED WITH POWER FROM ON HIGH" (Lk. 24:46-49).

Finally, in Acts, chapter 1, Luke refers to the great commission, and the promise of the coming of the Holy Spirit upon the apostles.

"The former treatise (Book of Luke) have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles (the commission was given to the apostles), whom he had chosen: to whom also he showed himself alive after his passion (after his death) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence . . . But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:1-9).

Punishment For Sin

Continued from Page 3

"tribulation and anguish" (Rom. 2:9-11), will be "everlasting punishment" (Matt. 25:46). It will be in "everlasting fire" (Matt. 25:41; 18:8). It will be as eternal as God himself. He is called "Everlasting God" (Rom. 16:26; Psa. 90:1-2). And this punishment is called "everlasting punishment" (Matt. 25:46). This means "everlasting" conscious suffering, or "everlasting" "tribulation and anguish" (Rom. 2:9-11). God lives "forever and ever" (Rev. 10:6). But the punishment or torment of the wicked will be forever and ever. "And shall be tormented day and night forever and ever" (Rev. 20:10). "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his

name" (Rev. 14:11).

The Bible often speaks of the "everlasting life" of the righteous (Jn. 3:16). But the punishment of the wicked is called "everlasting punishment" (Matt. 25:46). Therefore, the punishment will continue as long as the "everlasting life" of the righteous. If the "everlasting punishment" may cease in a moment and still be "everlasting punishment" then may not the "everlasting life" of the righteous cease in a moment and still be "everlasting life"? And if not, why not?

WHO ARE GOING TO BE PUNISHED?

1. THE WICKED WILL BE PUNISHED IN HELL (Psa. 9:17).

2. UNBELIEVERS WILL BE LOST AND PUNISHED IN HELL (Rev. 21:8; Mk. 16:16; Jn. 8:21, 24; Lk. 8:13; Heb. 3:13).

3. THE IMPENITENT - THOSE WHO WOULD NOT TURN FROM THEIR SINS (Rom. 2:4; Lk. 3:3, 5; II Pet. 3:9; Acts 17:30-31; Mt. 9:13).

4. THOSE WHO WOULD NOT REPENT AND BE BAPTIZED - WOULD NOT OBEY THE GOSPEL OF CHRIST (I Pet. 4:17; II Thess. 1:6-9; Jn. 3:5; Lk. 7:30; Mk. 16:16; Acts 2:38; Acts 26:27-28).

5. THOSE WHO GO BACK INTO SIN AND NEVER REPENT (Acts 8:13-24; Gal. 6:1; Jas. 5:19-20; Heb. 6:4-6; Jn. 15:1-8; Jn. 6:66).

6. MEMBERS OF THE CHURCH WHO GO BACK AND WALK AFTER THE FLESH (Gal. 5:19-21; Rom. 8:13; Gal. 5:24; I Cor. 6:9-11).

7. CONTENTIOUS PEOPLE WHO WRANGLE AND CALL OTHERS FOOLS AND THE LIKE (Matt. 5:22-23; Jas. 1:26).

8. THOSE WHO TAKE FROM THE WORD OF GOD OR ADD THERETO IN DOCTRINE OR PRACTICE (Rev. 22:18-19; II Jn. 9; Matt. 15:9).

9. THOSE WHO OFFEND AND DO INIQUITY AND FAIL TO REPENT (Matt. 13:40-42).

Christ came to save the world from sin, and those who imagine they do not need his salvation, those who either refuse it or neglect it, will not escape (Rom. 2:4-11; Heb. 2:3; Rev. 22:14). No man has any promise of going to heaven without salvation and a godly life (Heb. 5:9).

Fifth Annual Bible Workshop

The site for the Fifth Annual Gus Nichols Bible Workshop will again be the Gulf Coast Bible Camp located between Mobile, Alabama and Lucedale, Mississippi on Highway 98. We believe that this workshop is going to be the best ever. We are especially delighted to announce that Brother G.K. Wallace will be a teacher at the workshop this year. His subject will be "The Church - Its Origin, Increase, and Extension." Of course, Brother Gus Nichols will teach again this year, and, as usual, will do a wonderful job.

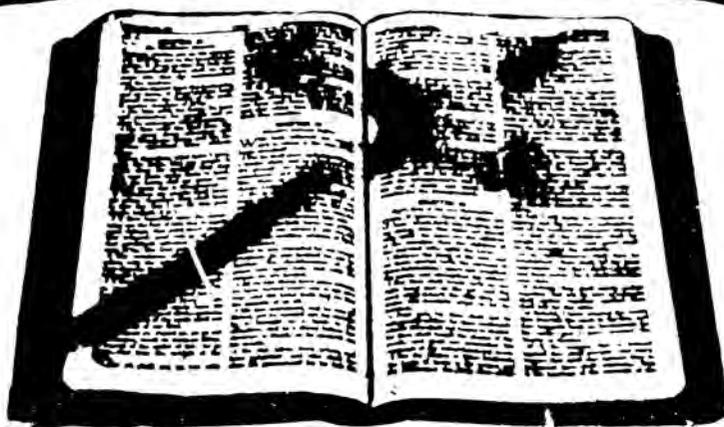
The date for the workshop is September 23-27, 1974. The workshop will begin at 1:00 p.m. Monday afternoon (lunch will be served Monday at 12:00 noon), and will close with lunch on Friday. The cost of the workshop will be \$50.00 which includes all expenses. There are facilities to accommodate men and women - camp style. Those who have campers and travel trailers will be allowed to park on the campground.

You will need to bring bed clothing, pillow and toilet articles - all the things you would normally take to camp. It will not be necessary to wear a coat and tie - in fact most do not. For more information call or write:

Billy D. Hilyer, 4507 Ray Drive, Montgomery, Alabama 36109. Telephone 277-2511 or office 272-8275.

A registration fee of \$5.00 should be mailed to the above address as soon as possible.

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 9

FRIDAY, SEPTEMBER 13, 1974

NUMBER 16

More About Jehovah's Call To Purity

While on his second missionary journey Paul visited Corinth perhaps around the year of 52 A.D. He brought the gospel of purity into a great city that has been called "the Vanity Fair of the Roman Empire". Corinth was a "notorious seat of immorality." So licentious and voluptuous were its people that "to live like a Corinthian" had become a standing synonym in that day for complete abandonment to fleshly corruption. Corinth had experienced a degree of degradation that even made news in an age generally remembered for its profligacy and licentiousness. For eighteen months on this journey Paul preached Jehovah's gospel of moral purity to its benighted citizens. (Acts 18:11). Some four or five years later he wrote them two epistles. In 1 Corinthians 6 Paul presents a number of scripturally sound and logically derived arguments relative to the call Jehovah puts forth for moral purity.



ROBERT R. TAYLOR JR.

In 1 Corinthians 6:13 the sacred scribe observes, "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body." The Bible affirms Jehovah to be the Maker of man's body (Gen. 1:26; 2:7). He did not make it for purposes of fleshly pollution. To use the body for the execution of immorality is to lose sight of the real design for which our bodies were originally made. Jehovah intended for our bodies to be tabernacles of purity. "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel (the body) in sanctification and honour; . . ." (1 Thess. 4:3-4). The members of our body were designed to be the instruments of righteousness to serve well his cause. The apostle Paul had this to say in Romans 6:12-19, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law,

but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." The body is therefore for the Lord and the Lord for the body.

Paul advances another unanswerable argument for moral purity. He says, "And God hath both raised up the Lord, and will also raise up us by his own power." (1 Cor. 6:14). Jesus kept his sacred tabernacle of clay as a pure home for the residing of his immortal spirit. The body tasted death on Calvary's brow. But that body was not destined to see corruption as it was raised three days later. God has also given us a body. He expects us to keep it pure and holy. This body will one day be raised from its sleeping place in earth's dust. How can the Christian take that body which is destined for a glorious resurrection and a transformation into an immortal body likened unto Christ's and defile it with moral pollution? This is a strong Pauline argument aimed against any Christian's engagement in a life of licentiousness.

Paul presents another clarion call for human purity in the following verses, "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit" (1 Cor. 6:15-17). These words contain a strong argument against licentiousness. Christians belong to Christ. We belong to him body, soul and spirit. Paul prayed that the God of peace would sanctify the Thessalonians WHOLLY and that their "WHOLE SPIRIT and SOUL and BODY be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). Shall we then take that which belongs to Christ and let it become a part of an harlot? The whole concept of doing so prompted Paul to feel deep abhorrence and his entire spiritual nature revolted at such a union!! Christ is holy, immaculate and pure. No moral corruption ever sullied his spotless character or

tarnished his earthly pilgrimage. Becoming members of him gives the Christian added impetus toward a consistent life of purity and holiness. Taking the human body which had become a part of Christ and seeking to join it in an immoral union with a depraved and corruptible partner was unthinkable to the pure minded Paul. It should likewise be unthinkable on our part as Christians today and will if we seek the purity Paul possessed. Christians enjoy a union with Christ and should not seek a union with human corruption. Such is to lose sight of one very important purpose of our sanctification.

Jehovah placed these physical desires in both men and women. His wisdom and goodness provided the beautiful realm of marriage where such could be experienced with God's full endorsement and continuing approval. There is no sin when such a physical union is between husband and wife. It is the only approved way for the decent continuation of the human race. It is the only way God approves in which the sexual urge between men and women can be performed legally. Such acts draw husbands and wives into a closer bond of love and affection. A Christian husband and a Christian wife not only become and remain one flesh physically but still enjoy a spiritual union with the Christ. In marriage this act does not rupture our bond of spiritual union with the Christ. But for a Christian to engage in this physical intimacy outside of God's realm of marriage - either pre-marital or extra-marital - equals the commitment of that very crime Paul so severely condemned in this passage of Sacred Scripture. Because we belong to Christ makes the so-called "new morality" just plain old SIN to every Christian observer.

We had fully intended to bring our study of this topic to a close with this article. But there are so many other principles that touch this basic and important issue before God's people that we shall devote one more article by way of conclusion. Surely there is no danger that we will overemphasize the need for God's people to be a pure-minded, pure-speaking and pure-acting group of pilgrims in this weary and wicked world.

Will The Lord Be Pleased?

GLEN A. POSEY

Multitudes of people who have not obeyed the Lord make the claim that they should be left alone because they are satisfied. This is the most popular attitude which Christians encounter while working

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WORDS of TRUTH

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Reply To Open Letter

This is my review of a brother's open letter to "Gus Nichols". The burden of the open letter is to try to prove the doctrine that the church can contribute to "Saints only", and not to any destitute outsider or orphan child. They admit that the church may take \$25 out of its treasury and buy fertilizer to feed the grass on the lawn at the preacher's home, and to water it,



GUS NICHOLS

but they say if that same church were to take 25 cents out of that same treasury to buy milk for a starving homeless child it would "go to hell" with all of its members, unless it would repent and stop helping orphan children, who are not saints, out of the church treasury. They say babies are not saints, and the church in benevolence is limited to the "Saints only". Well, babies are as pure in God's sight as the saints (Ezek. 28:15; Mat. 18:14; 19:14). And they are more helpless and dependent than the saints, when they have no relatives to care for them. However, our Brother would likely say THE CHURCH should let them alone, let the Catholics and other sectarians get them and train them for false religion, that it should not CONCERN THE CHURCH if they are lost. Such negative preachers and churches are teaching that it would be a sin for the church to contribute out of its treasury to a starving child, even in an aged elder's home. The kind of a home, the orphan home, is not the issue. Negative brethren admit that the orphan home at Childhaven has a right to exist, that it is scriptural in its organization; they only object to THE CHURCH contributing to it. (See Wallace-Holt Debate, page 29). They say the church cannot contribute to any other institution. If that were so the church could not contribute to a destitute Christian family of its own members, for such a family is an institution. They say the church cannot contribute to an orphan home over which the church has no control. Does the church have to take over and control a Christian family before it can contribute to it? In the case of one church contributing to another does the giving church have to take over and control the receiving church? (Acts 11:29-30; 1 Cor. 16:1-4).

But our Brother argues that the church is "limited to its own constituency" - can give to saints only. He argues that the church cannot

engage in the "Care of non-Christians". He says: "In every case of church-financed benevolence... the recipient is a saint". This is not true. The church at Corinth relieved the saints, "AND ALL MEN". Paul says, "For the administration of this service not only supplieth the want of the saints, (Here is the noun "Saints"), but is abundant also by many thanksgivings unto God: while by the experiment of this ministration they (the saints) glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution UNTO THEM (pronoun referring back to the "saints") AND UNTO ALL MEN. "And by their prayer (the "saints" prayer singular in number) for you, which long after you for the exceeding grace of God in you." (2 Cor. 9:12-14). Here we are told that the contribution of the church at Corinth supplied "THE WANT OF THE SAINTS" and was a "liberal distribution UNTO THEM, and UNTO ALL MEN". But our brother would say this church contribution which was to the "saints" - "AND UNTO ALL MEN" just means it was for the SAINTS ONLY. He thinks the "ALL MEN" here means "SAINTS". Anti preachers usually reply that the word "MEN" here is in italics and cannot therefore mean "ALL MEN". But it is the same as "ALL MEN" when Jesus says "And I, if I be lifted up from the earth, WILL DRAW ALL MEN UNTO ME" (Jn. 12:32). It is the same as when Paul said "Unto the churches of Galatia", (Gal. 1:2), "Let us do good UNTO ALL MEN, especially unto them who are of the household of faith" (Gal. 6:10). It is the same as in "Be patient toward ALL MEN" (1 Thess. 5:14). And as in v. 15 "Ever follow that which is good, both among yourselves, and TO ALL MEN". It is the same as in "Be gentle UNTO ALL MEN" (2 Tim. 2:24). And the same as in "Follow peace WITH ALL MEN, and holiness, without which no man shall see the Lord" (Heb. 12:14). Now who would say that "ALL MEN" in these passages means "SAINTS ONLY"? Remember the church contribution from Corinth supplied "THE WANT OF THE SAINTS" and was a "Liberal distribution UNTO THEM, and UNTO ALL MEN" (2 Cor. 9:12-13).

If when the church takes a "Collection for the saints", (1 Cor. 16:1), it always means SAINTS ONLY, then when in the same chapter the house of Stephanas addicted themselves to the ministry "Of saints" it would have to mean individual members of the church gave to SAINTS ONLY. When David said "Fear the Lord, YE HIS SAINTS" did he mean the sinner is not also commanded to fear the Lord? (Psa. 34:9). Are little children excluded when it says "Precious in the sight of the Lord is the DEATH OF HIS SAINTS"? Is only the death of saints precious in God's sight? Are little children dying in infancy lost? Does "saints" mean SAINTS ONLY? The individual member of the church is commanded to distribute "To the necessity OF SAINTS" (Rom. 12:13). Does this mean SAINTS ONLY? "Salute... ALL THE SAINTS" (Heb. 13:24). Does this mean SAINTS ONLY? "Salute EVERY SAINT in Christ Jesus" (Phil. 4:21). The Ephesians had "Love UNTO ALL THE SAINTS" (Eph. 1:15). Did that mean SAINTS ONLY? They were to pray for and make "Supplication for ALL SAINTS" (Eph. 6:18). Does this mean SAINTS ONLY? "Love which ye have to ALL THE SAINTS". (Col. 1:4). Does this mean SAINTS ONLY? Christ is coming back "With ALL HIS SAINTS" (1 Thes. 3:13). Does this mean he will not bring the little children with him? Are they here excluded? Does saints mean SAINTS ONLY? Philemon had "Love... toward ALL SAINTS" (v. 5). Individuals "Ministered to the saints" (Heb. 6:10). Does this mean SAINTS ONLY? Does it mean even individuals could not help little orphan children who were not saints? Christ will come with his "SAINTS" and to be glorified in his "SAINTS". (Jude 14, 2 Thes. 1:10). Does this exclude little children who died in infancy? Does "Prayers OF SAINTS" exclude little children? (Rev. 5:8; 8:3,4). We read of the "inheritance OF THE SAINTS" (Col. 1:12), does this exclude little children who died before accountability, and mean SAINTS ONLY? The certain widow must be one who had "washed the SAINTS FEET" (1 Tim. 5:9-10).

This was when she lodged strangers. Would it have been a sin for her to wash the feet of those not saints also when lodging them in her home? Does saints mean SAINTS ONLY? We have seen that a collection "FOR THE SAINTS" did not mean SAINTS ONLY, but was also for "ALL MEN" (1 Cor. 16:1; 2 Cor. 9:12-13). No, saints no more means saints only, in 1 Cor. 16:1, than faith means faith only. (Rom. 5:1; James 2:18-26; Mk. 16:15-16; Heb. 5:9).

The proposition which they have affirmed in debate reads as follows, "THE SCRIPTURES TEACH THAT IT IS A SIN TO TAKE MONEY OUT OF THE CHURCH TREASURY TO BUY FOOD FOR HUNGRY DESTITUTE CHILDREN, AND THEY WHICH DO SO WILL GO TO HELL."

In all humility, and in the love of truth and all brethren, I plead and pray that these brethren will give up this false doctrine and let us be at peace among ourselves. They have no right to make and add to God's word such a man-made law as is affirmed in their proposition and teaching.

"Above The Average"

RAY DUTTON

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

Every person who has ever accomplished great things for the Lord has accepted the challenge of doing more than "the average". In every walk of life the most valuable individuals are those who strive to rise above the masses. Such is especially true in the church. One can only imagine the great good that could be accomplished if each member of the church would strive to do "above the average" and refuse to be contented just to "get by".

JESUS DEMANDS MORE

Though Jesus taught that his disciples were to be better than the average person in the world (Matt. 5:20,47), he did not stop there. In Matt. 5:48 Jesus went as far as to say, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

To aim at only being "above the average" is to aim too low. If the average member of the church misses worship two Sundays a month, a man would be "above average" if he missed only one. But who would say that the "above average" person was pleasing in God's eyes simply because he sinned a little less? It is for this reason that the apostle Paul warns Christians not to merely compare themselves with themselves. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, ARE NOT WISE" (1 Cor. 10:12).

AIM AT CHRIST

Faithful Christians are to aim no lower than the perfect life of Jesus Christ and do their best to match it. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth" (1 Peter 2:21-22).

The sheer thought of living perfectly is so overwhelming that many Christians are discouraged from making any serious effort to attain it. But even the highest mountain can be climbed if one will realize that it is made up of smaller rocks which CAN be mastered. Thus by mastering each rock we finally reach the top. In the same way the path to perfection is composed of many smaller steps which can be overcome.

The apostle Paul was called to heaven before he reached the summit of the mountain, but as long as he lived he never quit climbing. He said, "Not as though I had already attained, either were already perfect: but... I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12,14).

"Therefore leaving the principles of the doctrine of Christ, let us go ON UNTO PERFECTION... And this will we do, if God permit" (Heb. 6:1,3).

Christian Living

The Christian has experienced a spiritual transformation that is described by several terms in the Bible (John 3:1-8; Romans 12:1). It is called the "new birth". The change experienced is called "conversion" (Matt. 18:3; 3:19). The Christian has been "transformed" (Romans 12:12). This is the experience of "crucifying the flesh" (Gal. 2:20; 5:24-25). It is a "renewing of the mind" (Rom. 12:2). This is viewed as "destroying the body" of sin (Rom. 6:6). It is being "translated" into the kingdom (Col. 1:13). It is "putting on the new man" (Col. 3:10). It is spoken of as "receiving Christ" (Col. 2:6-7).



NORMAN PARRISH

There is a marked difference between the Christian and the person of the world. The Christian is called out of darkness into light (I Pet. 2:9). He is delivered from the power of darkness (Col. 1:13). Christians are a chosen generation, royal priesthood, holy nation, and a peculiar people (I Pet. 2:9). Christians have been delivered from the world and are separated from it (II Cor. 6:17).

The Christian is one whose life has been through Christ transformed into an entirely different person. He is no longer conformed to this world, but transformed and renewed (Rom. 12:2). The Christian is so changed in LIFE, MANNER, and PURPOSE that he is a "new creature" (II Cor. 5:17). The carnal life is discarded, Christ is put on, and we become new persons in Christ (Gal. 5:24). In conversion, a cleansing from all filthiness of the flesh is experienced (II Cor. 7:1). The new man then is become fashioned after righteousness and true holiness (Eph. 4:24; Col. 3:10). Those who were once sinners have been washed, sanctified, and justified (I Cor. 6:11).

THE CHRISTIAN HAS CHANGED RELATIONSHIPS

There is a vast difference in the relationship before and after one becomes a Christian. (Example: Marriage.) We were dead in sins, but now we are alive in God (Eph. 2:1). We were without Christ, aliens, without divine promises. The sinner is so estranged that God refuses to hear him (Isaiah 59:1-2). The sinner is in slavery to sin (John 8:34; Rom. 6:16). Not knowing God, and not obeying the gospel, the sinner is under condemnation (II Thess. 1:7-9). Because he is an unbeliever, the sinner shall be cast into the lake of fire (Rev. 21:8).

THE CHRISTIAN HAS CHANGED HIS DESTINY

This present life is but a means to an end to the Christian. If in this life only we have hope, we are of all men most miserable (I Cor. 15:19). The Christian considers himself as but a stranger and pilgrim in this life (I Pet. 2:11). Our physical bodies are but tabernacles. "A house not made with hands" (II Cor. 5:1-2). If a Christian loses his present life, he gains a greater (Matt. 10:39). The sufferings of this present life have no comparison with the joy we shall receive (Rom. 8:18). The Christian lives in this life to serve Christ (Gal. 2;

Phil. 1:20-21). While surrounded by earthly spenders, the treasure of the Christian is in heaven (Matt. 6:19-20). While residing on earth, the citizenship of the Christian is in heaven (Phil. 3:20).

Christians are persons whose destiny is heaven. Heaven is the "city which hath foundations" that we seek (Heb. 11:10). The Lord promised treasures in heaven to His people (Matt. 19:21). Christ promised mansions in heaven to those who follow Him (Jn. 14:1-3). The goal of the Christian is an incorruptible inheritance reserved in heaven for him (I Pet. 1:3-4). After finishing our course, God will crown us with everlasting life (II Tim. 4:6-8). The rewards of the redeemed defy our description (Rev. 7:14-17).

Maximum Interest

HOYT BAILEY

THERE MUST BE MAXIMUM INTEREST. "For all have sinned and come short of the glory of God" (Rom. 3:23). "For God hath concluded ALL in unbelief, that he might have mercy upon ALL" (Rom. 11:32).

GOD HAS INTEREST IN THE SALVATION OF EVERYONE. God would have all men to be saved (I Tim. 2:4). In every nation, he that feareth God and worketh righteousness. . . is accepted of him (Acts 10:34-35).

CHRIST HAS AN INTEREST IN THE SALVATION OF ALL. Christ gave himself a ransom for ALL (I Tim. 2:6). Christ went to the cross for both those who were nigh and those afar off (Eph. 2:16-17), Christ came to seek and save that which was lost (Lk. 19:10). Christ invites all to come to HIM (Mt. 11:28).

THE SPIRIT'S MESSAGE IS TO ALL. The Spirit says, "COME" (Rev. 22:17). The gospel is for ALL, "TEACH ALL" (Mt. 28:19, Mk. 16:15).

THE CHURCH, THE BRIDE, INVITES ALL. The Bride says, "COME"! (Rev. 22:17). "Let him that heareth, say, "COME" (Rev. 22:17).

ANGELS HAVE AN INTEREST IN THE LOST. "There is more joy among the angels of God over one sinner who repents, than over ninety and nine just persons who have no need for repentance (Lk. 15).

THE LOST IN HELL ARE INTERESTED IN THE LOST ON EARTH. The rich man in the intermediate state was in torment (Lk. 16:24), so he wanted Lazarus (one who was comforted) (Lk. 16:25) sent to warn his lost brothers. The rich man said to Abraham, "I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Lk. 16:27-31).

FRIENDS, WE WANT YOU TO HEAR AND OBEY GOD'S WORD WHILE YOU HAVE THE OPPORTUNITY. HEAR THE GOSPEL PREACHED BY GUS NICHOLS AT 7:30 P.M. THURSDAY THROUGH SUNDAY, SEPTEMBER 12-15, GREENBRIER CHURCH OF CHRIST.

Nappin' 'N Nippin'

JAMES PILGRIM

Alcohol is being purchased and consumed in this nation in figures that stagger the imagination. Billions of dollars worth of alcohol is being consumed each year by Americans. The people who spend and imbibe are from all races, ages, sexes and social standings. There is no class that does not engage in this sin.

The sad and alarming fact which must be included in the foregoing is that some Christians also drink, either socially or in outright drunkenness, better known today as alcoholism. Some of this drinking is done openly, with the elders having full knowledge of the sin. In some places drinking is simply tolerated. In other places the sin of drinking is not considered to be sin. In

some instances the elders, it seems, NAP while the members NIP. God will neither have mercy on the nappin' elders nor the nippin' members.

Brethren, it is time — past time — that we awakened to the problem and cleaned up the alcoholism, drunkenness or whatever you choose to call it in the church. The scriptures clearly reveal drinking to be sin.

Wake up, brethren! Read and heed the words of our savior in His last will and testament. Go tell the drunkard that he is unrighteous, that he cannot enter the kingdom of God in his sinful state. (I Cor. 6:9,10). Go tell the imbiber that drunkenness is a work of the flesh, and that they which do such things shall not inherit the kingdom of God (Gal. 5:19-21). Go tell the nipper he must crucify the flesh with the affections and lusts, and walk in the Spirit (Gal. 5:24,25). Go tell them they are not to be drunk with wine, rather they are to let the word of Christ dwell in them. (Eph. 5:18; Col. 3:16). Go tell the sipper of wine, the social drinker, that wine is "for thy stomach's sake and thine often infirmities", not for their taste bud's sake (I Tim. 5:23). Go tell the drinker that he is walking disorderly, and not after the tradition he received (2 Thess. 3:6). Go tell the guzzler that he is wicked, and that he must repent or be put away from among the faithful (I Cor. 5:11-13).

Wake up, Rip Van Winkle! wherever you are. You have slept far too long. It is time for you to arise and assume your duties.

Elders, are you nappin' while the members are nippin'? If so, build your courage and discharge your duties faithfully. You will be counted worthy of double honor by the faithful (I Tim. 5:17).

Preachers, preach the word faithfully if you want the reward (2 Tim. 4:1-8). Declare the whole counsel of God (Acts 20:27). Forget your job and remember your soul, and the souls of others.

Let us stop loving people into hell, ignoring them into eternal punishment, patronizing them into the lake of fire.

How many other sins might well have been substituted in this article??? Consider dancing, cursing, fornication, adultery, drugs, apparel, hair (women's short; men's long), and many others. cf. Gal. 5:19-21; I Cor. 6:9,10).

Brethren, the glorious church is not supposed to have "spot or wrinkle, or any such thing; but. . . it should be holy and without blemish" (Eph. 5:27). It can be glorious. It will be glorious when elders rule well, when preachers boldly proclaim the good news, and when members demand both.

"Awake thou that sleepest". "Reprove them". "Redeeming the time," we are told (Eph. 5:14,11,16).

Baptist Preacher Baptized

MARVIN BRYANT

Frank Hedgecoe, age 44, was baptized June 16, 1974 by Charles Clark in Charlotte, North Carolina. Brother Hedgecoe is married and they have four children.

Frank Hedgecoe had been a Baptist for some twelve years and he has been preaching for about four years. He was serving on a part-time basis as an associate minister with the Southview Baptist Church in Charlotte.

Brother Hedgecoe has been a long time friend of brother Charles Clark and brother Ray Starnes, who were both baptized recently as Baptist ministers in Charlotte. Because of his respect for these two men, he wanted to know more about that which they had done. The writer and Jerry Hurt of the Dilworth Church of Christ in Charlotte joined Charles Clark and Ray Starnes in a study with Frank Hedgecoe. All of this resulted in a better understanding of various Bible truths that caused Frank Hedgecoe to request to be baptized and to become a part of the fellowship of the churches of Christ.

Brother Hedgecoe will be going to the White's Ferry Road School of Preaching in early September to enroll as a student for two years. We invite congregations and individuals to have fellowship with us in his support there. We would like to hear from you and we invite you to write us at P.O. Box 2662, Mobile, Alabama 36601.

Will The Lord Be Pleased?

Continued from Page 1

for the Lord. Such people seem to think that they are the ones to be pleased or satisfied instead of the Lord.

Micah, the prophet, gave the answer to this problem, "Will the Lord be pleased?" (Mic. 6:7). Man may be thoroughly satisfied with what he is doing, and not want to be disturbed. But what about the Lord? Is He pleased with my conclusions of the scriptures; how I act, talk, walk; where I go; how much I give; how I worship, etc. We tend to think that if it pleases man, then everything is pleasing to the Lord.

When man does his own will, rather than the will of the Lord, he is actually doing the will of Satan. "Ye are of your father the Devil" (John 8:44). But do the will of God and He will be your Father (Heb. 8:10). Jeremiah said, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Christ yielded himself so completely unto God that their wills were inseparable (Phil. 2:5-11). Paul said that Christ pleased not himself (Rom. 15:3). When in the garden Jesus Prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done" (Luke 22:42). Christ's whole life was resolved in doing the will of His Father; pleasing Him. In fact, Christ did not come to earth to do his own will, but the will of the Father (John 6:38; Heb. 10:6-8). Our aim in life should be to please God.

To be able to do the will of the Father, one must of necessity know his will. Perhaps this is where the real problem lies; not knowing, not doing and not pleasing. James said, "Be ye doers of the word and not hearers only, deceiving your own selves" (James 1:22). Let's be doers of God's will, not our own, and God will be pleased with us. - 9th Ave. - 23rd St., Haleyville, Ala. 35565.

Fear Is Destructive

G.F. RAINES

Fear is an exceedingly destructive force that paralyzes spiritual growth and work.

John says: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18).

Jesus says: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these" (Mark 12:30,31).

Those who love God wholeheartedly obey his commandments unreservedly. John says: "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

The prophet Isaiah says:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (32:17).

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (57:20, 21).

It makes a great deal of difference as to where things are located. Salvation is in Christ Jesus. (2 Tim. 2:10; Acts 4:12; Rom. 6:3). All the living should prepare to die in the Lord. (Rev. 14:13-14). The Christian life is located in the Church of the Lord.

Lustful Curiosity

G. F. RAINES

The lustful curiosity of men has been one of the great human frailties since the beginning of man's history and is referred to many times in mythology, folklore, and the Book of God, the Holy Bible.

Actaeon, a mighty hunter in Greek mythology and a worshiper of the goddess Artemis, by chance saw and with lustful fascination beheld the goddess as she was bathing. She changed him into a stag and his own dogs tore him to pieces.

According to an ancient legend, Lady Godiva, the wife of Leofric, earl of Mercia and lord of Coventry, rode naked on a horse through Coventry to obtain for the people relief from a burdensome tax. A tailor named Tom could not restrain his curiosity, and was struck blind when he peeped through a shutter. Our phrase "Peeping Tom" is traceable to this legendary incident.

The Bible says that once when the Hebrew men of war were away from their homes fighting the Ammonites, "David tarried still at Jerusalem. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon" (II Sam. 11:1, 2). David's lustful gaze led to adultery and the murder of Uriah, the

husband of the woman (Bathsheba). Bathsheba became the wife of David and the mother of Solomon, the third Hebrew king, who "fell a prey to the sensualities of his time and position, died leaving his kingdom under the eclipse of faction and on the edge of decay."

In the matchless Sermon on the Mount, Jesus said: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

The apostle Paul says: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

"And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Tit. 2:11, 12).

John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16).

What Is Worship?

RAY HAWK

When this question is asked, I immediately think of John 4:23, 24 ASV. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and in truth." Here Jesus was telling the Samaritan woman that New Testament worship would be different from Old Testament worship. The Jews worshipped God from Jerusalem. This was the location of the temple where the sacrifices were offered by the high priest in the holy of holies each year for the sins of the people. This was according to the Law of Moses, Lev. 23:27; Heb. 9:6, 7. Old Testament worship is a shadow of New Testament worship. Look at the following contrasts:

OLD TESTAMENT WORSHIP

1. In Jerusalem, John 4:23.
2. Times for prayer, Acts 3:1.
3. Priests offered up sacrifices for the people: Heb. 7:27, 28; 8:4.
4. Animal sacrifice, Lev. 1-9.
5. Worshipped through priests, Heb. 9:6, 7.
6. Instrumental music, Ps. 150.
7. Shewbread, Ex. 25:30; Lk. 6:4.
8. Tithes and offerings, Num. 18:28; Mal. 3:8.
9. Sabbath day worship, Ex. 20:8-11.
10. Used Old Testament Law, Lk. 4:16.
 - A. Fulfilled, Matt. 5:18.
 - B. Taken away, Col. 2:14.
 - C. Written on stone, II Cor. 3:7.
 - D. Ministration of death, II Cor. 3:7.
 - E. Ministration of condemnation, II Cor. 3:9.
 - F. Ratified by the blood of animals, Heb. 9:18-20.
 - G. Moses the Law giver, John 1:17.
 - H. Schoolmaster, Gal. 3:24.

NEW TESTAMENT WORSHIP

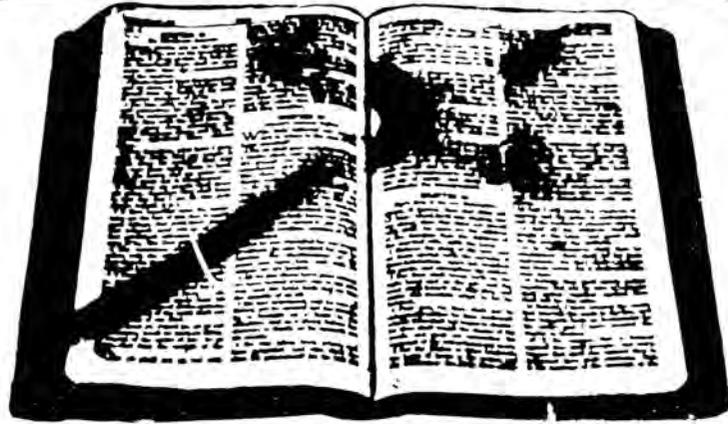
1. Where ever saints meet, Heb. 10:25.
2. Pray always, I Thess. 5:17; In Christ's name, John 14:14.
3. Christians are priests and offer their own sacrifices: Rom. 12:1, 2; I Pet. 2:5, 9 by Jesus Christ.
4. Christ our sacrifice, Heb. 9:12-14.
5. Worship through Christ our intercessor, Heb. 7:25; Col. 3:17; John 14:6.
6. Spiritual instrument, Eph. 5:19 - the heart.
7. Lord's supper, I Cor. 11:23-29; Acts 20:7.
8. Give as prospered, II Cor. 9:6, 7; I Cor. 16:2.
9. First day of the week, Acts 20:7; I Cor. 16:2.
10. Use New Testament Law, Rom. 8:1, 2.
 - A. Preach to every creature, Mk. 16:16.
 - B. Continues, Matt. 24:35.
 - C. Written in our hearts, Heb. 8:10, i.e., it is spiritual.
 - D. Ministration of the spirit, II Cor. 3:8.
 - E. Ministration of righteousness, II Cor. 3:9.
 - F. Ratified by the blood of Christ, Heb. 9:15-17.
 - G. Given by Christ, John 1:17.
 - H. System of Faith that is come, Gal. 3:25.

When one asks, "What Is Worship?" he must (1) understand the difference between the dispensations of the Old and the New Testaments, (2) understand the difference between the Old and New Testament worships, and (3) rightly divide the word of truth, II Tim. 2:15KJV.

Too many folks, though honest, try to mix Old Testament worship with New Testament worship. This cannot and must not be done! If one goes back and takes one item of Old Testament religion not in the New, he is obligated to take all under that Law, Gal. 5:3.

There are several Greek words that have been translated into English as worship. Each of these means to serve, bow down to, or prostrate one's self before God. In the New Testament, we worship God on the first day of each week by giving, I Cor. 16:2; praying, I Thess. 5:17; I Tim. 2:1, 8; singing, Col. 3:16; Eph. 5:19; preaching/teaching, Acts 20:7; Matt. 28:19, 20; II Tim. 4:2; and partaking of the Lord's supper, Acts 20:7; I Cor. 11:23-29. Each item of worship must be in harmony with the truth. John 17:17 tells us the Word of God is truth. That truth is the New Testament covenant for us today, Heb. 7:12, 22; 10:9, 10. We must worship in spirit or from the heart, Rom. 1:9; 7:25. Therefore, New Testament worship is that which is performed by us in harmony with the New Testament, stemming from our hearts in our practice of singing, praying, studying, giving, and partaking of the communion on the first day of the week.

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 Power Of God

We last considered the power of God in the fact that he raised up Jesus from the dead and will raise us up by his power. Our thoughts were based on Jesus statement, "Ye do err, not knowing the scriptures nor the power of God" (Matt. 22:29). In this lies the hope of every Christian, and nothing else in the world has such power to create in us hope for the future. The heathen despair in their idolatrous religious dues, more than anything else, to the fact that they have not a living saviour as Christians do. Hence, the future is dark and uncertain for them at best.



VIRGIL BRADFORD

Knowledge of the Scriptures and the power of God assure us, not only that he will raise us up (Jn. 5:28-29; Ac. 24:15; Phil. 3:20-21; 1 Jn. 3:1-3), but also that he has **POWER TO JUDGE THE WORLD IN RIGHTEOUSNESS**. This declared the apostle Paul in that marvelous speech at Mars Hill. "The times of ignorance therefore God overlooked: but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he raised him from the dead." (Ac. 17:30-31).

The Lord Jesus told aforesaid of his powers of judgment, saying, "For as the Father raiseth the dead and giveth them life, even so also the Son giveth life to whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father" (Jn. 5:21-23). Hence is double emphasis, both upon the resurrection and the judgment. The Lord said that he would raise up the dead, nekrous; that is, all the dead, which truth we have already set forth in Scripture references above.

Let it be said just here that the judgment is not a time for Christ to examine us to find out who is lost or saved; that will have been determined already when that day arrives. Neither is it a time when all the sins of the saved will be paraded before them, one by one, as some have supposed, and as I used to imagine. But someone will inquire for the reason for the latter statement. Well. It is

based upon the facts of God's eternal word. First, of the new covenant it is said of God's people, "Their sins and their iniquities will I remember no more" (Jer. 31:31-33; Heb. 8). Furthermore, it was to Christians that the beloved John wrote, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son **CLEANSETH US FROM ALL SINS**" (1 Jn. 1:7). Hence, God will not bring up a sin once forgiven because of the **POWER IN THE BLOOD** of the Lord Jesus Christ; concerning which sins we may be for ever at rest. No doubt we have often asked God to forgive a specific sin more than once. Such is a lack of knowledge concerning forgiveness; deep remorse of conscience which drives us to His throne again and again; or a lack of trust in his promises which can never be broken.

The judgment then is not a time for God to find us out, but it is a time in which he shall be magnified and the Lord Jesus confessed by all, regardless of their earthly achievements and honor and riches, and such like. "For it is written, As I live saith the Lord, to me every knee shall bow, and **EVERY TONGUE SHALL CONFESS TO GOD**". The same writer in Philippians tells us the same, "Wherefore God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus **EVERY KNEE SHOULD BOW, AND EVERY TONGUE SHOULD CONFESS** that Jesus Christ is **LORD**, to the glory of God the Father" (Ph. 2:9-11).

What a pity, what eternal loss, that so many have never realized the **POWER OF GOD** to judge us by Jesus Christ. It is certain that thousands would turn to the Lord if they knew **THE SCRIPTURES AND THE POWER OF GOD TO JUDGE THEM**. The judgment is as certain as the resurrection of Christ. (See Ac. 17:31 again). Also read Matthew 25:31ff and Rev. 20:11-15.

POWER TO CAST INTO HELL

In spite of all the good that the King James version of the Scriptures has done in the world, and all its beauty, it is most unfortunate that the translators confused the words hell and hades. All the late versions so far as we know have corrected this. Hades is the realm of departed spirits of men. Hell is a place "prepared for the devil and his angels" (Matt. 25:41). Hell is also the final stopping (not resting) place for all the wicked from among men. Hear Jesus: "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell" (Matt. 10:28). Here the word hell is from gehenna, not hades. And if there lingers any doubt in your mind it

should be cleared away in the truth that "death and hades" will give up their dead bodies and spirits; those not in the Lamb's book of life, will be cast into the lake of fire and brimstone where are the beast and the false prophet and the devil (Rev. 20:10; 21:8; 20:11-15).

If it be argued that God is too good to send anyone to hell let him know that this, too, is "not knowing the scriptures, nor the power of God". Further, such might do well to consider that God had to condescend mightily to reach down to sinful man to save even the best. "Behold then the goodness and the severity of God; upon them that fell God's severity, but on thee God's goodness, if thou continue in his goodness; else thou also shall be cut off!!!" (Rom. 11:22).

POWER TO SAVE TO THE UTMOST

Let us close this line of thought with a brighter outlook; the prospect of the righteous. As God is able to destroy the wicked, that is, cast them unto an eternal hell, he is also "able to save to the uttermost all them that draw nigh unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7:25). To those on the right hand in judgment he will say, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

What we are told of heaven, the eternal kingdom, is couched in languages of men, since we could not in our finite state grasp that which is purely spiritual. But streets of gold, the water of life, the precious gems that adorned, and the fact that we shall never grow old nor die in that city whose builder and maker is God, should excite us and draw us to His precious bleeding side in humble obedience for his name's sake. Amen.

Is Modesty Relative

R. W. GRAY

A discussion of modesty in dress often provokes the contention that "modesty is relative." It is urged that garments considered modest now were very immodest fifty years ago. "For example," it is argued, "the sight of a feminine ankle several years ago might have aroused lewd emotions; today it does not." Thus, some feel it impossible, or at least impractical, to draw a line as to what constitutes immodesty in modern times.

To grant that modesty in dress cannot be

Continued On Page 4

WORDS of TRUTH

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Christ — His Person

The following is too important to overlook. — Gus Nichols, Editor)

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This article deals with the "deity" of Jesus Christ. By "deity" of Jesus Christ is here meant: He is God; He is divine in essence; He is divine in nature; He is a divine being — co-equal, co-eternal and co-powerful with God the Father. If the Bible teaches the "deity" of Jesus Christ, then —

obviously — any doctrine which denies the "deity" of Jesus Christ is a doctrine of infidelity.

MAJOR PREMISE: All doctrines which deny the deity of Jesus Christ are doctrines of infidelity.

MINOR PREMISE: Jehovah's Witness doctrine is a doctrine which denies the deity of Jesus Christ.

CONCLUSION: Jehovah's Witness doctrine is a doctrine of infidelity.

This syllogism is valid. The Major Premise is self-evident. We shall devote considerable attention to proof of the Minor Premise.

THEIR POSITION

The Watchtower publication, LET GOD BE TRUE, is a summary of the doctrines taught by the Jehovah's Witnesses. The workers are trained in the use of this book, and they generally leave a copy with those whom they seek to teach. This book was first published in 1946, and was revised in 1952. It is interesting to note some of the revisions. For example, the 1946 edition has on page 259 the following: "And when may we expect the setting up of the 'new earth'? Every shred of evidence in fulfillment of Bible prophecy points to the return of the prophets as earth's rightful rulers in the immediate future, in this very generation. — Luke 21:25-32; 13:28; Revelation 18:20." But in discussing this same point the 1952 edition, on page 264, leaves out the phrase "in this very generation." The date of "A.D. 1918" of the 1946 (page 79) edition is changed to "A.D. 1919" in the 1952 edition (page 98). According to the 1946 edition "Lazarus depicts the remnant of the 'body of Christ' and also that class of persons who are of good-will" (page 79). The 1952 edition leaves out the phrase "and also that class of persons who are of good will" (page 98). Dr.



GUS NICHOLS

Anthony Hoekema calls this publication — LET GOD BE TRUE — "the Witnesses' best-known and most widely distributed doctrinal book, . . ." In my own personal library this book is identified as L-13. Therefore, "L-13" in this article is a reference to this particular book.

The following quotations set forth plainly and emphatically the Jehovah's Witnesses' attitude toward the Christ, and their definite denial of His deity.

1. "This one was not Jehovah God, but was 'existing in the form of God.' How so? He was a spirit person, just as 'God is a spirit'; he was a mighty one, although not almighty as Jehovah God is; also he was before all others of God's creatures, because he was the first son that Jehovah God brought forth" (L-13, p. 34).

2. ". . . he was the first son that Jehovah God brought forth. For this reason he is called 'the only begotten Son' of God, for God had no partner in bringing forth his first begotten Son. He was the first of Jehovah God's creations" (L-13, p. 34).

3. "Thus he is ranked with God's creatures, being first among them and also most beloved and most favored among them. He is not the author of the creation of God; but, after God had created him as his firstborn Son, then God used him as his working Partner in the creating of all the rest of creation" (L-13, p. 35).

4. ". . . he was a God, but not the Almighty God, who is Jehovah. This distinction is shown in the EMPHATIC DIAGLOTT translation of John 1:1-3, as follows: 'In the beginning was the Logos, and the Logos was with GOD, and the Logos was God. This was in the beginning with GOD. Through it everything was done; and without it not even one thing was done, which has been done . . . The DIAGLOTT'S interlinear translation of the Greek, word for word, makes the distinction between Jehovah as 'God' and the Logos as 'God' still more clear, reading as follows: 'In a beginning was the Word, and the Word was with the God, and a god was the Word. This was in a beginning with the God' (L-13, pps. 35, 36).

5. "Thus the Logos came into existence long before one of God's later creatures made a devil out of himself and became, as he is called at II Corinthians 4:4, 'the god of this world' (L. 13, p. 36).

6. "Prior to coming to earth, this only begotten Son of God did not think himself to be co-equal with Jehovah God; he did not view himself as 'equal in power and glory' with the Almighty God; . . ." (L-13, p. 37).

7. "To quote the EMPHATIC DIAGLOTT translation, at Philippians 2:5-8: 'Christ Jesus, who though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross'" (L-13, p. 37).

8. "By this statement of Scripture it is clearly seen that even the man Christ Jesus was mortal. He did not have an immortal soul: Jesus, the human soul, died" (L-13, p. 63). "The Bible principle that men and beasts are SOULS is also indicated by the statement of Numbers 31:28 . . . Thus we see that the claim of religionists that man has an immortal soul, and therefore differs from the beast, is not Scriptural" (L-13, p. 59). Observe: according to the Jehovah-Witness doctrine Jesus Christ did not differ from an ordinary beast!

From these quotations we summarize as follows: according to the Jehovah-Witness doctrine (1) Jesus is a created being; (2) He is not the author of God's creation; (3) He was "a god," but was not the "Almighty God"; (4) Prior to His coming to earth He did not think of Himself as being equal with Jehovah; (5) He did not have an immortal soul; (6) He did not differ from an ordinary beast. Clearly, therefore, the Jehovah-Witness doctrine denies the deity of Jesus Christ.

THEIR PROOF(?) AND THE REFUTATION

The Witnesses use Prov. 8:22 in an effort to prove that Jesus was a created being. In their publication — WHAT HAS RELIGION DONE

FOR MANKIND? — on pages 36 and 37 they have the following: "The eternal Jehovah filled his only-begotten Son with wisdom. He became the very symbol of wisdom. In the Proverbs of wisdom he speaks of himself as wisdom and calls attention to his being a creation of the eternal heavenly Father." Then they quote from Moffatt's translation: "The Eternal formed me first of his creation, first of all his works in days of old; I was fashioned in the earliest ages, from the very first, when earth began; I was born when there were no abysses, . . . when he laid foundations for the earth; I was with him then, his foster-child, I was his delight day after day, playing in his presence constantly, playing here and there over his world, finding my delight in humankind."

It should be emphatically pointed out that in Prov. 8:22ff the wise man was not discussing the Christ, but that he was discussing wisdom. In beautiful poetic personification he sets forth the beauty and value of wisdom.

In Jno. 14:28 the Lord said, ". . . For the Father is greater than I." From this the Witnesses argue that, therefore, Christ was not deity. For, if he had been deity then He would have been equal to the Father. The obvious refutation of this line of thought is the fact that the Lord was speaking of His inferior position while in the flesh, and among men. He had taken "the form of a servant, being made in the likeness of men" (Phil. 2:7). While in the flesh He was both God and man. He was both human and divine. On the divine side He was equal with the Father. On the human side He was inferior to the Father.

Paul, in Col. 1:15, refers to the Christ as being the "firstborn of all creation." The Witnesses argue that this proves that Christ was a created being, and, therefore, not equal with God — not deity. But, what proof do they offer for concluding that the "firstborn of all creation" means that He was a created being? In the Greek word "prototokos" is inherent the notion of preeminence. And, the context certainly involves the preeminence of the Christ (verse 18: ". . . that in all things he might have the preeminence"). The Witnesses agree that Jehovah was involved in the creation. If it should be said of Him that He was "the preeminent one of all creation" it certainly would not be implied that He Himself was created. It would only imply that He was involved in (was related to) the creation. The New Testament clearly teaches that God (Jehovah) was the direct force of the creation, and that Jesus Christ was the INDIRECT agent of the creation (Jno. 1:1-3; Col. 1:15, 16). This is the force of the "dia" with the ablative case when related to "agency." These verses in Col. 1 plainly state that ". . . in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (verses 16, 17). All things that were created were created by Him — by means of the Christ. Now, if He is a created being He had part in creating Himself. But, if He had part in creating Himself then He existed before He created Himself. And, if He existed before He created Himself He could not be a created being! In verse 17 Paul states plainly that ". . . he is before all things, . . ." The NEW AMERICAN STANDARD has the note: "has existed prior to." He existed prior to all things. The AMPLIFIED NEW TESTAMENT says, "And he Himself existed before all things and in Him all things consist — cohere, are held together." The translation of Charles B. Williams has: "So He existed before all things, and through Him all things are held together." We insist therefore that Col. 1:15 does not teach that Christ is a created being. It does teach that with regard to the whole creation — because of who He is and what He is — He is the preeminent one.

In Rev. 3:14 the Lord said, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God: . . ." The Witnesses argue that the phrase "The beginning of the creation of God" means that Christ was the

Continued on next page

first thing which God created – that He is therefore a created being, and is not deity. But again, they offer no proof that this is the meaning of the phrase. It is certainly the case that “the beginning” (“arche”) may refer to causative force. Under number 3, page 77, Thayer says of this word: “that by which anything begins to be, the origin, active cause.” Thayer makes particular reference to “the beginning of the creation,” and cites Rev. 3:14. That this is the meaning of the statement is clearly seen in consideration also of the other passages which relate to the same matter.

The Witnesses argue in this connection that the phrase “of God” in the passage at hand means that the creator was Jehovah, and therefore, not the Christ. In fact, their NEW WORLD TRANSLATION has it: “. . . the beginning of the creation by God.” This is a good illustration (one of hundreds) of how far they will go (and have gone) in their determination to “smuggle” their doctrine into the translation. In order for the “by God” to be a correct translation the Greek would have to be: *hupo theou*. But we do not have the “*hupo theou*.” We simply have the word for “creation” in the genitive case. “Of God” is correct.

THE BIBLE TEACHING

One of the plainest Old Testament declarations of the deity of Christ is found in Isa. 9:6. The passage says: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Even the Witnesses admit that this prophecy is Messianic in its import – that it does refer to the Christ. They insist, however, that Christ is here called “The mighty God,” and is not called the “Almighty God.” It is interesting to note that Isa. 10:21 says: “The remnant shall return, even the remnant of Jacob, unto the mighty God.” Verse 20 makes it plain that the “mighty God” of verse 21 is Jehovah – the Holy One of Israel. But, the Hebrew which is translated “mighty God” in Isa. 10:21 is exactly the same as that which is translated “mighty God” in 9:6. Thus, it is clear that the Witnesses are making an unjustifiable distinction. If “eel gibbor” refers to Jehovah in Isa. 10:21, how could it be argued that the same expression does not refer to Jehovah in 9:6? And if it refers to Jehovah in 9:6 – and it does – then the fact of the deity of Christ is established.

The deity of the Christ is set forth in Matt. 1:22, 23. The Record says, “Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us.” The presence of the Lord among men is clearly declared to be: “God with us.”

The deity of Christ is emphatically set forth in Jno. 1:1-3. The reading is: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made.”

The Witnesses have had all kinds of trouble with this passage. Their NEW WORLD TRANSLATION reads as follows: “In (the) beginning the Word was, and the Word was with God, and the Word was a god.” In the statement “and the Word was with God” the word “God” is preceded (in the Greek) by the definite article. In the statement “and the Word was God” the word “God” is not preceded by the definite article. They insist that they are, therefore, justified in translating as they do. It is certainly true that in many instances – in the absence of the definite article – the translator may supply the indefinite article. But, supplement is to be made only when the circumstances make it necessary. Never is the indefinite article to be supplied when it produces a thought or an idea which is contrary to the plain Bible teaching.

In the above (mis)translation, the Witnesses are overlooking some very basic Greek with regard to the article. In ESSENTIALS OF NEW TESTAMENT GREEK Dr. Ray Summers has the following: “The basic function of the Greek article

is to identify. At this point an important differentiation should be observed. When the article is used with a construction, the thing emphasized is ‘identity’; when the article is not used, the thing emphasized is quality of character. HO NOMOS means ‘the law.’ It points out a particular law and gives specific identity. NOMOS means ‘law’ in general . . . This difference is clearly seen in the use of HO THEOS and THEOS. HO THEOS is used of the divine Person ‘God.’ THEOS is used (generally) of the divine character or essence of God. Thus ‘in the beginning was the Word and the Word was with God (TON THEON) and the Word was divine (THEOS)’ gives the sense” (page 129). In A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, Dana and Mantey have the following: “When identity is prominent, we find the article; and when quality or character is stressed, the construction is anarthrous . . . A study of the uses of the term as given in Moulton and Geden’s CONCORDANCE convinces one that without the article THEOS signifies divine essence, while with the article divine personality is chiefly in view . . . The use of THEOS in Jno. 1:1 is a good example. PROS TON THEON points to Christ’s fellowship with the person of the Father; THEOS AN HO LOGOS emphasizes Christ’s participation in the essence of the divine nature. The former clearly applies to personality, while the latter applies to character . . . The articular construction emphasizes IDENTITY; the anarthrous construction emphasizes CHARACTER” (pages 138-140).

In their reasoning with regard to translating THEOS without the article the Witnesses are terribly inconsistent. The word “God” (theos) – without the article – appears in Jno. 1 in verses 6, 12, 13, and 18. In these verses they translate with the capital “G,” and in no instance do they have “a god.” This gives us a great deal of information about their procedure in translation.

Another interesting and significant item in relation to Jno. 1:1 is the little two-letter word “AN,” which is translated “was.” This is the imperfect indicative of the Greek “EIMI,” which means “I am.” The Greek imperfect tense denotes CONTINUOUS action or state of being in past time. Even in the beginning the Word “was” – continuous being in past time. The Christ was not created by God, but experienced continuous being even prior to the beginning.

The deity of Christ is set forth in Phil. 2:5ff. Paul says, “Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.” In this reading we have; (1) reference to the Lord’s existence prior to his coming to live among men; (2) the fact that he existed in the “form of God”; (3) the fact of His being on an equality with God; (4) the fact that there came the time when he counted this equality not to be a thing to be grasped (held on to); (5) that he emptied Himself of the form of God and took upon Himself the form of man. Clearly this reading declares the deity of Jesus Christ. The only thing the Witnesses can do with this reading is mistranslate. They make it say exactly the opposite of what it actually says. Verse 6, in the NEW WORLD TRANSLATION reads as follows: “. . . who, although he was existing in God’s form, gave no consideration to a seizure, namely, that he should be equal to God.”

In Titus 2:13 Paul speaks of “. . . the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; . . .” The Greek text says, “. . . the glory of the great God and Saviour of us Jesus Christ, . . .” Our great God and Saviour is clearly identified as being Jesus Christ.

II Pet. 1:1 likewise is a clear attestation to the deity of Jesus Christ. The proper rendering of the latter part of this verse would be: “. . . the righteousness of our God and Saviour Jesus Christ.” The word “God” is again properly used of Jesus Christ.

On the very day of the Lord’s resurrection He made an appearance to the disciples when Thomas

was not present. The disciples told Thomas about the Lord’s appearance in their midst. Thomas said, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe” (Jno. 20:25). After eight days the Lord again appeared to the disciples. This time, Thomas was present. The Lord said to Thomas, “Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing.” Thomas answered: “My Lord and my God.” The Greek Testament says: “The Lord of me and the God of me.” There IS the DEFINITE ARTICLE immediately preceding the word “God.” And, therefore, even according to the views of the Witnesses with respect to Jno. 1:1 the word “God” is a reference to Jehovah. Obviously, Thomas declared the deity of Jesus Christ (Jno. 20:28). It is interesting to observe that the book which at the beginning declares that “. . . the Word was God” reaches a climax in the marvelous statement of Thomas: “My Lord and My God.” Thomas was right. If he had been wrong, the Lord would have rebuked him.

The deity of Jesus Christ is definitely established in His frequent teaching that He was the Son of God. Jesus, in His public ministry, definitely claimed to be the Son of God (as in Jno. 3:18), and often called God His Father. The Jews understood plainly that in this claim He was claiming to be EQUAL with Jehovah. Note carefully Jno. 5:18 – “For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.” Because He taught that He was the Son of God, and was, therefore, equal with God the Father, the Jews accused Him of blasphemy. “The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God” (Jno. 10:33). They accused Him of blasphemy because He said that He was the “Son of God” (Jno. 10:36). If this claim to be the “Son of God” did not carry with it inherently the notion of equality with the Father, the Jews would not (and could not) have accused Him of blasphemy. The Jews held exactly the same view in this regard as is that held by the Jehovah’s Witnesses: they failed to recognize and to accept the fact that the claim to be the “Son of God” meant that He was EQUAL with God the Father – that He was deity!

The fact of the deity of Christ is clearly seen in the fact that He accepted worship. It is true that the Greek word “PROSKUNEO” may be used in the sense of respect or veneration paid to a man, but generally the word means religious veneration paid to God. In this sense, the only proper object of “worship” is Jehovah – the one true God. The Lord said, “Thou shalt worship the Lord thy God, and him only shalt thou serve” (Mt. 4:10). When Cornelius fell down at the feet of Peter and “worshipped Him” Peter raised him up, saying, “Stand up; I myself also am a man.” The implication clearly is that a man is not the proper object of worship. When John heard and saw “these things” he fell down to worship before the feet of the angel that showed him these things. The angel said to John: “See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God” (Rev. 22:8, 9). An angel is not a proper subject for worship. Men cannot be scripturally worshipped. Angels cannot be scripturally worshipped. Only God is the proper object of acceptable worship. Therefore, if the Lord accepted worship, he did so on the basis of His being deity. His acceptance of worship is clearly set forth in Mt. 8:2; Mt. 9:18; Mt. 14:33; and many other passages.

The prophet Isaiah, in chapter 6, clearly speaks of the deity of the Christ. Isaiah saw the Lord, sitting upon a throne. He also saw above him the seraphim. One of the seraphim “cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory” (verse 3) Isaiah said, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes

Is Modesty Relative

Continued from Page 1

determined in our time is to say that New Testament teaching on the subject is itself irrelevant and that absolute nudity may not be censored on the grounds of being immodest. Inasmuch as neither conclusion is sensible or allowable we determine that the premise is false. Don Humphery has correctly stated that "we can draw a line to determine modesty and that line is this: However a woman may dress that causes or invites sexual interest in her on the part of the male observer is immodest, and what does not cause it and does not invite it is modest." It is true, of course, that the physical aspects of modesty change, but it must be remembered that the principle governing what is modest or immodest does not change.

In his booklet, *A Modern Look at Modesty*, Humphery observes that the subject of modesty in dress and sex cannot be disassociated. He points up that "sex is a powerful force . . . But it was God's plan that sex should be used to attract husband and wife and to hold them together . . . It was not God's will that sex should rule the world and make everyone a slave to its passion."

Sex is not wrong when governed by the restrictions God placed in the Bible. The proper place for stimulation in marriage is recognized in the fact that God does not allow public displays of the sex act or organs (Heb. 13:4; Lev. 18:6-20; Gal. 5:19-20). These underlying principles relate directly to the subject of modesty in dress, as any display of the body that tends to arouse erotic impulses in the opposite sex violate these basic laws of decency and morality.

The realization that evil men will lust without invitation or provocation provides no excuse for exposing parts of the body that stimulate sexual desires. The fact that David may have sinned even if Bathsheba had been fully dressed is no argument in favor of her nudity which obviously played a part in his provocation (II Sam. 11:2-3). The childish contention that "dress would be no problem but for dirty minded men" is resented because of its implications, and smacks of hypocrisy on the part of those who so contend. The ridiculous claim that "I can dance with the suggestive music, the bodily contacts, etc. throughout the night without thinking evil" has never carried any weight with thinking, sober minded persons. Neither does it carry any weight when applied to mixed bathing, short wearing, mini-skirts, bare chested men, or so-called athletic garments that are far too revealing and provocative. Those who would contend along these lines are suggesting that: (1) either I am too pious to be tempted or think an evil thought (2) or I am sexually impotent in both body and mind.

It is now and will continue to be that clothing that is so low, so high, so tight or so loud that it invites the sexual interest of one of the opposite sex in an unlawful manner is immodest, and the person wearing such articles of clothing violate the very law of God (I Tim. 2:9).

Christ — His Person

Continued from page 3

have seen the King, Jehovah of hosts." This is the American Standard reading. The New Testament plainly states that in this statement from Isaiah he was speaking of Jesus Christ: "These things said Isaiah, because he saw his glory; and he spake of him" (Jno. 12:41).

CONCLUSION

The Bible teaches — definitely, plainly, frequently, and emphatically — the fact of the deity of Jesus Christ. Jehovah's Witness doctrine just as definitely, plainly, and emphatically denies the deity of Jesus Christ. It is clear, therefore, that the Jehovah-Witness doctrine is a doctrine of infidelity. The Jehovah's Witnesses are guilty of holding the same view that was held by the Jews who crucified the Christ. The Jews refused to recognize Him as being truly God, and the Jehovah's Witnesses persist in this same view.

If Christ is not God, but is only a "created-

being" — like the devil is a created being — then we could have no assurance of salvation. For, how could a created being deliver us from the power of another created being? There could be no assurance whatsoever that — through Christ — we can be united to God.

A Famine-Not Of Bread- But Of The Word Of God

QUENTIN DUNN
Earth, Texas

"Behold the days come, saith the Lord God, that I will send forth a famine in the land, NOT A FAMINE OF BREAD, NOR A THIRST FOR WATER, BUT OF HEARING THE WORD OF THE LORD. And they shall wander from sea to sea, and from the north even to the east, THEY SHALL RUN TO AND FRO TO SEEK THE WORD OF THE LORD, AND SHALL NOT FIND IT. In that day shall the fair virgins and young men FAINT FOR THIRST. They that swear by the sin of Samaria, and say, thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again" (Amos 8:11-14).

Israel's sin was in departing from God. They had long been in idolatry. They had so trampled under foot the word of God until He would no longer send prophets to speak God's word unto them. The famine of the word of God would be far worse than a famine of bread, for it would leave them to starve spiritually, and be without any divine direction and instruction. They would faint and perish without the word of God. They would sink even deeper into idolatry and all manner of sin and evil; and they could never rise again and be restored unto the true God without his word. It is worse to be in a literal famine without physical food and water than we can imagine. Try to imagine thousands daily starving to death all around us, and not a drop of water to quench their thirst!

But even if people have an abundance of all such physical necessities, it is infinitely worse to perish for the lack of the bread and water of life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8:3; Mat. 4:4).

Today, there are more Bibles than ever before, but there is a famine of the word of God. This famine is not only out there in the world around us, but also in the church.

We should be greatly concerned as to how this all came about, and as to how to overcome this awful famine.

For a long time now brethren have insisted that the sermons be shortened. They have insisted that less scripture be read or quoted, and that more illustrations and stories be given. They want preachers who merely lecture and tell their audiences what "they think" about issues and problems of the day. If the preacher cannot by human wisdom entertain the audience he must soon move on to be replaced with one who is not so old fashioned as to "Preach the word" (2 Tim. 4:1-8). As preachers yield to these desires of lukewarm members and leaders, less and less Bible is read, quoted and preached, among us, and out in the world. Preaching less and less of the Bible leads to a famine of the word of God in our midst. And it is certain that those who do not want the word preached, are not going to read and search the scriptures daily. (Isa. 34:16; Acts 17:10-12). Entertainment, the daily news paper, and television take up their spare time and the word is crowded out, and we are in a spiritual famine for hearing the word of God.

Also, many preachers are getting their higher education at Sectarian Seminaries. Some of them come out with many modern and liberal misconceptions of the word of God, and are certain to preach these unto the brethren and those of the world.

Some of them minimize the importance of the church and true worship. They doubt the resurrection of Christ, the very foundation stone of true Christianity, and quibble about the virgin Mary and the Diety and divinity of Jesus Christ.

They hint around and talk about the fallibility and inerrancy of the scriptures. Some of them say that there is a "Matthew Jesus", a "Mark Jesus", a "Luke Jesus" and a "John Jesus". Because these four biographies of Jesus are not just copies of the original "ONE", and as the same book written by the same man, these modernists and liberalists deny that the books are verbally inspired. They ignore the fact that four witnesses could write or testify concerning some good man and all tell the exact truth about him, and yet not all use the same words, nor write identical books, as though they were just copies of each other. But such false attitudes cause a famine of the word of God by hindering its circulation among the people.

Uninformed churches use these preachers in local work, meetings and lectures. Even some colleges use such modern and liberal preachers in lectures and workshops. Some repeatedly use known false teachers, and that contrary to God's warnings against such fellowship with them (Acts 20:28-32; 2 John 9-11; Mat. 7:15-21). They do this despite warnings from true and faithful brethren. The use of false teachers creates a famine of the word of God.

Some preachers who even believe and preach the truth do it in such a way as to weaken its influence and promote spiritual famines where ever they go. They deal in generalities and their sermons could be preached in denominational pulpits without opposition. Such preaching does not build strong faith, nor feed the hungry souls of those who hear. They lecture and so talk and talk that God's word is so ignored and left out that a spiritual famine is sure to follow. They get their sermons from liberal literature, and preach to please the people, rather than to save the people (Gal. 1:6-10). Neo-Pentecostalism and denominationalism is aided by their compromising lectures, and the result is the furtherance of a spiritual famine in which the people are perishing for a lack of the word of God. Being encompassed with such teachers, many honest souls are in a famine for "hearing the words of the Lord. . . "They shall run to and fro to seek the word of the Lord, and shall not find it" . . . "And they Shall faint for thirst." (Amos 8:11-14).

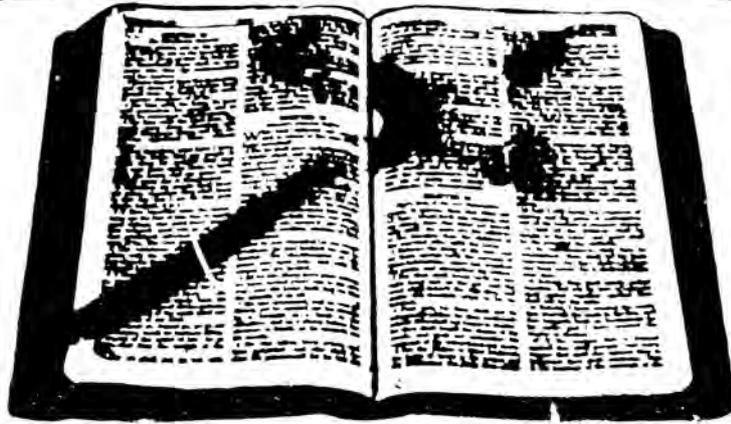
There are still some preachers, elders and deacons, with many loyal and faithful members of the true church who love the word of God, believe and gladly obey it "as it is in the BOOK." They are doing much to overcome the famine in which our world finds itself - a famine for lack of the pure word of God, the true doctrine of Christ. All preachers should preach strong, "thus saith the Lord" sermons. They should not tire of preaching on first principles, and the sins which curse the church of the Lord. The crying need is for gospel preaching, the preaching of the truth in well balanced lessons direct from the Bible. Preachers should fight every false way, and should warn the brethren of the dangers around us.

Elders should select scriptural material for all Bible classes, and not lessons with the pages filled with what some man "things" and has to say. The class teachers should also be sound in the faith and loyal to the church and the Christ who built it, and is the head of it. All of us should challenge every one we contact to study the Bible, and especially the New Testament given by Christ.

Let us all do all we can to overcome this world-wide famine for hearing the word of God. Let us try to save the false teachers around us also, and especially those among us. In order to do this, we must, like Paul, be "Set for the defense of the gospel" (Phil. 1:17; Jude 3). We should show love and use every scriptural means to correct those in error (Gal. 6:1; James 5:19-20).

When all scriptural efforts are put forth to convert and save false teachers among us, and other wilful sinners in our midst, and have failed, let us withdraw our fellowship from them (1 Cor. 5:1-13; 2 Thess. 3:6-15). We must not allow teachers of error to continue to promote this spiritual famine among us. To allow them to continue to sow the seeds of error and confusion is to promote the spiritual famine which is causing millions to perish. Let us all "Contend for the truth".

WORDS of TRUTH



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

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

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More About "Woods - Franklin Debate"

In a previous article we gave some of the pertinent facts relative to the debate in Gadsden between Guy N. Woods of Memphis, Tennessee, and Ben Franklin of San Diego, California, the propositions which dealt with Holy Spirit baptism and the presence of miracles in the church for today, background material dealing with Franklin and his change to Neo-Pentecostalism and some interesting insights into the debate. Now we wish to deal with another facet of the debate.



ROBERT R. TAYLOR JR.

DAMAGING CONCESSIONS

Franklin frequently hurt his own cause with his hesitation to answer forthright questions that dealt squarely with the issue at hand and his oft revealed inconsistencies. At the very beginning he had trouble pronouncing Brother McCaghen's name. Does any reader recall a Holy Spirit baptized preacher in New Testament times having difficulty with a person's name? If so, where is the example? He seldom quoted any of his scriptures but read most of them. Sometimes he had trouble finding what he wanted to read. At one point he intended to cite Acts 19 and called it Ephesians 19. A slip like that would not have been made had he really possessed Holy Spirit guidance such as they had in New Testament times. He read from the New American Standard Version. We wondered why he did not produce his own translation as he went along since it would surely have been more accurate than one produced by men void of Holy Spirit baptism. In fact we wonder why Ben Franklin, Pat Boone, Dean Dennis and a group of these fellows who claim to have Holy Spirit baptism today do not give us an inspired translation. Surely not any of them could err if they have what they tell us they possess. They could do the dictating; their wives could do the typing, since they too claim to possess Holy Spirit baptism. Together they could check the typesetting and the finished product would be free of any errors. If real Holy Spirit baptized people wrote the New Testament in the first place, and they did, surely if we have real Holy Spirit baptized people today, then they should be able to give us an inspired translation. If not, why not?

At one point in the debate Franklin left the impression from Mark 6:3 that Jesus performed no miracles at Nazareth due to their unbelief. Brother Woods reminded him that Mark 6:3 says he did heal a few sick cases and that we only want ONE

from you here in Gadsden this week. Can you imagine a real Holy Spirit baptized preacher forgetting to mention all the necessary material set forth in that significant verse?

Franklin conceded in the debate that Woods was his superior in debating skill and experience. But if Franklin has Holy Spirit baptism, all the debating prowess of the talented Woods would have been utterly worthless before such a power. What a damaging concession he made at this vital point. Franklin said he (Franklin) despised debating but the Spirit led him to come to Gadsden to engage in this debate. Woods immediately showed that this meant he (Franklin) despised to do the very thing the Spirit sent him to Gadsden to do! Seemingly, the Spirit had in him an unwilling human instrument!!

It took Franklin four nights of quibbling around to deal with the question of what the element for baptism is in I Corinthians 12:13. He denied it was water. He denied it was Spirit. Finally he said it was the body. Imagine being baptized in the element of the body or the church in order to get into the body or the church. It was quite obvious why this passage bothered him so extremely. It clearly establishes water baptism as being essential to salvation. But he thinks the Holy Spirit is baptizing people who have never submitted to immersion in water for the remission of their sins. Quite significantly I Corinthians 12:13 turned out to be one of the tremendous verses of the entire debate. Any sound gospel preacher can give an analysis of the verse more quickly than it takes to write about this point.

Franklin took the utterly preposterous position that water baptism is for the outer man and Spirit baptism is for the inner man. Yet this is the very thing Peter refutes in I Peter 3:21. He says baptism does not act as a cleansing agent to the flesh such as one receives while taking a bath or shower. Brother Woods immediately showed Franklin's folly in this matter. Franklin was baptized in water in 1928. He was baptized in the Holy Spirit in 1965 according to his claims. Woods asked what would have happened had he died between 1928 and 1965. Franklin's outer man could not have gone to hell because it was saved. His inner man could not have gone to heaven because it was unsaved. Brother Woods said facetiously that this is possibly the why of purgatory!!

During the debate Woods pressed him for names of people who had been raised from the dead. Franklin gave one person in California but knew not his address. The other person had been raised but had died again in the meantime. Brother Woods showed it would be rather difficult to contact either one of these since the one's location was unknown and the other man was now dead!! Franklin claimed there was a man in Gadsden who had been raised from the dead but he was never

presented as a living testimony to sustain Franklin's position. The miracles were always elsewhere - not among us at Gadsden in Convention Hall. During the last night Brother Woods challenged Franklin to perform a miracle on Flavil Nichols who attended the debate each night on crutches due to a recent leg injury. Flavil returned home the last night of the debate still on his crutches!! Brother L. E. Wright was present for the debate. He has been minus an arm most of his life. Brother Woods challenged Franklin to give Brother Wright a new arm. Brother Wright returned to his home in Moulton, Alabama, at the end of the debate with just one arm. The opportunity for miracles was there; we just did not have a miracle worker present. That is why no miracles were performed. It is just that simple.

Franklin claims to be able to talk in tongues at will. Yet he conceded in the debate that when he went to Mexico to preach that he had to do so through an interpreter since he did not know the Spanish language. Imagine a Holy Spirit baptized preacher having to use an uninspired interpreter! What a breakdown in communications from the time the message leaves the lips of a man baptized in the Holy Spirit until it is conveyed by an uninspired interpreter to the Mexican audience in their own tongue.

Franklin is the weakest man we have ever observed in a debate. Brother Franklin Camp wrote this reviewer some weeks before the debate that Franklin would come up on the short end of this debate. That was putting it mildly. Brother Gus Nichols from Jasper, Alabama, came each night. This tremendous defender of the truth and walking Bible among us remarked to the writer something like this one night after the session ended, "If I did not have any more to offer than Franklin does, I would be ashamed to get up before this audience." Franklin sought to sustain a position in this debate that cannot be sustained. It is highly doubtful if any of his friends in the Full Gospel Business Men's Fellowship International Pentecostal movement could have done one bit better. If any could have, he should have been present instead of Franklin. If any thinks he can, he should step forward to meet the issue in a public debate. He will not have to want for an opponent.

The debate will be published. Hopefully, it will be out late this summer. It will sell at cost. Any one of the excellent charts by Brother Woods will be worth far more than the initial cost of the book.

Brother Guy N. Woods is a tremendous defender of the faith. The truth is safe in his highly capable hands. Thanks be unto God for men of his caliber.

HARDING COLLEGE

WORDS OF TRUTH

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Gift Of The Spirit

When the Lord had commissioned the apostles to preach the gospel in all nations he told them to tarry until they could receive the Spirit and be endowed with power from on high (Lk. 24:46-49). In Acts 1 he promised that they would be baptized with the Spirit not many days hence (Acts 1:5-8).

FINALLY THE GREAT DAY CAME

The last word in the first chapter of Acts is the noun "Apostles". The next verses use the pronouns instead of the noun. Remembering that God did not divide the Bible into chapters and verses, let us read the next words, "And when the day of Pentecost was fully come, they (the apostles) 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) were sitting. And there appeared unto them (the apostles) cloven tongues like as of fire, and it sat upon each of them (the apostles). And they (the apostles) were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them (the apostles) utterance" (Acts 2:1-4; Acts 1:26).



GUS NICHOLS

A NUMBER OF

PROMISES FULFILLED

1. The prophet Joel said the Spirit would be poured out, as Peter quotes it, "In the last days" (Acts 2:17). Referring to the coming of the Spirit on Pentecost, Acts 2:1-4, Peter says, "This is that which was spoken by the prophet Joel", (Acts 2:16). In other words, Peter says, "This is that" which was to happen "In the last days". Therefore, Pentecost, of Acts 2, was "In the last days" — was in the beginning of the last dispensation, or the gospel age.

2. Joel said the Spirit would be poured out (Joel 2:28). On Pentecost the Spirit was poured out then (Acts 2:1-4).

3. Joel said the Spirit would be poured out "Upon all flesh" (Joel 2:28). This began to be fulfilled on Pentecost when the Spirit was poured out upon JEWISH FLESH, then later at the house of Cornelius the Spirit was poured out on GENTILE FLESH, making "ALL FLESH", or nationalities, (Acts 10:44-47; Acts 11:15-17). There is now no difference in Jews and Gentiles before God (Acts 10:34-35; Acts 15:7-9; Rom.

10:12).

4. Joel said the Spirit would enable both sons and daughters, or both men and women, to prophesy (Joel 2:28). The Spirit was poured out on men, the apostles, on Pentecost, and then men and women at the house of Cornelius — came upon all who heard the word there, (Acts 10:44-47; 15:17). Also Philip, the evangelist had four daughters who prophesied (Acts 21:8-9). Of course, they did not preach or teach over men in the assembly of the church, (1 Cor. 14:23,34-35; 1 Tim. 2:11-14).

5. Joel said the Spirit would be poured out upon God's "Servants", not upon the world of sinners (Joel 2:29). On Pentecost the Spirit came upon the apostles — the Lord's "Servants" — and did not fall upon the multitude. The multitude was not present until after the Spirit fell on the apostles (Acts 2:1-6). In the apostle Peter's discourse he told the multitude to repent and be baptized in order to receive the gift of the Spirit — the ordinary gift (Acts 2:38; 5:32).

6. Joel said whosoever would call on the name of the Lord should be delivered or saved (Joel 2:32; Acts 2:21). When they wanted to know what to do to be saved on Pentecost, (Acts 2:21,37), Peter commanded them to repent and be baptized, BECAUSE JESUS IN THE COMMISSION HAD SAID, "He that believeth and is baptized shall be saved" (Mk. 16:16). One is not saved by merely saying "Lord, Lord". (Mt. 7:21; Lk. 6:46; Acts 22:16).

7. Joel said salvation or deliverance would be in Zion or Jerusalem, (Joel 2:32). The Spirit came on Pentecost in Jerusalem, where the apostles were commanded to tarry or wait for the Spirit to come, (Lk. 24:46-49; Acts 2:1-5). But deliverance, or salvation, is in the church or spiritual Zion, (Isa. 46:13; Heb. 12:20-23). On Pentecost those who obeyed the gospel were added to the church (Acts 2:38-41,47).

8. John the Baptist said Jesus would baptize certain one's with the Holy Spirit whom John had baptized with water, (Mat. 3:11). Jesus applied this promise to the apostles (Acts 2:1-4).

WHAT IS A BAPTISM OF THE SPIRIT?

The word baptize is from the Greek word "BAPTIZO" which means to immerse, overwhelm, submerge, etc., in whatever the element may be. To be baptized in the Holy Spirit was to be immersed, overwhelmed, and submerged in the power of the Holy Spirit, or to have the human Spirit brought completely under the influence and control of the miraculous power of the Holy Spirit. This is what the apostles needed to enable them to reveal and confirm the gospel for all time to come, under the great commission. This is what was promised unto them, (Acts 1:1-8). Only Christ administered the baptism of the Spirit, (Mat. 3:11; Jn. 1:32-34).

TWO RECORDED CASES OF SPIRIT BAPTISM

There are only two RECORDED CASES of the baptism of the Holy Spirit in the New Testament. The first one is the baptism of the apostles in the Spirit on Pentecost, (Acts 1:26; Acts 2:1-4). This was called a baptism of the Spirit in the Lord's statement about it a few days before (Acts 1:1-5). The second case is that of the pouring out of the Spirit upon the house of Cornelius (Acts 10:44-47). This reminded Peter of Jesus' statement about the baptism of the Spirit (Acts 1:5; Acts 11:15-17). Christ had the Spirit without measure (Jn. 3:34). The apostle Paul MAY HAVE HAD the baptism of the Holy Spirit as did the other apostles, since he says he was not a whit behind the other apostles, (2 Cor. 11:5; 12:11). YET, SUCH IS NOT A MATTER OF RECORD. Of course, Paul was inspired by the Spirit the same as the other apostles (1 Cor. 2:13).

WAS A SECONDARY MEASURE OF THE SPIRIT

While only Christ administered the baptism of the Spirit (Mat. 3:11; Jn. 1:32-34), He gave the apostles power to lay hands on others and administer some measure of the Spirit, which we may call the secondary measure, and which is never called a baptism of the Spirit any where in the divine record. The Holy Spirit was bestowed by the laying on of "APOSTLES" hands at

Samaria (Acts 8:12-18). The apostles could thus administer the Spirit to others, and bestow upon them some miraculous gifts (Gal. 3:5). Such gifts were needed in the infant church before the New Testament was revealed or written. An apostle had to be present in order to bestow such gifts (Rom. 1:11). Peter and John, two apostles, had to come to Samaria to bestow such a measure of the Spirit. Though Philip was there and could work miracles, not being an apostle, he could not bestow such a gift by laying on OF HIS HANDS. The apostles only could confer such power (Acts 8:12-18). This is the power Simon wanted to purchase with money. Paul, an apostle, laid hands on the twelve at Ephesus and conferred miraculous power of the Spirit upon them, (Acts 19:4-7). By laying on of hands, Paul had conferred such a gift upon Timothy, (2 Tim. 1:5-6). He longed to see the Romans that he might confer such gifts upon them to the end they might be established, (Rom. 1:11). There were nine of these miraculous gifts in the early church, (1 Cor. 12:1-10). Since ONLY THE APOSTLES could bestow these gifts, (Acts 8:18), it follows that WHEN THEY DIED AND ALL DIED UPON WHOM THEY HAD CONFERRED SUCH GIFTS BY THE LAYING ON OF HANDS, such gifts ceased. But by that time the New Testament was all written, and had been confirmed, and such gifts had served their purpose, just as inspiration ceased when no longer needed, or when the New Testament was all given and finished. Such gifts were only intended to last till the perfect revelation was complete, (1 Cor. 13:8-13; Eph. 4:12-16).

ORDINARY MEASURE OR GIFT OF THE SPIRIT

But there is another measure or gift of the Spirit which bestowed no miraculous power, and was not called a baptism of the Spirit, neither was it given by the laying on of apostles' hands. This gift of the Spirit has not ceased, but is still for all who will obey the gospel of Christ. All Christians had this gift of the Spirit in the days of the apostles, whether they had any miraculous gift or not. It was received after the baptism commanded in the great commission (Acts 2:38; 5:32; Gal. 4:6; Rom. 8:9; 1 Cor. 3:16-17; 1 Cor. 6:19; Jude 19).

APOSTLES HAD SPIRIT BAPTISM

1. Though they had the gospel, the sweetest story every told, the apostles were not permitted to preach it until the Spirit should come upon them and inspire them for the task of preaching the gospel without any mixture of error. They were ordinary men, subject to mistakes like other men, and needed supernatural power (Lk. 24:44-49; Acts 1:8).

2. The apostles were just men, and were liable to forget some truth which Jesus had taught them in the three and one half years the Lord had been teaching and training them. They needed the Spirit to perfect their memory (Jn. 14:26).

3. They needed to be taught new truth which the Lord had not yet revealed unto them during his personal ministry. They needed to be taught all things and guided into all truth (Jn. 14:26; 1 Cor. 2:11; Jn. 16:13). They were to reveal and confirm the truth for all time to come, as we now have it in the New Testament.

4. In order to be true witnesses for Christ they needed to be inspired by the Holy Spirit, so their testimony would be free from error. (Lk. 24:44-49; Jn. 15:26; Acts 10:39,40; Acts 1:8; 1 Jn. 1:1-3; Acts 2:32).

5. They needed to preach the gospel of the great commission with the Holy Spirit sent down from heaven (Mk. 16:15; 1 Pet. 1:12; Acts 2:4).

6. They needed the miraculous power of the Spirit to enable them to be proper ministers of the NEW TESTAMENT by which the people in all future generations are to be guided (2 Cor. 3:6; Jn. 16:13).

7. Since Christ was leaving them to return to his Father in heaven, they needed the Holy Spirit in a baptismal measure to comfort them, and to take the place of their absent Lord (Jn. 14:15-18; Jn. 14:25-26; Jn. 15:26; Jn. 16:7). At that time they only had the comfort of the Old Testament scriptures (Rom. 15:4).

8. In a word, the apostles never could have

(Continued On Page 4)

How Lost Are The Lost?

For many people, the idea that all men are lost who are not true Christians is most difficult to believe. They usually reason that it would be unjust for God to condemn to hell those who have not heard the gospel. This attitude is a basic reason for the complacent attitude towards mission work seen among our brethren. For if the lost can be saved without the gospel, because of God's mercy, what is the need for missionaries to go to distant difficult fields?



JOHN WADDEY

To adequately deal with this question, we must first ask:

WHY ARE MEN LOST?

We must realize that men are lost BECAUSE OF THEIR PERSONAL SIN and not just because we have not taken the gospel to them. The Gentiles of Paul's day were lost because of their ungodliness and unrighteousness and for their dishonor of God by idolatry, for which there was no excuse, (Rom. 1:18-21). Even without a written law from God, they violated His moral law. They sinned without the law (i.e., a written code like Moses' law) and their own conscience condemned them for it, (Rom. 2:11-15). In every human heart there is a sense of "ought and ought not". Every society has a set of moral precepts that resemble God's written moral code to some degree. When even the primitive pagan violates these rules he sins against his conscience and God holds him accountable for it. The men of Sodom broke this law, being guilty of grievous sin, even though they had no written statutes, (Gen. 18:20). So did the cruel men of Nineveh (Jonah 1:2). When man knows to do good and does it not, he sins, (Jas. 4:17). This is true of the sophisticated Westerner with his Christian heritage or the pagan Oriental with only his moral conscience. Having established that all men are lost because of their sin, we now proceed to show that to be saved they absolutely must meet certain conditions laid down by God (2 Cor. 4:3-7).

FAITH IS ESSENTIAL TO SALVATION

Men will be lost who do not believe in God and His Son, Jesus. "Without faith it is IMPOSSIBLE to be well pleasing unto him; for he that cometh unto God must believe that he is . . ." (Heb. 11:6). Jesus declared, "Except ye believe that I am he, ye shall die in your sins," (John 8:24).

Paul writes that Christ will render vengeance to them that know not God and to them that OBEY NOT THE GOSPEL (II Thess. 1:8). Surely this applies to men in Africa or China as well as the United States of America. Jesus told Nicodemus, "He that believeth not is judged already, because he hath not believed on the name of the only begotten Son of God" (John 3:18). Thus we see that faith in Christ is essential to salvation. Heathen, without the gospel, do not believe. Therefore, they cannot be saved unless we take the gospel to them and they accept it.

Again, we note that salvation is ONLY IN CHRIST (II Tim. 2:10; Acts 4:11-12). Also we read that belief and baptism are prerequisites to getting into Christ (Gal. 3:26-27). The pagan, without the gospel, cannot do this, hence he must be lost.

AN ILLOGICAL IDEA

The idea that men can be saved without hearing the gospel is illogical and contrary to the Scripture. Jesus said, "Go . . . and preach the gospel to the whole creation, He that believeth and is baptized shall be saved. . ." (Mk. 16:15-16). But you cannot save a saved man. You can only save a lost person. So Jesus declares that the entire race of accountable men are lost until they hear his gospel and obey it.

IS THE GOSPEL A BLESSING OR A CURSE?

If lost men could be saved in their ignorance, we

do them a grave disservice by taking the gospel to them and exposing them to the danger of damnation. Yet this is what Christ said to do in his great commission. Those who hold that the ignorant pagan can be saved if he does not hear the gospel must answer this question: Are men worse off or better off with the gospel?

WHY DID CHRIST DIE?

If men can be saved without the gospel because they never heard it, then Christ died for naught. This is the case since the whole world was in the same state of ignorance before Jesus came. If God can and will save men without the knowledge of Christ today, He could and would have saved man even before Christ came and died. In Gethsemane, Jesus prayed, "Father, if it be possible, let this cup pass away from me. . ." (Matt. 26:39). But it was not possible. He had to die, for apart from the shedding of his blood there would be no remission of sins (Heb. 9:22). The blood of animals could not suffice, Heb. 10:4. The salvation of fallen man demanded the blood of Jesus, (I John 1:7).

All men are lost because they are sinners before God. They can only be saved by hearing the precious gospel of Jesus, believing and obeying it. Faith comes from hearing God's word and from no other source.

OUR CHARGE

Because all responsible men and women are lost, doomed to hell because of their sins, and because Christ died to secure the salvation of all men, we Christians are charged to make the saving gospel message available to every creature (Mk. 16:15-16). Christ made no other plan. If we failed, their souls are hopelessly lost. If we fail, Christ died in vain, as far as they are concerned (I Cor. 1:21).

We who are privileged to enjoy salvation are debtors to all who are yet in sin (Rom. 1:14). If we do not do our best to reach them, their blood will be required of our hands (Ezek. 33:8). According to Lk. 12:43-48 it will be better for those lost heathen who never heard the gospel in the judgment, than for the disobedient Christian who knew God's will about seeking the lost and refused to do it. We will be beaten with many stripes, they with few.

The Church And The Kingdom The Same

W. GADDYS ROY

There are those who try to make a distinction between the church and the kingdom. They admit that the church has been established, but they claim that the kingdom will be established when Christ comes again. The kingdom has been established, for the church and kingdom are synonymous. The two words have different meanings, but they refer to the same institution. The word "husband" and "father" have different meanings, but they may refer to the same person.

The word "church" means the called out, and the word "kingdom" means a state of monarchy, the head of which is a king. When the Holy Spirit described the called out feature of God's people, he called it a church. God's people are called out of sin into righteousness, out of darkness into light, and out of the kingdom of satan into the kingdom of God's dear Son. When the holy Spirit described the government feature of God's people, he called it a kingdom. The church is a monarchy with Christ as king. In a kingdom the will of the king is the law. The New Testament is the will of Christ our king.

The following is proof that there is no difference between the church and the kingdom.

1. Christ used the term church and kingdom in referring to the same institution. He said to Peter, "Upon this rock I will build my church (Matt. 16:18). In the next verse he said, "And I will give unto thee the keys of the kingdom of heaven" (Matt. 16:19).

2. Paul used both terms in speaking of the same institution. To the church at Colosse he said, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). Then in the same chapter while speaking of Christ he said, "He is

head of the body, the church" (Col. 1:18).

3. They are both entered by a new birth. Jesus said, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (Jn. 3:5). The Spirit is the leading agent. "For as many as are led by the Spirit of God, they are sons of God" (Rom. 8:14). The Spirit leads by the word. When one follows the leadership of the Spirit and is baptized into Christ, he is a new creature in Christ (Gal. 3:27; 2 Cor. 5:17). He has been cleansed from his sins through the "washing of regeneration" by the word (Eph. 5:23-26; Tit. 3:5). By this process, he has been "baptized by the one Spirit into the one body" or church (I Cor. 12:13). Those on Pentecost who believed, repented, and were baptized for the remission of sins were added to the church (Acts 2:38-41, 47). They had been born again by the word of God (1 Pet. 1:23). The same process by which one enters the kingdom adds him to the church for they are the same.

4. The kingdom and the church have the same subjects. All who have been born again are members of the church and subjects of the kingdom (Jn. 3:5). Paul declared that the Colossian Christians had been delivered from the power of darkness and translated into the kingdom (Col. 1:13). Those in the church "are fellow-citizens with the saints, and the household of God" (Eph. 2:19).

5. The church and the kingdom have the same head. Christ is the head of the church (Col. 1:18; Eph. 1:23). Christ is the king of the kingdom (Rev. 17:14; 1 Cor. 15:22-25; Acts 17:7).

6. Both the church and the kingdom have the same laws. "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). Peter declared that "divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet. 1:3). If the church or the kingdom had anything that the other did not have that pertains to life and godliness, or that would furnish the man of God unto a good work, the one lacking it would be imperfect, and neither the statement of Paul or Peter would be true of both.

7. The Lord's Supper was to be observed in the church. Paul gave instructions to the church at Corinth concerning the Lord's Supper (I Cor. 11:17-34). Jesus commanded his disciples to eat the Lord's Supper in his kingdom (Lk. 22:30). Jesus also said to his disciples, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). If the church and kingdom are not the same, who took the Lord's Supper out of the kingdom and put it in the church? Obviously they are the same. Paul certainly did not do wrong by placing the Lord's Supper in the church at Corinth (I Cor. 11:17-29).

8. The word of God is the seed of the kingdom (Lk. 8:11). When the word of God is received into good and honest hearts and people obey the word they become subjects of the kingdom of God. When the word was preached at Antioch "a great number believed and turned to the Lord" (Acts 11:19-26). This was the beginning of the church at Antioch. The word of God was preached at Corinth, (1 Cor. 15:1-3) "and many of the Corinthians believed, and were baptized" (Acts 18:8). This was the beginning of the church of God at Corinth. Therefore, the seed of the kingdom produced members of the church, citizens of the kingdom.

Certainly these eight points should convince all truth seekers that the church and kingdom are the same. There is, therefore, no reason for one to believe or think that the kingdom is yet to be established upon the earth, for it is here now (Col. 1:13; Mk. 9:1; Rev. 1:9).

The Way Of Truth And Life

G. F. RAINES

Our Lord Jesus Christ, being "the author of eternal salvation unto all them that obey him"

Continued on page 4

Gift Of The Spirit

(Continued From Page 2)

revealed and confirmed the gospel and the new covenant for all future generations without the baptism of the Holy Spirit. Without it the church or kingdom of Christ never could have been set up or established. Without this miraculous power the apostles would have failed, and Christianity would not have been established. The great commission never could have been carried out. We could never have learned that Christ died for our sins and rose again the third day, and could never have known what to do to be saved, nor how to worship and serve God acceptably, as we can now learn from this the New Testament.

The Way of Truth and Life

(Continued From Page 3)

(Heb. 5:8), says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

It has been well said that, "Without the Way there is no going; without the Truth there is no knowing; without the Life there is no living."

In Jesus Christ, "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7); and "so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3).

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

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

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Our loving redeemer "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25); and he is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). He shed his precious blood "for every man" (Heb. 5:9) that he might redeem unto God penitent believers "out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

"Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

"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 the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

Please Help Me To Understand

(A NEW SUBSCRIBER)

Dear Brother Nichols:

I have been a Christian about nine years, and during those nine years I have tried my best to devote myself to the Lord. I am at the present time seriously considering entering the ministry. I have not gone to any preaching schools, for what the brotherhood calls a formal Bible education.

The more I study God's word the more I realize just how much I don't know. I am thirty years old, but with God's grace and more faith on my part, I will come to know and understand more fully the unspeakable riches of God in years to come. I would like to thank you for your faith which has been a source of strength for me and also for your understanding of God's word. It is because of this that I took to you to help me to better understand Romans 3:25-26.

I am teaching the Book of Romans in an adult Bible study and have run into the problem of

explaining the degree of forgiveness which God granted to the people before Christ died. When were they justified, forgiven, and to what degree were they granted this forgiveness? In other words, did God keep a record of sins under the law and still not account the people's sins to them?

My understanding of this is that the people's sins were forgiven on the same basis that ours are, namely by a faith in God that produced obedience (Lev. 4:20; 26:31; 35; 5:10; 13:16; Deut. 21:8; Num. 15:25; Psa. 32).

When God said he would forgive sins, I feel that he did not lie to the people. It is true that the blood of animals could not take away sins - but rather only the blood of Jesus could.

According to Rev. 13:8, Christ was the lamb slain before the foundations of the world and in Rom. 4:17, God calls the things that aren't as though they were. Do we not limit God to operate within the bounds of time when some say that the sins of the people in the Old Testament were not fully forgiven until Christ died in A.D. 33.

How can God justify Abraham and not forgive him? If sins were not forgiven, how can a just God allow "sinful" men (Elijah-Enoch) into heaven?

In Christian Love,
(A Serious Reader)

Answer: Yes, God forgave those people who met his terms of pardon back there under the Old covenant, as he promised in the old covenant (Isa. 1:9-20; Isa. 55:6-9; Psa. 103). Figuratively speaking, they were saved on credit and Jesus finally came and "Paid it all" (Heb. 9:15, 22; 10:1-4).—Gus Nichols, Editor

The Significance Of Long Hair

RUBEL SHELLY

Long hair among males today has symbolic meaning. Not every teen-ager or adult who wears his hair long intends to identify himself with a certain group or philosophy of life, but he does nevertheless.

Jerry Rubin is one of the most notorious young radicals of our generation. In his book "DO IT", he said this about long hair: "Young kids identify short hair with authority, discipline, unhappiness, boredom, rigidity, hatred of life - and long hair with letting go . . . Wherever we go, our long hair tells people where we stand on Vietnam, Wallace, campus disruption, dope. We're living commercials for the revolution . . . Long hair is the beginning of our liberation from the sexual oppression that underlies the whole military society."

Every Christian who reads this statement carefully should determine to separate himself from this craze and its symbolic meaning!

Paul wrote: "Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Cor. 11:14-15). I have heard this verse used to condemn hair only slightly longer than a crew cut! Let us be spared such fanatical interpretations as that. But this verse does teach something about the relative length of hair styles among men and women. There is a time at which a man's hair is long enough to be a "dishonor" ("shame" KJV) unto him. Have any in our society come under the rebuke of this Scripture? Have any of the Lord's people?

To be sure, the term "long" is a relative one. In the passage quoted from Paul, the longness or shortness of male hair styles is judged in relation to the prevailing hair styles among women. In every generation since the time of Adam, God has intended for a clear distinction to be made between the sexes. For example, the Law of Moses specified: "a woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto Jehovah thy God" (Deut. 22:5). Other than articles of clothing, the relative length of hair is one of the most distinctive differences between male and female. At least, it was a distinctive difference at one time! Walking behind two people on the street, it is often hard, if not impossible, to tell their genders!

Common sense is adequate for any boy or man to judge when his hair has become long enough to

identify himself with the radical element of our society. When it curls over the collar and begins to brush his shoulders, he knows that others will begin to look askance at him and wonder what he means by his longer than normal hair style. Let it grow only slightly longer and people will wonder no more! They will get the message that he intends to defy custom and associate himself with the so-called "anti-establishment" spirit.

I respect young men who refuse to go along with the senseless long-hair craze. I respect elders who refuse to allow those with ultra-long hair to stand before a congregation to lead any part of the worship. I respect parents who have enough concern for themselves and their sons to set and enforce standards of dress and appearance in the home. The principle of separation from the world demands that God's people refuse to conform to the world's evil practice.

A Challenge To Fathers

JOHN SIMPSON

"Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6).

At the birth of his first child Lt. Commander J.P. Carr received a letter of advice from his own father, "Teach her as many of the seven hundred thousand words of the English language as you have time to, but be sure she knows that the greatest word is GOD; the longest word, ETERNITY; the swiftest word, TIME; the nearest word, NOW; the darkest word, SIN; the meanest word, HYPOCRISY, and the deepest word, SOUL."

Children are a sacred trust and every father in the world would do well to accept the challenge that officer Carr received. The Apostle Paul wrote to all fathers issuing forth God's command of the grave responsibility laid upon them - "And ye fathers, in the chastening and admonition of the Lord" (Ephesians 6:4, RSV).

The church stands ready at all times to encourage and assist fathers who will accept this responsibility to their children. The Bible School Program is the best she has to offer - will you allow us to help you? Bring your children to Bible classes regularly.

Who Will Know?

JOE R. BARNETT

"... the righteous holds to his way. . . ." (Job 17:9).

A Christian boy away at college was confronted with temptation. He continued to push away from it. Some of his fellow-students pressed him to yield. One of them in exasperation said, "Come on and do it! Who will know the difference?"

He answered: "I will know, God will know, my Christian friends will know, and when Christ comes everyone will know. Sorry, fellows, but you'll have to count me out."

Good answer!

Who will know?

1. I WILL KNOW. This is sufficient reason to shun sin even if it's certain no one else will ever know. No one else has to live with my conscience twenty-four hours a day, but I do. So, I need to conduct myself in such a way that I can lay down at night with a clear conscience, and look myself in the mirror in the morning without shame.

2. GOD WILL KNOW. Job said, "If I sin, thou dost mark me" (Job 10:14). Joseph looked temptation square in the face and refused to yield. He was far away from home, but close to God. He said, "how can I do this great wickedness, and sin against God?" (Genesis 39:9). I can't do anything that he doesn't see.

3. MY CHRISTIAN FRIENDS WILL KNOW. They may not know of my particular sin, but they will be aware of my loss of influence. The church is a body - no member can sin without harming the whole body. When I sin I weaken the church.

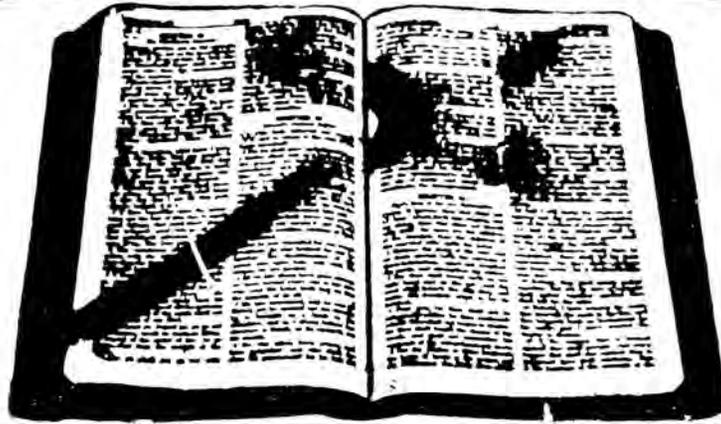
4. WHEN CHRIST COMES EVERYONE WILL KNOW. He "will bring to light the things now hidden in darkness" (I Corinthians 4:5). If I sin today I must suffer for it tomorrow.

Wise is the person who determines to live a righteous life and regardless of the pressure, "holds to his way."

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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When Does Faith Save?

That faith is absolutely essential to the salvation of one's soul is a fact that no Bible believing person will deny. God's word unmistakably states that one cannot be saved without faith. Hebrews 11:6, "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." Jesus said, "Ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24). Then again in John 20:30, 31, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Though faith is essential to salvation, faith alone will not save! Listen to the inspired James, "What doth it profit, brethren, though a man say he hath faith, and have not works? can faith save him? . . . FAITH, IF IT HATH NOT WORKS, IS DEAD, BEING ALONE. Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that FAITH WITHOUT WORKS IS DEAD? . . . For as the body without the spirit is dead, so FAITH WITHOUT WORKS IS DEAD ALSO" (James 2:14, 17-20, 26). Jesus said to some believers, "Ye are of your father, the devil." Read (John 8:30-44). Could one who has the devil for his father be saved? When we are saved we become "SONS OF GOD" (Galatians 4:1-7). Now, we know that it is not possible to be children of the devil and "Sons of God" at the same time; yet, here are some that Jesus said were believers and then went on to say, "YE ARE OF YOUR FATHER, THE DEVIL!" So then faith alone will not save.



GUY F. HESTER

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" (Romans 10:9, 10). Is the person who loves "the glory that is of men more than the glory that is of God" saved? The faith that saves is "... faith which WORKETH by love" (Galatians 5:6). To really love God is to keep his commandments. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3). Therefore the "faith which worketh by love" is the faith which keeps God's commandments.

The theory that one can be saved by faith alone plainly contradicts James 2:24 which says, "Ye see then how that by works a man is justified and NOT BY FAITH ONLY."

God did not heal Naaman of his leprosy until faith led him to obey the command to dip seven times in the Jordan river (II Kings 5:14).

"By faith the walls of Jericho fell down . . ." But not until "... after they were compassed about seven days" (Hebrews 11:30).

Noah was saved from the flood by faith, but not until he "... prepared an ark to the saving of his house" (Hebrews 11:7). In each instance, faith had to WORK.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Some have imagined that since baptism is not specifically mentioned in this passage that it is not essential to salvation. But repentance is not mentioned in this passage either! We know that one must repent in order to be saved because Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3, 5). If we can go elsewhere in the New Testament to find that repentance is essential to salvation, why can't we go elsewhere in the New Testament to find that baptism is also essential to salvation? Jesus said, "Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God" (Matthew 4:4).

Please read carefully the following New Testament passages: "He that BELIEVETH and is BAPTIZED shall be saved" (Mark 16:16). "I tell you, May: but, except ye REPENT, ye shall all likewise perish" (Luke 13:3, 5). "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" (Romans 10:9). "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). These New Testament scriptures state plainly that belief (faith), repentance, confession and baptism are ALL essential to salvation.

To be saved, one's faith or belief (Mark 16:16) must lead him to repent (Luke 13:3; Acts 2:38), confess (Romans 10:9, 10; Matthew 10:32, 33), and be baptized (Acts 2:38; 1 Peter 3:21). - Ripley Church of Christ, 1300 Hall Drive, Ripley, Miss. 38663.

"Are There Good People In All Churches?"

LARRY CHOUINARD

When discussing with our religious friends the terms of salvation, invariably the question is asked, "Are there not good people in all churches?" Usually the inquirer equates "goodness" with "justification", and hereby concludes that good people from all churches will be saved. The basic fallacy of such reasoning is that which separates New Testament Christianity from sectarianism. What right does fallible man have to declare one "righteous" who has not met God's standard of justification? No doubt, by the world's standards there are many (both religious and non-religious) people that have high values and deep moral convictions. But who equated "high values and deep moral convictions" with salvation from past sins? Such thinking strikes at the very heart of the vicarious suffering of Jesus. If one could be saved from sins by his own "goodness", surely the death of Jesus stands as the most useless event of all history.

The Apostle Paul reported concerning his Jewish brethren, "that they have a zeal for God but not according to knowledge. For BEING IGNORANT OF GOD'S RIGHTEOUSNESS (literally - standard of justification) and seeking to establish their own, they did not submit themselves to the righteousness of God" (Romans 10:2-3). The Jews sought to establish their own standard of justification separate and apart from God's standard. On the other hand Paul desired to "be found in him, not having a righteousness of mine own" (Phil. 3:9). The difference between the Apostle and the Jews is the difference between the church of Christ and human organizations. God declares one "good" or "righteous" who has "obeyed that form of teaching whereunto ye were

Furthermore "even of the rulers many believed on him but . . . they did not confess it, lest they be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God" (John 12:42, 43 RV). They believed on Christ, but they were still lost, for they refused to confess him, and Paul said, "That if thou shalt confess

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Questions About The Bible

Many questions arise concerning the Bible. This is very natural. The following are some questions which have come for our "serious consideration."

"1. Does the Bible CONTAIN the word of God; or, IS IT the word of God?"

The Bible IS the word of God. If only one of the sixty-six books of the Bible were inspired of God, it could be said that the Bible CONTAINS the word of God. Liberalists deceive many by saying the Bible CONTAINS the word of God, but they do not believe ALL THE BIBLE IS THE WORD OF GOD. Speaking of the "Holy Scriptures", Paul said, "All scripture is given by inspiration of God" (II Tim. 3:15-16). The prophets and apostles of God were inspired to write and to give unto us the word of God (II Pet. 1:20-21; I Sam. 10:6; Neh. 9:30; I Cor. 12:3; Jn. 16:13; 14:26).

"2. How can one claim that the Bible is the word of God, if much of it are the words of man, some of it even the words of wicked men, and some the very words of the Devil himself?"

It is true that God, in giving us the Bible, quotes some words from the Devil, some from wicked men as well as some from good, moral men, but in telling us what all of these said, God is speaking to us the truth about what was said and done. In saying what they said, men and devils may have lied, but God has, by the Holy Spirit, through inspired men, told us just what was said (Gen. 2:16-17; Gen. 3; Job 1). God is not necessarily endorsing what men and devils have said when He is quoting them. They may have told the truth in some of the divine quotations from them, or they may have not done so; but God always tells the truth, and what he says was said and done truly was. In this sense every word of the Bible is the inspired word of God (II Tim. 3:15-17; Psa. 119:105, 130).

"3. If God is the author of the entire Bible, is he not thereby the author of all the sin and crime recorded in the Bible?"

Of course not. Is the historian the author of all the wars and crimes which he may record in history? There is not a sin recorded in the Bible which God has not therein condemned (I Cor. 6:9-11; Gal. 5:19-21; Rom. 1:18-32).

"4. In a beautiful essay about the Bible, a writer says "The Bible contains the mind of God," etc. Is



GUS NICHOLS

this true? Are all of God's thoughts in the Bible? If not, how could it be perfect and complete?"

The Bible is perfect and complete in that it tells us what to do to be saved, how to worship God acceptably, how to live so as to overcome the world, etc. (See again II Tim. 3:15-17; 4:1-3; II Pet. 1:3-4; Psa. 19:7; 12:6). The Bible contains the will of God concerning man, and His will is presented therein so briefly and simply that one ignorant of the Bible may be taught and converted the same day, or even the same hour of the night (Acts 2:14-17; 16:25-34; 22:16). The Bible has more in it than just the duty of man, or concerning what to do to be saved (Acts 2:36-41; Acts 16:30-34; Acts 9:6; 22:15; I Pet. 2:2; Heb. 6:1).

"5. How could the Bible contain the mind of God, if it does not contain all God knows about all things?"

The Bible is perfect for the work it was designed to accomplish (Psa. 19:7; Jas. 1:21-25). It contains all God, in infinite wisdom, saw fit and best to reveal unto man. We are not to try to live by that which God did not say, but by what He did say. What He said is enough and sufficient, as we have shown. Jesus said, "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). Of course we cannot live by things which God only thought about, but which never proceeded out of his mouth. His thoughts are as much higher than ours as the heavens are higher than the earth (Isa. 55:8-9). The secret thoughts of God are unknown and unrevealed unto us, and we can know nothing about them. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 29:29).

"6. Why would God keep any secrets from us? Would it not be for our good to know as much as possible about what God knows?"

We have already seen that God does have some things which he has kept secret from man (Deut. 29:29). But he has revealed enough even more than many people ever learn. The Psalmist said, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). Again, he said, "The entrance of thy words giveth light; it giveth understanding unto the simple" (V. 130). The scripture thoroughly furnish unto all good works (II Tim. 3:15-17; II Pet. 1:3). We must conclude that the "Secret Things" of the Lord would be too profound and deep for us to understand and comprehend, or would have been of no value to us if they had been added to the Bible. There is much about God which is, no doubt, a million fold too great and mysterious for us to comprehend; and beyond his revelation we can know nothing of his ways, etc. Paul says, concerning this very matter, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counselor?" (Rom. 11:33-34). When we try to think beyond that which is revealed in the Bible, we are sure to get drowned in mystery. We are told in the Bible that, "Great is the mystery of Godliness" (I Tim. 3:16). Then follows some of these great mysteries, which are all on the divine side of our religion, and not on the human side, such as what to do to be saved, and the like.

Therefore, there are things of God that we do not need to know. Jesus said, "It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts 1:7). There are some things which would not be good for us to know; such as the day, hour and minute of death; the time of the second coming of Christ, and the like (Prov. 27:1; James 4:13-17; Mat. 24:34-36; Mark 13:31-33). If God had revealed the very year, or the century when Jesus is coming, then those living before, or afterward, if he delayed his coming, would have had no proper motivation to watch and stay ready in all years, centuries, etc. They did not know just when Noah's flood was coming (Mat. 24:35-38). To wish to know more than God has revealed in the Bible is like unto a fish wanting more water than is in the ocean. We have in the Bible all that we need to teach, enlighten, warn and motivate us to become and be Christians and to live faithfully the Christian life

that we may be by God's grace and through our obedient faith prepared for heaven and immortal glory.

The Invitation Song

"Observing Christian conduct over the years has caused me to ask a question. At the conclusion of virtually every service, we sing this song. Yet, I wonder if it is really an "invitation song" to some. If appearances accurately reflect attitudes, it is not!

"To some, the invitation song means the end of another sermon. It marks the close of a service that has been patiently endured in much the same manner as a dental appointment. It is painful, but necessary.

"To others, it is a time to stretch cramped muscles, sleepy limbs, and clear numbed brains for the trip home. Sitting for an hour, especially in a church building, does terrible things to the body and mind!

"To still others, this song furnishes the opportunity to survey the audience and make goo-goo eyes at the little one who has been amusing them most of the service!

"To a few, particularly teenagers, it is the opportunity to giggle, snicker, whisper and talk. There seems to be no way that such activities can be postponed another five minutes until services have been dismissed.

"To one or two the "invitation song" provides a regular bathroom break. This chore is often not taken care of before services and uncomfortable youngsters are not always encouraged to wait until the closing prayer has been completed.

"To others, this song is a time of dress. Coats, wraps, shoes. . . whatever has been shed during the service. . . must be slipped on during the "invitation song" because at the "Amen" we must rush for the door. A moment for these chores after dismissal would throw their timing out of balance.

"And, lest you conclude that I am totally negative, to many the "invitation song" is a sacred moment, a sensitive time at the conclusion of the preaching of God's power, when sinners have the opportunity and the encouragement of Christian, to join the fellowship of that spiritual throng. When souls may be saved for eternity. They pray silently in behalf of the lost while they sing. THANK GOD FOR THESE!"—(Via Hamilton Herald)

Self-Control vs Explosive Passions

HOYT BAILEY

A pretty costly business, this of giving another person "a piece of your mind" when your temper is up! Oh, the tragedies that have been enacted when the blood was hot with anger! Many a man has lost a good position, has sacrificed the opportunity of a lifetime in a fit of bad temper. He has thrown away in the anger of a moment, perhaps, the work and experience of years in climbing to his position.

The lack of self-control has ruined multitudes of men having high ambition, rare ability, and great education; men of immense promise in every way. Ask the victims in our state prisons and in penitentiaries what a hot temper has cost them. Here is lost liberty for life through a fit of hot temper which may have lasted but a minute! The cruel shot was fired, the trigger was pulled in an instant, but the friend never returned, the crime could not be undone.

People in the grip of passion or anger act more like demons than human beings. When possessed by one of these terrible fits of anger, some smash everything they can lay their hands on, and pour forth a volley of the vilest abuse upon any who get in their way or attempt to restrain them.

A man in a fit of uncontrolled passion is really temporarily insane. No man is sane when he cannot completely control his acts. While in that condition he is liable to do things which he would regret all the rest of his life. Many a man has been obliged to look back over a scarred discordant life,

Continued on page 4

A Bible Basis For Marriage

Jesus set forth the platform for Christian marriage in Matt. 19:3-9. His was based on the plan God gave in Eden; one man and one woman, each leaving his old family and becoming one flesh with his partner. Being joined together by God, no man is to put them asunder. Divorce and remarriage is allowed only because of fornication.



JOHN WADDEY

Couples entering marriage need adequate preparation if they are to have a happy and successful home. There are five areas where preparation is needed.

A. Physical preparation. Physically immature people are not ready for marriage. Ideally, we should enter marriage with good physical health. Of course there are thousands who had physical infirmities and yet made wonderful mates. But health is an asset. We should avoid those things in our youth that would needlessly endanger our health, I Cor. 6:18-19.

B. Moral preparation. There is no substitute for moral purity in marriage. "Keep thyself pure" was written for both boys and girls, I Tim. 5:22. Premarital sexual experimentation proves detrimental to happiness in marriage. It is an obligation to abstain from fornication, I Thess. 4:3.

C. Intellectual Preparation. We need time to complete our education before accepting the responsibilities of marriage. Joe Schubert points out, "The higher the educational level, the greater the chance for success in marriage." Again he notes, "One sociologist reports that the divorce rate for those who marry in their teens is six times as high as that in any other group." MARRIAGE, DIVORCE AND PURITY.

D. Emotional preparation. One of the chief causes of failure in marriage is emotional immaturity on the part of one of the partners or both of them.

E. Spiritual preparation. "Except Jehovah build the house, they labor in vain that build it." Ps. 127:1. With knowledge of the Biblical guidelines for marriage and allegiance to them a couple will be a long way towards a successful marriage. The Christian should marry a Christian (II Cor. 6:14; I Cor. 7:39). A major problem in marriage adjustment is encountered when the partners have a "built in" conflict in religion.

There are some essential characteristics that every Christian should look for in a marriage partner:

No other marital ties (Matt. 5:31-32).

A believer, i.e., a Christian (II Cor. 6:14; I Cor. 7:39).

Free from crippling characteristics such as drug addiction, alcoholism, temper fits, mental illness or sexual deviation.

The woman must respect the man enough to obey him (Col. 3:18).

The man must love his wife enough to lay down his life for her (Col. 3:19).

The man must be able to provide for his family economically (I Tim. 5:18).

Both partners must be mature enough to "leave their father and mother" and cleave to their marriage partner (Matt. 19:5).

Also, they must be mature enough to accept the responsibilities of parenthood.

Each partner must be mature enough and willing to make a lifetime commitment to the marriage (Matt. 19:6).

The Christian's mate must be willing to help assume responsibilities to the aged parents of both (I Tim. 5:3-8).

Your mate should know beforehand and be willing to abide God's law on divorce and remarriage.

Our world desperately needs to see the example

of Christian marriages. Our children need the security of stable parents and home life. The church needs strong families. May all young Christians give serious thought to their preparation for successful marriage.

The Power Of God

G.F. RAINES

Solomon, the illustrious king of Israel, said: "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). The history of mankind bears testimony to the truthfulness of Solomon's well-known proverb.

Similarly, David, Solomon's noble father, said: "Blessed is the nation whose God is the Lord" (Psa. 33:12).

In May 1960, Professor James MacGregor Burns of Williams College wrote an article entitled "Test of a President" in THE NEW YORK TIMES in which he said that the office of President is, above all, a "place of moral leadership". According to Dr. Burns, moral leadership requires at least five things: (1) Conviction, (2) the capacity to inspire, (3) a grasp of human events, (4) commitment (consecration to the public good), and (5) capacity for growth.

Americans need to pray the words of J.G. Holland even more now than when they were written many years ago:

"God give us men! A time like this demands

Strong minds, great hearts, true faith and

ready hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot

buy;

Men who possess opinions and a will;

Men who have honor; men who will not

lie;

Men who can stand before a demagogue

And damn his treacherous flatteries

without winking;

Tall men, sun crowned, who live above

the fog

In public duty, and in private thinking."

The apostle Paul says:

"I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:1-4).

Have You Moved?

DON MUSGRAVE

"But none of these things move me. . ." (Acts 20:24). This was Paul's statement in regards to the bonds and afflictions and possible danger facing him in the city of Jerusalem. All the dangers and persecutions could not cause Paul to be moved away from the hope he had in Christ Jesus (Col. 1:5,23). God is looking for more unmovable people like Paul.

1. People Could Not Move Him! They tried in so many ways. In II Cor. 11:26 Paul states that he was "in perils of mine own countrymen and perils among false brethren". These people tried to move Paul! But they didn't succeed. Today many people will try their best to move you away from God. They don't want to serve God and don't want you to either.

2. Persecution Could Not Move Him! Just look at Paul's life. Examine the persecution he endured. (II Cor. 11:23-33). Yet he recognized that all who live godly will suffer persecution (II Tim. 3:12).

3. Problems Could Not Move Him! Paul had many problems. (II Cor. 11:28). Yet he did not give up. Many today give up their service and worship to God when they have problems. Can you imagine, what Jesus thinks when such a

person just quits?

4. Powers Could Not Move Him! Paul stood bravely in the face of all the Roman powers and preached the truth. (Acts 24-25). He didn't allow the majestic powers of Rome to move him away from the majestic powers of God. Many today are persuaded to leave God as moved by some little power here on earth.

"But none of these things move me. . ." Paul could say. Thank God for others who will strive each day to apply the principle of the New Testament to their lives and become unmovable in the work of the Lord. (I Cor. 15:58) Are you in Christ?

The Restoration Ideal

STEVE WILLIAMS

851 Cypress

Memphis, Tn. 38112

In II Jn. 9 we read, "Any one who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both the Father and the Son." This verse is often used in a discussion of extents and limits of fellowship, but it is also useful in understanding the restoration plea. John R.W. Stott has an essay entitled "A Plea for Evangelical Christianity" in which he pleads for a return to the ancient order. He quotes II Jn. 9 and then comments, "A Christian's duty, he insists, is not to advance but to 'abide', not to 'go ahead' beyond the apostolic faith but to stay put in it" (CHRIST THE CONTROVERSIALIST, Downers Grove: InterVarsity Press, 1970, p. 34).

This I believe is the heart of the restoration plea. If one believes that something unique and ultimate has occurred in the past, he will see a need to return to that event as a foundation. However, if one has the evolutionary outlook and philosophy in life, he will disagree. To him the unique and ultimate event must be in the future, since we are growing better all the time. Only one who believes in the finality of Christ and the all-sufficiency of the apostolic gospel will desire a restoration. To this person, going backward (to the Bible) is going forward. For example, Stott quotes Charles Gore's statement that reflects this ideal: "I am sure," he wrote, ". . . that the self-disclosure of God which reached its culmination in Jesus Christ is final, and that by the very necessity of the case. That is to say, if Jesus Christ is God incarnate, no fuller disclosure of God in terms of manhood than is given in His person is conceivable or possible" (Ibid, p. 41).

In the same essay Stott gives some quotations which I found fascinating, since they all reflect the restoration ideal. He quotes Lancelot Andrews from the beginning of the seventeenth century as saying, "We are renovators not innovators." Similarly Martin Luther wrote, "We teach no new thing, but we repeat and establish old things, which the apostles and all godly teachers have taught before us". Hugh Latimer, an English reformer declared, "But ye say, it is new learning. Now I tell you it is the old learning". Finally Stott quotes John Jewel from his APOLOGY (1562) as writing, "it is not our doctrine that we bring you this day; we wrote it not, we found it not out, we are not the inventors of it; we bring you nothing but what the old fathers of the church, what the apostles, what Christ our Saviour Himself hath brought before us" (Ibid, p. 40).

Stott himself continues on in words no less fluent than those he has quoted when he asserts, "What is needed is a TRANSLATION of the gospel into the language, idiom and thought forms of the modern world. But agenuine translation is never a fresh composition; it is a faithful rendering into another language of something which has already been written or said" (Ibid, p. 41).

The men referred to in the above lines give several widely diversified examples of those who desired and desire a return to the primitive gospel. We need to realize that many through the centuries, more than we will ever know about in this life, had such a desire. These men and women knew that a new Christianity was not desirable. To use the words of Jesus metaphorically, "no one after drinking old wine desires new; for he says, 'The old is better,'" (Lk. 5:39; 'better', RSV margin).

"Are There Good People In All Churches?"

(Continued from page 1)

delivered" (Romans 6:17). Unless one is in harmony with God's standard of righteousness he simply is not in a saved state. The case of Cornelius testifies to the truthfulness of this proposition. The record says concerning the character of Cornelius that he was "a devout man, and one that feared God with all his house, who gave much alms to the people and prayed to God always" (Acts 10:2). Yet in Acts 11:14, Cornelius had to hear "words" (teaching) in order to be saved. It therefore follows that Cornelius' "goodness" prior to his obedience did not bring him into a saved relationship with God.

Those who argue that the "good works" performed in the sectarian world is an indication of saved people in all churches, totally misunderstand the nature of Christ's Kingdom. God has designated that He be glorified in THE CHURCH (Eph. 3:21). All the effort put forth outside of the sphere where God has authorized spiritual service is vain and worthless. Suppose that one had the ability to run the hundred-yard dash in record time. Yet, at the time of the race the runner's effort was exhausted on a tract other than where the race was to be run. Though he posted a better time than the other runners his efforts would be useless, and he would not be recognized as the winner. In the same sense, all the efforts of our religious friends is tantamount to "vain worship" because "they teach for doctrines the precepts of men" (Matt. 15:9). As a matter of fact, the so-called "good works" of sectarianism has been turned into a deceptive tool of Satan. Many have been blinded to the clear teaching of the Bible because of the benevolent and social practices of Denominationalism. Let us not be deluded for even Satan himself can fashion himself into an angel of light (II Cor. 11:14).

Why not allow God to speak as to the "when and how" of justification. The Bible serves as our only basis for determining who is saved and is thus enjoying the blessings of salvation. Sometimes truth is painful, but then so is vaccination against some dreaded disease. Shall we ignore the truth because of its exclusive nature? Or shall we fall into submissive pleading "speak Lord and thy servant heareth"? — c/o West Walker Church of Christ, Rt. 2 Hwy. 78, Carbon Hill, Alabama 35549.

Self-Control vs Explosive Passions

(Continued From Page 2)

a life filled with unutterable mortifications and humiliations because of a hot temper, because he did not learn to control himself.

Think how much a violent explosion of temper takes out of one's entire system, mental and physical! Much more than many weeks of hard work when in a normal condition. And then picture, if you can, the terrible after suffering, the humiliation of it all, the remorse, the loss of self-respect, the shock to one's finer sensibilities, when one comes to himself and realizes what has happened. "Many a soul is in bad condition to-day because of the fire of anger which recently burned there."

There is no doubt that an uncontrolled temper shortens many lives. Some people fly into such a rage that they will tremble for hours afterwards and be wholly unfitted for business or work. Whole families completely upset their physical conditions and make themselves ill by a violent quarrel. They would almost tear one another to pieces by their explosive passions.

People at the mercy of an uncontrolled passion have slain members of their own family or friends whom ten minutes before nothing could have induced them to harm!

You may have seen accounts of people who

dropped dead in a fit of passion. The nervous shock of sudden and violent rage, no matter what the cause, is so great that it will sometimes stop the action of the heart, especially if that organ is weak. A temper storm raging through the brain develops rank poison and leaves all sorts of devastation behind.

We often suffer tortures from the humiliation and loss of self-respect we bring upon ourselves by indulgence in fits of anger, in jealousy, hatred, or revenge; but we do not realize the permanent damage, the irreparable injury, we inflict upon our entire physical and mental being.

Every time you become angry you reverse all the normal, mental and physical processes. Everything in you rebels against passion storms; every mental faculty protests against their abuse. If people only realized what havoc indulgence in hot temper plays in their delicate nervous structure, if they could only see with the physical eyes the damage done, as they can see what follows in the wake of a tornado, they would not dare to get angry.

The man who scolds and frets and fumes and lets his temper get the better of him, little realizes what havoc his humor is playing inside of him, or how he is breaking down his health and shortening his life.

A bad temper is largely the result of false pride, selfishness, and cheap vanity, and no man who is worthy the name will continue to be governed by it. There is nothing manly or noble in the quality which in an instant may make enemies of our best friends.—(Greenbriar Church of Christ)

What Is Faith?

"Now faith is assurance of things hoped for, a conviction of things not seen" (Heb. 11:1) ASV.

Paul tells us in Heb. 11:7, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. . . . Why did Noah build an ark? Faith made the flood so real that Noah could see it by faith before it happened. Seeing that flood with the eye of faith, he prepared the vessel of salvation, e.g., the ark; to the saving of his family.

In Heb. 11:8 we are informed that "by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he LOOKED for a city which hath foundations, whose builder and maker is God". (Emphasis mine, RH). Faith is a conviction of things not seen with the physical eye. Abraham saw that city which hath foundations, whose builder and maker is God. His faith made that city just as real as was Ur or Haran. As one continues down through the verses of Heb. 11; 13-16, he reads, "These all died in faith, not having received the promises, but having SEEN them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city". (Emphasis mine, RH). By faith they were able to see what one cannot see without faith. Heaven became just as real to them as Atlanta is to us! Their hope was in heaven; not earth. Therefore, although they could not see heaven with the physical eye, they could with the spiritual eye. Faith makes that possible.

Some speak of faith as a LEAP IN THE DARK. It is no such thing! Heb. 11:3 shows that it is through faith that we UNDERSTAND. Heb. 11:7



RAY HAWK

suggest that by faith we are WARNED. The skeptic does not believe in the end of the world, but by faith we understand that such will be and are warned to be in all holy conversation and godliness, (2 Pet. 3:11). Heb. 11:8 suggests that by faith we OBEY. This of course is true, being in harmony with Rom. 1:5; 16:26. Heb. 11:23 shows that by faith one IS NOT AFRAID of what man can do to him. It is by faith that Moses saw him who is invisible, (Heb. 11:27). Heb. 12:2 states, "LOOKING unto Jesus the author and finisher of our faith. . ." (Emphasis mine, RH). Faith is not a leap in the dark, but rather that assurance and conviction that makes the invisible world alive, real, and visible to the saint!

Faith is a noun and believe is a verb. Both mean the same thing. In Heb. 11:6 we find both are used interchangeably. "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." (Emphasis mine, RH). Another passage that used the words believe and faith interchangeably is Rom. 10:14 — believed; Rom. 10:16 — believed; Rom. 10:17 — faith.

Another way in which the word faith is used in the New Testament is as a system of belief. In Galatians, Paul is showing that a man is not saved by that system of works commanded by the law of Moses, but rather by the system of faith from Jesus Christ. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). This system of faith is also called the word of God, (Rom. 10:17). It is referred to as the truth, (John 17:17). It is the doctrine of Christ, (2 John 9) as well as the gospel of Christ, (Rom. 1:16). This is the meaning of the expression faith in such passages as Rom. 5:1,2.

Some folks have theories concerning faith that are not sustained by the Bible. The word faith is from the Greek word PISTEUO. It means to believe in or trust in. Cf. THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, Vol. VI, page 203. There can be no faith apart from SCRIPTURE, for faith comes by hearing and hearing by the word of God, (Rom. 10:17). Faith is trust in the scriptures. There can be no saving faith apart from OBEDIENCE. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4). There is no saving faith apart from WORKS, (James 2:17,24,26). There can be no saving faith apart from HOPE, (Heb. 11:1). There can be no obedient faith apart from CONVICTION, (Heb. 11:1). The man who says he has faith but does not have works, does not have obedient New Testament faith, (James 2:17-20). The person who says he has faith but doesn't care what the Bible says, does not have New Testament faith, (John 12:47,48). The individual who states he has faith but does not believe in the scriptures, does not have New Testament faith, (2 Tim. 3:16,17). The folks who claim they have faith but will not obey the New Testament, demonstrate by their disobedience that theirs is not New Testament faith.

The system of faith given by Jesus is historical. Jesus was a historical person. John tells us in John 20:30,31.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

If you want to live by faith or in faith, you must believe and obey the teachings of the New Testament. Paul states in 2 Cor. 5:7, "For we walk by faith, not by sight". Faith becomes the eyes of those who have it. We do not stumble by faith, but rather we walk by faith. Our eye of faith is set on Jesus, the author and finisher of our faith, (Heb. 12:2).

EAST AFRICAN NEWSLETTER

P. O. BOX 48086, NAIROBI, KENYA

OCTOBER 1974

Dear Friends,

Another eventful month has passed by for us in Kenya. Berkeley has been very busy reestablishing old contacts and making new ones. Besides the different congregations we visit, I have a mid-week Bible study at home, Berkeley has Bible studies at night in the homes of various Christians, and he has the reading room and press in Ngara (a section of Nairobi) to supervise.



BERKELEY HACKETT

We have a new convert meeting with us at Makongeni. I hope his wife will soon become a member of the church. This man and his family live very near the church meeting place, but have never attended any of the services. Lately, however, the man by himself began to attend Wednesday night Bible study and then Sunday worship services. Once when his wife, Wanjiku, was sick Berkeley and I visited with her and had prayer.

The way the husband indicated that he wished to become a Christian was rather unusual. Berkeley was talking with him when he said, "I want to wear your name". For a moment Berkeley wasn't sure what he meant then he went on to explain he wanted to be a member of the church. Of course, this was a good time to tell him the only name we wear is "Christian".

My ladies' class has grown from the original four to thirteen ladies at the last class. After two of the classes I gave a cooking demonstration. One day I made tacos (like Fritos only flat and round like a pancake) and another day I made hush puppies. Everyone has cornmeal at home, so I try to show them some different ways to use it. After one class an African man who had been looking on told me that the women wouldn't remember by the next day what I had shown them. Let's just hope he was a male chauvinist! But I do know that the Africans, especially the women, are very conservative. They enjoy trying a new recipe at my house, but whether they will actually use it in their own homes, I don't know.

Last Friday we welcomed the Merritts and Moores back to Kenya after their furloughs. It really doesn't do for me to go to the airport, I always get homesick pangs. Anyway on Saturday night we had a wonderful party with sixteen American Christians present. (Berkeley made the spaghetti sauce and it was yummy! If you have a talent out here we put you to work. You're a good photographer? Everyone wants their children's pictures made. You like to work on cars? There are probably three or four at any time that need work. You can type? There is plenty of work for you, too.) On Sunday morning we had an early worship service in English, Berkeley preached and James Moore led the singing. It was heartening to all of us... one of those oasis of fellowship that we get so rarely here. After services we scattered to four different areas of the country, hopefully to meet again on Thanksgiving.

A new member for the English speaking congregation in Nairobi has recently moved here from the States. He is Bro. F. A. Daniels who works for Eastern Airlines, but is on loan to the local airways here to set up their parts department. He is eager to help the church in Kenya grow in any way he can. Because of the nature of his job he is acquainted with some highly educated Africans, for instance some African pilots trained in the U. S. I think he plans to start an English service in our rooms at Ngara (where we have the

press).

Joel Barr (3 years old) is staying with us for a little while. His parents, Lawrence and Faye, are Church of Christ missionaries working in Kisii, Kenya 250 miles away. Faye got seriously ill two nights ago, so they had to make an emergency trip to the hospital in Nairobi.

Since our last newsletter we have made a trip to Kisumu, a town on Lake Victoria. We enjoyed our trip very much. The ride itself was interesting to us because the countryside had changed in the two years since we'd been up that way. We were on a paved road, but in some places the road was very narrow and badly in need of repairs. Along the road people were selling potatoes, cabbages, woven baskets and sheep skins. The women sit patiently for hours and might make one sale in the course of a day. We saw more sugar cane and rice being cultivated than before. Formerly, these items were imported from Uganda, but with the political turmoil there very little is being grown.

Periodically, we have "shortages". Whether they are genuine or contrived to bring up prices no one seems to know. For instance, rice is now unavailable. About a month ago I stood in a line and was able to purchase one kilo of rice (2.2 lbs.). Since then there has been none on the market. Not long ago we couldn't get cooking oil of any description, so we had to use butter which is a very expensive and poor substitute because it burns at such a low temperature. There have been times since June when we could not buy flour or matches, but these items always reappear after a couple of weeks with the price tag marked higher and everyone is so grateful we just pay it.

Frances' school started this month. Last term she didn't remember that much about America, but now everything gets compared to the way they did it back home. I must say homework is a lot easier to get done without television.

We appreciate hearing from the different ones of you who have written. If I haven't answered yet I will, however, if you wrote **SOME TIME AGO** and received no answer it could be that we never received your letter. The mail service here is not bad, but if we miss just one letter we are unhappy about it.

Next month Berkeley will take over the newsletter again. He has been so busy getting us squared away with the government, painting signs, doing a bit of carpentry work and gardening in his "spare" time that it is easier for me to type out our report than for him to sit down and write it out in long hand.

Until Next Month,
Charlotte

Contributions

Herman King	\$ 32.00
R. Kirkpatrick	10.00
Timmy Nunnelley	1.00
Randall J. Nunnelley	1.00
Deborah F. Booth	5.00
Lorene Farris	10.00
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Central Church of Christ (Tuscaloosa)	100.00
Cleveland Church of Christ	50.00
Cottondale Church of Christ	75.00
Curry Church of Christ	50.00
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Earnest Chapel Church of Christ	10.00
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Goodsprings Church of Christ	25.00
Holly Grove Church of Christ	25.00
Midway Church of Christ	105.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	20.00
New Hope Church of Christ (Oakman)	20.00
Northport Church of Christ	25.00
Oakman Church of Christ	30.00
Parrish Church of Christ	30.00
Pea Ridge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	73.00
Robinwood Church of Christ	50.00
6th Ave. Church of Christ	600.00
White House Church of Christ	100.00
Winfield Church of Christ	50.00
Winfield Church of Christ	50.00
Zion Church of Christ	25.00
TOTAL	\$.2,120.00

FINANCIAL REPORT

Received via 6th Ave.

Jasper, Ala.	\$1,750.00
Salary	800.00
House & Utilities	250.00
Travel (auto, gas)	250.00
General Expenditures & Supplies (not involving printing)	150.00
Printing & Supplying of Literature	300.00
TOTAL	\$.1,750.00

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Authority Of Christ

Where authority is not recognized and respected, every man is a law unto himself; anarchy and confusion abounds. In Matthew's record of the commission, he says, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came, and spake unto them, saying, "All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:16-20). You will specially note that Christ had been given "all power and authority in heaven and in earth."



GUS NICHOLS

AUTHORITY STATED AND IMPLIED

Not only was the authority of Christ stated, when he said, "All power is given unto me in heaven and in earth", but his simple command to his disciples to evangelize the world implied his authority, even when it was not stated. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:14-16).

ALL MUST BE DONE IN HIS NAME

Since Christ has "all power and authority in heaven and in earth", all things must be done IN HIS NAME, meaning by his authority. In Luke's record of the commission, he says, "And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with POWER FROM ON HIGH" (Lk. 24:46-49).

NOT DONE IN HIS NAME BEFORE

In the days of John the Baptist, and during the personal ministry of Christ, things were not done IN THE NAME OF CHRIST. The night of the passover before his crucifixion the next day, Jesus said unto his disciples, "In that day ye shall ask me

nothing. Verily, verily, I say unto you, whatsoever ye shall ASK THE FATHER IN MY NAME, he will give it you. Hitherto (up to now) HAVE YE ASKED NOTHING IN MY NAME: ask, and ye shall receive, that your joy may be full... IN THAT DAY YE SHALL ASK IN MY NAME" etc. (Jn. 16:23-26). That same night he had said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask any thing in my name, I will do it" (Jn. 14:13-14). Again, he said that same night, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that WHATSOEVER YE SHALL ASK OF THE FATHER IN MY NAME, he may give it to you" (Jn. 15:16).

ALL TO BE DONE IN HIS NAME

"And whatsoever ye do in word or deed DO ALL IN THE NAME of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). This means we are not to do any thing as an act of religion which cannot be done in the name, or by the authority of Christ.

SPIRITUAL FORGERY PRACTICED

Many unfortunate people are in the penitentiaries of our country for the crime of forgery. They attempted to obtain money belonging to others by forging the name of the owner who had authority over his bank account, and they tried to get his money BY DOING SOMETHING IN HIS NAME WHICH HE HAD NOT AUTHORIZED. It is just so in religion. Many improperly taught people practice things in the name of the Lord which he has not authorized in his New Testament. In the commission he commanded his apostles to teach and baptize, then teach them to "observe all things whatsoever I HAVE COMMANDED YOU" (Matt. 28:1-20). By doing only SUCH THINGS as he has authorized in his word, we may be certain that we are obeying the command to do all things IN HIS NAME (Col. 3:17).

AUTHORITY OF CHRIST IS SUPREME

There is no appeal from the authority of Christ. He has "all authority in heaven and in earth" (Matt. 28:18). When God raised Christ from the dead he gave him supreme authority, a name above all other names. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, FAR ABOVE ALL PRINCIPALITY, AND POWER, AND MIGHT, AND DOMINION, AND EVERY NAME THAT IS NAMED, NOT ONLY IN THIS WORLD, BUT ALSO IN THAT WHICH IS TO COME: and hath put all things under his feet, and gave him to be the HEAD over all things to the church, which is his body, the fullness of him that filleth all in all!" (Eph. 1:20-23) Again, Paul says, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, (because of this) God also hath highly exalted him, and given him a name (authority) which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that JESUS CHRIST IS LORD (Supreme Ruler) to the glory of God the Father" (Phil. 2:8-11).

THE ANGELS OF HEAVEN OBEY CHRIST

The angels of heaven obey Christ, as we have seen in the foregoing scriptures. Speaking of Christ, the apostle Peter says, "Who is gone into heaven, and is on the right hand of God; ANGELS AND AUTHORITIES AND POWERS being made SUBJECT UNTO HIM" (I Pet. 3:22). Thus all men and angels, in heaven and earth, are subject to Christ and under obligation to obey him and respect his divine authority.

CHRIST IS KING ON DAVID'S THRONE

God promised with an oath to give unto Christ the throne of David, or David's right to rule under God, and has fulfilled his promise. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven" (Psa. 89:35-37). Christ was raised from the dead to sit upon David's throne. "Men and

brethren, let me freely speak unto you of the Patriarch David, that he is both death and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, HE WOULD RAISE UP CHRIST TO SIT ON HIS THRONE. HE SEEING THIS BEFORE SPAKE OF THE RESURRECTION OF CHRIST, THAT HIS SOUL WAS NOT LEFT IN HELL (hades) neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, AND HAVING RECEIVED OF THE FATHER THE PROMISE OF THE HOLY SPIRIT (David's throne as promised to David by inspiration of the Spirit), he hath shed forth this, which ye now see and hear... Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD and CHRIST" (Acts 2:29-36).

CHRIST NOW RULING ON HIS THRONE

The prophet said of Christ, "Even he shall build the temple of the Lord (the church, Mt. 16:18; I Cor. 3:16-17) and he shall bear the glory, and shall sit and rule upon his throne" (Zech. 6:13). Yes, Christ now has supreme authority and must be obeyed. His kingdom is now in existence (Col. 1:13; Rev. 1:9).

WE MUST OBEY HIS WORD AND LAW

Peter quotes from Moses the following prophecy and applies it unto Christ: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, WHICH WILL NOT HEAR that prophet, shall be destroyed from among the people" (Acts 2:2-23; Deut. 18:15-20). The law of Christ is to be the rule of our life (Gal. 6:5; I Cor. 9:21). His law makes men free (Rom. 8:2).

CHRIST IS NOW THE AUTHOR OF SALVATION UNTO THOSE WHO OBEY HIM

"Though he were a Son, ye learned his obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9). We must not ignore him and go back under the law of Moses for salvation. "For the law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17). We are to obey Christ, and not try to live by the law of Moses. We are now to observe whatsoever Christ has commanded of us (Matt. 28:18-20). Let us remember to do all things now in the name or by the authority of Christ (Col. 3:17).

WE ARE TO PREACH IN HIS NAME

We must point all men to Jesus for salvation. We should not trust in the name of kings and rulers of earth for salvation. Peter says, "Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved" (Acts 4:12). Luke's record of the commission makes it plain that all preaching must be done in the name of Christ. He says, "Repentance and remission of sins should be PREACHED IN HIS NAME among all nations, beginning at Jerusalem" (Lk. 24:46-47). To preach Christ is to preach "The things concerning the kingdom of God AND THE NAME of Jesus Christ" (Acts 8:5, 12). It includes preaching his divine authority, his right to command and direct in all religious matters.

THROUGH HIS NAME BELIEVERS OBEY

The apostle Peter says, "To him give all the prophets witness, that THROUGH HIS NAME whosoever believeth in him shall receive remission of sins" (Acts 10:43). This means by his authority, or in obedience to him. When the first sermon under the Great Commission was delivered, they asked what to do, and Peter said, "Repent, and be baptized every one of you IN THE NAME OF JESUS CHRIST (by his authority), for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Those at Samaria "were baptized IN THE NAME OF THE LORD JESUS" (by his authority) (Acts 8:16). At the

About This Hair Business

Long hair for men is still a fad, but it threatens to become a stable style for a heavy minority. The push for stringy strands of beauty parlor waves is not just rebellion. It is part of the drive for unisex. It denotes a growing weakness among our men, its fierce advocates have been sold a sorry bill of goods.

Let's have some fun. Let's talk about boys, men, and long hair. That will be fun because I will get a goodly number of letters from both male and female readers and listeners trouncing me soundly for being so out of step, so old-fashioned, and so wrong.

I know, odd hair styles, mutton-chop sideburns, silly mustaches, and even full beards do not make nor do they prove a male is less than a man. But the hair thing does raise a lot of questions.

Of course, the unanswerable question is this: Why do devotees of female-styled hair on men struggle so fiercely to encourage an unnatural adornment? It has to be something more than the right of personal choice. After all, society has not really torn itself asunder over affluent and wealthy kids in the country running around barefooted, blue-jeaned with the knees out or torn off near the hip to be worn as shorts with muscle shirts, or wearing ragged suits and coats in the wintertime. Most of us don't like the appearance, but we tolerate it.

But back to long hair on men. Because some of you do not have a chance to hear our Sunday broadcast, I want to clearly rebut a lot of loose claims that long-haired American men use to justify their weird appearance.

For example, there is not one shred of documentable proof that Jesus Christ ever wore His hair long. As a matter of fact, Paul, writing to the church at Corinth, in I Cor. 11:14, said, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?"

The fact is that paintings depicting Christ with long hair are the product of a school of artists who not only never saw Him in His short life on earth but were largely devoid of any knowledge of the Bible itself. This is the same school of painters that slapped wings on feminine-looking angels without realizing that the Bible always refers to angels in the masculine gender.

What is more, the earliest painters did not draw Jesus with long hair. Until the fourth century, artists never even put a heard on Him. Wall drawings in the Catacombs of Rome, without exception, portrayed Jesus in short hair.

Then there is the argument that Jesus was a Nazarite and such men did not cut their hair. That statement is only half true. The Nazarites were a religious cult and were forbidden to ever cut their hair. But Jesus was never a Nazarite. He came from Nazareth, and He was a Nazarene. The Jewish men of the time of Christ who were not Nazarites wore short, trimmed hair.

As a matter of fact, the Jewish Talmud required priests to cut their hair every thirty days. They were forbidden to shave their heads - a sign of sorrow. Neither could they let their hair grow long - a sign of rebellion. The Talmud specifies the "Julian" or "Caesar" cut as required for Jewish priests or rabbis.

Busts and statues of Caesars, for several centuries, had short, cropped hair. That includes the time Jesus was on earth. All historians record that the Caesars set the style for the men of their generations. During the years of the triumphant Grecian Empire, under Alexander the Great, male styles called for short hair.

Immediately following the quotation I gave earlier from Paul, about long hair on men, come the words: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

Scholars tell me that the Greek word for nature, as used in the Bible, is phusis. That means the regular law and order of God. The word nature crops up all through the New Testament. In Romans 1:26, Paul said, "Women did change the natural use into that which is against nature." God planned men and women to relate in the proper way, but not man with man nor woman with

woman. This is sinful nature, and God says so.

And God says the same thing about long hair on men. In fact, throughout the Bible man is urged to be manly, to be a symbol of the authority and leadership of God, and to assume his natural role as the stronger of the two sexes and the primary decision maker.

Now, that's the kind of thing that makes women's libbers go up in smoke! I didn't say all men are superior to all women. Neither are all women superior to all men.

Though some of the manliest males in history have been outstanding poets, novelists, musicians, and playwrights, it is still true that the creative art of writing has attracted an unusual percentage of effeminate men and manly women. But in the long haul most secular literature, as well as the Bible, upholds the clear difference between the two sexes.

Once again Paul said in I Corinthians 6:9-10: "Neither fornicators, nor idolators, nor adulterers nor effeminate, nor abusers of themselves with mankind. . . shall inherit the kingdom of God." Notice that the effeminate are included among the baser types. True, not every male American who wears his hair below his shoulders, or even tosses his head like a woman, is really effeminate. But you can't always tell that by just looking.

The present older generation did not invent the idea that women would generally wear their hair longer than men. That is as old as history. Indeed, one of the biggest flaps of the 1920's was a sudden craze for American women to cut off long, beautiful, even naturally curly locks into what was called bobbed hair. When that style led some women to cut their hair just like a man's, they went beyond the limitation set by art, literature, and the Bible centuries ago. Therefore, short-haired women are just as much in violation of "nature" as are long-haired men.

Let's turn to the dictionary and see what Webster has to say about the word effeminate. It is defined as "to make womanish. . . 1. having the qualities generally attributed to women, as weakness, gentleness, delicacy; unmanly. 2. characterized by such qualities; weak, soft, decadent." Of course, if this fad continue, that definition will naturally be changed because the unisex crowd will eventually wind up compiling dictionaries, writing textbooks, and issuing new translations of the Bible.

On the contemporary scene those with really long hair - well below the shoulders - who are males are instantly identified even by many of their contemporaries as part of some modern culture to which they may not even belong. The hippie movement first gave widespread endorsement to boys looking like girls. Drug users and drug addicts adopted it largely because they needed haircut money to help buy their next fix. Some male physical deviates often wear long hair for the obvious reason that they would like to be treated like women in some specific ways. Long hair then became the fashion for those who disapprove of any and all American values. Such men are always in the midst of those who disrupt public meetings, take over political conferences, wave the Viet Cong flag, and burn their own flag.

Using the general term of "dropout" to refer to those who are not really students in college, who are not working, or who evade the draft, there is a definite meaning to long hair for such as these. It is a simple means of shorthand communication. They figure they don't have to tell other long haired men or their female consorts just who their enemies are. They figure that hair says that such a male is against the war, racism, poverty and pollution. It means he digs grass, black power, and revolution. He likes to get stoned, listen to rock music, and make what he calls love. He knows that people who think as he does see his hair and they know he is really "with it."

Before you throw verbal rocks at this kind of reasoning, let me tell you what Jerry Rubin has to say on this subject. He wrote:

"Young kinds identify short hair with authority, discipline, unhappiness, brodeom, hatred of life, and long hair with letting go. Wherever we go our hair tells people where we stand on Viet Nam, Wallace, campus disruptions, and drugs. We are living TV commercials for the revolution. Long hair is the beginning of our

liberation from sexual oppression."

There it is. Throw out all authority, rebel, and turn on with sex, drugs, or whatever.

There's another thing about longhaired males. A sizable percentage of these delightful characters - and some of them are delightful - are really square. I have talked to literally hundreds of college men who, from a casual glance, have all the appearances of a real rebel. A few minutes' conversation reveals that here is a guy that is conservative to the core, but adopts the clothing and hair styles that will let him be accepted as a liberal on campus.

That is actually about all the depth there is to this hair movement. Like the ridiculous play that has the one word Hair as its title, it wanders around in a foggy, drug-oriented, euphoric world all its own. It has no substance.

Most of those who wear long hair are worldly people and proud of it. Some of them are tough. Some are dainty and soft. A policeman doesn't know the difference until he gets a closer look. That is why he uses special precautions anytime he stops a car with long-haired youths inside.

That long hair makes people of any age slightly suspicious. The average among us think of the millions of other human beings on earth, and, if they are repelled by effeminate looking men, they go right on by and wait for someone more in harmony with nature. Sure, that means we often miss getting acquainted with some truly beautiful person who in soul, character, and spirit is superb in every way - except how he looks.

One of the weakest arguments any of us can ever use - whether we are young, middle-aged, or old is to excuse an action of ours by claiming "everybody is doing it." For heaven's sake, there isn't anything that everybody is doing at one time. And I can't think of a weaker excuse we can have for doing anything.

It is a lot better to do something because it enriches you or someone you care about; it enhances your appearance or personality; it makes you more admirable and attractive; or it is useful. But to do it just because everybody else is doing it makes you the worst kind of conformist.

So, I've had my fun - all the time being perfectly serious. I freely acknowledge the constitutional right of all Americans to wear their hair and their clothes any way they please, so long as it does not directly interfere with somebody else's rights. I also respect my own constitutional right not to like it when men look and act like women, and I reserve the right to wish that they would be more masculine and less ridiculous.

That's what we mean by FREEDOM TALK. I've given mine, and I look forward to hearing yours.

About this hair business - if I were a gambler, I would bet that a lot more future American men will want to look effeminate.

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Trading A Soul For A Husband

Some young ladies have traded their souls for a husband. They fell in love with somebody who does not care a thing about the church. Some think that when they fall in love it entitles them to trample everything under foot, all Bible teaching, mother and father counsel, and the good advice of Christian friends, etc. In this frame of mind, many often tell you frankly; "I am in love and will marry him, no matter what, oh, I will convert him after we are married. I am going to be different from the other girls you have known."

It may be a girl's business if she wants to trade her soul for a husband but it is BAD BUSINESS. She will see it one day, too, but when it is possibly too late.

The story is told of a girl who came to a preacher for advice in her contemplated marriage to a boy who wasn't a Christian. The preacher asked the girl to step up in a chair then on up to a desk. He said, "Now pull me up where you are." She tried with all her strength but she failed. The slight pull, and she was soon on the chair and then

(Continued on page 4)

Six Evils And Their Cures

(Continued from page 1)

power. . .” We experienced that first resurrection when we were buried with Christ in baptism and RAISED to walk in newness of life (Rom. 6:3-5). Over the faithful Christian that awful second death in the lake of fire hath no power. Thank God that Christ appeared, bringing salvation to all men (Tit. 2:11-12) May we all lay hold on it and claim it for ourselves.

Authority Of Christ

(Continued From Page 2)

house of Cornelius, “he commanded them to be baptized IN THE NAME OF THE LORD” (Acts 10:48). The twelve at Ephesus who had received John’s baptism out of date, when they heard the truth about Christ, “were baptized IN THE NAME OF THE LORD JESUS” (Acts 19:5). Peter commanded the people in the first sermon under the commission to “repent and be baptized . . . IN THE NAME OF JESUS CHRIST, for the remission of sins “THROUGH HIS NAME” (Acts 10:43; Acts 2:38). All men must submit to the AUTHORITY OF Christ AND OBEY HIM in order to be saved (Heb. 5:9). Then Christians must obey him in all things commanded (Mt. 28:20). He has “all power in heaven and in earth” (Mt. 28:18).

Trading A Soul For A Husband

(Continued from page 3)

on the floor. He then said, “It is more probable that this non-Christian boy will pull you down to his level than it is that you will pull him up to yours.” The illustration served its purpose. The girl did not marry the boy until he was truly converted.

Young people, marriage is “until death shall part you.” Statistics prove that your marriage will be happier, and less likely to end up in the rocks of divorce, if you and your companion are both Christians. If you can’t convert him before marrying him, your chances won’t be very good after the vows are said.

“Don’t marry a man to reform him. A trip to the altar won’t alter him nor will the ‘rites’ right him.” Marry a man who can and will help you rear your children to be faithful Christians.

Roman Catholic

Minister Of Music Baptized

MARVIN BRYANT

James L. Scales, age 26, the minister of music of a Roman Catholic Church of 1,700 families in Detroit, Michigan, was baptized July 6, 1974 by Horace Smith. Brother Horace Smith was a Roman Catholic Seminarian and was baptized in November, 1972. He has just completed studies at the Harding Graduate School in Memphis, Tennessee, and he is working with the church in Davenport, Iowa.



JAMES L. SCALES

Brother Horace Smith has been a close friend of brother Jim Scales for several years. Upon learning the truth more perfectly himself, brother Smith began immediately, as he had opportunity, to teach Jim Scales. Although his education and career was that of church music, Jim Scales was not blinded to the new truth that he was exposed to by brother Smith and he, without hesitation, accepted it as he understood it. Brother Scales said, “My experience with a denomination showed me that: 1.) the

emphasis on ritual was blocking many people from the real, personal encounter with the man Christ, 2.) the position of church tradition being on equal-authority basis with Scriptures was allowing the contrivances of men to stand next to God’s own word, and 3.) the state of music in worship was made an issue which obscured the message of Christ, rather than highlighting it. Arguing taste in music was more evident than commitment to Christ.”

Brother Scales has given up his career as a church musician that he might embrace the teachings of Christ and the restoration of the New Testament Church. He thoroughly understood that when he was baptized that this career that he had studied and worked for would be ended. Unfortunately, he also knew that he might lose his wife and baby if he made this decision. However in counting the cost he decided that Jesus would want him to pay any and every price that he must pay. At the moment this price has included his wife and three-year-old child. Let us all pray that they can and will be reconciled. Without question, Jim Scales has paid the biggest price of any of the forty-one or -two men that reached in the almost four years of this ministry’s work.

Brother Scales wants to prepare himself as a gospel preacher and he is being encouraged to attend Harding Graduate School in Memphis, Tennessee, possibly beginning in the January semester. He is loaded with ability and talent. Surely, he has demonstrated his dedication to the word of God and his courage is unexcelled. He has a bright future.

Presently, brother Scales is supporting himself as a salesman and working and worshipping with the church in Davenport where brothers Jim Woodell and Horace Smith are ministers. Until at least January, brother Scales can be written at 220 ½ East 17th Street, Davenport, Iowa 52866.

Why The Church Of Christ?

HOYT BAILEY

Jesus Christ said, “I will build my church” (Matt. 16:18). The mission of the church of Christ is to preach Christ, preach the gospel of Christ, or preach the Word of Christ.

Those in the church of Christ wear the name of Christ. God gave unto Christ the name which is above “every name that is named, not only in this world, but also in that which is to come” (Eph. 1:21; Phil. 2:9-11).

The Christian acts in word or deed in the name of Jesus 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).

One cannot wear the name Christian without wearing the name of Christ. Most of the name Christian is included in Christ, but a Christian is a member of the church of Christ. “But if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name” (I Pet. 4:16).

The church of Christ was purchased by the blood of Christ. Paul said to the elders “. . . feed the church of the Lord, which he hath purchased with his own blood” (Acts 20:28). Christ loved the church and gave himself for it (Eph. 5:25).

Christ adds to the church day by day those that are being saved (Acts 2:47). People are called into the one body, the church (Col. 3:15), by the gospel of Christ (II Thess. 2:14; Rom. 1:16).

Those in the church of Christ want to build upon Christ as the foundation, “For other foundation can no man lay than is laid, which is Jesus Christ” (I Cor. 3:11).

Those in the church of Christ are under the authority of Christ (Mt. 28:18). God gave “Christ to be head over all things to the church, which is his body, the fulness of him that filleth all in all” (Eph. 1:22-23).

The ones that follow the Word of Christ are led into the church of Christ. One gets into Christ or His church by obeying His Word. Jesus said, “Heaven and earth shall pass away, but my words shall not pass away” (Mt. 24:35).

One can glorify God in the church built by Christ. “Unto him be glory in the church by Christ Jesus throughout all ages, world without end” (Eph. 3:21).

Pillars Or Pillows?

By BOB MIZE

“With my whole heart have I sought thee” (Psalm 119:10). Every Christian is to be a pillar in his congregation, not a pillow upon which a church lies in death’s repose. The story goes that a preacher, delivering a funeral sermon, inadvertently said, “This corpse has been a member of this church for fifteen years.” Yet, preachers would perjure themselves concerning many “Christians” should they speak otherwise.

According to Revelation 3:14ff, LUKEWARM means LOST! Really, an “apathetic Christian” is an absurdity a two-word combination describing nothing that really exists. Why? Because “Christian” means “Christ-like” and certainly Jesus was not apathetic! Some have not crossed the fence; they are trying to straddle it. They have too much sin to enjoy Christ, but too much of Christ to enjoy sin. They should come completely to Christ and through him make their lives right with God.

There is enough potential tied up in God’s people to blast this old world of Satan’s apart, but we seem to be more comfortable fiddling with figures and doodling with dollar signs than moving continents for Christ. Sleeping churches have sleeping elders, preachers, deacons, Bible class teachers and young people - and all are “sleeping giants.” If we should wake these giants up, the enemy would be defeated quickly.

A “revival” in a congregation happens on an individual basis. When one “arises from the dead” and becomes a pillar, others will follow. What about you? Are you really devoted to serving the cause of Christ by being an active, vital part of the fellowship of this congregation? Have you taken the initiative, or are you waiting to be pampered, coddled, and coaxed? Do you refer to this church using “They” or using “We”? Are you in or out? Are you dependable, stable and committed?

Do you need to repent?

Bible Stories Of Wisdom

G. F. RAINES

I have been thinking of some of the well-known school textbooks of the nineteenth century which are now out-of-date and, therefore, no longer in our schools. The list of such books includes *Webster’s Blue Back Speller*, *McGuffey’s Readers*, *Appleton’s Readers*, *Arnott’s Physics*, *Bain’s English Composition and Rhetoric*, *Gilmore’s Language and Literature*, *Cornell’s First Steps In Geography*, *Huxley and Youman’s Physiology and Hygiene*, and hundreds of others.

In 1922, professor N. B. Hardeman, then the president of Freed-Hardeman College in Henderson, Tennessee, comparing the Book of God, the Holy Bible, with other books, said:

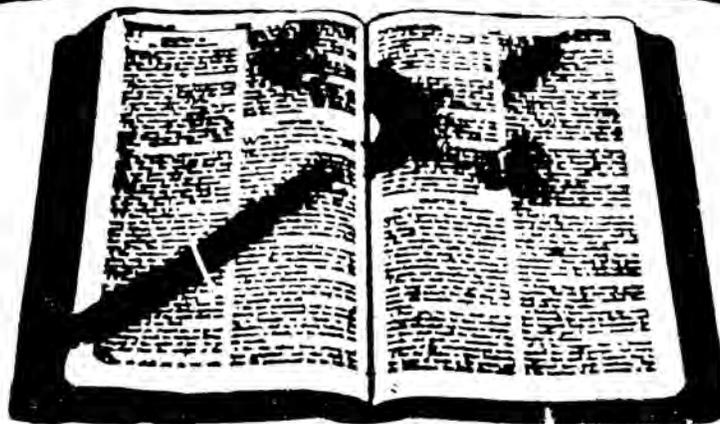
“The Bible knows no such thing as passing while the ages come and go. It is ever fresh, like unto a mountain spring slaked their thirst in generations gone by; and still, to us, the same spring offers that drink afresh, and it will continue to offer it to those yet unborn. . . Every generation born upon the earth find the Bible waiting for it, with its fresh and never-failing stores of wisdom touching everything that affects the welfare of humanity.”

The late William Lyon Phelps of Yale University once said: “Everyone who has a thorough knowledge of the Bible may truly be called educated, and no other learning or culture, no matter how extensive or elegant, can . . . form a proper substitute.”

The Bible is distinguished from all other books ever written by the fact that, “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).

Peter tells us that “all flesh is as grass, and all the glory of man as the flower of grass. the grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever” (I Pet. 1:24, 25).

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

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Rash Appearance Of New Versions

During recent months this writer has written relative to a number of current dangers facing the Lord's church in our weekly column in WORDS OF TRUTH. Such real dangers as (1) forsaking the fundamentals, (2) the increasing tug of worldiness at our heartstrings, (3) the strong surge of Pentecostal doctrine and the unparalleled wave of uncontrolled emotionalism sweeping in among us, and (4) an ardent and cleverly laid scheme to restructure the church to lead it away its majestic moorings of scriptural steadfastness. An additional danger will now be introduced for our study this week.



ROBERT R. TAYLOR JR.

A GRIEVOUS DANGER MANY DO NOT EVEN RECOGNIZE

For quite some time this writer has viewed with considerable concern and active alarm the eager espousal and ardent acceptance of every thing that comes along and calls itself a Bible translation or version. Indiscriminate endorsement of such almost as soon as they left the press has been a besetting sin of too many of our preachers and some of our professors in our Christian colleges. We frankly believe such preachers and professors have brought untold harm to the Lord's cause due to their hasty and unwise decisions to endorse these perverted works as reliable versions of God's Word. In the pulpit, before Bible classes, in private conversations and by means of the pen in some of our best known religious periodicals, this writer has spoken out against the many perversions of the so-called new Bibles. Such lessons as these do not always strike a chord of popularity as a good many letters in recent years fully attest. But we are not involved in preaching and writing for the sake of popularity, but for the sake of salvation—the salvation of our own soul and those we may be able to influence by word of mouth and pen in hand.

In a recent gospel meeting in which the writer did the preaching, by request, we presented a passionate plea for the retention of our tried, tested and treasured Bibles such as the beloved King James Version and the highly accurate American Standard Version. We listed a number of weighty reasons why the newer versions were dangerous and getting more so with the issuance of each one. One area preacher assayed the

presentation of such as unworthy of gospel meeting material! Without having to be told, we know what his attitude would be toward the peerless preaching which is characteristic of Brother Foy E. Wallace Jr., in his meetings. Brother Wallace preaches on the perversions of the versions in all his meetings. For one, this writer is very indebted to Brother Wallace for his warnings along this line. We appreciate the courageous caliber of such men as Brother Foy E. Wallace Jr. Speaking of him, his new book, A REVIEW OF THE NEW VERSIONS, is now off the press. In the author's preface on page XXXV he says, "It is my firm conviction that the greatest immediate danger confronting churches of Christ is the general acceptance of the pseudoversions of the Bible." We fully concur with this accurate appraisal of the matter. So many of our problems grow out of this one. It is the taproot of a multitude of current problems.

THE DEBT WE OWE THE KJV AND THE ASV

The Lord's church has been brought to us through the safe, reliable, and deeply valuable King James Version and the American Standard Version. The former remains without serious challenge in beauty of language, stateliness of terms and the amount of good accomplished for over three and one half centuries. The latter is beyond dispute in its amazing adherence to the original text. It is our confirmed conviction that the Lord's church would be in much better condition today if these two great and grand versions had been retained for personal study, preaching texts, and religious journalistic dependence. It augurs no good for the Lord's church when these time tested versions and scoffingly rejected and chief dependence is placed in the works of men who rejected the very guidelines that governed the reverent productions of the two versions that have blessed multiplied millions of English readers for 363 and 73 years respectively.

CHOOSE THE BIBLE (????) OF YOUR OWN CHOICE

For a number of centuries now, there has been a rapid multiplication of differing religious bodies. Such has made it possible for everyone to choose the church and doctrine of his own choice, and that is exactly what multiplied millions have done, regardless of what the Bible teaches about the ONENESS of the Lord's body (Eph. 4:4; I Cor. 12:20; Col. 1:18, 24; Eph. 1:22-23). Within the last few years there has been a rapid multiplication of so-called Bible translations. We are rapidly approaching the time when everyone can have the Bible of his own choice. He can have one that favors the false doctrine of faith only. The TEV

does this in a number of places and yet some of our brethren use it almost to the exclusion of anything else. A frequent writer for one of our religious publications seldom ever uses any other translation than this harmful TEV. There is a translation that changes the virgin in Isaiah 7:14 to a young woman and makes Mark 16:9-20 as though it deserved nothing but footnote status. Yet many of our brethren still sing the praises of the Revised Standard Version. Those who have contended for years that the opening chapters of the book of Genesis were filled with myths and folklore should be quite happy with how the New English Bible treats Genesis 11:1. It opens the chapter just like any fairy story would be begun, "Once upon a time all the world spoke a single language and used the same words." Now that the NEB has made Peter the Rock in Matthew 16:18, the Roman Catholics should be pleased, for that is what they have been telling us for centuries. Yet their own approved Bible did not tamper with the verse like the NEB has done. Phillips prefaces his so-called translation by suggesting that he doubted the Biblical penmen were even aware they were writing scriptures, and he also doubted if Paul were even interested in being consistent with his earlier writings. Be absolutely assured of the fact that the Biblical penmen KNEW they were writing scripture (Eph. 3:2-6). Mr. Phillips may not have known he was dealing with scripture when he produced his perverted work, but he needs far higher regard for Biblical penmen than he possesses. It is really a tragedy that Mr. Phillips evidently did not know what he was doing when he wrote such blasphemy. It likewise is too bad that Mr. Phillips did not seek to be as consistent in his work as Paul did in his penning of over half of the New Testament. A man who would make such statements as the foregoing relative to inspired penmen has ABSOLUTELY NO BUSINESS being in the field of Biblical translation regardless of his attainments in the fields of Greek and English. If still doubtful about Mr. Phillips and his so-called version of the New Testament, why not turn and read his malicious mutilation of I Corinthians 14:22 and the footnote he adds as to why he made this glaring change in the Bible?

IS ALL THIS REALLY IMPROVEMENT?

Are the foregoing some of the many wonderful advancements that the newer translations and versions are supposed to be bringing us? Is this what better manuscripts and advancing Bible scholarship, which are constant parts of their advocacy for rejecting the older versions and accepting the newer ones, are supposed to be

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WORDS of TRUTH

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Singing In Christian Worship

Our congregational singing leaves much to be desired. We may be praised for many things which we do so well in the worship and work of the church; but not always for our singing. Churches once conducted singing schools about every year and some of them met for one to two hours practice each week. But it seems we are so busy doing less important things now that we have no time to learn how to improve our singing.

Of all people, we should spend most time and effort in training our people to sing. We properly and scripturally object to the use of mechanical instrumental music in worship. This morally obligates us to demonstrate before our critics the fact that instrumental music does not aid proper and worshipful singing. Some know so little about singing that they have very little interest in it while some few still enjoy good singing, and are much edified thereby.

In most cases, the very lessons and meaning of our songs are very little understood, and our song services are too much of a routine, and the singing is itself apparently very often merely mechanical. Perhaps most of our singing is done too slowly, as though we had no life in ourselves. However, few here and there speed up the songs to the point where the assembly cannot obtain very much teaching and edification from the song service. Also, some songs, even in our own books, are far below the standard demanded in edification and teaching. The scripture says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). The type of singing here required would very likely be as edifying as the gospel sermon itself. We often need better trained song leaders, men who feel and express the deep meaning of the song itself.

Furthermore, each individual worshipper should sing, just as he is required to observe the Lord's Supper. Many of those who can't sing would now be good singers if they had started in to try to sing many years ago when they obeyed the gospel and were added by the Lord unto His church. All of us know that it is hard for one to learn unless he first of all be interested and concerned about that which is to be learned.

The church is not made up of spectators at least



GUS NICHOLS

it should not be. Every worshipper should sing or try to do so. He may not sing aloud as do good singers, but he could at least turn to the song in the hymn book and observe the words and try to obtain the lesson being taught. This would be an edifying experience to many who merely sit and stare at others in the assembly who are trying to worship. Not one of us should merely watch others worship. There is great and sweet fellowship in proper singing, and no one should exclude himself from participation in this part of scriptural worship. Such a brother would not very likely ever permit the Lord's Supper to be passed without partaking of it. (1 Cor. 11:17-34; Acts 20:6,7). Yet, the same New Testament which authorizes the church to partake of the Supper also commands that we all sing. Paul says, "Let the word Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

In order to be acceptable to God, every item of ability. Excuses do not teach any one to sing or to do anything else commanded of the Lord. Some say that they would sing if they had as good voice as others. Others say that it is enough to simply make melody in their heart. But according to the scriptures, the melody in the heart is not a substitute for singing, but should rather accompany the singing. How could we teach and admonish one another in our singing, as is commanded, if we do nothing but make melody in the heart? Furthermore, the melody must come from some source into the heart, and where would it originate if all the worshippers were to thus keep quiet, and only think in their hearts? In fact, one cannot sing at all without using the mouth, his lips, and his voice. How could a deaf person make melody in his heart when he has never heard any melody (1 Cor. 14:15; Eph. 5:19).

Outward singing must come from the inward man. We should sing out of the overflow of hearts filled with joy and gladness because of our deep appreciation of what God has done, is doing, and has promised to do for us, both in time and in all eternity.

It seems that in idolatrous worship they drank strong drink until, under its influence, they danced round about their idol under the stimulation and excitement of wine and strong drink (Eph. 5:18). But the next verse shows that our worship is to come from the challenging, thrilling, and exciting influence and thoughts of the Holy Spirit filling our hearts during the singing, as well as what we have learned before. Until our congregations learn to sing well, they will not be able to enjoy and be much edified by our singing. Therefore, we should learn to sing at our best, just as we would demand that our preachers do their very best in presenting the wonderful gospel of Christ. The difference is, that all of us are performing in the song service, (or should be) while only the speaker is doing the preaching.

We send our preachers off to school where they may be taught the Bible every day, and sometimes for the whole of each day. This is not only fruitful and wonderfully helps both the preacher and all taught by him, but such training should be offered unto our song leaders. There is a school of this sort conducted each year for song leaders and other singers. Any and all churches which are always wanting something for nothing will be very lacking in proper leadership. I long to see the day when all church leaders may be well trained, both in Bible instruction and all else which would add to the efficiency and edification of the church.

However, until better taught, our congregations will not attend singing schools as they should, but will salve their smarting consciences by saying, "Let George do it." But the chances are without more teaching George is not going to do it.

It is so often true that many above middle age cease to sing, and become mere spectators during that part of the God-appointed worship. All should sing, even old people can sing just as they may pray, give, and observe the Lord's Supper. It is true that they may not perform as well as when younger. But God never expects us to do better than we can. We teach and preach unto our aged people the same as others, and as long as they live, regardless of their age, they should worship God as

best they can.

Many people could sing much better if they would sit erect, and first of all, fill up their lungs by slowing inhaling, then slowly exhale. This can be done without attracting attention of others. Many people have many hundreds of little air sacks which have never been filled with air. Their voices are therefore too weak to sing as they otherwise could and should.

The whole church should get together and practice singing thirty minutes, or more, each week. But it will do little, or no good, to just PRACTICE. Errors repeated become more firmly established. In such meetings, the leader should point out mistakes being made, and stop and give an example of the right way to do it, and thus correct the errors being made. Of course, this would not be expedient in the worship. But it is right to teach people how to do everything the Lord wants done - how to sing - how to pray, how to baptize, how to serve at the Lord's table, etc.

The church might have what might be called a Song Revival. I once attended such a series for one day and found that they had already baptized eight people up to that point in a week's meeting. The teacher was also a preacher. He took time to explain the Bible lessons in various songs and thus preach the gospel to them, and they also taught it to one another as they would sing. The song leader should study the songs to be used until he doesn't have to stare at his book all the time while singing. (It is even a disadvantage for the preacher to continually look at his notes all the time while speaking.) Of course, the leader should deeply feel and enjoy the songs as he leads them. If his work is not from the heart, but only mechanically done, his bad example will affect the whole audience. First of all, he should be a true and devoted Christian. We would not want a sinner or backslider to lead the prayers or preach to us. The song director should strive to know the Bible well, and the meaning of the beautiful poetry being sung.

If he fails to call attention to the songs, many in the assembly may pay no attention at all to the words of the song. He should emphasize the importance of our practicing what we sing, for there is an element of teaching one another in singing as well as teaching ourselves (Col. 3:16; Eph. 5:19).

Of course, there should be wisdom used in the selection of the songs to be used. At a morning service, it would be entirely out of order to sing the good old invitation song, "Why Not Tonight?" We should carefully select our song books also. I have heard brethren sing the popular song which says, "Jesus is soon coming." We do not know that this is true. Neither do we know that he is "Not soon coming." And of course we should not use songs the music of which is of a jazz nature which would make the congregation feel more like dancing than worshipping God. We should choose songs which edify, exhort and admonish one another. As Paul says, "We should approve things excellent" (Phil. 1:9, 19, 48).

Reverence should characterize our singing, as well as all the other items of worship. Unless it is in training service, it would be irreverent to clap hands. The Bible says, "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" (Psalms 89:7). "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). Paul classifies songs and prayers in the same class regarding the spirit of our worship (1 Cor. 14:15).

Become A Prosperity Magnet

HOYET BAILEY

Every human being is a magnet, the attractive power of which may be developed in any desired direction. Each one can so direct this power that he can draw to himself whatever he wills.

You must learn how to attract, how to draw to yourself all that will help you to succeed in your work, that will enable you to attain your ambitions.

What we get in life we get by the law of attraction. Like attracts like. Whatever you have managed to get together in this world you have

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Alcoholism

ALETHA CASTLEBERRY

The scribes and Pharisees were people who made "clean the outside of the cup and of the platter, but within they" were "full of extortion and excess," (Matthew 23:25). These people brought a woman "taken in adultery" to Jesus to see what he would say about her, (John 8:3-5). In reply to them He "stooped down, and with HIS finger wrote on the ground, AS THOUGH HE HEARD THEM NOT." "So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her," (John 8:6,7). After he made this statement and stooped down again the Scripture says, "And they which heard IT, being convicted by THEIR OWN conscience, went out one by one, beginning at the eldest, EVEN unto the last: and Jesus was left alone, and the woman standing in the midst," (verse 9).

How many of us are like the scribes and Pharisees who made distinctions for sins? People so openly condemn the alcoholic, the adulterer, and others; but, what about the other sins? In Galatians 5:19-21 there is a list of the works of the flesh. It is said of them all, "... they which do such things shall not inherit the kingdom of God," (verse 21). The list reads: "Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like..." How many who condemn the alcoholic for what he has done? Some allows their children to wear scanty, indecent clothing, (uncleanness, lasciviousness); how many place material things or people before God, (idolatry)? How many have hatred in their hearts for one another? How many are cool towards others? How many do not care whom they hurt by their malicious talebearing? How many do not try to control their tempers? How many would not give a second thought of splitting the Lord's Church? How many are pained at the good fortune of others, and are found at drinking parties, (revellings)?

We know that the alcoholic is condemned by God, because He tells us so in His word. It is not my intention to overlook what God has said about him. Looking down upon him with scorn or disgust, though, is not helping at all, and it is wrong in God's sight. Paul said in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Thus, we learn that the spiritually minded person is not above sin either; but, through watchfulness and prayer, we may overcome temptation, (Matthew 26:41), and we may be able to help the alcoholic overcome it, too.

What is tempting to one person may not be to another. For instance, one person may crave alcohol while it does not even phase another person; but, we all have our weaknesses. Realizing this, we should try to understand one another more. In understanding an alcoholic's feelings, his thoughts, and why he does what he does, we are in a better position to render the much needed aid, and try to restore him.

Like other mental sicknesses it is accepted that the basis of alcoholism begins during childhood. The alcoholic tends to have some (if not all) of the following symptoms: he is lonely; he has inferiority feelings; he is an anxiety-ridden person who can not express or even determine his fears; he has needs that he will not accept; he can not tolerate tension very well; he seems to be unable to wait for prolonged satisfactions; he is excessive in his actions; he is impulsive; he resents responsibility. If these conflicts remain unsolved in one who has begun to drink, it is possible that he will develop dependence upon alcohol. The beverage gives him a feeling of security for a while, the very thing that is missing in his life.

One of the first ways that alcohol affects the body is to depress the Frontal lobe of the Cerebrum (the large part of the brain). Part of the Frontal lobe has much to do with the coordination of the body, because it directs the actions of larger muscles. We depend upon the Frontal lobe for our

sense of right and wrong and for our emotions. When a person is intoxicated, he loses control of muscular coordination, emotions, and conscience. After these are depressed, he has reduced self-criticism, also. One can not feel badly about what he has done if he is not aware of the fact that it is wrong. Since he has rendered his conscience useless, he can do or say things without a feeling of guilt that he could not otherwise.

Proverbs 23:29-35 says,

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine? they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, WHEN it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, SHALT THOU SAY, AND I was not sick; they have beaten me, AND I felt IT not: when shall I awake? I will seek it yet again.

Solomon characterized the alcoholic well; for he travels in a pitiable, vicious cycle. He becomes intoxicated, then sober, then intoxicated again. Even after he learns that alcohol is not solving his problems and, in fact, making them worse, he still returns to the bottle, or can, whichever the case may be.

The alcoholic needs help, and God's word can give him the willingness of mind and heart to want help and to want to change. However difficult it may be, he can change. We know this because the Scripture tells us that he can do so. I Corinthians 6:10,11 says: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." From this we can see that some of the Corinthians had been drunkards at one time, and God's grace helped them overcome their problem. As He aided them back then, He can help them today. Through His word we find hope and faith, and the alcoholic needs these desperately, as we all do. He needs to know that God loves him and wants to help him. I John 4:19 says: "We love him, because he first loved us." In John 3:16 we are told: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It would help him to know that his temptation is not uncommon to man. "There hath no temptation taken you but such as is common to man: but God IS faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear IT" (I Corinthians 10:13). God will help him by providing the way of escape; but, he must look for the way and take it. These and many, many more verses could help the alcoholic. What good will they do, though, coming from people who show scorn or disgust for him?

First Principles

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While the majority of congregations may be constantly bombarded with first principles, there are a few churches that have swung to the opposite extreme. These are the ones where the plan of salvation is little known and the emphasis is more on a social gospel.

Although the first principles of God's word must surely be preached, a time comes when brethren need a stronger diet. When they do not get this, they become stunted, unhappy, discontented, bored and critical. Many of these will eventually give up and quit because they are

not strong enough in themselves to stand. Others will hang on because of various reasons, but will be worth little to the cause of Christ. This is the kind of setting that prompts extremism. Sometimes brethren will accept anything to get a change.

The answer to this problem is not to eliminate first principles from all preaching and teaching. To do so would be to make an even more serious mistake. Those who have done so have practically lost their identity as the Lord's people. We have all heard members say, after visiting with certain congregations, that if they hadn't known otherwise, they would have thought they were attending the worship service of a denominational church. But this is just the beginning. Once a congregation heads in this direction, it usually goes on to other things. Instead of coming closer to the Lord, it gets further away. It may become denominational, have fellowship with its religious neighbors, and so on. It so waters down the gospel that it no longer even sounds like the gospel. It preaches only love all the time and stresses the social needs of the community. It becomes little more than some club or social organization that is known more for what it doesn't preach than for what it does preach. The next step would be liberalism and modernism.

In these congregations you have different kinds of people represented. Obviously, the majority support this kind of thing, and as a result they know little about the gospel because it is rarely ever preached to them. To attend a class, you might hear most anything being discussed and most everything being taught. There are usually a few who are still aware of the need for the gospel, and they long to hear it preached. That doesn't mean that they would want to hear first principles all the time, but they would love to hear the truth of God's word preached.

So many of our modern day preachers think that to be popular, up to date, to show their education, etc., they must be original, different, and unique in their approach, in the content of their lessons, and in their work as a whole. (I Cor. 3:18-20). To preach the same old gospel, in their opinion, just won't do. (I Cor. 9:16). And there are congregations that cater to this type of preacher. They want someone to work with them, or to conduct their meetings, who has a name for himself, who is popular, and who is entertaining. But such preachers and congregations keep one another weak because they have basically rejected the gospel which is the power of God unto salvation. (Rom. 1:16,17). Some of these don't go as far away as they might, but they want to stay close enough to the others so that they might enlighten them and encourage them to follow in their steps. It is as though they think that they have found something new and now they must share it with all the rest. But, sadly, there is nothing new about it since the Bible warns again and again about the danger of departing from the faith. (Heb. 3:12,13).

It is such a shame that we can't learn to hold our balance and not to swing from one extreme to the other (Eph. 4:11-16). Why must we either preach solely first principles or not preach first principles at all? Why must we show no emotion in our worship or lose all control of our emotions? Why can't we see the dangers of both sides and try to keep from going to an extreme in either direction? Surely, there is a safe ground to walk on, and we should walk on it. (2 Tim. 3:12-14).

By partaking of the milk of the word, as new born babes, we can go to grow and develop, and with strength we can eventually partake of the meat of the word. This is the Lord's plan. Where this plan is followed by both individuals and congregations, we grow up in Christ to be the mature Christians and strong congregations that He intended us to be. In this way, we can get the spiritual food we need, do the work of Christ, and find happiness and contentment at the same time. Of course, this takes time, and if things are not developing as we think they should, then we must realize that it will not help matters to run off in some other direction. Only by remaining with God's plan can we be what the Lord wants us to be.

Rash Appearance Of New Versions

(Continued from page 1)

bringing us with the issuance of each new version or translation so-called? Will any contend that there has been scholarly improvement and ascending accuracy toward the original text from the RSV to the NEB, from the NEB to the TEV, from the TEV to the LIVING BIBLE PARAPHRASED, from the LIVING BIBLE PARAPHRASED to THE COTTON PATCH VERSION? Is it really improvement and the exhibition of ascending Bible scholarship to translate the Greek word *parthenos* in Luke 1:27 as virgin, which is the correct rendering of the term, in edition number one of TEV and then in editions numbers two and three to render the same Greek word as girl? The multitude of perversions pervading the LIVING BIBLE PARAPHRASED and THE COTTON PATCH VERSION are almost beyond calculation. Changes from one version to another version have been quite abundant, but NOT IN THE RIGHT DIRECTION. Anyone care to debate the point?

CONCLUSION

Brother Guy N. Woods, who does not have to yield ground to any in Biblical scholarship, recently stated his views and with them we fully concur, "We are not opposed to accepting a better translation, should one appear, but are not about to trade a good one for a bad one which is what we are asked to do." Unless the guidelines governing translating bodies and individuals in the future are readily and radically altered from those currently pursued, there will be no subsequent productions of superior translations. This writer is not about to give up his KJV and ASV for any or ALL of the ones mentioned in this article. Does any person know of that first truth that is essential for salvation and sanctification that cannot be found in either of these majestic translations? If so, what is it? Yet in nearly every lesson I have delivered on the versions, (and we spoke in about ten states on this one topic during 1973), people want to know about continuing to use this modern version or that modern version. It seems that many of them are absolutely determined that their chosen Bible for study is NOT going to be either the King James or the American Standard. Brethren, we ask in all seriousness-why trade the reliable for one or more of these highly questionable products? Has any mastered what the King James and the American Standard can teach? But someone says the King James is so hard to understand. Westcott of the famed Westcott and Hort text team has suggested that the average word in the King James Version is five letters in length!!! Now what were you saying about its difficulty?

The Lord willing and with the gracious editor's permission, this writer hopes to write a number of articles on the versions during 1974. Requests have come from brethren in many states that we do this. We hope to do this for both WORDS OF TRUTH and the GOSPEL ADVOCATE. These are crucial matters and much teaching needs to be done pertaining to it.

Becomes A Prosperity Magnet

(Continued From Page 2)

attracted. Your mental plan went before your achievement.

The mere changing of your mental attitude will very soon begin to change conditions. Your decision to face toward prosperity hereafter, to cultivate it, to make yourself a prosperity magnet will tend to draw to you the things that will satisfy your ambition.

If you want to become a prosperity magnet, you must not only think prosperity but you must also turn your back on poverty. Begin today. Don't wait for tomorrow or next day. If you don't

look prosperous, assume a prosperous appearance. Dress as far as possible like a prosperous man or woman, walk like one, act like one, think in terms of prosperity.

Prosperity begins in the mind. You must lay its foundations in your thoughts and surround yourself with a prosperity atmosphere. You will build into your environment, into your life, whatever dwells in your mind.

It is a strange thing that most of us believe the Creator will help us in everything but our financial troubles. Yet we know perfectly well that every mouthful of food we eat, the material for the clothing we wear, and for the houses we live in, every breath we breathe, must come from this Divine Source, of infinite supply.

The Creator is the builder and provider of the universe. Everything we have comes from Him, and without the supply which flows from His abundance, we could not live a single instant, and why should we not look to this great Source for our money supply?

Paul contrasts Christ's exchange from riches to poverty with our exchange, through Christ, from poverty to riches. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).

Christ's riches may be treated under the headings: rank, wealth, pleasure. He was rich in His Divine nature; in the infinite love and acceptance of the Father; in the adoration of all holy beings; in possession of all the wealth and joy of heaven.

Christ's poverty, which was a comparative thing, may be more fully understood by presenting such contrasts as God-man; son-servant; at home-homeless, rich-empty; happy-suffering.

Christ became poor by giving up the wealth of heaven; in His birth as a poor man's child; in His lowly station as one of the common people; in His death-time of sorest humiliation.

At His birth, His cradle a manger, an outcast room for Him in the Inn; a foreshadowing of the whole earthly life. At Nazareth an artizan, earning bread by the sweat of His face. As a preacher, dependent upon casual charity. As a traveler, journeying without resources. For His triumphal entry, dependent upon strangers. As a prisoner, stripped of the little He possessed. "They parted my garments." His dying bed, a cross; His last resting place, a borrowed tomb.

In surroundings, instead of homage, mockery and insult. Few friends. One of those a traitor, and the remnant faithless at the supreme moment. Heaven was darkened to Him, "My God, my God, why hast thou forsaken me?"

Christ had for His object the enrichment of men. Men were poor, always dependent. Through Christ's poverty men are made rich. Those who are redeemed by Christ lose the poverty which is inseparable from sin and gain holiness, become partakers of the Divine nature, receive the adoption of children and become heirs of God. Such become inheritors of the heavenly kingdom, obtain present and future joy and become sharers in the glory with Jesus Christ.

The Power Of God's Word

RUBEL SHELLY
Memphis, Tenn.

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12).

Notice four words used in this verse to describe the power of the Word of God in the lives of men. First, "the word of God is living..." The Bible lives because God lives and is the source of its power. If God were dead, as various "atheists" have surmised, the Bible would have no power. But God lives, and so does his word! Second, "the word of God is... active". It operates, moves, works and "is able to save your souls" (James 1:1) Third, notice that "the word of God is... piercing even to the dividing of soul and spirit".

The Word of God penetrates man's spirit, reaching the depth of the human soul and laying it bare. Finally, the Word of God is able "to discern the thoughts and intents of the heart". It explores, discovers and exposes the real truth of a man's character. It acts as a mirror to the soul in which one may see his blemishes of character and learn how to correct them. "He that looketh in the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing". (James 1:15).

The Bible, when handled properly, is God's power to save man's soul. Paul wrote: "I am not ashamed of the gospel: for it is the power of God unto salvation..." (Rom. 1:16). The first step in this process is to convict men of his sin. Of the work of the Holy Spirit, Christ said: "And he, when he is come, will convict the world in respect of sin..." (John 16:8). The Holy Spirit came on the first Pentecost following the resurrection of Christ from the dead and enabled Peter and the other apostles to preach God's Word to certain Jews assembled in Jerusalem. In this course of this sermon, the promise of Christ that the Holy Spirit would convict men of sin had the beginnings of its fulfillment. Peter gave evidence of Christ's divinity and then accused those who were present of having participated in the murder of the Son of God. Acts 2:37 tells of their reaction to his preaching: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" From that day until this, the Holy Spirit has been acting through the spoken and written word to convict men of their sins and cause them to desire salvation. And the inspired answer which he has repeatedly given to the question "What must I do to be saved" has been: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38).

The power of the Bible in the lives of men is also seen in its leading of the Christian. Paul said: "For as many as are led by the Spirit of God, these are sons of God". (Rom. 8:14). I have already pointed out that the Spirit is working today through the Word of God. Thus the Spirit shows us in the written and preached Word how to serve God as Christians in the kingdom of Christ. The thoroughness of the Bible's leading for the Christian is seen in the fact that it is able to provide teaching, reproof, correction and instruction which is in righteousness "that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16-17). Truly God's Word is wondrous in the power it is able to exhibit in the lives of men!

The Importance Of Prayer

G.F. RAINES
Newton, Miss.

These are times "that try men's souls" (Paine); but it is a comforting fact that, "He who spends much time on his knees in prayer has no trouble standing on his feet."

A timely article in CHRISTIAN ECONOMICS (Jan. 11, 1966, p. 3) pointed out that all people should "re-affirm belief in the Bible as the word of God" and engage in "intensive Bible study and prayer."

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). Therefore, let us continue "instant in prayer" (Rom. 12:12).

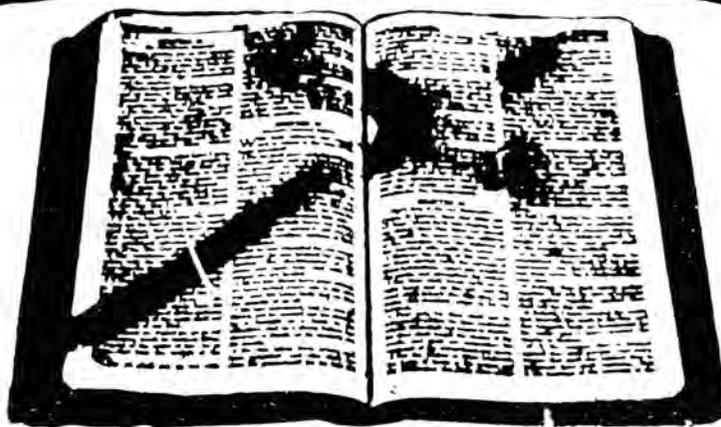
"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your heart and your minds in Christ Jesus" (Phil. 4:6,7).

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16.)

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



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

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

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More Reflections About Defections

In the first article of this two-part series we wrote of the wide prevalence of this persistent problem, gave its definition and spoke of some Biblical examples of defection in John 6, the parable of the sower in Matthew 13 and of a predicted defection in I Timothy 4. In this article we desire to list another Bible example and then make some present day applications relative to the problem as it plagues the people of God currently.



ROBERT R. TAYLOR JR.

THE DEFECTION OF DEMAS

Demas is thrice mentioned by name within Sacred Writ. The first two chronological mentions of him are favorable to his Christian character and are set forth in the following verses: "Luke, the beloved physician, and Demas, greet you" (Col. 4:14). "Marcus, Aristarchus, Demas, Lucas, my fellow-labourers" (Philemon 24). In these two passages he is a co-labourer with Paul and listed in company with Paul's most highly trusted companions in Christ and labourers in love. The third chronological mention of him is pathetically portrayed and tragically told. Paul wrote with stunned sadness in his poignant pen, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; . . ." (II Tim. 4:10). Upon whom did his defection reflect dishonor? Was it a reflection upon the Christ whom he once loved and for whom he loyally labored? Was it upon Paul who had selected him for a trusted co-laborer's position in his missionary endeavors among the Gentiles? Was it upon Mark, Luke and Aristarchus, his former fellow-laborers? (Philemon 24-ASV.) Was it upon the remainder of his former contemporary Christian associates who were still firm in the faith, fervent in their fellowship and trustful of truth? A negative is the obvious answer to all the foregoing queries. When Demas defected the real dishonor lay upon himself and not upon his former friends in the faith. The dishonor rightly belonged to the one who defected and not upon the cause from which he defected. Those who are thinking of defecting from duty and apostatizing from action in the Lord's army should take a long, lingering look at their pathetic portrait in the Bible. Second Timothy 4:10 forms God's mirror for the potential defector to obtain a genuine glimpse of himself as heaven pictures him.

DEFECTIONS TODAY

Defection from duty did not cease with the

passing of the first century though we possess a weighty wish that it had. The process plagues every generation of Christians. Our generation is no exception. But it strongly appears to this writer that a radical change has occurred in people's attitude in general toward defectors and the underlying causes of their defection. It has always been the rule for those who defect to blame the cause they forsook and their former associates for the defection. Only a few have been willing to say, "The defection is my own choice and all blame devolves upon me exclusively." But now there is another dangerous attitude in deadly development toward those who defect. It is a justification for the defector from onlookers and a strict condemnation of the cause which he vacates. Let a man who has been a Christian turn from his belief and into unbelief and the prevailing attitude of his supporters will many times manifest itself in the following query, "What is basically wrong with the Bible that he turned from it?" Why does the precious and infinitely perfect Bible have to bear the blame and the defector is not blameworthy in the least? Who can provide the answer to the troublesome query? Let a man turn from the Lord's church to some man-made institution and many are immediately ready to say, "What is wrong with the Lord's church that this man forsook it? Can it be that he has found something better in denominationalism?" PERISH THE THOUGHT!! Why should the Lord's church bear the blame and the defector be considered as perfectly justified in his defection and apostasy from saving truth? People with this disposition of heart would have justified the defection of Ananias and Sapphira in Acts 5 and have begun a whispering campaign against Peter as a murderer of an innocent couple. Had they been of the modern disposition of many they would have begun collecting a list of names to petition him out of the apostleship. Cannot you hear some "loving" member's crying against Peter's "loveless" manner of preaching and apostolic action? Had some today have been back then they would have cried out, "Peter will KILL the whole church before he is done. Poor Ananias and Sapphira. They were just not appreciated by the Jerusalem church" (Acts 5).

Lukewarm and highly disgruntled members (who were born in the objective case and have long been in the "kickative" mood) can defect from a loyal and hard working congregation of the Lord's people and some are prone to say, "What is wrong with Brother Preacher anyway that he drives so many people away? Is this a strong sign that we need to change preachers — that people are tired of his Bible quoting sermons and his hardness against sin? What is wrong with our elders that they cannot hold the loyalty of these families that

left in such a huff and puff?" Brethren, why do gospel preachers who are set for the defense of the gospel and spend their lives in building spiritually strong churches have to become the VERY FIRST targets of criticism when those who were never or only partially converted in the first place take up their floating ways and seek another "place where our many talents and abundant energies will be appreciated properly and proportionately?" Can someone tell this writer why? Who do dedicated elders have to bear the brunt of so many unkind remarks when some childish family has decided to pull up extremely shallow roots and go where "we will be appreciated for our much love, many labors and multitudes of sacrifices?" A person who would defect due to sound preaching in one congregation will defect from the second congregation when the preaching there becomes strongly applicable to the various problems he has but refuses to meet and conquer. Can people with this disposition go to heaven? If they do, it will be in spite of the disdain they personally feel for sound doctrine. Do you know of any scripture that says a person can be saved who has nothing but disdain for sound doctrine? If so, please cite its location (II Jn. 9-11).

Is it not possible that the defector should bear the blame for his own defection? Is it not possible that the Lord's church did do its duty toward the defector? Is it not possible that the preacher and elders did exactly what they were commanded respectively to do — namely preach sound doctrinal sermons and oversee the Lord's work in harmony with New Testament directions? Even if the preacher and elders made mistakes, and there are no perfect preachers or sinless elders, the defector was certainly not perfect himself nor will he find a perfect preacher or sinless elders the next place to which he floats and takes up temporary membership. Floaters and faithfulness are seldom ever synonymous terms.

The attitudes of many people toward the causes of defection and where proper blame rightly belongs need to be overhauled and brought back into harmony with Biblical principles. When all is said and done it is never right to defect from truth, from sound doctrine and from the duty we owe the Lord's cause.

"They Misled Us"

PAUL HARVEY

The following is from a bulletin from Alan Cloyd. Paul Harvey comments. . . THEY MISLED US. "THEY" told us that, if we'd relax about sex, take our clothes off and not get all up-tight about it, there would be no more sex crimes. So we let it

(Continued On Page 4)

WORDS OF TRUTH

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The Safe Course To Follow

When the atheists and infidels find out after death that they are wrong and that there is a God, and the Bible is his word and Christianity is true, then they are ruined forever and ever. For they depart into "everlasting punishment" in "everlasting fire" when they shall "be tormented day and night forever and ever" (Matt. 25:46, 41; Rev. 14:10-11; 20:15; II Thess. 1:7-9; Mark 9:43-48).



GUS NICHOLS

But on the other hand, according to the infidels and atheists, if it were to finally turn out that there is no God and Christianity is false, instead of going to hell for being wrong, as they would, if wrong, we Christians would merely die and go out of existence and never even find out that we had been wrong in being Christians. But we would still be a millionfold better off in this life than the unbeliever, for we live a happy and hopeful life, to die in hope, and the infidel admits that he has no hope. So we are, as Christians, to lose nothing for being Christians, even if we were to prove to be wrong, which we will not; while the infidel admits that he has no hope. So we are, as Christians, to lose nothing for being Christians, even if we were to prove to be wrong, which we will not; while the infidel and atheists lose their souls in a devil's hell and suffer for billions of years — for all time to come — for rejecting Christ and the gospel. They, as unbelievers, have all to lose and nothing to gain in being unbelievers; while we have all to gain and nothing to lose in being Christians! We also have and live the best life in this world, while their life without faith makes them miserable in this world, with no more hope than a dog. Their unbelief also makes them wicked here in this life, and "The way of transgressors is hard" (Prov. 13:15). Whereas, while our faith in God and Christ gives us a peace and joy which could not be equaled if we were given a million worlds like this for this life only. If the infidel is wrong, he goes to hell, but if we were to prove to be wrong in living in faith, love and hope, we lose nothing more than he loses, and gain a millionfold more benefits over him in this life. He loses and goes out of existence if he is right, and we gain heaven and eternal life if we are right. We are as safe as he is, and safe if he is not. We are better off than he is if we are wrong, while he is ruined and a million fold worse off than we are if

we are right. If he were to prove to be right he is ruined and ceases to exist at death, and still loses everything. But if we are right and God is, we will be given eternal life in heaven forever and ever (Mk. 10:30; Lk. 18:30). Therefore, the Bible says, "The fool hath said in his heart, There is no God" (Psalms 14:1; 53:1). Atheists have all to lose, and nothing to gain, and we have all to gain and nothing to lose! Why be an unbeliever — an infidel?

My Reply

Editor, The Birmingham News
Birmingham, Alabama
Dear Editor:

Dr. Billy Graham inserted several false doctrines into his column ("My Answer") Monday, October 21, 1974. Please note the following.

(1) He wrote, "... no person ever sincerely wanted to know God and get close to Him, but what God's Spirit arranged it." Doubtless this is a subtle reference to the false doctrine that the Holy Spirit must operate DIRECTLY (not through the preached or written WORD) upon the heart of the sinner in his conviction and conversion. However, the way God's Holy Spirit "arranged" for our salvation is through the revelation and confirmation of His word. (Jn. 14:26; 16:13; Mk. 16:20; Heb. 2:1-3). The spoken and written word of God was inspired by the Holy Spirit. (2 Tim. 3:16-17; 2 Pet. 1:21). Through it He produces saving faith (Jn. 20:30-31). The Spirit's "arrangement" is for the salvation of all alike upon the same terms in the gospel, and is for the unity in Christ of all believers. (Jn. 17:20-21; 1 Cor. 1:10; Eph. 4:4-6). Billy Graham's article makes the word of God a "dead letter". But the apostle Paul wrote, "I am not ashamed of the gospel of Christ, for IT IS THE POWER OF GOD unto salvation, to every one that believeth." (Rom. 1:16).

(2) In this same article Dr. Graham injected his denomination's false doctrine that, in the order of occurrence, repentance precedes faith. How on earth could one, before he has faith in God, repent of his sins against God? If this were possible (which it is not!), such would not please God, for "Without faith it is impossible to please Him." (Heb. 11:6).

(3) The Bible says, "Godly sorrow WORKETH repentance unto salvation" (2 Cor. 7:10), but Dr. Graham says, "Repentance is BEING SORRY for your sins." Which one do you think is right? Thayer's GREEK-ENGLISH LEXICON says the Greek word (METANOEO) which is translated "repentance" means: "To change one's mind for the better, heartily to amend with abhorrence of one's past sins". (p. 405).

(4) "Faith means trusting Christ as your personal Savior", we are told by Mr. Graham. But does one really "trust" Christ, when he refuses to obey Him? Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46). Among the things which he said we read: "He that believeth and is baptized shall be saved". (Mk. 16:16). Jesus also warned, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." (Matt. 7:21). The Father's "will" for believers is, "Repent and be baptized every one of you" (Acts 2:38). And the same verse says this is to be done "for" (American Standard Version: "unto") "the remission of sins." Later the same apostle wrote, "The like figure whereunto even baptism doth also now save us" (1 Pet. 3:21).

(5) After speaking of "the process of repentance and faith," Dr. Graham says, "Read Romans 10:9,10". But these verses do not say one word about "repentance". If it be objected that "other passages" DO require repentance, I heartily agree! But on the same basis it is evident that Jesus made BAPTISM also a condition of salvation when he said elsewhere, "He that believeth and is baptized shall be saved". (Mk. 16:16). Since we must "live by . . . every word that proceedeth out of the mouth of God" (Matt. 4:4), we must conclude that repentance and baptism (both!) are conditions of salvation — although neither of them

is mentioned in the text cited. (Rom. 10:9,10).

(6) The "Thief on the cross" whom Dr. Graham mentioned in the final paragraph is no example of conversion for us! He received his promise BEFORE CHRIST DIED! But WE live AFTER Christ's death, and hence after His will (or testament) went in force. "For a testament is of force after men be dead: otherwise it is of no strength at all while the testator liveth". (Heb. 9:15-17). By His death on the cross (Col. 2:14), Christ took away the Old Covenant BEFORE he established — or, "that he may establish" — the new covenant (Heb. 10:9-10). We are not like that famous "Thief": He was under the Old Testament, but WE were born under the New Testament. Since he was not under the gospel of Christ, but we are, he is no example for us! Therefore, it does not matter at all whether he previously had (or had not) been baptized. We today cannot be saved by the same kind of "faith" in Jesus that Thief had! At that time Christ had not even died — and it was three days before he was raised from the dead; therefore, we know the thief did not believe that God already HAD RAISED him from the dead. But our salvation is conditional upon our faith in the RESURRECTION of Christ from the dead. "If thou shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9,10). No man on earth can be saved today by the same kind of "faith" the dying Thief had! He is no example for us!!!

It is sad that Billy Graham's "Answer" to the inquiry about "what to do to become a Christian" differs from that in the gospel of Christ. After demanding faith in Jesus Christ (Acts 2:36), the Holy Spirit through Peter gave this answer to the same inquiry: "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). The wrath of God is upon any who preach a "different" gospel (Gal. 1:8-9).

Yours truly,
Flavil H. Nichols, Minister
East Walker Church of Christ,
Sumiton

Our Friends

JIMMIE C. BENSON

Robert Louis Stevenson said, "A friend is a present you give yourself." Solomon wrote, "A friend loveth at all times; And a brother is born for adversity." Proverbs 17-17. And "... there is a friend that sticketh closer than a brother." (Proverbs 18:24b.)

Perhaps the poorest of all men is the man who must say, 'I don't have a friend in the world.' On the other hand, the man with good, honest, and considerate friends is among the wealthiest of all men.

When Jesus walked upon the earth in the flesh, he had friends. Luke records, "And Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2:52. It warms the heart to read of the friendship that Jesus enjoyed with Lazarus and Mary and Martha of Bethany. When Lazarus was sick, "the sisters therefore sent unto him saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. . . and after this he saith unto them, our friend Lazarus is fallen asleep; but I go, that I may wake him out of sleep" (John 11:3-5,11). What an honor to Lazarus to be called the friend of Jesus.

Abraham was also called the friend of God. (Note Isaiah 41:8 and II Chronicles 20:7). James 2:21-23 reads, "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God."

Would you be the friend of God? Happy is the man who obeys the commands of God, for Jesus stated, "Ye are my friends, if ye do the things which I command you" (John 15:14).

The Works Of The Flesh

NO. 6

R.W. GRAY

We are prone to think of certain familiar words and statements in the Bible as obvious and clear in their implication when in fact they are to a great many readers quite ambiguous. The works of the flesh enumerated in Galatians 5:19-21 may well serve as a case in point. It is indeed tempting to view the long list too lightly, simply assuming it includes a number of "forbidden" things, and failing to take it to heart that some of the trite sounding words are alluding to us as to their significance to our spiritual lives. Consideration of the deadly list is resumed at the point reached in a previous article in Words of Truth.

SEDITION

Sedition, as it appears in the KJV, is from "dichostasia" and literally means "a standing apart, a dissension, division." False teachers had troubled the Galatian churches. Some were influenced by their error and were turning to a perverted gospel (Gal. 1:6-9). It is always sinful to swallow and follow an untruth in religion (Gal. 5:1-4), and it is equally sinful to allow such teaching to divide the church, to create a party spirit within the congregation.

Error and division are bed fellows. Where ever one is the other is not far away. Truth is designed to unite true believers, but false teaching will divide and destroy (Eph. 4:1-6; I Cor. 1:10-13). Those who have divided the church of Christ in our time have accomplished their fiendish ends by spreading false doctrines. Some of them have gone from one extreme to the other in their efforts. With their ultra-conservative, law making policies they destroyed the peace that prevailed in many localities. Having divided churches by the scores with this false doctrine some turned to the extreme of liberalism to advance a watered down, insipid, compromising gospel. (Gal. 1:6-9). Their last error is no better than the first, and is even more destructive. Churches withstanding their first onslaught were carried away into error and division by their second attack.

The road some preachers have travelled may be traced by the wake of division that follows, and all such men are guilty of "sedition," a work of the flesh that will damn the soul. Into their trap many have fallen, and none are so wise or strong that they need not "take heed lest they fall" (I Cor. 10:12). These double minded men, unstable in all their ways, seemingly gain with their sophistry an alarming number of admirers. With their vacillating tendency from one end of the spectrum of error to the other, by which they gain devotees at both ends, as well as gaining others along the way and in between, they finally reach the end of their rope. But rather than admit error and instability they turn to mock all who have not been moved away from the old paths, claiming that in their own lives of error they have proved (?) the position of the steadfast to be untenable. (See Matt. 23:15).

Factions, sects, the very spirit of denominational divisions, are condemned. Such is sedition (KJV). We sin when we cause such division, and we sin when we align ourselves with those who advocate and foster it within the church.

Many who understand the sinful nature of denominationalism within the religious world at large seemingly have little appreciation for its implications within the body of Christ. Hence, while condemning sectarianism as evidenced by the sects around them they fall prey to the same spirit within the church. Factionists are extremely dangerous and must be exposed and avoided. (Romans 16:17). They often appear as "ministers of light," deceiving and being deceived. (2 Cor. 11:13,14; 2 Tim. 3:13). It is sinful to fail to expose false teachers who divide the churches, and it is certainly wrong to defend their evil ways. (2 John 9,10,11).

Some foster divisions over matters of indifference. While they may not engage in practices that are wrong -per-se- their attitude toward those who fail to conform to their whims often causes division and dissension. It is as wrong to be influenced by such self-determined persons

as to follow the false teacher and his divisive doctrines. For some who are "sound" in doctrine are "unsound" in attitude. Watch out for this sin in your life, also, for it is often the cause of heresies.

HERESIES

Heresy, similar to sedition, is the very heart, life blood and spirit of sectarianism. A secondary meaning of "haireisis" from which we have "heresies" in the KJV is simply "a sect." When an opinion, a self-willed, self-serving position is chosen over divine truth heresy is the result. The formation of a sect to promote an opinion, especially opinions that grow out of personal "preference," having the prospect of gaining some personal advantage, is heresy.

One may be possessed of this spirit without having had the opportunity or occasion to manifest it in leading a party away from the body of believers. A strong desire to have one's way in all things is the foundation of this sin. May we be reminded that those who do such things shall not inherit the kingdom of God (Galatians 5:19-21).—To be continued

The Sure Foundation

GUY F. HESTER

Matthew 16:13-20, "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ."

Many believed and teach that the "ROCK" in Matthew 16:18 refers to Peter, or that Peter is the rock or foundation upon which the church is build. But the "ROCK" in this passage refers to the truth confessed by Peter when he said, "Thou art the Christ, the Son of the living God" (Matthew 16:16). Hence Christ is the sure foundation. He is the foundation of his church; not Peter a mere man, but Christ, the Son of the living God.

There are many foundations upon which men build but none of them will be able to stand. "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matthew 7:24-27). If we would withstand the storms we must dig through the sands of human creeds and man made names and build on Jesus the rock, the sure foundation. The Lord's church is built on solid rock, the truth of God.

The apostle Peter in speaking of Jesus said, "This was the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11-12).

The inspired apostle Paul told the Corinthians that he laid the foundation by preaching the gospel of Christ. "According to the grace of God which is given unto me, as a wise master-builder, I HAVE LAID THE FOUNDATION, and another buildeth thereon. But let every man take heed how

he buildeth thereupon. For other foundation can no man lay than that is laid, WHICH IS JESUS CHRIST" (I Corinthians 3:10,11).

All of us are builders. We are either wise builders or we are foolish builders, depending upon the foundation upon which we build. Are you wise or foolish? Upon what foundation are you building.—1300 Hall Drive, Ripley, Miss. 38663.

Keep Thyself Pure

JOHN WADDEY

Young Christians face an increasingly immoral world. Each week seems to announce a new low for the nation's moral standards. Movie producers vie with each other to see who can have the most risque films. Magazine stands offer slick pornography for all ages to view, if not to purchase. T.V. brings burlesque and intimate bedroom scenes into the nation's homes. Society's general acceptance of this new morality is obvious on every hand. How can the young person keep himself pure in this hostile environment?

SIX SUGGESTIONS THAT WILL HELP YOU KEEP YOURSELF MORALLY PURE:

The following thoughts are gleaned from N. V. Peale's book, SIN, SEX AND SELF-CONTROL:

I. Recognize the power of sex. Do not assume that you can handle it or control it. It is like nitroglycerin.

II. Look ahead. The long term disadvantages of immorality outweigh what seem like desirous reasons of the moment. Think of your whole life when you are tempted to indulge in unlawful sex.

III. Be honest with yourself. Are you living up to the standards you have been taught? Just what kind of person are you? Are you looking for an excuse to indulge? Are you proud of the kind of person you are? Some immoral people have convinced themselves that they are really very moral.

IV. Make a commitment to yourself and to God that you are going to live a virtuous life. Give your body as a living sacrifice unto God (Rom. 12:1-2).

V. Make that commitment ahead of time. Do not wait until you are confronted with the choice; by then passion will likely have disabled your will power. Talk about your commitment, pray and think about it.

VI. Respect the established moral code. For the Christian, that is the Bible. These moral guidelines are time tested. The race of mankind has tried and tested them and many others throughout history and always come back to the Divine standard. Remember the same God who created us and gave us our sexuality gave us the Bible for a code of conduct. He knew what would bring us the greatest happiness.

Remember that one of the best reasons for morality is that immorality does not work. It does not pay off. It does not lighten the burden of living, rather it increases it. There will be times when the way of righteousness will seem the loneliest place in the world. Be prepared for it. In those times remember the words of the 23rd Psalm. "Demand the highest ethical performance of yourself. God did not intend for us to be mere robots. He gave us the power to make our own decisions. He had faith in you that you would make the right choice. Do not let Him down." Peale.

OTHER SUGGESTIONS THAT WILL STRENGTHEN US MORALLY:

To the above thoughts I would add the following:

Be a regular reader of God's word. "Thy word have I laid up in my heart, that I might not sin against thee" (Ps. 119:11).

Be in constant contact with God through prayer. Pray without ceasing (I Thess. 5:17). It is hard to do wrong when you are in communication with God.

Worship God faithfully with the church, Heb. 10:25. Great spiritual strength is to be found in assembling with the saints. It helps us keep our spiritual and moral strength high.

Associate with Christians at every opportunity. As evil companions corrupt good morals, holy

(Continued On Page 4)

"They Misled Us"

(Continued from page 1)

all hang out and the incidence of rape has INCREASED 10 PERCENT in one year. Maybe we'd better question some of the other advice "THEY" gave us!

"THEY" told us we'd been too tough with criminals, that we should go easy on them. So we went easy on them, and the rate of violent crime has INCREASED 47 PERCENT since 1968, increased SIX PERCENT LAST YEAR, is increasing 15 PER CENT this year.

"THEY" told us that, if we'd just be more generous with poor folks, there'd be no motive for stealing anymore. So we gave everybody a guaranteed income, and robbery, burglary, larceny and auto theft are running 15 PERCENT AHEAD OF ONE YEAR AGO.

"THEY" said the churches were "old-fashioned", that they must modernize, liberalize, rationalize, compromise.

And THOSE THAT COMPROMISED, most are SHRINKING FASTEST.

If it is appearing up to here that "THEY" gave us some awfully bad advice, they did.

"THEY" insisted that our schools must boot God out and rely on enhancing junior's intelligence.

So we graduated a generation of juniors with refined intellects and undisciplined emotions, so school age suicides have soared 92 PER CENT IN TWO YEARS.

"THEY" told us alcoholism and drug addiction were sicknesses, not crimes. Now we're gagging, choking, strangling on forbidden fruit.

"THEY" said informal marriage was enough, so now the odds are five to four your rapture will be ruptured and two in seven that the next baby will be born illegitimate.

Who are these "THEY" who've been thus misleading us?

"THEY" are the materialists who defy the finite science.

"THEY" meant well, but their intentions are paving the road to hell.

Now I've quit commenting and gone to preaching! I don't mean to, but I can't separate goodness and badness from today's news and explain it.

Every ugly headline in today's newspaper — and yesterday's and tomorrow's is somebody's emotions gone out of whack.

He might be smart as all get-out; but if he's emotionally color-blind, he is an unguided missile destined inevitably to self-destruction.

Spaceship earth came with a book of instructions; let's see what it says. It says we should not be slothful in business. In fact, it says he who does not work — let him not eat. It says women should wear modest apparel. It says don't steal anything — anything! It says don't get drunk — period. It says you sleep only with your own wife. It says you don't do what you "WANT", you do what you "OUGHT" and for those whose consciences are anesthetized, it specifies which is which.

In other words, if that rule book were not divinely inspired, it would still be the best blueprint for an orderly existence.

If it did not promise life hereafter, it would still contain the best formula for a good life here. — (Emphasis by Editor.)

Keep Thyself Pure

(Continued From Page 3)

companions strengthen our morals. Try to choose Christians for your dating partners. You will have eliminated much of your temptation to immorality by so doing.

Only go to social and recreational places and events that you would invite the Lord himself to attend with you. The atmosphere of a place or event can influence us for weal or woe.

Learn to say no to those friends or dates who invite you to questionable places or to do doubtful things. It is the most powerful medicine against immorality. Never be ashamed to refuse any invitation to sin. The Lord will be proud of you. Be proud of yourself.

Remember, no one ever regretted being decent

but thousands have eschewed the day they fell into immorality. "Keep thyself pure" (I Tim. 5:22).

"Lord Has No Other Plans"

GENE LINDSEY

After the resurrection of Christ from the dead and prior to his ascension to the Heavenly Father, He gave what is commonly called the Great Commission to His apostles. They were to go teach (Matt. 28:18-20; Mark 16:15,16) the revealed will of God (John 14:26; 16:13; I Cor. 2:9-13) to the whole world. They were to commit the work into the hands of faithful men, (2 Tim. 2:2), "Who shall be able to teach others also".

There is an old story which tells of an IMAGINARY CONVERSATION thought of as taking place after His ascension between Christ and the angel Gabriel. It was thought that the angel asked Christ what plans He had made to get and keep His name before the world. The master replied, "I have left that in the hands of Peter, James and John and other disciples. They are to tell others and those others are to tell others, unto the end of the ages". The angel, thinking that he saw a weakness in this arrangement asked, "But, Master, what if they fail?" The Lord replied "I have no other plans!"

The magnitude of the work of Christians is staggering. There are so many of our friends and

loved ones that are lost in sin! With the number of workers that we have, we cannot more than begin to teach the multiplied masses of lost souls. Even if no child were born in the next fifty years, we still could not get the job done! The answer is simple: We need more workers — more Christians who are genuinely concerned about mankind — more dedication on the part of all that we might be willing to train and prepare ourselves for the job to be done!

Yes, the magnitude of the Lord's work is staggering. But with the task before us, the truth in us, and God with us, we can turn the world upside down for Christ! (Acts 17:6).

Let us remember the words of the familiar poem:

"Christ has no hands but our hands

To do His work today;

He has no feet but our feet

To lead men in His way:

He has no tongue but our tongues

To tell men how He died;

He has no help but our help

To bring them to His side."

Christ has no other plans to get the job done. He wants us, yea, even commands us, to carry out the commands that he has left us in His inspired Word. Let us resolve TODAY that we are going to prepare to GO . . . TEACH . . . BAPTIZE . . . TEACH. (Mark 16:15,16; Mt. 28:18-20).

False Hopes Of The Modern Pentecostals

By RAY HAWK

A woman was heard praising the Lord as she was informed by the "Pentecostal" preacher that she was healed of her cancer. She believed it. However, although she claimed she had been miraculously healed of her cancer, she continued her chemical-therapy treatments. A year later she was dead of the very disease she said she was healed of.

Most people are confused when it comes to healing. All healing is divine, BUT NOT ALL HEALING IS MIRACULOUS! In fact, miraculous healing does not take place today. Notice the following chart.

WHAT IS A MIRACLE?

MIRACLE

1. Adam created: Gen. 1
2. Trees created: Gen. 1
3. Jesus changed water to wine: John 2
4. Miraculous divine healing: Acts 3
5. Manna from heaven: Deut. 8:3
6. Gave word by inspiration: II Pet. 1:21; II Tim. 3:16, 17

NATURAL LAW

1. Natural birth: John 3:4, 6
2. Seed-Sower-Field: Lk. 8:5-8
3. Grape-Fermentation-Wine
4. Divine healing: I Tim. 5:23
5. Must work to provide: Eph. 4:28; II Thess. 3:10
6. Today the inspired, confirmed word of God is in the book: Gal. 3:15

When a person goes to the hospital, is operated on, has to have 6-8 weeks of bed rest, and then continues to take medicine or treatment for a terminal disease, he is not healed! In the first century, people who were healed got up immediately from their beds of affliction and did not continue to have the symptoms of their former disease.

Not too long ago a man called and asked me did I believe in healing. I told him I did, but explained that I did not believe in MIRACULOUS DIVINE HEALING. He argued with me for awhile, but then finally asked me if I would pray for his wife who was in a local hospital and had experienced a severe stroke. I went to the woman's bedside and prayed for her. Later she left the hospital. Was this a miracle? No. If I had prayed for her as did first century saints, she would have sat up, dressed and left the hospital. She did later leave the hospital, but not without assistance. I asked the man, who attended the Church of God, if he would get all the preachers of that church together, meet me at the hospital, and have these men to pray for his wife's miraculous healing while I prayed for her natural healing. I told him I would become a member of the Church of God if she immediately sat up, dressed and left the hospital a healed woman. I don't know whether or not he called the preachers, or if they refused to honor his request. At any rate, I never heard from any of the Church of God preachers.

PENTECOSTAL PREACHERS ARE FAKES AND PREY UPON THE IGNORANT

Although there are many Pentecostal preachers who are honest, many of them use questionable ethics and cover their dishonesty with a cloak of righteousness. They all claim there is miraculous power in their church. They claim the Lord has miraculously healed through them. They claim all kinds of miracles UNTIL you use two words on them — PROVE IT!

That phrase will bring more abuse from the mouths of these preachers than any others I know of. They know that the phrase means, "BUDDY, YOU'RE A PHONEY AND I KNOW IT."

Recently a Pentecostal preacher began challenging every gospel preacher he could find to challenge. He is a student preacher and full of more zeal than knowledge. The following statement was sent to him for his signature. We haven't heard a word out of him since on this matter:

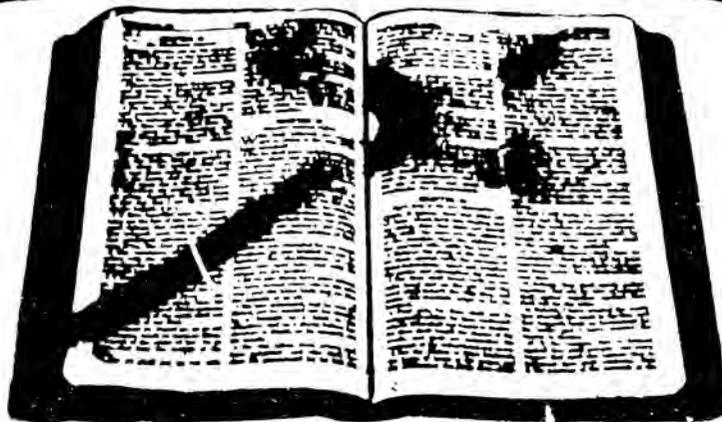
"I, _____, have Holy Ghost baptism and will confirm my statement with the signs mentioned in Mark 16:17, 18 and the wonders and miracles like those recorded in the pages of the New Testament; and these will be performed by me at the corner of 3rd and Broad on any Saturday of our mutual agreement. If I do not sign this proposition, or if I sign but do not show up, or if I sign, show up, but am unable to produce any confirming signs, miracles and wonders, I will denounce the United Pentecostal Church, repent of my sins, and be immersed into the body/church of Christ."

When one looks at the miracles of Stephen, Acts 6:8-10; Philip, Acts 8:5-13; Paul, Acts 13, etc., and others and compares these men with modern fake healers, he can see that modern fake healers are identical to the Judaizing teachers in the first century church. They had claims, but no power. In fact, in I Thess. 1:5 and I Cor. 4:20 Paul told the church that if a man came with words but without power, that man was a false teacher. So are the Pentecostal preachers today. They come in word only, but with no power! They are false teachers with a false message that contains false hope. Beware of 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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Challenging Dangers From Modern Versions

Within recent months we have received numerous requests from readers in a number of states for information to be presented relative to the insidious dangers we face from modern versions of the Bible. If the good editor of WORDS OF TRUTH, Brother Gus Nichols, is willing, we plan to honor these requests with some five to ten articles dealing with some of these dangers.



ROBERT R. TAYLOR JR.

We will give each article a different title in these studies and strive to present a complete thought in each article and yet aim toward a continuity of theme in the presentation of all these studies.

In his new scholarly work, and one that this writer endorses very highly, Brother Foy E. Wallace, Jr. states in his preface remarks for A REVIEW OF THE NEW VERSIONS the following sage observation, "It is my firm conviction that the greatest immediate danger confronting the churches of Christ is the general acceptance of the pseudo-versions of the Bible". (Page xxxv). With the brilliant and courageous Wallace we fully concur. The gist of these lessons will suggest why we feel so strongly relative to this grievous danger.

SOME INTRODUCTORY SCRIPTURES AND QUESTIONS

Three times in the Bible Jehovah God solemnly warned frail humanity not to tamper with the words of Deity. Near the beginning of God's Book the sacred scribe Moses wrote, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2). In the middle of the Bible God's Spirit said, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6). Almost at the very conclusion of the Valiant Volume the saintly Seer of rocky Patmos warned with words of wonderful weight, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things which are written in this book." (Rev. 22:18-19).

In a strongly worded and greatly deserved

rebuke to the Jewish leadership of the first century Jesus said, "Full well ye reject the commandment of God, that ye may keep your own tradition. . . Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." (Mark 7:9,13). Paul wrote Christians at Corinth, "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2:11). "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:2). To the fickle Galatians he penned the sobering and solemn words, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9). Among the final words which flowed from Peter's inspired pen are the following, "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Pet. 3:16).

Are the foregoing scriptures addressed to preachers and teachers? Indeed they are! Are they addressed to those who write articles, produce commentaries and pen other books relative to the scriptures? Indeed they are! Are these verses addressed to those who seek a scholarly grasp of the scriptures in the original Hebrew and Greek languages in order that they might translate them unto another tongue such as the English language? Most assuredly! These scriptures are designed for all who study, teach and practice the religion of Jehovah God. Have preachers and teachers added to, subtracted from and modified God's word? In far too many instances the answer has been a painful yes. Have those who picked up a pen to write in regard to religious matters been prone to substitute human traditions for divine decrees as set forth within Holy Writ? The whole history of religious journalism testifies in the affirmative. Have those who acted in the all important role of Biblical translations sometime handled the word of God deceitfully, been prone to follow Satanic devices, perverted the gospel of Christ by substituting their theology for what the original text demanded and wrested the scripture by the

touch of torturing its very obvious meaning? In many, many instances they must plead guilty to these very crucial charges. It is tragic when the teachers, preachers and religious journalists tamper with Jehovah's word. It is of far greater consequence when the translators do so. The words of the translators from the very foundation of what will tremendously influence preachers, teachers and writers in the messages they will convey to the multiplied millions of people in the pew and readers at home who look to them for guidance in determining God's will. In addition the translators influence the multiplied masses of Bible readers who buy what are called Bibles and read them with full confidence that they are God's Word. There is no conceivable way that the power of Biblical translators can be overdrawn. Not many can go to the original Hebrew and Greek texts of God's word and do their own study. Hence there is an almost universal reliance upon Biblical translations and versions. HOW TRULY GREAT AND FAR-REACHING IS THEIR POWER!!

The Deceitfulness Of Sin

G.F. RAINES
Newton, Miss.

In ancient times, a plant called "the apple of Sodom" grew near the Dead Sea. The natives of the region said that its fruit was very bitter in the mouth, in spite of the fact that its appearance was tempting.

Sin, like the apple of Sodom, is tempting; but, when partaken of, it proves exceedingly disappointing.

The apostle Paul said to "holy brethren, partakers of the heavenly calling" (Heb. 3:1), "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12,13; see also 1 Cor. 10:12; 2 Pet. 1:5-11).

"Guilt, though it may attain temporal splendor, can never confer real happiness. The evident consequences of our crimes long survive their commission, and, like the ghosts of the murdered, forever haunt the steps of the malefactor" (Walter Scott).

"It is not true that there are no enjoyments in the ways of sin; there are, many and various. But the great and radical defect of them all is, that they are transitory and unsubstantial, at war with reason and conscience, and always leave a sting behind" (Tryon Edwards).

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Christ And The Resurrection

Speaking of a real bodily resurrection, John makes it clear that it will be a general resurrection and that all the dead will be raised at that time, (Rev. 20:11-15). Premillennialists do not believe what the apostle John actually says about the general resurrection at Jesus' second coming, yet to be. He says: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of earth shall wail because of him. Even so, Amen." (Rev. 1:7) (1) This says, "And every eye shall see him." Therefore, this is a literal and visible coming of Christ. (2) Furthermore, it says, "And they also which pierced him" shall see him. But they will have to be raised from the dead to see him, for they have already been dead about nineteen hundred years. Thus he will judge the "Quick (the living) and the dead at his appearing." (2 Tim. 4:1). (3) Furthermore, John says in the same verse, "And all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. 1:7). This will include all the wicked also at his coming. Since the saints are to see him, and "Every eye shall see him," and even "They also which pierced him" shall see him, and all of this when he comes in the clouds, it follows that this will be a general resurrection when he comes. Christ was to come back as VISIBLY as he went away. We read concerning his ascension and next coming, "And when he had spoken these things, WHILE THEY BEHELD, he was taken up, AND A CLOUD RECEIVED HIM OUT OF THEIR SIGHT. AND WHILE THEY LOOKED STEADFASTLY TOWARD HEAVEN AS HE WENT UP, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS WHICH IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN." (Acts 1:9-11). Yes, he is as VISIBLY coming again as he VISIBLY went away, and it is, what Peter called, "DAMNABLE HERESY" for anyone to deny this and claim that all this was fulfilled in A.D. 70 when there was no visible coming of Christ in the clouds with no eye seeing him, and when this earth was not destroyed. (2 Pet. 3:1-5; Acts 1:9-11; Rev. 1:7). Some are now writing on the "Spirit of Prophecy" and denying



GUS NICHOLS

that any one, either saint or sinner, will ever, IN ANY REAL AND ACTUAL SENSE, rise from the dead in the future, and are denying that Christ will ever come again, as far as we are concerned.

Yet, Daniel said, "Many of them THAT SLEEP IN THE DUST OF THE EARTH SHALL AWAKE, some to EVERLASTING LIFE, and some to shame and EVERLASTING CONTEMPT." (Dan. 12:2-3,13). Here the good and bad are TO WAKE UP IN THEIR GRAVES AND RISE FROM THE DEAD, even though some contend that THE DEAD BODIES OF LOVED ONES WILL NOT REALLY AND TRULY ARISE AT ALL IN ANY REAL SENSE, and that you can not trust God to really do as he promised.

The man who says, "There is no resurrection" is saying now what the Sadducees said about the resurrection during the personal ministry of Christ (Mat. 22:23). Unbelievers now bring up problems, similar to theirs back then. They said of the woman who had had seven husbands, "Whose wife shall she be of the seven?" (Mat. 22:8). Jesus replied, "YE DO ERR, NOT KNOWING THE SCRIPTURES, NOR THE POWER OF GOD." (Mat. 22:29). He then showed by the "scriptures" that the dead will rise, and that God has the necessary "POWER" to do as he has promised. (Mat. 22:30-33; Mk. 12:18-27).

Some admit the resurrection of Christ to be a real and actual resurrection, but, like the Sadducees, they deny a real and actual bodily resurrection for us on the ground that they don't believe God has the "POWER" to raise our bodies unless they are to still be flesh and blood bodies. In this they are unbelievers, and like some in the church at Corinth deny any bodily resurrection for us at all. Such people show their unbelief at every point, and their disrespect for the scriptures in about all they do and say - except as they give only lip-service to the scriptures. Such people in Paul's day said, "How are the DEAD RAISED UP? And with what body do they come!" (1 Cor. 15:23). Paul replied, "Thou fool, that which thou sowest is not quickened, except it die." (v. 36). Paul proceeds to show that the OLD BODY IS NOT THE NEW BODY, though it comes forth from it, and ARISES OUT OF IT! The rotting, perishing grain of wheat is not the new stalk, or new body which comes from the old, but the new is the old made over INTO THE NEW BODY. And only DENYING THE SCRIPTURES AND THE POWER OF GOD can keep one from believing this revealed truth. (Lk. 20:27-37; etc.) "God giveth it a body as it hath pleased him, and TO EVERY SEED HIS OWN BODY". (1 Cor. 15:38). He does not make out of wheat seed planted, or buried, a body out of other seeds unlike its own. Wheat gets a resurrection of a wheat body, and rye a rye body, etc. And so, each Christian will, by resurrection, obtain his own body. I will not receive your body, and you will not receive mine.

Yes, and the tare seed gets its future body AT THE SAME TIME, and AT THE SAME HARVEST in which the wheat is raised to its new body. It is at the same harvest that the wheat is gathered into the garner, that the tares are bound and cast in bundles into the fire. (Mt. 13:39-43).

The righteous will not be raised a thousand years before "THE LAST DAY," but the Lord said he would raise them "Up again at the last day". (John 6:39). In the next verse, concerning one who was to receive "Everlasting life" Jesus said, "And I will raise him up AT THE LAST DAY." (John 6:40). Of one drawn unto Jesus, He said, "I will raise him up AT THE LAST DAY." (John 6:44). Again, concerning one who was to receive "eternal life" Jesus said, "I WILL RAISE HIM UP AT THE LAST DAY." (John 6:54). Hence, as certain as it is true that Jesus knew what he was saying to be true, there will be no resurrection of the wicked a thousand years after the righteous are raised "at the last day". When Jesus told Martha that her brother Lazarus (a disciple) would rise again, she thought of the final and general resurrection at the end of the world. "Martha said unto him, I know that he shall rise again IN THE RESURRECTION AT THE LAST DAY." (John 11:24). Since Jesus had already said the good would be raised again "AT THE LAST DAY" (John 6:39,40,44,54), he did not deny what Martha had said about there being a resurrection of the saints "AT THE LAST DAY",

but approved of her statement about there being a general resurrection at the "Last day."

Of course, there could be no resurrection of the wicked a thousand years after the "LAST DAY". Hence, the wicked would also be raised on the last day, and also be judged on that day. Therefore, Jesus said, concerning the wicked, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall JUDGE HIM IN THE LAST DAY." (John 12:48). So God says the righteous and the wicked will be judged "AT THE LAST DAY"; Hence this resurrection is "AT THE LAST DAY." (John 6:39,40,44,54; John 11:24; John 12:48).

Those off in the error of what they call "THE SPIRIT OF PROPHECY" admit that Christ was raised, really and actually, and not figuratively, but they deny our bodies will really and actually be made alive in the future and at the second coming of Christ. Paul, in writing to the Romans not only declares that Christ was raised up from the dead, but affirms that God who raised up Christ "SHALL QUICKEN YOUR MORTAL BODIES BY HIS SPIRIT THAT DWELLETH IN YOU." Then Paul explains that this quickening, or making alive of our "MORTAL BODIES" is future and is the earnest expectation of the creature (man) who "waiteth for the manifestation of the sons of God," and that we in this life "wait for the adoption," or "redemption of our body." (Rom. 8:10,11,19, 21-23). This is specified to be a "QUICKENING OF OUR MORTAL BODIES"; but unbelievers deny any real and actual resurrection of our bodies and claim that this is only a figurative quickening of the body now by the Spirit which dwells in us. They argue that this could not be a future resurrection or redemption of our bodies because it is to be accomplished by "His Spirit that dwelleth in us." Of course, it will be done by the Spirit - the same Spirit which now dwells in us, BUT NOT WHILE DWELLING IN US, unless Christ comes in our lifetime. (1 Cor. 15:51-53). God who dwelt in Jesus during his earthly life raised him from the dead, but did not have to be in the dead body to raise it the third day. (Col. 2:12). God did not have to be already in the dust of the ground in order to create Adam and to bring life out of dust. (Gen. 2:7; 1:26-28). Peter says Christ was "Put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18). Did the Spirit have to still be in his dead body in order to raise it the third day? And, did Christ really rise from the dead? Or, did the Spirit in quickening his mortal body just help him to overcome more sin and evil and to better keep his body under? If they say Christ and God and the Holy Spirit could not raise our "MORTAL BODIES," they (like the Sadducees) do so because they "Know neither the scriptures, NOR THE POWER OF GOD". (Mat. 22:22-23). And if they say God could not raise our bodies without making them flesh and blood bodies (as in this life) they also DENY THE POWER OF GOD. And please note that Romans 8:10,11,19-23 speaks of "Your (or our) "Mortal BODIES" - PLURAL. But they say 1 Cor. 15:35-44 speaks of only a "BODY" and argue that it does not mean our bodies - plural - but something else. Paul says, however, in speaking of our "BODIES" in the singular, "And so also is the resurrection of the dead. IT (the body) IS SOWN IN CORRUPTION; IT (the body) IS RAISED IN INCORRUPTION. IT (the body) IS SOWN IN DISHONOR; IT (the body) IS RAISED IN GLORY: IT (the body) IS SOWN IN WEAKNESS: IT (the body) IS RAISED IN POWER; IT (the body) IS SOWN A NATURAL BODY; IT (the same body that died) IS RAISED A SPIRITUAL BODY. There is a natural body, and there is a spiritual body." (1 Cor. 15:42-44).

Paul plainly says our bodies will be changed into spiritual bodies, like unto Jesus' body, at His coming. To change a WHEAT SEED into a WHEAT STALK is not the same as SWAPPING a grain of wheat for a wheat stalk in the market. Paul does not say Christ will swap our old bodies for new bodies, but says, "We look for the Savior, the Lord Jesus Christ: who shall CHANGE OUR VILE BODY, THAT IT MAY BE FASHIONED like unto his glorious body, according to the working (or power) whereby he is able even to

(Continued on page 4)

Anatomy Of An Anti

Every generation produces a certain kind of Christian that is a constant source of irritation and hurt to the church. These misinformed brethren are distinguished by their strong, unyielding opposition to some special point which is in the realm of opinion. So strongly do they hold to their views that they ultimately break fellowship with the main stream of the church and form a splinter body. They are usually labeled "anti brethren" because of their negative views. They come in many varieties: anti-Bible class; anti-women teachers; anti-multiple cups; anti-located preachers; anti-orphan home; anti-cooperation, etc. In the New Testament we see the same attitude displayed by the Pharisees and by the Judaizing Christians of Paul's day. This "anti" spirit or mentality is always with us. A new variety of antism is produced every 20-25 years, yet all are of the same family, genus and kind.



JOHN WADDEY

Having a keen interest in the history of the church and having confronted different kinds of antis, the author has noted the following attributes that tend to show up in MOST of those who espouse some anti cause. It is conceded that not everyone will necessarily have all of these, but there is a pattern that emerges.

1. They are alarmists, fearing that the church is apostatizing. This is true of all antis, from the "anti-local preacher" brother to the "anti-eating in the church building" brother.

2. They are trying to save the church from this imagined apostasy.

3. Most all antis suffer from spiritual, "false pride." They think very highly of their knowledge, spirituality and loyalty to God, while discounting the same in other brethren who do not see things their way. Like Elijah, they think of themselves as the ONLY FAITHFUL brethren that are left. They forget that God always has his seven thousand men.

4. They always suffer from a legalistic attitude toward their religion. They are more interested in rules than in the souls of men. We have a good example of this in John 5:1-18. The Jews cared nothing for the man Jesus had healed, they sought to persecute Jesus because he had broken their rules about the Sabbath day. Anti's usually would rather see a person not obey the gospel, as to obey and be part of a congregation that did not share the ANTI VIEW.

5. Legalism is evident when one's concept of religion is primarily a code of negatives and prohibitions. True Christianity is not only against sin and error, but also FOR truth and right. There is a spiritual balance seen in the teaching of Christ and the apostles that is not seen in the anti brother. He is all for keeping brethren unspotted from the world, but visiting the fatherless and widow is of little concern, Jas. 1:27.

6. The negativism always results in a lack of vital love and concern for fellow-men and even fellow-saints. The legalistic Jewish priest and Levite felt not pang of conscience when they observed their wounded brother and yet passed on the other side of the road, Lk. 10:30-37. So the brother who has the anti heart can forbid the church to help the needy infant because it is not a saint. . . as well as all other non-baptized persons and fell very proud of his righteousness. Instructions to do good to all men (Gal. 6:10) are brushed aside with the wave of a hand by such teachers.

7. The ANTI-MIND is addicted to "mote hunting." No brother can be received and fully trusted. Everyone is constantly under suspicion. They can rationalize glaring faults in their own lives while attacking every imagined fault of their brethren, especially those who are not of their own party. Compare Matt. 7:1-5.

8. Those afflicted with this spiritual ailment

have trouble distinguishing between traditions and cultural practices in the church and God-given Biblical principles. Some would argue that they have no human customs and traditions attached to their faith. They never stop to consider church buildings, song leaders, invitation hymns, times of service, arrangement of the scriptural items of worship and a hundred other such items. Some of these customs, hallowed by long usage, are made binding laws over which fellowship would be broken. Thus the one drinking cup of the old days was made a law by ANTI-MINDED people when multiple cups were introduced. Some even taught it to be as vital as the scriptural elements of bread and fruit of the vine.

9. Anti brethren are strongly opinionated. Their view is indisputably right. They demand to be heard and all are expected to accept their view or prepare for battle. There is no room for liberty in opinion as the restoration pioneers taught. Everything is a matter of absolute right or wrong. They seem to feel that the Christian principles of grace and liberty are too dangerous and must be restricted. See Gal. 2:4, 5:1-13. Surely such men think more highly of themselves than they ought to think, Rom. 12:3.

10. This anti philosophy affects their method of Bible Study. Being obsessed with their peculiar hobby, they study the scriptures to prove their point. Context is often ignored while verses are commandeered to serve as proof-texts against the opposition. This is then reflected in their preaching, and writing, for an opportunity to refer to the coveted theme is never passed by.

11. All antis love to forbid the church from practicing some good work or method of doing God's will. It matters not to them that God has not prohibited it. Paul predicted that when men would fall away from the faith, they would FORBID things, which God had allowed, I Tim. 4:1-3. This verse aptly describes all antis, i.e., FORBIDDING BRETHREN. They delight in making and imposing rules on other saints and then judging and condemning those who do not conform. James soundly condemns this spirit in 4:11-12. Paul refused to submit to such law-making brethren, Gal. 2:3-5.

12. When a man is of the ANTI BENT he will sooner or later be involved in a factious strife within the church. We have all witnessed the larger, break away, anti groups, but even if a man does not follow such a large movement, he sooner or later will feel obligated to separate himself from brethren over some favorite rule of his. Paul wrote, "There must also be factions among you." I Cor. 11:19. Judaizing brethren could not stand by and see Paul's work among the Gentiles without some effort to circumscribe it! They never view factions as a work of the flesh, Gal. 5:20. It is glorified as a noble action to save the church.

13. Few antis are evangelistic. They are so consumed with their "issue" that they haven't time to seek out and teach lost sinners the gospel. They must concentrate on saving the brotherhood from what they term heresy. Mission work is rarely found among them for similar reasons. Also, they seem to have a hard time finding the interest to invest money in mere soul-saving ventures. Funds are generally expended in attacking non-conforming brethren through radio broadcasts and journals. Rather than evangelize, they work as parasites. They compass land and sea to draw away one member from a congregation which they term liberal. If possible they will capture a whole church and turn it to their view. Those who do not willingly accept the new view will be driven out. They feel very proud to capture buildings built by other brethren whom they despise. Ethics in such matters are of small account.

14. They are heartless towards mission work done by brethren they do not fellowship. They will subvert it, rend and tear the churches with no concern for the results to the babes in Christ. They would rather see a congregation, or an entire mission effort destroyed, rather than allow it to exist without accepting their views. This is true also of congregations here in the States.

15. It should be mentioned that they are willing to practice deceit in order to grab control of a congregation. Many an ANTI-PREACHER has accepted work with a congregation which he despises as a "liberal" church so that he might

change it. Seldom do they declare themselves until they, like termites, have eaten away the foundations. Also, they will feign humility and piety while they are in the minority. Then when they gain the advantage, they become harsh and aggressive, expressing a totally different attitude. Peter well describes them in II Pet. 2:1.

16. All antis of every stripe have a common bag of cliches and slogans. They are always the "LOYAL" church. All who disagree are LIBERAL, or DIAGRESSIVE. Every anti issue is said to be PARALLEL TO THE MISSIONARY SOCIETY. All of them claim to have found a BINDING EXAMPLE to prove their point. It is noteworthy that they find binding laws of their own choice. They are unwilling to make all examples binding. Rather than follow their own logic, they conveniently excuse themselves. Few of them would bind the upper room for communion or other similar examples.

It is doubtful that there will ever be a time when the ANTI SPIRIT will not be with us in some form. Therefore, we must work diligently to teach our brethren a correct and wholesome understanding of the doctrine of Christ. Also, we must ever be on guard lest such a root of bitterness spring up to contaminate the congregations we serve.

"Union Or Unity?"

RAY DUTTON

Every religious person in this country realizes the awful consequences of religious division. Almost every family has experienced the heartache which so often results from religiously mixed marriages. We have seen the bickering and quarreling which goes on between neighbors and friends of different religions.

Though some misguided individuals thank God for all of the "different" churches, most of us would readily agree that such a situation was not at all what our Lord Jesus Christ wanted and prayed for when he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20-21).

Because we recognize that our present situation is deplorable, some have sought to remedy it by pulling the various religious bodies together into "unions" of different types. The World Council of Churches and the National Council of Churches of Christ are examples of this unionization. We see similar efforts in our own communities during so-called "union meetings". During such meetings various denominations agree to work together and ignore their differences.

However, UNION is not UNITY! Ask any mischievous boy who has tied the tails of two cats together and then thrown the cats over a clothes line. These boys will tell you right quick that the string that brings the cats into UNION certainly does not produce UNITY.

And so it is with the UNION of religious people. It has already become apparent to many religious people that such "unions" only serve to affect a temporary truce with no really permanent relationship being established. The reason why such UNIONS are failing to accomplish the objectives for which they were designed is simple. The true basis of CHRISTIAN UNITY is not simply tolerance of each other, but a common faith based on a common authority, the Bible. Anything less than this should be unacceptable to every religious person who has any respect for the Word of God.

The "unity of the Spirit" will only come about when individual Christians decide to sit down together with open Bibles and open minds and "search the Scriptures daily, whether those things were so" (Acts 17:11).

Christ And The Resurrection

(Continued from page 2)

subdue all things unto himself." (Phil. 3:20-21). Paul here closes his statement with a challenge for us to believe all this, and that God is as "ABLE" to do this as he is to do all other things promised. But the blind guides tell us that this is not speaking of the resurrection of our bodies at all, but speaks of only "our body," which they say is not the body which goes to the grave at all. Well, when speaking of our physical bodies, Paul says, "BODY" (Romans 8:10). Then says, "He that raised up Christ from the dead shall also quicken your mortal BODIES." (v. 11). He calls them "BODY" (v. 13). Then referring to the resurrection of our bodies he says we are "Waiting for the adoption, to wit, the redemption of OUR BODY". (Romans 8:23). Paul says it is something to wait for. (Rom. 8:10,11,19-23). And also says it is what we hope for (v. 24-25). If God could raise Jesus, he can raise us also. Paul says, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." (2 Cor. 4:14). Paul lived in hope of a resurrection, for he said, "If by any means I might attain unto the resurrection of the dead. Who shall change OUR VILE BODY, that it may be fashioned like unto his glorious body." (Phil. 3:20-21). Some back there were those "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim. 2:18).

Yes, there will be a general resurrection of all the dead saints, "AT THE LAST DAY", (John 5:28-29 and John 6:39,40,44,54; John 11:24), also a resurrection of the wicked in the same hour, or "AT THE LAST DAY". (John 6:28-29; John 12:48; John 6:54; 11:24).

Rev. 20:1-10 "The first resurrection" here mentioned is obviously a figurative resurrection "of the souls of those" beheaded. A general and literal resurrection is presented in Rev. 20:11-15; John 5:28-29).

A Life Worth Living

JOHN WADDEY

Philosophers and young intellectuals debate whether life is worth living? Many lives are ended because no worthwhile end is seen. In our great land of freedom, opportunity and abundance, we have one of the highest suicide rates in the world. Thousands more are living dead men, addicted to liquor or drugs or a degenerate life because they had nothing better to live for. What is the explanation of this enigma?

Part of this problem of despondency and futility is because of a false notion of what a successful life consists of. Most Americans judge the success of one's life by job position, things possessed, social status, and the worldly pleasure one finds. Herein is the worm that kills the plant of a happy, meaningful life. Jesus asks, "Is not the life more than the food, and the body than the raiment?" (Matt. 6:25). The answer is an obvious yes. Even animals enjoy eating, sleeping, reproduction and being the leader of the herd. But God intended for the jewel of His creation to find more than that in life.

Christ Jesus came that we might have life and have it abundantly, John 10:10. In Christianity, one finds something to live for, something to hope for and something to die for.

I. Christians have something to live for that makes their lives exciting and meaningful. They have personal happiness with self, with others and with God. Faithful disciples know "the peace of God, which passes all understanding." (Phil. 4:7). They have found the secret of contentment in whatever stream of life they be cast, (Phil. 4:11-12). Christ has taught them to love others even as they love themselves, (Matt. 22:39). With his help they can reach this difficult goal, (Phil. 4:13). "When a man's ways please Jehovah, He maketh even his enemies to be at peace with him" (Prov. 16:7). Jesus told the apostles, "Peace I leave with you: my peace I give unto you: Not as the world giveth, give I unto you." (John 14:27).

Sinful man is alienated from God, (Is. 59:1-2). His separated condition weighs heavy on his conscience, making him insecure and fearful. When we die to sin and self and let Christ rule our lives we know the joy of reconciliation with our Creator. This brings us a happiness undescrivable, (Gal. 2:20).

The child of God experiences a sense of worth and self-value that the sinner never knows. We are not under condemnation, for in Christ we have been freed from the law of sin and death, (Rom. 8:1-2). We do not have to hang our heads in shame when we face our fellow men, for our guilt is blotted out by Jesus' blood. We are the princes and princesses of the King of Kings. Our life is worth living. Every minute of every day is a rich, rewarding experience.

As disciples of Jesus, we are personally involved in the Greatest Cause in the world. One reason for frustration and loss of purpose in life is that men have no noble cause to be a part of, to fight for. Not so the Christian. We are charged with reaching every man and woman on earth with the gospel message, (Mk. 16:15). Not only this, but we are fighting a war of liberation to free the victims of Satan's oppression, (II Cor. 10:3-5). Our work for the Lord will benefit humanity. It brings blessings to the lowliest peon. It refines and purifies society, making the world a decent place in which to live. Ours is a great and magnanimous program and we are all needed so that the Lord's cause will abound and prosper, (I Cor. 15:58). Every saint is needed. None are so poor or unskilled as to be passed by. As every member of my physical body is needed to fill its necessary function, so every brother and sister has a vital role to fill in the Kingdom, (I Cor. 12:20-21). This makes life worth living.

II. Christians have something to hope for. No matter how hard and disagreeable this present life may be, there is a glorious hope of heaven awaiting us, (Rom. 8:18). Christ brought life and immortality to light through his gospel, (II Tim. 1:10). We will be raised from the bondage of death with a glorious, incorruptible, immortal body, (I Cor. 15:42-43, 52-54). We look forward to spending our eternity with the great God and His adorable Son, (Rev. 7:15-17; Phil. 1:23). We will rejoice with loved ones and friends who likewise followed Jesus in this life. David looked forward to seeing his deceased son in eternity (II Sam. 12:23), and so do we live in hope of that glorious reunion with our beloved ones. There is great comfort in these words, (I Thess. 4:13-18). Another fond hope of the saved is that Jesus will be with them in death. Davis of old sang, "Yea though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." (Ps. 23:4). The martyred Stephen, looked up and saw Jesus standing, anxiously watching over him in death, (Acts 7:55-58). So we have great hope that the world does not know.

III. Christians have something to die for. We read histories and novels and admire those valiant souls who were willing to offer their lives as sacrifices for a noble cause. Today the western world has so degenerated that few feel any cause is worth sacrificing for, much less dying for. This has adversely affected the lives of those who so think. We have a Cause worth fighting and dying for. Paul did not blush to encourage young Timothy to suffer hardship as he did the work of an evangelist. The reason being, Paul was at that very moment on death row, awaiting execution at the hands of the Romans. His only crime being that he had been a good soldier of Jesus, (II Tim. 4:5-8).

Ours is such a case that if I die for it, I will actually be much better off. That same Paul wrote the Philippians that to depart and be with Christ was far better, (Phil. 1:23). John the Apostle wrote, "Blessed are the dead that die in the Lord," (Rev. 14:13). The most brilliant mind could never fathom the glories reserved for the righteous until we have personally experienced them. We have a leader who loved us so much that he died for us, (Rom. 5:8). He now calls upon us to live and die for him as we follow his example, (Heb. 12:1-3).

The Christian has a new attitude and outlook towards death that removes the fear of it and brings a proper understanding of this universal malady. Jesus partook of flesh and blood and in death brought to naught Satan who held the power of death, (Heb. 2:14-15). We know that in

the great resurrection morn, death will be destroyed once and for all, (I Cor. 15:54-55). For the servant of Jesus, death is simply a veil that stands between this temporal life and the unending life to come. We must pass through the veil to enjoy the blessings of eternity. No wonder then that saints can pray, "even so come Lord Jesus." (I Cor. 15:22).

Have you ever pondered the question: Is life worth living? The Christian life is worth living, without any doubts or reservations. It alone promises man something to live for, hope for, and die for. Do you enjoy this wonderful life?

Christian Stewardship

One of the most important concepts of Christianity is that of stewardship. The word for "steward" in the New Testament literally means "the manager of a household, overseer". "The idea has its root in the institution of slavery. The master appointed a slave to administer to his household, which might include the teaching and disciplining of the members of the house, especially other slaves and the children" (Dictionary of Theology. Baker, p. 502). The idea of stewardship is first seen in Adam, where God gave him charge over all created things (Gen. Chapt. 1, 2, 3). A classic example of a steward is Joseph's position in Potiphar's house (Gen. 39:4-6). God trusts us even more than that of Potiphar's trust placed in another man. The matter of our stewardship relates to the Christian using all the things with which God has entrusted us in a manner of HONOR and SERVE His cause.

What is involved in the idea of our stewardship? A proper view of stewardship is considering ALL that God has placed in our hands as a gracious TRUST of God. It means the devoting of our LIVES, ABILITIES and RESOURCES to God, and using ALL we have or hope to have in SERVING Him. Stewardship is our recognition that nothing we have is truly ours, but that all we have is truly God's (Acts 4:32). "Christian stewardship is the ACKNOWLEDGEMENT of God's ownership, the ACCEPTANCE of trusteeship of LIFE and POSSESSIONS, and the ADMINISTRATION of the same for the will of God (Good Stewards, J. E. Dillard, p. 10). Stewardship is a PARTNERSHIP with God."

Let us consider the term "STEWARD" as used in the Bible. The word "steward" has a definite Old Testament meaning. It means "the man who is over" (Gen. 43:19). It means one "who is over a house" (Gen. 44:4). It also means "son of acquisition" (Gen. 15:2). "Prince, head, chief, captain" are other meanings of the term in the Old Testament (I Chron. 28:1).

The New Testament word for "steward" also has some significant meanings. It means "one to whom a thing is committed" (Matt. 20:8). The responsibility of stewardship is seen in that unto whom much is given the Lord requires much (Luke 12:48). When the Lord returns, He will demand that we give account of our stewardship (Luke 16:2). Serving God and money is impossible, but serving God and being a steward of His money is rewarding (Luke 16:13). Christians are stewards of the mysteries of Christ, and as such are REQUIRED to be faithful (I Cor. 4:1-2). In the qualifications of elders, their stewardship is considered in that they "must be blameless, as the steward of God" (Titus 1:7). We are required to serve one another with the gifts God has given us as stewards of His grace (I Pet. 4:10-11).

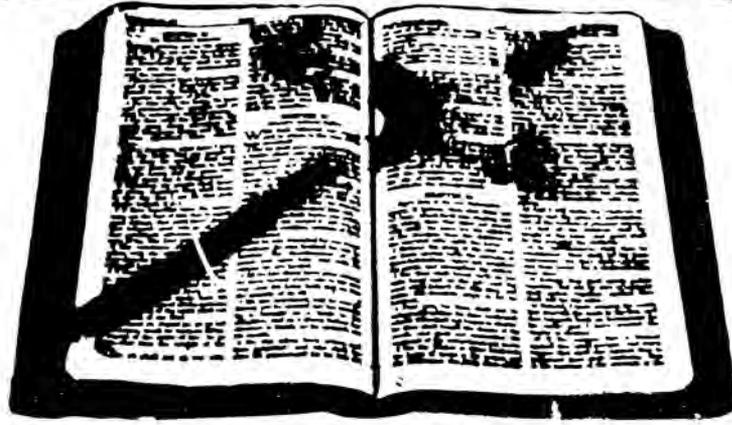
WHAT IS INVOLVED IN STEWARDSHIP

The fundamental idea of stewardship is that one has been made a trustee of the things God has placed in his hands. This must cause one to recognize God as the sovereign of our lives (Psalm 24:1). All riches, honor, power, might, greatness or strength we achieve are given to us from God (I Chron. 29:9-14). All of the material wealth of this world actually belongs to God (Haggai 2:8).



NORMAN PARRISH

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

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No Room For Christ

There is a verse of Sacred Scripture located in Luke 2:7 that will form the idea that we propose to develop in this article. The beloved physician Luke wrote, "And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." Quite significantly, Jesus Christ was not born where his



ROBERT R. TAYLOR JR.

mother was living. Mary was living in Nazareth of Galilee. Jesus was born to the virgin Mary in Bethlehem which is located in Judaea or many miles to the south of Mary's home. Prophecy had indicated in Micah 5:2 that the Christ child would be born in Bethlehem. Had he been born in the Galilean city or village of Nazareth, this Scripture would have fallen to the ground void of being minutely fulfilled. Due to the enrollment decree that the Roman Emperor had but recently issued, Mary and her espoused husband Joseph were in Bethlehem at the very time when the virgin was to give birth to the Messiah (Mic. 5:2-3). Many other Jews from other parts of the land had gone to their own respective cities in allegiance to this decree. This means that many would have to go to Bethlehem for this enrollment. When Joseph and the expectant Mary arrived in the quiet and serene village of Bethlehem, all the available space in the inn for visitors to the area had already been taken. Because there was no room for them in the inn, the sought shelter in a place where animals were kept. He who was to become King of kings and Lord of lords began his earthly existence in the manger scene in a town made famous by David some one thousand years earlier. He who had come from the Palace of the Universe on high and had enjoyed the immensity of heavenly treasures first cradled his infant head in a lowly manger reserved for the feeding of animals. No room for Jesus in the inn! That simply summed up what was going to be a frequently expressed attitude toward the Heavenly Visitor who had come to seek and save the lost of the world's teeming population. Very often there was no room for Jesus while he tabernacled in human flesh. Quite frequently, there has been no room for him and his system of Christianity during the nearly two thousand years since he returned back to the Father's right hand

of power and eminent glory.

Sometime after his birth, there was no longer any room for him within the kingly domain of Herod the Great. Matthew 2 reveals the sordid story of how the maddened monarch sought to kill the Babe of Bethlehem. Had not Joseph acted with dispatch to carry out the angelic orders to remove quickly the mother and the infant child into the protection of Egyptian safety, the devilish decree for the massacre of all male babies in Bethlehem would surely have included the Christ child also.

NO ROOM FOR HIM

IN HIS PERSONAL MINISTRY

When God's Son became the Man of Sorrows, he was often acquainted with the coldness of a world that had little or no place for its greatest benefactor. Early in his gospel record, the apostle of love wrote, "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God. Even to them that believe on his name: . . ." (John 1:11-12). Not long after his personal ministry had begun, he returned to Nazareth where he had been brought up as a child. Luke 4 records the sad story that his own home people rejected him and sought to kill him after he had simply preached the truth to them in the local synagogue. The treatment he received and the bitter rejection he experienced among his hometown people prompted the Lord to say in Luke 4:24, "No prophet is acceptable in his own country." For the remainder of his Galilean ministry, he made Capernaum his headquarters. Yet, even in this city located at the northwestern edge of the Galilean Sea and in other cities located on this historically famous sea, he and his teaching were frequently unwelcome. In regard to these cities Jesus once stated, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell (Hades - ASV), for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:20-24). In Mark 5, the Gadarenes prayed him to depart out of their coasts after the performance of one of his mighty miracles (Mark 5:1-18). They regretted the

loss of sausage much more than they appreciated the restoration of the pathetic man to his right mind again. They, like many today, preferred sausage to souls. Swine meant more to them than did the Saviour. Jesus Christ was not welcome in eastern Palestine among the Gadarenes.

Palestine in general and Jerusalem in particular had no room for him who had come to save them from the enormity of their sins. The lament of the Saviour over Jerusalem and their impenitent hardness against him were expressed by the Man of Sorrows in Matthew 23:37-39: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Finally, the citizens of the holy city succeeded in getting aroused Rome to crucify him on the brutal brow of cruel Calvary. He was buried and arose again from the dead.

NO ROOM FOR HIM SINCE HE RETURNED TO HEAVEN

Forty days subsequent to his triumphant resurrection from the borrowed tomb belonging to the Senator from Arimathaea, he returned to the Palace of the Universe on high. Ten days later he established his church upon earth on the first Pentecost subsequent to his resurrection and ascension. Many who heard his gospel proclaimed by the ardent apostles and enthusiastic evangelists of the first century had no place in their hearts for the precious principles of the Heavenly Kingdom. Revelation 3 reveals him outside the hearts and lives of the Laodicean people. In Revelation 3:20 we read, "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." Their lukewarmness and indifference had driven him out of his own congregation of people formerly redeemed by his shed blood. For the most part, the first century had but little room for Jesus.

The twentieth century is but little different. Many today have rejected the Bible as the word of the living God. This but means that they have no room in their hearts and lives for Jesus Christ. Many have no room for Jesus in their homelife. Couples date within a Christless framework, marry at a Christless altar, form a Christless marriage, erect a Christless home and later attempt to rear a family in a home that knows nothing of Jesus Christ and his way of life. There is frequently no

(Continued on page 4)

WORDS of TRUTH

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Another Christmas At The Door

Another "Christmas" is at the door. In this connection, there are many thoughts which come rushing into our hearts. One of them is that time "flies". For us older people, it seems that each Christmas flies away to be replaced by another within a very short time. But with children, and teenagers, it seems that "CHRISTMAS will never get here"! We are reminded to teach and think about Psalms 90:10, which says, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." This is especially true of the average human being.

Let us remember that the word "Christmas" is not a Bible word, and that the original thought and meaning of it is not true to the Bible. In the early days of apostasy from the New Testament order of things, and from New Testament teaching, our Catholic friends began the practice of having what they called "Mass" or the "The Lord's Supper" on the day which men decided to set apart in celebration of the birth of Christ. In the New Testament, the Lord's Supper was only observed upon the first day of the week, and not upon some certain day of the year (Acts 20:7). When Jesus instituted the Lord's Supper before His crucifixion and ascension, He told his disciples that He would not eat the Supper with them anymore until the day His Kingdom would come, or be established, as it later was on Pentecost (Matt. 26; Mk. 14; Lk. 22; Acts 2). He also said that His table would be in His Kingdom (Lk. 22:18-30). Later, we find that His Kingdom had come and Christians had been translated into it (Col. 1:13; Heb. 12:28, 29; Rev. 1:9).

On Pentecost, the apostles began, and steadfastly continued the breaking of bread, or observance of the Lord's Supper (Acts 2:42).

Pentecost was always the next day after the Sabbath (Lev. 23:15, 16). The Sabbath was always the seventh day of the week (Exodus 20:10; Deut. 5:14).

Since Pentecost was the next day after the Sabbath, which was the seventh day of the week, it was, therefore, the first day of the week, or the day we call Sunday (Lev. 23:15, 16). Therefore, it is unscriptural to observe the Lord's Supper on



GUS NICHOLS

December 25th, unless that day happens to fall upon the first day of the week.

In the first place, however, we know not, either the day or month of the year on which Christ was born. That he was born on December 25th is nothing but a supposition or suggested date on the part of those who were determined to nationally celebrate His birth.

The fact that we do not know the date of Christ's birth does not mean that His birth was of little importance. The prophets not only foretold that He would be born of a virgin (Isa. 7:14), but that He would be born in Bethlehem of Judea, where, according to history. His Mother did not even live, but was only a visitor there at the time she gave Him birth (Mic. 5:1-3; Matt. 1:18-25; Luke 2:1-15).

But Christ is just as precious to us, and His birth just as important unto us, as if He had been born on some stated day of the year, etc.

We may praise our Lord and honor Him upon any day of the week, month, or year, provided we honor Him according to His revealed will and word. It would be wonderful if our whole nation would sincerely strive and properly and scripturally honor Christ by obeying His will every day of every year. Christ is worthy of this type of honor.

We should study His word every day, pray as often as we can every day, think of His death and sufferings for us every day. Then in addition to this, instead of an annual celebration of His birth, let us follow the scriptures and celebrate His death and sufferings for us in the Lord's Supper upon the first day of every week (I Cor. 16:2; Rev. 1:10; Acts 20:7; Acts 2:1, 42).

There is nothing wrong in giving and receiving gifts upon December 25th, or any other day of the year. But is is not acceptable unto God to substitute such a practice for daily religion in our homes, in our work, and in our nation. However, we must not overlook nor disobey the Lord's command to observe "The Lord's Supper" weekly and upon the first day of the week (Acts 20:7).

Hear Gus Nichols Daily

TOM CHILDERS

Once every year since 1967, we have been able to hear Brother Gus Nichols preach at the Freed-Hardeman College lectureships, where he has spoken for a third of a century. But now, by means of radio, we can hear him preach seven days a week, 365 days a year.

Radios are more popular than ever. People listen to them at home, at work, in the car, and often in the store where they shop. Television is popular, but sometimes it is NOT AS MOBILE as radio. People may listen to radio while eating breakfast, dressing for work, or worship, or washing the dishes.

Radio preaching can reach people who will not come to the building. When sermons are preached in the church on Sunday, they reach only those in the building. Radio preaching can reach hundreds and thousands of people who would not hear a gospel sermon otherwise.

In planning our day's activities, we have made plans to hear Brother Nichols preach every day. To encourage our readers in the Vernon area to listen to gospel preaching on radio, we give a list of radio programs, the time and station. They are listed by city and alphabetically.

AMORY, MISS. M-F, 8:15 - 8:30 a.m. WAMY; James Wyers, speaker.

CARROLTON, ALA. WRAG: 590 Khz. 8:05 - 8:15 a.m. M-F; Gary Barnes, speaker.

WRAG: 590 Khz. 1:15 - 1:30 p.m. M-F; Neil Myers, speaker.

WRHE: Saturday; 7:30 a.m. Neil Myers, speaker.

FAYETTE: WFFF: 990 Khz. 8:30 a.m. Sunday - Saturday; Don McWhortor, speaker.

HAMILTON: WERH: 970 Khz. M-F; 9:30 a.m. Sunday - 11:00 a.m. W.T. Allison, speaker.

JASPER, ALA. WWWB; A-M and F-M. 102.5 Mhz. 8:00 a.m. and WARF 12:15 p.m. daily. (not on F-M).

VERNON: WVSA: 1380 Khz. M-F; 12:20 - 35

p.m. Tom Childers, speaker.

WVSA: 1380 Khz. Saturday; 10:35 - 10:50 a.m. Daniel McCollum, speaker.

WINFIELD - WEZQ; 1300 Khz. 9:00 a.m. Monday - Friday; Kenneth Bray, speaker.

Sunday - 8:00 a.m. WEZQ; 1300 Khz.

If you are not already a daily radio listener to one of these programs, why not become one today? It will do you good - far more good than "As The World Turns"! - The Vernon Reminder

Have You Been Contacted By The Holy Spirit?

RAY HAWK

There is great confusion on the subject of the Holy Spirit today. This is somewhat surprising since the New Testament clearly tells us how the Spirit operates in converting men. No doubt, men's attitudes toward the Scriptures have kept many in confusion concerning this and other Bible subjects. Some think you can make the Bible say anything you want it to say. This may be true if you desire to take scriptures out to context and make a pretext of it! Others believe that it is impossible for all to see the Bible alike. We will never see the Bible alike as long as we press our preconceived ideas upon the Bible. It is only when we stand submissive before the Bible and rightly divide it that we will all see it alike, 2 Tim. 2:15.

WHAT IS THE HOLY SPIRIT OR HOLY GHOST?

The Holy Spirit and Holy Ghost are the same. In Acts 5:3 Luke calls the Holy Spirit the Holy Ghost, but in verse 9 he refers to Him as "the Spirit of the Lord." We find the Spirit has personality. He speaks, 1 Tim. 4:1. He may be grieved, Eph. 4:30 and despised, Heb. 10:29. He was active in creation, Gen. 1:2. He comforted the apostles, John 14:26. Yet, in spite of these and many other scriptures, some believe that the Holy Spirit is only the active influence of God. It is interesting that no where in Scripture does it teach that the Spirit is only an influence. He is the third person of the Godhead, sent by the Father, Acts 2:33 to guide the apostles and others into all truth, John 16:13.

God communicates with man in language that man can understand. Men could not know the mind or will of God in and of themselves. The Spirit, who knew God's mind or will, revealed this will to men BY INSPIRATION. Paul clearly indicates this in 1 Cor. 2:7-13. The WORDS that Paul wrote to the Corinthians were inspired by God. The words Paul spoke orally were given by inspiration, 2 Tim. 3:16. The word inspired literally means "God breathed". This word or truth was given orally and then in writing that men might know God's mind or will for mankind. That will is found in the twenty-seven books of the New Covenant or Testament. To find what this Holy Spirit, the Father, or Jesus expects of us, we must study the New Testament.

THE SPIRIT OF GOD LEADS OR GUIDES MEN TODAY THROUGH THE WORD

The Christian must put on the armor of God to fight against Satan's kingdom. Those in Satan's kingdom must be delivered from that death. Christians deliver these lost souls from the bondage of sin by preaching the gospel to them, Rom. 1:16,17. This is the way faith comes, Rom. 10:17. The offensive weapon of the Christian is the sword of the Spirit which is the word of God, Eph. 6:17. It is by means of this sword that the Spirit expects the Christian to prick the hearts of the sinners. In Acts 2:37 the Jews were pricked by the gospel message delivered by Peter. Today, we may deliver that same message by reading from the Bible. In Acts 7:54 Jews were cut to the heart by the message of Stephen. He used the gospel message to prick or cut them. Sometimes when the Spirit's scripture makes contact with the sinner, he obeys the commands given, Acts 2:38-41. At other times the Spirit's message is rejected and men try to stop the preacher who gives that message, Acts 7:57-60.

The churches of Christ today use the Spirit's

God In The Home

A sick domestic life is no less real than a sick body. Chronic family illness can do more harm and damage than a chronic physical illness. A sick domestic life needs treatment more than a sick body. It won't usually get well in time like a cold. One of America's greatest dangers is the instability of home and family life.



NORMAN PARRISH

The Church of our Lord suffers because of family troubles. Broken homes of Christians weaken the Church. Unhappy homes reduce the spiritual power of individuals and retard the spiritual development of the Church. Unequally yoked people cannot WORK, PRAY, GIVE and WORSHIP as a united Christian family (II Cor. 6:14-18).

COMMON CAUSES OF FAMILY TROUBLES

1. MONEY — How to earn it and how to spend it. (Too many put it first.)
2. IN-LAWS — How to treat them (Matthew 7:12).
3. SEX MALADJUSTMENTS — Lack of consideration and ignorance and love (I Cor. 7).
4. DISPOSITIONS — High tempers and nagging tongues.
5. INFIDELITY — May be hidden for awhile, but it will be discovered.
6. DOMINEERING PERSONALITIES — Imposing on others.
7. SELFISHNESS — Comfort and pleasure, also ease at the expense of others.
8. ASSOCIATES — School, clubs, on job, friends.
9. LIQUOR — Causes sin, abuse, poverty, sickness and death.

THE NATURE OF FAMILY TROUBLE

1. Constant lying, cheating, double standards.
2. Secrets hidden in the mind and heart, and doubts.
3. Fighting over and over again and not forgiving.
4. Cold wars — Endurance contests in pouting and ugliness and silence.
5. Living under one roof, but following two different ways of life.
6. Keeping up a front to the world for sake of PRIDE and CHILDREN, but the mask comes off in the bedroom.
7. Surrender to sin and pleasure brings about general unrest and unhappiness.

GOD'S TREATMENT FOR FAMILY TROUBLES

God did not institute the family without providing for every need that may arise. The following are scriptures of good advice which should be applied in the home: Turn the other cheek in the home (Matt. 5:38-39). Go the second mile in the home (Matt. 5:41). Return good for evil in the home (Matt. 5:43-47). Strive to adjust and accept things you cannot change; get joy out of it (James 1:2-3). Give yourself to Christ and His Church (Heb. 10:25-26). 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. You may not be able to change everything and everyone in your home, but with God's help, you can change yourself and find contentment and happiness.

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. 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.

LIVE SO THERE IS HEAVENLY HOPE FOR ALL THE FAMILY

Even if a man's family is his greatest personal possession in this world, it is full of heartache. War comes and kills or takes them away for years of fighting. Death is always a certainty for every family. Sin plucks many from the folds of the home. Love goes, and the home breaks many

times.

Is there some abiding hope for the family for security from it all, and assurance of blessings? No, not on this earth. Family life and love is only temporary at its best in this world. We must look elsewhere for abiding hope.

WILL WE KNOW OUR LOVED ONES IN HEAVEN?

Since heaven is a place to know, we surely will know each other there. The rich man knew Lazarus. We will be equal to the angels.

WHAT JESUS TEACHES US ABOUT FAMILY RELATIONSHIPS THERE

There will be no more death. There will be no more sorrow or suffering. There will be no more separation. There will be no more sin and tragedy there. All will be equal to the angels of God. We will be heirs and joint-heirs with Christ (Rev. 21:1-7). Heaven is the most spectacular promotion in family relationships possible.

Is your family all in the ark of safety, the church? 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?

WILL THE FAMILY CIRCLE BE BROKEN?

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 (Gen. 7:1, 5, 7, 15, 16; 8:1).

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. Will your family circle be unbroken in heaven?

WHO IS PRIMARILY RESPONSIBLE FOR THE FAMILY'S WELFARE?

God made the man responsible for physical and spiritual welfare. God created man first; he must earn bread by the sweat of the brow. God told NOAH to get his family into the ark. God made the husband the head of the wife (Eph. 5:23-25). 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.

What do you think of a man who will not provide for his family? "He that provideth not for his own" (I Tim. 5:8). If the man FAILS or REFUSES, then let the woman lead. It is a mistake for the wife to wait when the husband refuses. If neither father nor mother will lead, let the child. "... a little child shall lead them."

What counts with the family at DEATH? — Not money, works, nor long life. — Not the "AT REST" on the casket. — Not what is said in the funeral message. — Not what friends who share the sorrow say. The things that really matter at death are these: Is this one a child of God? Did he obey Christ, and was he baptized? (Mark 16:16) Did he or she help or hinder their loved ones and the Church?

Is it too late for a change from sin to salvation NOW? Every member of the family should set other members at ease about their relationship to the Lord. If you are a child of God, tell your family. If you are prepared to die, tell them so. Your personal assurance of your salvation is of great comfort for family at death.

Is your family circle broken today? Are both parents Christians? Are the children that are married and away, Christians? Are the in-laws Christians? Are the accountable children at home Christians? Do all the little ones have a Christian home that will lead them to be like Christ as 'hey grow up?

If the family circle is broken, what guilt do you share? Will the circle be unbroken in Heaven? Think on these things.

"Vain Religion"

RAY DUTTON

On one occasion during the personal ministry of Christ, a group of scribes and Pharisees came to Jesus asking him why his disciples did not keep "the tradition of the elders" (Matt. 15:2). But instead of putting Jesus on the spot, he turned the

question back to them and asked, "Why do ye also transgress the commandment of God by your tradition?" (vs. 3). Jesus then illustrated how they had violated God's command to honor father and mother by their tradition of allowing the child to designate his money as a "gift to God" (Corban — Mk. 7:11) and thus nullify the command of God. At this point, Jesus turned to them and said, "Thus have ye made the commandment of God of none effect by your tradition." (Matt. 15:6).

This practice of substituting the doctrines and traditions of men in place of the commandments of God was not practiced by the scribes and Pharisees of Jesus' day only, but it is also one of the greatest barriers to Christian unity today. Even a child could understand that all of the various and contradictory doctrines of the denominations could not have come from a God who "is not the author of confusion, but of peace, as in all the churches of the saints" (I Cor. 14:33) Thus, there must of necessity be the doctrines and commandments of men.

Isn't it about time that you stopped and examined the doctrines of "your church"? Paul exhorts us to "examine yourselves, whether ye be in THE FAITH". (II Cor. 13:5). Don't let Satan use the doctrines and commandments of men to destroy your hope of heaven and make your religion vain. For "in vain they do worship me, teaching for doctrines the commandments of men."

Obey As Well As Pray

HOYT BAILEY

THIS IS NOT CONTRADICTION. It is possible for people to pray without obeying the Lord. The prophets of Baal prayed without obeying God. Jesus warned, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (Matthew 6:5).

PRAYING IN DISOBEDIENCE IS OF NO AVAIL. Jesus declared, "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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast our devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

WE MUST OBEY AND PRAY. Jesus asked, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Our Lord said to those who obey Him, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7-8). This shows that Jesus requires individuals to obey him. James shows us that we must obey if God is to hear our prayers. Hear what James says, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, 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" (James 4:2,3).

ONE MUST OBEY AS HE PRAYS IN ORDER TO BE SAVED, Christ says "Yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;" (Hebrews 5:8-9). God's commandments are to be obeyed, (Romans 16:26), and "Blessed are they that do his commandments, that they may have right to the tree of life. . . (Revelation 22:14). Jesus did not say "He that believeth and" — PRAYETH — "Shall be saved" (Mk. 16:15-16).

No Room For Christ

Continued from page 1

room for Jesus in capital and labor. Frequently, those who are employers, run their businesses completely separate and apart from the principles of Christianity. Those who work for them may think nothing of stealing from the employer and getting all they can in the way of wages, but with as little work as they can get by with day by day and week by week. World leaders frequently ever look to the ways of the Prince of Peace when they sit down at peace conference tables in attempts to settle international problems plaguing the people of this world.

Many churches today have but little room for the Christ of the Scriptures. They frequently preach but little of what he said. They ignore much of what he commanded. They practice but little of what he demanded. One preacher of the twentieth century has said that if Jesus Christ were preaching on earth today, modern sophisticated churches would dismiss him as a gloomy crank peddling a gospel of calamity. We think the preacher appraised the current condition of modern day religious attitudes toward the Christ quite accurately. How much room do you have in your heart for Jesus Christ? If we have no room for him now, he will surely have no room for us in those mansions he has gone to prepare (Jno. 14). Heaven is for those who make room for Jesus and allow him the position of top priority in their hearts and lives. Where is he in your preferred list of precious priorities?

Have You Been Contacted By The Holy Spirit?

Continued from page 2

sword to contact, convict, and convert the sinner. When the word of God finds lodging in a good and honest heart, the Spirit has made contact with that individual. There isn't anything mysterious or mystical about it.

If a man's boss left instruction for him that he might know what the boss expected him to do; when that employee followed those instructions, he would be following his boss. Today we find the Holy Spirit's instructions in the New Testament. When that instruction is taken and obeyed, Rom. 6:16-18, that person has the Spirit's message dwelling in him.

Today, people expect the Spirit to work with them as He did with the apostle Paul. However, the Spirit gave Paul the word directly BY INSPIRATION. Paul obeyed that word given to him. The only difference today is we receive the word INDIRECTLY. The word comes to us in written form. We read it, rightly divide it, and then obey it. When we obey it we are saved by the one who gave it! It is just that simple.

You may be contacted by the Holy Spirit any time you will pick up your Bible and read it with an open and receptive heart. Don't wait for some kind of feeling, but rather be obedient to the commands that you may receive the blessings behind those commands.

HOW THE HOLY GHOST SAVES US TODAY

The Spirit saves today just as he saved in the first century. In 1 Cor. 12:13 Paul stated, "For by one Spirit are we all baptized into one body." The Spirit gave instructions showing that men must go and preach the gospel, Mark 16:15; Matt. 28:19. When one obeys the instruction of these men who preach the gospel and are baptized, Mark 16:16; Acts 2:38; Acts 22:16; 1 Pet. 3:21, then God adds them to the church or body of Christ, Acts 2:47. In this way the Spirit, by His instruction, gets us into the one body or church by our obedience to His word. It is just that simple! Why many will make conversion so hard or so mysterious is beyond the understanding of this scribe. God has made it so simple. It appears foolish to some, but it pleased God by the foolishness of preaching to save those that believe, 1 Cor. 1:21.

Some Biblical Facts

About Death

When the Psalmist once exclaimed: "... the terrors of death are fallen upon me. Fearfulness and trembling are come upon me. And horror hath overwhelmed me." (Psa. 55:4,5), he expressed the sentiments of vast multitudes who have faced the dreaded grim reaper. The patriarch Job characterized death as the "king of terrors". (Job 18:14). And the Hebrew writer speaks of those "who through fear of death were all their lifetime subject to bondage." (Heb. 2:15). Though few of us may reach that plateau of faith where we might say with Paul that we "desire" to die (Phil. 1:23), certainly, with the illumination of the New Testament revelation, we can face the mysteries of death with calmer spirits. Let us examine some biblical data concerning death



WAYNE JACKSON

(1) DEATH IS A SLEEP. The NT speaks of them "that are fallen asleep in Jesus" (1 Thes. 4:14). The term "sleep" is used in the Scriptures to describe the state of the body in death. Only the body of man sleeps in death. This, for example, is revealed in Daniel 12:2, "And many of them that sleep in the dust of the earth..." Here, it is obvious that: (a) The part of man which is placed in the dust of the earth, is that part of man which sleeps; (b) But it is the body that is placed in the earth; (c) Thus, it is the body that sleeps in death.

In the NT the word "asleep" is the Greek KOIMAOMAI, which is from KEIMAI, literally meaning "to lie down". The Greeks used the word KOIMETERION of a place where traveling strangers could stop for sleep, and from that term, derives our "cemetery", a place where BODIES of the dead sleep. Vine and Hogg suggest that the use of "sleep" for death conveys the idea "that, as the sleeper does not cease to exist while his body sleeps, so the dead person continues to exist despite his absence from the region in which those who remain can communicate with him, and that, as sleep is known to be temporary, so the death of the body will be found to be..." (NOTES ON THESSALONIANS, p. 172). Additionally, death is a state of rest from the toils and cares of this world. There, "the wicked cease from troubling; And there the weary are at rest." (Job 3:17). (Cf. Rev. 14:13). Perhaps a recognition of the fact that he was calling Lazarus back to the perils of life is at least a partial explanation of Jesus' tears at the former's tomb. (Jn. 11:35; Cf. 12:10).

The Bible also realistically speaks of the decomposition of the body. When Adam and Eve sinned, they were henceforth deprived of the tree of life and hence of physical immortality. (Gen. 3:22; Rom. 5:12). It is, therefore, man's lot to return to the dust of the ground. (Gen. 3:19; Eccl. 12:7). Paul speaks of the earthly house of our tabernacle being "dissolved" by death. (II Cor. 5:1). The Greek term for "dissolved" is from the word KATALUO, literally meaning, to "loose down", a vivid expression for fleshly decomposition. It is sad that some refuse to recognize the earthly fate of the body. Newspapers recently carried the story of a California couple who paid some \$20,000 to quick-freeze the body of their dead, eight year old daughter. And the

yearly expenditures of thousands of dollars on dead bodies (as per our funeral practices) is, to say the least, questionable.

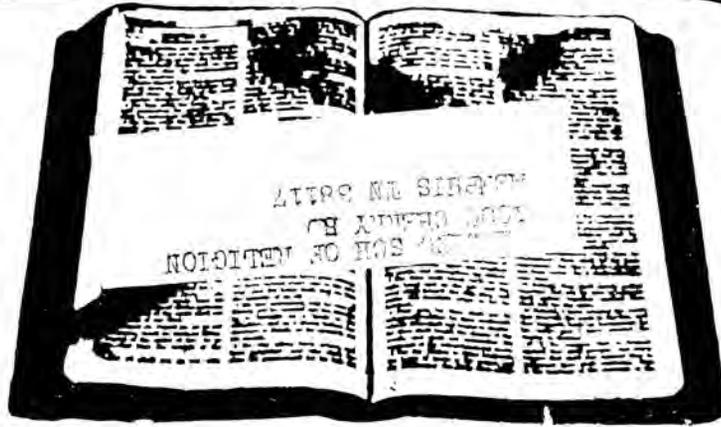
(2) DEATH IS A DEPARTURE. Death occurs when the spirit LEAVES the body. (Jas. 2:26). When Dorcas died, Christian widows stood near her body and showed the garments she had made "while she was with them" (Acts 9:39). Her body was there, but SHE (i.e., per personality or spirit) was gone! Paul thought of death as a departure to be with Christ. (Phil. 1:23). It is most interesting to note that the apostle uses the word ANALUO (loosed up). At death, though the body may be "loosed down" (II Cor. 5:1), the spirit of man is "loosed up". When Lazarus died, his spirit "was carried away by the angels into Abraham's bosom". (Luke 16:22). These passages, and a host of others, are devastating to such materialists as the "Jehovah's Witnesses," Adventists, and Armstrongites. Another interesting word which reveals that death involves a journey is the term EXODOS. On the mount of transfiguration, the Lord talked of his impending decease (EXODOS) (Luke 9:31), and Peter wanted his brethren to remember his words after his departure (exodos). (II Pet. 1:15). This is the very same word that is used of the Israelites' departure from Egyptian bondage. (Cf. Hebrews 11:22 and the title of the Book of Exodus in the LXX). And as the Hebrews continued to consciously exist while passing from Egypt into the wilderness of Sinai, even so, we continue to consciously exist when we make our exodus from earthly regions to this realm of disembodied spirits.

(3) DEATH IS A REUNION WITH RIGHTEOUS LOVED ONES. It is written of the patriarch Abraham, "Abraham gave up the ghost, and died... and was gathered to his people." (Gen. 25:8). "This expression, which is synonymous with 'going to his fathers' (15:15), or 'being gathered to his fathers' (Judg. 2:10), but is constantly distinguished from departing this life and being buried, denotes the reunion in Sheol with friends who have gone before, and therefore presupposes faith in the personal continuance of a man after death, as a presentiment which the promises of God had exalted in the case of the patriarchs into a firm assurance of faith (Heb. 11:13)." (Keil & Delitzsch, THE PENTATEUCH, Vol. 1, p. 263). When Jesus suggested that many would sit down with Abraham, Isaac and Jacob, in the kingdom of heaven (Matt. 8:11), he certainly implied a reunion between those three.

(4) FOR THOSE WHO DIE IN CHRIST, DEATH IS UNION WITH THE LORD. Jesus informed the dying thief, "Today thou shalt be with me in Paradise". (Luke 23:43). And as previously pointed out, Paul longed to depart to be "with Christ". (Phil. 1:23). In a passage brimming with comfort, the inspired apostle affirms that "to be absent from the body" (i.e., be dead) is in reality, "to be at home with the Lord". (II Cor. 5:8). The expression "to be at home" is used in Greek of "one among his own people" in contrast to "one away from home". (A.T. Robertson, WORD PICTURES, IV, p. 229). Additionally, the phrase "with (PROS) the Lord," as here used, means to be IN THE PRESENCE OF THE LORD! Plummer says it implies "that at death there is immediate entrance into closer fellowship with Christ." (INTERNATIONAL CRITICAL COMMENTARY, II Corinthians, p. 153). Yes, at death the spirit "returns unto God who gave it." (Eccl. 12:7).

Though there are many things about death that we do not know (and the unknown can be somewhat frightening) nor understand, the inspired revelation of God does afford us enough information that we may take courage at the prospect of dying. Indeed, by faith, we know that for the faithful child of God, death will be an absolutely thrilling experience!

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 9

FRIDAY, DECEMBER 27, 1974

NUMBER 25

Another Feminine Voice For Church Restructure

The malicious momentum for the total restructure of the Lord's church took on added rapidity with a "Guest Editorial" by Sallie Hightower and which appeared in *BERING TODAY*, a church bulletin published by the Bering Drive church of Christ in Houston, Texas. The issue containing the deeply radical editorial was dated July 14, 1974. It was entitled:



ROBERT R. TAYLOR JR.

"The Proper Role of Women In The Church." In the brief but explosive article terseness is preferred to truth, restructure is preferred to righteousness, deviation is preferred to dedication and liberalism is preferred to loyalty. Exactly eighty-one words, if the writer's count is correct, are employed to set forth her views of woman's proper role in the church. She says this is "The Last Word." Here is the full gist of her last word on "The (Proper) Role of Women In The Church." "Ok. I give up, At the urging of my friends and in spite of my critics (usually one and the same) I will now speak up and make myself perfectly clear.

"Here it is: my first, last and most definitive statement on 'The Role of Women in the church'... The (proper) role of women in the church is whatever it is you define as the role of men in the church. That's it. No more. No less. That simple... that complex."

A LETTER TO THE BERING ELDERS

Before typing this article to send to WORDS OF TRUTH the writer thought it was both fair and wise to inquire of the Bering elders into their real feelings about this editorial that appeared in their bulletin. If they endorsed it and never intend to make any kind of retraction, then the editorial needs to be exposed and Bering needs to be marked as a liberal congregation. In view of this a letter was sent to the Bering eldership on October 1, 1974, informing them of current plans to review the editorial in one or more of our religious publications. The writer requested an expression of either their acceptance or retraction of this liberal editorial by Sallie Hightower. In the letter we suggested that no action would be taken on this proposed review until they had sufficient time to respond to this letter. We promised to wait one full month before proceeding and in reality have waited nearly six weeks. To date (November 13, 1974, at the time of typing this article) no letter has been received in answer to the following seven

questions that were directed to them:

(1) Is Miss Sallie Hightower a member of the Bering Drive congregation?

(2) Is she a member in good standing?

(3) Did her guest editorial have the backing of the elders in particular and the congregation in general?

(4) Has there been any retraction of this article in any subsequent bulletin since July 14, 1974?

(5) If there has been a retraction, would you kindly send me a copy of it?

(6) If there has been no retraction to date, is there one planned for the future or will the editorial stand as given in that issue of the bulletin?

(7) Is it the policy of the Bering Drive eldership that women can serve as elders, deacons, preachers, teachers of mixed adults in Bible classes, song directors, prayer leaders before mixed assemblies and can be heads of Christian homes while their Christian husbands still live?

SOME PERTINENT OBSERVATIONS

Miss Hightower says that the editorial was prompted by the insistence of her friends. If her friends support her contentions to restructure the Lord's church, she needs a new set of friends who will reprove her of such espoused liberalism. If her critics disapprove because she advocates a definitive deviation from sound doctrine, she needs to be quiet for a change and listen to the critical views of people wiser than she is. She says that her aim is to make herself perfectly clear. We readily grant that she succeeded in this literary endeavor 100 per cent plus! One does not have to read a second or third time what she wrote to understand the clear slant of her statement and the posture of her position. Her views come on with loudness and clarity. Here is one liberal that we can all understand without any second or third articles!

She gives this statement as her "first, last and most definitive statement on the Role of Women in the Church." It is spiritually tragical that she did not respect the apostle Paul's first, last or most definitive remarks about women's real role in the church as set forth in passages like I Corinthians 14 and I Timothy 2. The former passages regulate women in the assembly during the age of supernatural gifts when their husbands had the gift of prophecy and the latter passage regulates Christian women's role in the church throughout the Christian Age. There is about as much similarity between her first, last and most definitive word on woman's role in the church and Paul's first, last and most definitive word role for women as there is between an evolutionist's first last and most definitive word on origins and Moses' first, last and most definitive word on how things came to be. Paul wrote, "In like manner

also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:9-15). If Miss Hightower has ever read this passage, she does not currently believe it.

She says woman's role in the church is the same as man's role is. Let us see where this logic will carry her. Since man can preach, this will open the pulpit to her. Since he can teach classes of both men and women, this opens every Bible class to her as an instructor. Since he can lead prayer in mixed assemblies, this opens the door for her as prayer director under any and all circumstances. Since he can lead singing, this opens up the post of song director for her. Since he can serve as an elder and deacon, this opens to her the eldership in overseeing and the deaconship in serving. It will put her into the baptistry as an administrator of this ordinance to men. No door will be closed to her; no post will be off limits. If such as this begins to prevail rather widely, a liberal congregation could well have a service where Sister Suzie Jones will direct the singing, Sister Pam Smith will read the Scriptures, Sister Joy Brown will lead the prayer, Sister Sallie Hightower will give the sermon, Sister Doris Morris and the high school girls in her highly successful "preacherette" training class will officiate at the Lord's Table and serve the congregation and Sister May Bowman will lead the closing prayer. The final announcements of the Sunday morning service may well remind the women and men elders of their business meeting tomorrow night and that Sister Morris' training class will have full charge of the service this coming Wednesday night. (All names fictional save one.)

But the writer must allow his mind to wander just a bit more in these matters. How will the woman preacher, woman teacher, woman song director, woman prayer director and the women who officiate at the Lord's Supper and serve the congregation be able to execute Titus 2:15 and still be in harmony with I Timothy 2:1-12? The former passage states, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." The latter passage states, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp

(Continued on page 4)

WORDS OF TRUTH

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How To Help Our Paper

As we approach the New Year, 1975, let us do so with a strong determination to sow the seed of the kingdom in more human hearts during this year than ever before. Our paper, WORDS OF TRUTH, is now entering upon its twelfth year. It has greatly improved in every respect.

It is a more accurate publication than at first. The fine people who print it almost do a perfect job as far as their part in the publication is concerned, and we appreciate this very much, and so do our readers.

We have in mind plans for the continuation of the paper down through the decades to come, if the Lord wills. Our writers have improved in ability and in knowledge during these years. And may we say that the paper is a non-profit publication as far as those who produce it, and financial profits are concerned. The editor has never received a penny for his work in editing the paper. Neither has any writer been paid a penny for his good work. This makes it more economical for us to put out the paper each week, and to mail it at less expense. The Sixth Avenue Church of Christ which sponsors it has never received a penny of profits from its publication. It is wholly a labor of love and work of faith on the part of all who produce it.

The subscription price of the paper has not raised a penny in the twelve years of its publication. This is based on the fact that at first, the anonymous brother who first thought of this worthy endeavor, proposed to me that if I would edit the paper, he would "underwrite it" at first, if necessary. But, he suggested that if the paper increased rapidly in its circulation, we would not have to raise the price. I am informed that its circulation has increased until it is now reaching out into about all sections of our nation.

The Northwest Alabamian publishes a bi-weekly newspaper by that title. It also publishes other religious journals for churches of Christ, and perhaps others which I do not know about. They are prepared to publish religious tracts and pamphlets at reasonable prices. Furthermore, they have fine up-to-date printing equipment and large offices in which to work. Their progress and recognition has also made it possible for us to continue the publication at the same price as it was about twelve years ago. This is something



GUS NICHOLS

highly appreciated by all of us and churches of Christ, wherever the paper goes.

WORDS OF TRUTH as a religious paper is mailed out four weeks in each month, or forty-eight copies per year. The single subscription rate is \$3.00. In clubs of five or more, the rate is \$2.50. But the best and most economical way enables congregations to send it into every Christian home, or unto as many friends and neighbors as they may wish to include, at a cost of only 5 cents per copy, and thus be mailed directly unto these homes or individual. In this case, the local congregation wishing to spread the gospel in the most economical way, would simply send in a list of names and correct and full addresses of the heads of families or of individuals to whom the paper is to go, and mail the list without money to Northwest Alabamian, P.O. Box 430, Haleyville, Alabama 35565. Then at the first of the following month, each month in the year, the church sending in the subscription list, will be billed by the printer for all copies sent, at 5 cents a copy.

Suppose a congregation has only 150 members. This would average about 50 families, or 50 copies of the paper per week at a cost of the small amount of \$2.50 per week, or only \$10.00 per month. Remember the church can, regardless of its size, have the paper sent directly to each of its families, friends, etc., at only 5 cents per copy. A tract containing this much information about the scriptures would likely sell for as much as 50 or 75 cents.

It is our purpose to keep the paper in perfect harmony with the doctrine of Christ and of the New Testament church in all matters of specific and generic authority.

Since our paper contains only four large pages, and since we have now so many good writers and much material for publication, we suggest that our writers keep their articles from one to three pages in length, and this will also make the paper more acceptable unto a busy reading people.

Each one of you may help in the circulation of our paper and in evangelizing our nation by speaking to others about the paper, sending in your own subscription, and clubs of five or more, or by persuading congregations to send it unto each of their families, friends, and others.

The End Of The World

MAT. 24 - 25

JOHN WADDEY

Man has always been concerned with "the end of the world". The obsession has never been greater than now. The passage most often cited for lessons on "the end" is Matthew 24. Does this passage give signs of the end of the world?

In vss. 1 and 2, Jesus declared that the temple would be destroyed. The disciples then asked

THREE QUESTIONS:

1. When shall these things be?
2. What shall be the sign of thy coming?
3. What shall be the sign of the end of the world? vs. 3.

In discussing these, the first 25 verses speak of things which were to befall the contemporaries of Jesus. Versus 35-51 and chapter 25 speak of events that will occur when Jesus returns again.

THE FALL OF JERUSALEM

The Lord answered their first two questions and predicted the destruction of Jerusalem with its attendant signs and horrors in vss. 4-35. He sets forth a number of MISLEADING SIGNS in vss. 4-13. These include false Christs, wars, famines, pestilences, and earthquakes. But said he, "the end is not yet. . . all these are the beginning of travail." vs. 6,8. Definite and true signs of the end of the Jewish state were then set forth. The gospel would be preached in the whole world, vs. 14; the abomination of desolation will then stand in the holy places. This of course would be the great tribulation associated with the siege and destruction of Jerusalem by the Romans in 70 A.D.

Christ warns then that no personal coming of himself will occur during the siege even though false Christs and false prophets would arise, vss. 23-26b. The signs in the sun, moon and stars describe the violent overthrow and dismantling of

the Jewish state by the Romans as in Acts 2:17-21. The 28th - 31st verses are confessedly difficult but they must be interpreted in the light of vs. 34. "Verily I say unto you, This generation shall not pass away till all these things be accomplished." This verse could be called the "key to the chapter". Everything discussed in 24:1-34 was accomplished during the life time of those Jesus spoke to. Either this is true or Jesus was wrong in his declaration. Therefore the verses must have some relationship to the judgment on the Jews and the evangelization of the disciples.

CHRIST'S SECOND COMING

Beginning with Matt. 24:36 - 25:46, Jesus discussed his second coming, the judgment and the end of the age. Notice he speaks of "THAT DAY and hour." Earlier he had spoken of DAYS, plural, vss. 22,29. This would indicate that different periods are under consideration. "That day" is the final day. Concerning the time of that day, he notes:

1. That no man knows the day or hour, not even himself;
2. It will be as in the days of Noah: "normal times", no sign but the preaching of Noah. Then judgment, vss. 37-39.
3. It will be totally unexpected: People working as usual; like a thief in the night, vss. 40-44.

THREE PARABLES

He then gives three parables illustrating the nature of his second coming.

1. The parable of the servants stresses the fact that the Lord may delay his coming a long time and then come unexpectedly, vss. 45-51.
2. The parable of the virgins shows the need for preparation at all times since no warning signs will be given of his arrival, just the announcement. 25:1-13.
3. The parable of the talents describes the Master traveling into a far country and returning after a long time to reckon with his servants. 25:14-30.

He then closes the section with the grand and sobering picture of the judgment.

The careful reader is impressed with the contrasts between Matt. 24:1-35 and 24:36 - 25:46. Clearly these two sections have different though related subjects under consideration. Also the verses generally relied upon for signs of the end really show that there will be no signs of the end of the world, rather that the Lord will come as unexpectedly as a thief in the night. May all of God's children ever be ready for that day. (See 2 Thess. 2).

The Business Of The Church

G.F. RAINES

"A noted educator says that by way of experiment he asked boys from time to time what they studied in their Sunday school classes. One class had spent the time studying soil conservation. Another class had spent the greater part of the time during the autumn season discussing Saturday's football game. There is nothing wrong with either soil conservation or football, but under no circumstances should our class time be used up in a discussion of such matters" (Dr. William M. Elliott, Jr.)

The foregoing illustrations clearly indicate that many people do not know what the mission of the church is. The New Testament teaches that the principal business of the church is to maintain, preach, and perpetuate the saving gospel of our Lord Jesus Christ.

The church of the Thessalonians knew what its mission was. Paul wrote in his first epistle to that great church: "For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything" (1 Thess. 1:8).

This Bible says that God wants the manifold wisdom of God to be made known through the church (Eph. 3:10,11).

Paul says that the church is "the pillar and bulwark of the truth" (1 Tim. 3:15).

Let the church BE the church!

Do you wish to live one year more?
Just like you lived in seventy four?

Both Killed In Accident

ALAN CLOYD

DURING THE LONG THANKSGIVING WEEKEND JUST PASSED, BRO. AND SISTER MITCHELL PALMER OF CORDOVA, ALABAMA BECAME PART OF A GRIM NATIONAL STATISTIC - BOTH LOST THEIR PHYSICAL LIVES IN AN AUTO ACCIDENT NEAR JACKSON, TENNESSEE. Bro. Palmer was a highly educated, highly motivated, sound Gospel preacher! Sister Palmer will be remembered as a noble Christian lady, wife and mother by all who knew her. We join with the entire brotherhood in mourning their untimely passing. We grieve for their injured and orphaned children - our constant prayers are theirs.

In times and circumstances such as these we who are of the faith are forced to rely on what one author has termed "the elastic 'X' or unknown quantity of faith which enables Christians to perform admirably under grievous circumstances." In I Cor. 15, Paul is found defending the resurrection of Christ. . . He too employs that "elastic X" when he says: "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19). He goes on in I Cor. 15:22 to remind us that ". . . all die. . ." But. . . in Christ shall all be made alive." Again, the "elastic X" of Christian hope and faith plus the witness of inspiration directs our hearts toward ultimate life and victory.

Needless to say, it is natural that earthly separation from loved ones should cause bereavement. This was the case even in Jesus' life when Lazarus died - "Jesus wept. Then said the Jews, behold how He loved him!" (John 11:35,36). Yet, next we find Jesus crying "with a loud voice, Lazarus come forth." (John 11:43). "And he that was dead came forth. . ." (John 11:44). I cite this account because in it we find those roundabout realizing anew God's presence. The passing of loved ones CAN prompt this reaction on our parts as well IF we believe His promises: ". . . it is appointed unto men once to die. . ." (Heb. 9:27), this is an appointment we shall ALL keep. But let us remember also Heb. 13:5: ". . . I will NEVER leave thee nor forsake thee." Realizing this same divine truth Joshua of old was able to approach his own death with philosophic calmness as he said: "I am going the way of all the earth. . . not one thing hath failed of all the good things which the Lord your God spake concerning you. . ." (Joshua 23:14). Brethren and friends who read this article, we are abundantly blessed daily by people such as the Palmers. We would certainly err if we failed to allow them to influence our lives for good a last time by their memories and examples causing us to realize God's promises and presence.

Events such as the death of loved ones can cause us to experience a deepening of faith in God through drawing nearer to Him. The Psalmist prayed this prayer: "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." That "rock" is the sovereignty and sufficiency of Jehovah. After all was said and done Job was able to say: "Naked came I out of my mother's womb, and naked shall I return thither: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." (Job 1:21,22).

May we be as wise and faithful as Job in the midst of seasons of great loss so as to not sin "nor charge God foolishly."-Evangelist, Glasgow, Ky.

Dr. Douglas Denies Bible

TOM CHILDERS

For as long as we can recall, Mr. Elisha Douglass has been the weekly author of THE SUNDAY SCHOOL LESSON which appears each week in our home town paper, THE SOUTHERN SENTINEL, Ripley, Mississippi. A few months ago, his article entitled "The Story Of Creation

Reveals The Plan Of God", Mr. Douglass stated: "It is unfortunate that Christian doctrine has so long treated the Genesis stories as factual accounts. From stylistic and other evidence, scholars, in recent times, have come to believe that the creation records, as we have it today, comes from two sources: one a compilation of oral or written tradition of as far back as 1,000 B.C., and the other a revised and edited compilation of similar materials dating from the post-exile period of about 500 B.C. The first compilation is called "J" (for Jehovah) by the scholars and the second "P" (for priestly). "P" might also represent a single scribe who was making the same effort as his contemporaries Ezra and Nehemiah. . ."

There are several grievous errors in Mr. Douglass' article. He denies the Bible. He says "P" wrote the Genesis account. The Bible says Moses did. (Cf. Exodus 17:14; 24:4; 34:27; Numbers 33:1-2; Deuteronomy 31:9; 11: Matthew 22:24; Mark 12:26).

Mr. Douglass makes Christ and the apostles false teachers. The New Testament serves as a witness to Moses as the author of the Pentateuch. (Cf. Matthew 19:8; John 5:46-47; 7:19; Acts 3:22 (quoting Deuteronomy 18:15); Romans 10:5 (quoting Leviticus 18:5). How can anyone hold that "P" and "J" wrote the Pentateuch; that Moses did not write a word of the Law without attributing either error or falsehood to Christ and the writers of the New Testament?

As Christians, we should be alarmed that a religious teacher like Mr. Douglass discredits the Bible! No small number deny it altogether, or does as Mr. Douglass did and seek to deny fundamental portions of it.

Is it not amazing that Mr. Douglass can know something that happened 2500 years ago? He denies the Bible, but accepts what "the scholars" believe. Did you notice that he said: "P" MIGHT also represent a single scribe. . ." (Emphasis supplied). The Bible is definite. It tells us that Moses is the author of the Pentateuch. There are no guesses, ifs, maybes, theories, or mights.

Mr. Elisha Douglass may be named after the Old Testament prophet to the northern kingdom, but that is the only similarity for he certainly is not true to God's word as was Elisha of old. (NOTE: A copy of this article was sent to the newspaper that carried Mr. Douglass' article. For some reason, Mr. Douglass' articles no longer appear in the paper. In this result, we rejoice).-P.O. Drawer O, Vernon, Alabama 35592

Good Or Evil

"Examine yourselves, whether ye be in the faith: prove your own selves" (II Cor. 13:5). "Prove all things: hold fast that which is good" (I Thess. 5:21). To the churches at Corinth and Thessalonica, Paul urged the idea of proving or examining themselves to see whether they be in the faith. They were to hold fast that which was good. Implied, of course, is to let go of everything that was evil. In Paul's language, "Abstain from all appearance of evil" (I Thess. 5:22).

Notice a few good things we are to hold on to and keep:

(1.) GOOD MANNERS (I Cor. 15:33). Paul was afraid that evil companions might corrupt their good morals or manners.

(2.) GOOD WORK (II Cor. 9:8). By the grace of God we can abound to every good work.

(3.) GOOD WARFARE (I Tim. 1:18). We are a soldier in the Lord's army, and we must wage a good warfare.

Notice also a few evil things we must let go:

(1.) EVIL CONSCIENCE (Heb. 10:22). We must allow our evil conscience to be replaced by a good conscience. Peter tells us that "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 Peter 3:21).

(2.) EVIL TONGUE (Jam. 3:8). The evil tongue has done more to ruin the influence of Christianity in the view of many than almost anything.

(3.) EVIL THOUGHTS (Matt. 15:19). When man allows his heart to dwell on evil, then his

thinking, of course, will be always producing evil.

You need to examine yourself and prove whether you are doing God's will. Where is the authority from God to be engaging in the activities that you participate in each week? We must all make an honest effort to obey the truth. Send for a free booklet, "What Will You Say At The Judgment?", Cornelia Crier, P. O. Box 97, Cornelia, Georgia, 30531.

Divorce and Remarriage

RONNIE L. HURST

When there is a general disregard for authority in the world, it will eventually find its way into the kingdom of the Lord. In the church, there are people living openly in sin, not making the slightest effort to correct it. There are hundreds of couples in the church who have been divorced and remarried unscripturally. These people realize that they are living in direct violation of the Bible, yet by word and deed, they dare anyone to do something about it.

Man teaches several theories concerning divorce and remarriage. The Bible doesn't teach a theory on anything. I Cor. 14:33 says that "God is not the author of confusion, but of peace." Divorce is a legal dissolution of a marriage relation. The Bible gives the only legal reason for divorce. "But I (Christ) say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32). If adultery is not involved, no power on earth can make it scriptural.

Many think that when they fall in "love", it gives them the right to trample under foot all Bible teachings. This is their business, but it is bad business. II Pet. 3:16-18 says, "In which are some things hard to understand, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Rom. 7:1-3 teaches that marriage is until death. Matthew 19:9 and 5:32 give the exception to the aforementioned rule.

Man gives divorces for such causes as mental cruelty, desertion, non-support, drunkardness, and incompatibility. These causes are not found in the Bible. Divorce given by mere man is just one of many devices that Satan has to lead people to eternal damnation.

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

Holy Provocation

HARDEMAN NICHOLS
FORTH WORTH, TEX.

"He provoked me! That's why I did it!" Usually when we hear these words, what was done was violent. Generally, we think of provocation as the irritations that arouse one to anger. Such exasperations are certainly not righteous.

But there is a kind of provocation that is holy. It is commanded in Hebrews 10:24: "And let us consider one another to PROVOKE unto love and to good works."

Instead of being irritated to evil, we are to be stimulated to do that which is good. Incitement has its place in God's plan for encouraging every one of His children to be more involved in the work of the Kingdom of Heaven.

We all need encouragement; therefore, all are to give encouragement to others. We are to provoke "one another". We all are to be mutually involved in holy provocation. Every member ought to be a "Barnabas" (meaning a "son of encouragement").

The scripture tells us where we can start. Encourage love, good works, and worship. Let us consider how we may spur one another toward love and good works.

Let us not give up meeting together as some are in the habit of doing, but let us encourage one another - and the more as you "see the day approaching". (Heb. 10:24,25. New International

(Continued on page 4)

Another Feminine Voice For Church Restructure

(Continued from page 1)

authority over the man, but to be in silence." Paul states in I Timothy 3:2, 4 that "A bishop then must be blameless, THE HUSBAND OF ONE WIFE, . . . One that ruleth well HIS OWN HOUSE, having HIS CHILDREN in subjection with all gravity." Does Miss Hightower think the woman can become the HUSBAND of one wife? If so, how? Does she think that HIS has a feminine ring to it? If so, how? HUSBAND and HIS still have a masculine ring to most ears today regardless of Lib's progress in turning us toward a unisexual world. How will the woman deacon manage to harmonize her sex with Paul's demands in I Timothy 3:12 that states, "Let the deacons be the HUSBANDS of one wife, ruling their children and their own houses well?" If all women do as Miss Hightower counsels in this highly liberal editorial, of whom will the husbands be heads? Paul is still on record as saying, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). In view of Miss Hightower's views to whom will the wife be in subjection? Paul is still on record in the Bible as teaching, "Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:21, 22, 24). It no doubt would be quite revealing to hear Miss Hightower explain how the church is to be subject to Christ.

If Miss Hightower has the latest word from the Lord on the role of women in the church, we wonder when the Lord changed from what he prompted Paul to write in I Timothy 2. Why did he change? What proof of confirmation does Miss Hightower have for her radical doctrine. Where is her proof?

If Miss Hightower is an authentic spokesman for the Bering congregation, then we are constrained to say "Goodbye to Bering Drive for the Cause of Christ" until some very serious errors are made right.

Holy Provocation

(Continued from page 3)

Version).

We should say and do those things that will provoke genuine love. The literal meaning of the Greek word for provoke is to sharpen. Love gets dull unless it is sharpened in the proper environment of consideration - real concern for other people.

Attention must also be given to inciting good works. When you see a good work, say so! Don't let it die for lack of encouragement. Tell others of your appreciation for their good works. Urge the inactive to get involved; but do it in such a way that they are provoked, not to hatred and disgust, but to love and good works.

Consider how we may encourage others to worship faithfully. Invite them, bring them. Tell those absent how much we miss them. Help them to know the purpose of worship and the joy of every occasion. Urge them to faithfully worship. "Let us provoke one another." Who have you provoked lately?

Challenge of '76

PAUL TARENCE

Americans are now making plans to celebrate the 200th birthday of our great GOD-BLESSED U.S.A. New Testament Christians can and should lead in the most meaningful celebrations of our bicentennial for four reasons.

I. - More than any others, we understand and

appreciate the true blessings enjoyed in this land; strength, beauty, excellence, educational enlightenment, freedom, liberty, and privilege.

II. - Perhaps more than any others, we can fully appreciate the real reasons for America's strength and glory. We know that these things are not by human merit, but by divine mercy (Deut. 8:17, 18) (I Cor. 4:6, 7).

III. - And perhaps more than others, we know that our national strength has rested more on what was in America's heart, rather than what was in her hand (Prov. 14:34). Nations have fallen, though they had great scientists, good schools, untold wealth, stock-piles of armaments of war, and well trained armies (Eccl. 9:11). "The race is not to the swift, nor the battle to the strong" (Ps. 44:6). "For I will not trust in my bow, neither will my sword save me."

IV. - And more than others, we should know that (as Bro. George Bailey would put it) our hope lies:

Not in our BUILDINGS, but in our BIBLES;

Not in our RICHES, but in our RIGHTEOUSNESS;

Not in our great in-COME, but in our great in-CENTIVES;

Not in our ATTAINMENT, but in Christ's ATONEMENT;

Not in our CHURCH buildings, but in our CHARACTER building;

Not in WHO WE ARE, but in WHAT WE ARE!

Our hope lies:

In our being as great MORALLY, as we are MATERIALLY.

In our being as great SPIRITUALLY as we are SCHOLASTICALLY.

In our being as great FAITHFULLY as we are FINANCIALLY.

Our hope lies MORE in:

Our SAINTS than in our SCIENTISTS, and more in

Our CHARACTER than in our CAPITAL.

Hence, New Testament Christians should know more than any others what aspects of Americanism are worthy of celebration. For example: (1) Founding fathers who feared Jehovah and spoke openly and boldly of their faith and of their dependence on Divine mercy. (2) Founding fathers who read the Bible, meditated on its contents, spoke plainly of its wisdom, and sought to live by its precepts. (3) Founding fathers who prayed openly, being more concerned about offending God than they were about offending any ancient "Madlyn Murray O'Hair."

Let's celebrate! "The Challenge of '76" is a challenge to teach the Word to all of this nation by the end of 1976. The challenge is to each congregation to step-up every phase of its evangelistic efforts. The challenge is to every individual to win his neighborhood to Jesus. The challenge is to put God back into our homes, schools, businesses, local-state- and national

government! WILL YOU ACCEPT THE CHALLENGE?

Please use your influence to encourage all local, state, and national celebration-committees to give attention to the part that Christianity has played in our national strength for 200 years. God must be honored!

It is no mark of patriotism to shoot-off spectacular bicentennial fireworks and sing "The Star Spangled Banner" while glossing over the concerns of national righteousness!

For more information and for reports of what others are doing in response to "The Challenge of '76", write to: Hunter Station Church of Christ, Route 3, Box 340-D, Montgomery, Alabama 36110.

What About A Raise For The Preacher?

RAY HAWK

Should we give the preacher a raise next year or not? Many elderships are considering this question. It should be considered. If we follow the "Golden Rule," we will be as considerate of the preacher as we want our employer to be of us!

AN UNETHICAL USE OF THE PREACHER'S SALARY

Sometimes congregations are guilty of unethical practices when it comes to paying the preacher. They would not want to be treated by their employer as they treat the preacher's salary! Some elders have been known to refuse to raise the preacher's salary for one, two, or even three years so the preacher will move on. There may be conditions in which a congregation could not raise an evangelist's salary, but these conditions do not arise often. When an eldership refuses to raise a man's salary so he will move on, they usually do so to keep from putting themselves in the position of firing him, or telling him they want a change in the pulpit.

THE CHURCH LOSES WHEN A PREACHER MOVES TO GET A RAISE

Some elders think they cannot afford to give their preacher a \$10.00 a week raise each year. This would amount to \$520.00 a year. Yet, if the preacher moves in order to receive a raise, that congregation he moved from will have to hire another man to take his place. How much does it cost to move a man? Distance, of course, is a factor, but the usual cost will run from about \$700.00 to \$1,000.00. The congregation that gives its preacher a \$10.00 a week raise is actually saving from \$180.00 to \$480.00 a year by doing so!

With the cost of living on the rise, why not give your preacher a raise in 1975?

When a disciple prays for pardon of sin,
Should he continually pray for this again?

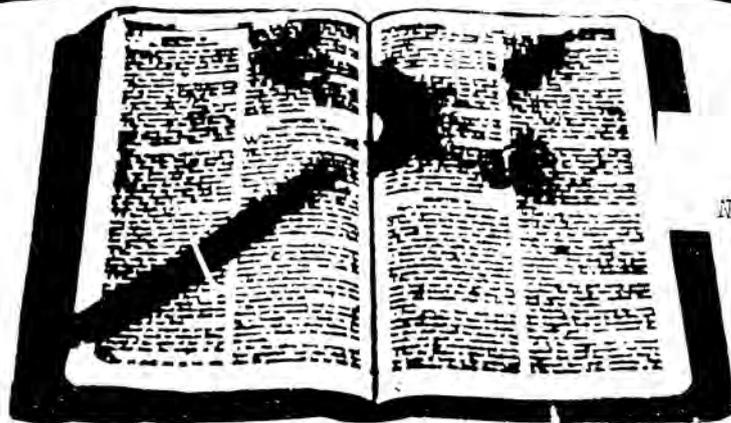
Did you live the old year in dread and fear?
If so, what are your plans for the New Year?

Happiness comes not from doing what we like, but
from doing what we should. We need Christ at the
steering wheel of our lives. Who or what is driving
you?

We sow a thought and reap an act, then sow an act
and reap a habit. We sow the habit and reap a
character, then sow the character and reap an
eternal destiny. What are you sowing? Are you
sowing good seed or bad? You can sow wheat or
tares (Lk. 8:11-15).

Did you quit the church in seventy-four?
Is your heart too hard to come back anymore?
The longer you wait and procrastinate,
The more certain 'twill be that you're "too late".

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

VOLUME 9

FRIDAY, JANUARY 10, 1975

NUMBER 26

Jesus And Jehovah Or God

The foundation of the Christian religion is the DEITY of Jesus. This great doctrine has been a battle ground in every generation from the beginning of the movement. The Jews in Jesus' day rejected his claim to be equal with God (John 5:18). They cited his claim as alleged evidence proving him worthy of death (Matt. 26:63-66). The Arians of the fourth century rejected this doctrine. Today we have a modern counterpart of those early heretics. They style themselves "JEHOVAH'S WITNESSES." They boldly deny that Jesus is deity and relegate him to the role of a created being. (MAKE SURE OF ALL THINGS, p. 207).



JOHN WADDEY

The Witnesses claim that only the Father is Jehovah and that the name JEHOVAH is exclusively His. (IBID, p. 188). While teaching Isaiah in the "EAST TENNESSEE SCHOOL OF PREACHING," the author was impressed with the following truths that serve as deadly missiles to the false claim of JEHOVAH'S WITNESSES.

I. Is. 40:3-5, "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah. . . and the glory of Jehovah shall be revealed." Note this argument:

1. John the Baptist was to prepare the way of Jehovah, (Is. 40:3-5).

2. But John the Baptist prepared the way of JESUS, (Mk. 1:1-3).

3. Therefore, Jesus is Jehovah.

II. Is. 44:24, "I am Jehovah that maketh all things." (Is. 42:5). ". . . God Jehovah, he that created the heavens. . ."

1. Jehovah is the creator of all things (Is. 44:24, 42:5).

2. But all things were created in Jesus (Col. 1:16, John 1:3).

3. Therefore, Jesus is Jehovah, the creator of all things.

III. Is. 43:11, "I, even I, am Jehovah; and besides me there is no saviour." (Tit. 2:13). "Looking for the . . . appearing of the glory of the great God and our saviour, Jesus Christ."

1. There is NO saviour but Jehovah (Is. 43:11).

2. But Jesus is saviour (Tit. 2:13).

3. Therefore, Jesus is Jehovah.

IV. Is. 43:14, "Thus saith Jehovah, your Redeemer. . ."

himself for us, that he might redeem us. . ."

1. Jehovah is redeemer.

2. But Jesus is redeemer (Tit. 2:13-14).

3. Therefore, Jesus is Jehovah.

V. Is. 44:6, "Thus saith Jehovah. . . I am the first and I am the last and besides me there is no God." In Rev. 1:17 and 2:8, Jesus said to John, "I am the first and the last."

1. Jehovah is the first and the last (Is. 44:6).

2. But Jesus is the first and the last (Rev. 1:17, 2:8).

3. Therefore, Jesus is Jehovah.

VI. Is. 45:5, "I am Jehovah, and there is none else, besides me there is no God" (John 1:1) ". . . the Word was God." "And the Word became flesh. . ." (John 1:14).

1. There is no God but Jehovah (Is. 45:5).

2. But Jesus is God (John 1:1, 14; Tit. 2:13).

3. Therefore, Jesus is Jehovah.

In addition to these passages from Isaiah many others affirm the deity or God-head of Jesus. We will cite only two.

VII. Rev. 1:8, "I am the Alpha and the Omega saith the Lord God, who is, who was and who is to come, the Almighty." Rev. 22:13-16 says, "I am the Alpha and the Omega, the first and the last, the beginning and the end. . . I Jesus have sent mine angel to testify unto you. . ."

1. The Lord God is the Alpha and the Omega

(Rev. 1:8).

2. But Jesus is the Alpha and the Omega. (Rev. 22:13, 16).

3. Therefore, Jesus is the Lord God.

VIII. Ex. 3:14 "I AM THAT I AM" is God's name and memorial unto all generations. In John 8:58, "Jesus said unto them, Verily, verily I say unto you, before Abraham was born, I AM."

1. God is the I AM (Ex. 3:14).

2. But Jesus is the I AM (John 8:58).

3. Therefore, Jesus is God.

In these points we have proven two things:

1. Jesus is deity, that is, of the nature of God. His eternal nature is of the same substance as the Father and he has the same characteristics as He.

2. That the sacred name JEHOVAH is applied to Jesus as well as to the Father.

From these we can conclude that the JEHOVAH'S WITNESSES are wrong in their contentions about the name Jehovah, and about the nature of Christ.

For the record, the author would stress that he believes the Scriptures to teach THAT THERE ARE THREE DIVINE BEINGS, the Father, Son and Holy Spirit. Jesus is divine and shares God-hood with the Father and the Spirit. All three are worthy of our honor, worship and devotion.

Avoiding Extremes In Spiritual Leadership

R.W. GRAY

The word of God affirms that the spiritual oversight of the flock of God is a good work (I Tim. 3:1; I Pet. 5:14). Good men should be encouraged to seek the "office," (lit. overseership), of an elder. Such overseers are needed to shepherd (pastor) the sheep, the people of God. Christ designed that in his church men would serve as "undershepherds" who will answer to the "Chief Shepherd" for their work of tending his flock. (I Pet. 5:14).

NOT LORDS

Fellow disciples were displeased with James and John who sought a position of ascendancy over them. Jesus used the occasion to say, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, . . . but so shall it not be among you: . . ." (Mk. 10:39-43). The Spirit selected the same term descriptive of lordship to teach that elders may not "lord it over" the church. (I Pet. 5:1-3). The same term, "katakuriuo," or lordship, describes the actions of an evil spirit that overcame the sons of Sceva, leaping on them, prevailing against them,

subduing, i.e., gaining "mastery" over them. (Acts 19:13-16).

Good shepherds know they must gently lead the flock. They go before the sheep as a protector and a guide. They are the example, mould or pattern for the sheep. Their attitude of loving kindness toward the congregation indicates a gentleness in heart, motivated by a sincere desire to protect and feed. (Acts 20:28). Such men have no desire to drive, subdue, or gain mastery over the church.

A notice must not be selected as an elder, lest he be puffed up with pride and desirous of a position of lordship over the church. (I Tim. 3:6). Great harm has been done by men of a dictatorial attitude who were permitted to ASSUME a leadership role. Nothing extinguishes the fires of enthusiasm more permanently than an unyielding, dictatorial eldership. Souls are often dwarfed when subjected to a loveless, cold, "this is the way we do it here," attitude.

Shepherds should be anxious to learn of the real concerns of sincere souls under their care, so as to

(Continued on page 4)

WORDS OF TRUTH

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If We Stay Alive, In Seventy - Five

GUS NICHOLS

If my wife and I stay alive
In the year nineteen seventy five;
And if it's the will of our dear Lord,
We'll spread his word in one accord.

We'll live for Jesus every day
Keep plodding up the narrow way.
We'll not slow down, nor will we stop
Until we reach the mountain top.

We'll teach and preach God's holy word,
The sweetest story ever heard;
As long as God may give us health,
Either in poverty or in wealth.

The battle's on between right and wrong
And we're still fighting very strong.
But not a duty will we shun
Until the victory is won.

We're in the battle until death,
To serve the Lord till our last breath;
We'll teach and pray and toil and strive
As long as able and alive.

We teach thousands in radio land
Are winning souls on every hand.
Many thousands read "WORDS OF TRUTH"
Adapted to the aged and youth.

I preach for churches, large and small,
But I cannot help all who call
We're just doing the best we can
Strictly following the Lord's plan.

I preach at home with smiles and tears
Where I have preached forty-two years.
And if you search, and search, and search,
You may not find a better church.

We love the church at Sixth Avenue
To God's word, it strives to be true
We all strive to work together
And love as birds of a feather.

If one can't go to heaven with us,
The chances are he wants to fuss,
Or may not have been converted,
Or his heart may be perverted.

Thank God for the year SEVENTY FOUR,
And may we all have many more

In which we all may serve the Lord,
Looking for his eternal reward.

Attend all services of the church,
The Holy scriptures daily search;
Work hard and keep sweet as honey,
And if you can, give more money.

This past year of Christian living,
Should increase our liberal giving
Every year of our spiritual life
Should free us from more sin and strife.

Let us all strive to win more souls,
And set for ourselves higher goals.
Let's love and cherish each other
Treat each member as a brother.

Let us make ourselves do our best,
God and others will do the rest.
Let's face the year - SEVENTY FIVE
All fully awake and alive.

Don't look back to worry and fast;
You can't live now in this YEAR PAST
Forget the things that are behind;
Look ahead, or you will be blind.

You can't drive, always looking back,
And you will have no goal, in fact
Make plans with God for SEVENTY FIVE;
Say, "I will if God keeps me alive."

Each one should purpose in his heart,
What he will give - then do his part.
Daniel purposed he would not sin
That will make a new life begin.

We'll do better in SEVENTY FIVE
If God will let us stay alive.
We mean to do our very best,
And trust in God to do the rest.

We will the scriptures daily search,
And will live for Christ and his church.
At last we hope to hear him say,
You've travelled well the narrow way.

The New Birth

G.F. RAINES
Newton, Miss.

In the early days of his earthly ministry, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). And just before his ascension into heaven he said to his apostles, "He that believeth and is baptized shall be saved" (Mark 16:16).

To be born again is to be converted and receive remission (forgiveness) of all sins committed prior to entrance into the kingdom of God. On the first day of Pentecost after the death and resurrection of our Lord Jesus Christ, Peter, answering the question, "Men and brethren, what shall we do," unequivocally said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

To be born again is to be redeemed "with the precious blood of Christ" (1 Pet. 1:18,19). It is in Jesus Christ that "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7); and "so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3).

Saul of Tarsus, after seeing the miraculous light and conversing with the Lord on the road from Jerusalem to Damascus, was a penitent believer but still a sinner who needed to be born again. "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 9:6). He was led by the hand into the city of Damascus (Acts 9:8) and a devout disciple named Ananias, having been sent to tell Saul what he still needed to do to have his sins remitted by the blood of Jesus 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).

"Let Us Not Take Here-say" About Water Baptism

NO. II

(In THE COMMUNITY NEWS, Sumiton, Ala., Dr. Buford M. McElroy, Sr., of McDonald Chapel Methodist Church has a weekly article. Under date of Oct. 2, 1974, he attempted to defend "sprinkling" and "pouring" for Bible Baptism. This is the second in a series of articles examining his efforts.)



FLAVIL H. NICHOLS,

I heartily endorse these statements from Dr. McElroy: "Truth is the only antidote for error." "Differences divide homes and countries, become stumbling blocks to our children, and undermine faith." "Let us not take hearsay but rather look at God's Holy Word for our information." "But we often see Christ crucified and put to an open shame. Heb. 6:4-6." However, these few statements with which we heartily concur must not blind us to the false doctrine which he advocates, namely, that sprinkling and pouring are Bible "baptism." So, let us examine what he adduces as proof. He writes:

"(1) First let us look to the Old Testament in God's Word. Exodus 14:22 and Psalms 77:11-20, and let us see what Paul calls it in I Cor. 10:1-2."

Dr. McElroy did not quote these verses, but he implies that they support sprinkling for baptism. Let us examine them in all candor and fairness. The reference in Exodus 14:22 says: "And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left." From this, two things are clear: (1) the ground was dry; and (2) the people did not enter the "water" for it was standing like a wall on either side of them.

Now read I Cor. 10:1-2. The apostle Paul did NOT say they were "baptized" IN WATER; but they "were baptized unto Moses IN THE CLOUD AND IN THE SEA" (I Cor. 10:2). While the cloud was above them, the sea was on either side of them, and they were (metaphorically) "baptized" in those TWO ELEMENTS - not in either ONE of them alone. They were "baptized" or "covered up" in the TWO elements.

"CLOUDS Poured OUT WATER"

But now read Psalms 77! Perhaps Dr. McElroy thinks verse 17 proves sprinkling is baptism for it says, "The clouds poured out water." However, if this proves anything, it would prove "pouring" - NOT sprinkling! - is baptism!! But how does he know this refers to the crossing of the Red Sea? That Sea is not mentioned in this chapter! Nor is Egypt mentioned! The same verse says: "The skies sent out a sound." If that happened when Israel crossed the Red Sea, Moses is as silent as a tomb about it! How does Dr. McElroy know this refers to Ex. 14? The rest of verse 17 reads: "Thine arrows also went abroad." Did that, too, happen at the crossing of the Red Sea???? Give us proof, not merely your assertion, Dr. McElroy! Verse 18 says: "The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." Nothing like this is recorded in Ex. 14 when Israel crossed the Red Sea! The good doctor must be desperate for evidence, to try to prove sprinkling for baptism from this event!!! But that is about as good "proof" as he can give!!!

ISRAEL CROSSED ON "DRY GROUND"

His proof-text says, "The clouds poured out water" (Ps. 77:17). This text does not even MENTION "sprinkling" - it says "poured," not "sprinkled." But this comes about as near proving that sprinkling is baptism as Dr. McElroy - or anyone else! - could do!!! However, Moses

(Continued on page 4)

"Happiness"

RAY DUTTON

Isn't it strange that so many people in this country are living miserably unhappy lives when our nation is built on the principle that every person has the right of "life, liberty, and the PURSUIT OF HAPPINESS?" For the most part this widespread unhappiness is due to the failure of most people to include God in their lives. No one can be truly happy unless he is living and trusting in God. "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." (Psa. 144:15). "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Psa. 146:5). "Whoso trusteth in the Lord, HAPPY IS HE." (Prov. 16:20).

It would seem from these passages that all children of God would be extremely happy people, but as one looks about him he sees a great number of unhappy people even in the church. I feel confident that this condition is basically the result of false thinking on the part of many Christians. The majority believe that "happiness" is something that one can "pursue" as though it were some object to be acquired. However, the Bible would teach us that happiness should never be sought as end in itself. It can only be obtained INDIRECTLY. Paul says in Galatians 5:22 that "the fruit of the Spirit is love, joy, peace," etc. In other words, Paul is saying that happiness is a fruit, a consequence, a result of a life led by the Spirit.

Those who would be happy must be concerned primarily about making others happy. He must give of himself out of an unselfish heart. The end result will be that he is made happy by seeking the happiness of others. Thus we have the paradox: "Happiness can only be had when it is given away."

Now more than ever before it is apparent that the majority of people are going as hard and fast as they can to enjoy every pleasure they can in the vain quest of this elusive treasure called "happiness". Their utter failure is equally as apparent. Solomon tried the same thing and failed just as miserably. (Eccl. 2:1-11).

Therefore, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

Honesty Requires Work

HOYT BAILEY

"PROVIDE FOR HONEST THINGS". This is to be done in the sight of men as well as in the sight of the Lord. Scripture says, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Corinthians 8:21). "Provide things honest in the sight of all men" (Romans 12:17). The admonition is "Let us walk honestly." (Romans 13:13).

WE MUST THINK ON HONEST THINGS. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

WE ARE TO SPEAK HONEST THINGS. "Having your conversation honest among the Gentiles," (1 Peter 2:12) "That ye may walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thessalonians 4:12). "Pray for us: for we trust We have a good conscience, in all things willing to live honestly" (Hebrews 13:18).

THOSE HONEST WILL WORK. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (Ephesians 4:28). Paul wrote, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2

Thessalonians 3:10).

THOSE HONEST WILL WORK TO PROVIDE FOR THEIR OWN. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). Every able bodied person is obligated by Bible teaching to work.

GOD ORDAINED THAT ALL SHOULD WORK. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). Christ is to reward everyone according to his works (Matthew 16:27). Christians are "to be ready unto every good work" (Titus 3:1).

"What Is A Christian?"

The Christian has experienced a spiritual transformation that is described by several terms in the Bible. It is called the "new birth". (John 3:1-8). The change experienced is called "conversion". (Matt. 18:3; 3:19). The Christian has been "transformed". (Rom. 12:2). This is the experience of "crucifying the flesh". (Gal. 2:20; 5:24-25). It is a "renewing of the mind". (Rom. 12:2). This is viewed as "destroying the body" of sin. (Rom. 6:6). It is being "translated" into the kingdom. (Col. 1:13). It is "putting on the new man". (Col. 3:10). It is spoken of as "receiving Christ". (Col. 2:6-7).

There is a marked difference between the Christian and the person of the world. The Christian is called out of darkness into light. (1 Peter 2:9) He is delivered from the power of darkness. (Col. 1:13). Christians are a chosen generation, royal priesthood, holy nation, and a peculiar people. (1 Peter 2:9). Christians have been delivered from the world and are separated from it. (II Cor. 6:17).

The Christian is one whose life has been through Christ transformed into an entirely different person. He is no longer conformed to this world, but transformed and renewed. (Rom. 12:2). The Christian is so changed in LIFE, MANNER, and PURPOSE that he is a "new creature". (II Cor. 5:17). The carnal life is discarded, Christ is put on, and we become new persons in Christ. (Gal. 5:24). In conversion a cleansing from all filthiness of the flesh is experienced. (II Cor. 7:1). The new man then is become fashioned after righteousness and true holiness. (Eph. 4:24; Col. 3:10). Those who were once sinners have been washed, sanctified, and justified. (I Cor. 6:11).

THE CHRISTIAN HAS CHANGED RELATIONSHIPS

There is a vast difference in the relationship before and after one becomes a Christian. (Example: Marriage) We were dead in sins, but now we are alive in God. (Eph. 2:1). We were without Christ, aliens, without divine promises. The sinner is so estranged that God refuses to hear him. (Isaiah 59:1-2). The sinner is in slavery to sin. (John 8:34; Rom. 6:16). Not knowing God, and not obeying the gospel, the sinner is under condemnation. (II Thess. 1:7-9). Because he is an unbeliever, the sinner shall be case into the lake of fire. (Rev. 21:8).

The Christian has completely different relationship with the Lord to that of the sinner. Since the Christian is spiritually united with the Lord, he is said to be "in Christ". (II Cor. 5:17). Because the Christian enters it in conversion, he is a citizen of the kingdom. (Col. 1:13). The Christian sustains the relation to Christ as a branch to a vine. (John 15:1-5). Christians form the spiritual body of Christ, of which He is the head. (Eph. 1:22-23). Being children of God, Christians

comprise the spiritual family of God. (Eph. 3:14-15). The Christian is a person in whom Christ lives. (Gal. 2:20). Christians form the spiritual temple of God. (Eph. 2:21-22).

THE CHRISTIAN HAS CHANGED HIS DESTINY

This present life is but a means to an end to the Christian. If in this life only we have hope, we are of all men most miserable. (I Cor. 15:19). The Christian considers himself as but a stranger and pilgrim in this life. (I Peter 2:11). Our physical bodies are but tabernacles. "A house not made with hands". (II Cor. 5:1-2). If a Christian loses his present life, he gains a greater. (Matt. 10:39). The sufferings of this present life have no comparison with the joy we shall receive. (Rom. 8:18). The Christian lives in this life to serve Christ. (Gal. 2:20; Phil. 1:20-21). While surrounded by earthly splendors, the treasure of the Christian is in heaven. (Matt. 6:19-20). While surrounded by earthly splendors, the treasure of the Christian is in heaven. (Matt. 6:19-20). While residing on earth, the citizenship of the Christian is in heaven. (Phil. 3:20).

Christians are persons whose destiny is heaven. Heaven is the "city which hath foundations" that we seek. (Heb. 11:10). The Lord promised treasures in heaven to His people. (Matt. 19:21). Christ promised mansions in heaven to those who follow Him. (John 14:1-3). The goal of the Christian is an incorruptible inheritance reserved in heaven for him. (I Pet. 1:3-4). After finishing our course, God will crown us with everlasting life. (II Tim. 4:6-8). The rewards of the redeemed defy our description. (Rev. 7:14-17).

Does It Matter

What We Believe

G.F. RAINES

Dr. William M. Elliott, Jr., Minister of the Highland Park Presbyterian Church in Dallas, Texas, wrote:

"To say that it does not matter particularly what one believes is sheer nonsense. There never was a more superficial, untrue statement. The individual who contends that it is of no consequence what a man believes just so he is conscientious, is . . . talking straight through the middle of his Sunday hat!"

The Book of God plainly says:

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

"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).

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8).

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

"And ye shall know the truth, and the truth shall make you free" (John 8:32).

"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, throughly furnished unto all good works" (2 Tim. 3:16,17).

ATTEND CHURCH EVERY SUNDAY

Avoiding Extremes In Spiritual Leadership

(Continued from page 1)

be able to meet their needs in God's appointed way. How may the shepherd know the needs of the sheep if he stubbornly refuses to hear any complaint or suggestion? Elders are not inspired. They cannot discern spirits. Knowledge of the diet and guidance required, therefore, must come from a warm relationship with the congregation.

NOT PUPPETS

While elders must avoid lording it over the church, they must avoid, as well, the other extreme. It is an unsound, unscriptural attitude that would make elders mere representatives; someone to represent the various cliques within a congregation. Elders sometimes allow themselves to be manipulated by a would-be influential, usually wealthy, self-determined caste. In this way the unqualified seek to be elders by proxy.

It is sometimes the case that a general business meeting, or the elder's - deacon's meetings, are fronts for turning the direction of a church over to those who are self-willed and disgruntled.

Far too much time is spent by some elderships catering to the unfounded whims of a whimpering element, and this at the expense of real needs that exist elsewhere. Every grunt is represented at elder's meetings as a serious problem. Real leaders must be able to judge a legitimate need, and to discount and ignore the incurable malcontents.

May God add more grace to the life of the preacher who must be told by puppet elders that a "certain element" has complained that he often "exceeds the hour," or that his sermons on "sin and salvation" are no longer appreciated by SOME, and similar "blah, blah, blah," complaints.

AUTHORITY QUESTIONED

Desirous of propogating false doctrines, would-be church leaders of the apostolic age challenged the authority of the apostles, especially that of the Apostle Paul. In this same way men seek to set aside the authority of the eldership in our time. Realizing that elders safe guard the faith of those under their charge, the false teachers of this generation seek to control the projects and curriculum of the church, having the young as their special target.

Infiltration and attempts to control youth gatherings, retreats, and the like, is one of the first avenues sought by men who seek "restructure". Such meetings are often without the direct supervision of elders; thus, an invitation to some among us to circumvent the authority and oversight of local elders in the training the young will receive.

Waxing even bolder with the passing of time the "movement" now sets forth their unconditional surrender proposals to the men appointed by the Holy Spirit to tend the flock. "It is an error," they affirm, "to think of the elders as occupying an office." "Their leadership role," it is further argued, "is in the area of EXAMPLE ONLY." Hence, their distaste for God's arrangement is evidenced. (Heb. 13:7,17).

AUTHORITY INHERENT

The arguments made in defense of "authority in example ONLY" are as unsound and untenable as the arguments made for salvation by "faith only."

Each of the terms used by the Holy Spirit to describe the work to be done by elders suggests a certain inherent authority: (1) "Pastor" (poimen), says Vine "is a shepherd, one who tends herds or flocks, not merely one who feeds them. . ." Of Peter's usage of the word as applicable to elders Vine states, "in 1 Pet. 5:1-2, 'tend the flock. . . exercising the oversight,' . . . this involves tender care and vigilant superintendence." (2) "Elder" (presbuteros), though sometime used to distinguish the "senior" from the "younger", is better understood, as to the inherent authority suggested, when we think of the "chief priests, elders and scribes" who made up the Jewish Sanhedrin, or the "elders" (rulers) of a city. (Matt. 16:21; Lk. 7:3). In the very nature of God's order the older ones, i.e., parents, grandparents, etc., are to provide guidance via directing those who are

younger. (3) "Bishops" (episkopos), meaning "an overseer," suggests inherent authority. Christ himself is spoken of as the Bishop of our souls (1 Pet. 2:25). In this capacity he certainly sustains a position of authority over us that goes beyond mere "pace setting via example."

The verb tense of the word is suggestive of meaningful action toward and on behalf of those under the "superintendence" of the "bishops". "Episkopeo," lit., to look upon (epi, upon, skopeo, to look at, contemplate). "Watching for souls," Hebrews 13:17, the overseer must look upon, size up, contemplate any need to be supplied or discipline to be exercised on behalf of those for whom he must "give account."

Describing the exercise of the work of a bishop Paul suggested they must be able to stop the gainsayer, stopping the mouths of those who would spout error. (Titus 1:9-11). Such authority obviously involves more than merely setting a good example. The feeding of the flock, the very work assigned the elders, involves the task of getting the job of proper teaching done, and of seeing to it that "they teach no other doctrine." (2 Tim. 1:3). Whether we consider their positive action of "teaching" or the negative role of "stopping the mouths" of those who are unruly, a certain inherent authority is suggested. If the elders are to "tend" and "feed" the flock, it follows that those who are not elders are without the "authority" these terms suggest. (1 Thess. 5:12-13).

"Let Us Not Take Here-say" About Water Baptism

NO. II

(Continued From Page 2)

explicitly told us that the ground was DRY when Israel crossed. Isn't it strange that the clouds "poured" out water, but the ground was still "dry"??? Listen to the words of Moses: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea DRY LAND, and the waters were divided. And the children of Israel went into the midst of the sea upon the DRY GROUND; and the waters were a wall unto them on their right hand, and on their left" (Ex. 14:21-22). "But the children of Israel walked upon DRY LAND in the midst of the sea" (Ex. 15:19). Later the Holy Spirit said through Nehemiah: "Thou didst divide the sea before them, so that they went through the midst of the sea on DRY LAND" (Neh. 9:11). Again the Holy Spirit repeated this: "By faith they passed through the Red Sea as by DRY LAND: which the Egyptians assaying to do were drowned" (Heb. 11:29). How could this be true, if AT THIS TIME "the clouds poured out water?" Again I ask Dr. McElroy to prove that Ps. 77:17 refers to the time Israel crossed the Red Sea. If he cannot prove that (and he can't!), then his reference to 1 Cor. 10:1-2 does not prove "pouring" is baptism!!! And since it does not mention "sprinkling," it doesn't prove sprinkling is baptism, either!

ISRAEL CROSSED RED SEA AT NIGHT

"And the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel: and it was a cloud and darkness to them, but it GAVE LIGHT BY NIGHT. . . and the Lord caused the sea to go back by a strong east wind all THAT NIGHT, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. . . and it came to pass, that IN THE MORNING WATCH the Lord looked unto the host of the Egyptians. . ." (Ex. 14:19-24). It is abundantly clear that Israel crossed the Red Sea by NIGHT!

"But the "cloud" over them AT NIGHT was FIRE! To the Egyptians it was a dark cloud, but to the Israelites it was a pillar of FIRE, and gave them light! (Ex. 14:19-20). Listen to Moses: "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and BY NIGHT IN A PILLAR OF FIRE, to give them light; to go by

day and night. He took not away the pillar of the cloud by day, nor the PILLAR OF FIRE BY NIGHT, from before the people" (Ex. 13:21-22).

By trying to apply Ps. 77:17 to the crossing of the Red Sea, Dr. McElroy has a pillar of FIRE pouring out WATER on Israel!!! Was God trying to SCALD the Israelites???? Dr. McElroy will have to find better proof (?) than this to convince thinking people that sprinkling is baptism!

In case someone imagines that the wind that night blew moisture from the wall of waters on either side of them, and thus sprayed or "sprinkled" the people, read this passage from Moses: "With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were concealed in the heart of the sea" (Ex. 15:8). The next morning after the night in which Israel crossed over, this song says that the waters "were congealed" - solid, thick, or stiff, as if FROZEN! Of course walls as of solid ice would "sprinkle" the people with a great deal of spray!!! Who believes it????

HOW WERE THEY "BAPTIZED UNTO MOSES?"

Paul said the Israelites "were baptized unto Moses" (1 Cor. 10:2). We saw last week that in the Bible "baptize" never means "sprinkle" or "pour." It always means "dip, immerse, bury, overwhelm, submerge," etc. This is what Paul is saying here - they were COVERED by (1) the sea AND (2) the cloud, not by either one of them alone. It was in these TWO elements Paul said they were "baptized." And this same apostle also wrote that baptism is a "burial". (Rom. 6:3-4; Col. 2:12). Just as one is enveloped in water when he is literally "baptized," so Israel was "baptized" (enveloped) "in the cloud AND in the sea" for the waters were on either side of them, and the cloud was above them (1 Cor. 10:1-2).

Note these comparisons between their "baptism" and that required in the New Testament: (1) Both mark the beginning of a journey undertaken by a divine call, which leads from bondage to a land of promise. (2) Both are a "burial" - for that is what the Greek word for "baptism" always means. (3) They were saved from Egypt (Ex. 14:29-30) by their "baptism," and we are saved from our sins by baptism (Mk. 16:16; 1 Pet. 3:21). (4) They were "baptized unto Moses," unto the undisputed control of Moses over their movements; and we are "baptized into Christ" (Rom. 6:3-4), consecrated to the leadership of Jesus Christ. (5) They came out of the elements (cloud and sea) in which they were "covered" or "baptized," and in our baptism there is not only a burial but also a resurrection (Col. 2:12).

HEAR TWO SCHOLARS WHO PRACTICED SPRINKLING

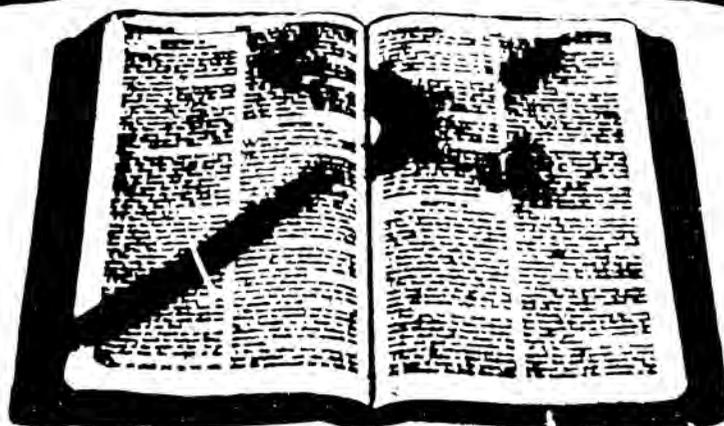
Regarding this "baptism" of the Israelites (1 Cor. 10:2), listen to Dean Alford, who as an Episcopalian endorsed sprinkling but he did not agree with Dr. McElroy on 1 Cor. 10. He called the "baptism" of the Israelites "immersion." He said the children of Israel "entered by the act of such IMMERSION into a solemn covenant with "Moses when they were "baptized unto Moses." This scholar admitted that 1 Cor. 10:2 was an "immersion" - not sprinkling! Will Dr. McElroy now admit it?

Another scholar who belonged to a church which sprinkles (instead of baptizes), wrote: "Just as the convert was baptized IN WATER with reference to Christ, so also that O.T. analogue of baptism, which presents itself in the people of Israel at the passage of the Red Sea with reference to MOSES, was effected in the CLOUD under which they were, and in the SEA, through which they passed" - (Meyer, Lutheran). He did not even hint that they were "sprinkled" or "poured!" Rather he so much as says that their being enveloped in the cloud and sea was their "baptism"! And of course he is right about this!

Have you been scripturally "baptized?" Were you "buried" and "raised?" (Col. 2:12). God expects strict obedience! (Heb. 5:8-9; 1 Pet. 4:17; II Thess 1:7-9).

(More later.)

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 9

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East Tennessee School Of Preaching

JOHN WADDEY

It takes no seer or prophet to recognize the problems that surround the camp of the Saints today. Nor does one need inspiration to predict that the situation is steadily growing worse. Each day sees the enemy growing stronger and more powerful. Rank unbelief now marches boldly through the land challenging everything sacred. Cults and isms are multiplying and springing up in every corner, confusing the minds of those who want to follow Jesus. A moral decadence has settled in upon western civilization that threatens to destroy all. In the face of all our opposition, woes are within the kingdom. Heresy is breeding in many quarters. We scan the countryside and see small groups of pentecostals, compromisers and liberals scattered among many congregations. Often leadership has failed to deal swiftly and effectively with these false brethren. Now they pose a serious threat to the purity of the church in general. Somehow an element of preachers, teachers and professors has arisen that no longer hold to the old paths nor do they speak sound doctrine. Another alarming fact is the defection of scores of men from the Lord's army. In recent years, several hundreds of men have quit preaching to pursue some other course of life. The number of young men preparing to preach is steadily declining. Brethren: somehow, somehow, something must be done. If the Lord's church is to ever fulfill His commission to evangelize all the world, things must change. If our grandchildren are to have the church in its purity, some special efforts are going to have to be made.

A BRIGHT STAR

Some knowledgeable brethren have said that the brightest star of hope that they have seen in recent years are the schools of preaching that have arisen in the last dozen years. Today there are some eighteen of these "full-time" two year schools in operation in our land. In addition, there are as many more night schools with a part-time program.

EAST TENNESSEE SCHOOL OF PREACHING

One of the younger, full-time, schools of preaching is located in Knoxville, Tennessee and is called THE EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS. Founded in 1970, it is overseen by the elders of the Karns Church of Christ. Located in the heart of the Appalachians, it is in a position to serve a vast area of several states where the church is yet scattered, small and struggling. This area reaches from the Cumberland mountains of Tennessee to the Carolina coast. From South Carolina north to Canada, there is not another such school. The mountains of eastern Kentucky and the Virginias are right at hand. Surely the cause in this region will be blessed by the



EAST TENNESSEE SCHOOL OF PREACHING
FACULTY AND STUDENTS

presence of a school producing faithful workers for God.

COURSE OF STUDY

For two years, thirty hours each week, a student studies the Word of God and those courses indispensable to preaching. He will study, in depth, every book of the Old and New Testaments. He will study every aspect of the Lord's church, its history, its problems, its work, its organization and its worship. He will study his duties as a man of God. He will learn the practical "how to get it done" side of preaching. He will be taught the sound doctrine of Christ and acquainted with the false doctrines of men. He will be trained to preach, teach, and defend the truth of the gospel, both publicly and privately. Special stress will be laid on the great commission, urging them to go to the mission fields of the world to spread the kingdom unto every tribe and tongue.

WHAT KIND OF MEN

These will be primarily older men, not boys; men who have made their decision to preach in mature life and who have made real sacrifices to do so. Such preachers will not be easily discouraged, nor so ready to quit when times are hard. Neither will they have to go through a growing-up period after their schooling.

WHO MAKES THIS POSSIBLE?

The Karns congregation established the school, and has carried the main load of administration and operation thus far. From the very beginning, numerous churches in the area assisted with student support. Also, many preachers volunteered

their time for teaching. Presently, an expansion plan is in progress that will involve some forty area congregations in the financial support of the total program. With this help, the school will get remodeled facilities, modern classroom equipment, necessary teaching aids, and enlarge its library. The elders and staff truly desire to make this a regional project that will benefit and serve the brotherhood throughout the eastern part of the country. To assist the elders, an advisory group is being formed of Christian leaders throughout the area.

WHO TRAINS THE MEN?

The school is overseen by the elders of the Karns church: Frank Huber, Stan Hornbaker, and Harold Duncan. The school is directed by Clifford Real; the dean is Thomas Eaves. John Waddey, preacher for the Karns Church, works with these men as a regular instructor. M.H. Tucker and Al Behel also teach courses. The school and its staff enjoy the respect and cooperation of churches throughout East Tennessee.

WE NEED YOUR HELP

We need the prayers and encouragement of sound brethren everywhere. We need your recommendations and suggestions that we might do a better job. We need your prospective students that we might train them for the Lord's service. We need churches to help our students with support while they are in school. We need churches and Christians to help us complete our expansion program so we can give our students the

Continued on page 4)

WORDS OF TRUTH

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Attend In Seventy-Five

The church of Christ was built by Christ (Matt. 16:18). It cost him his precious blood and his very life (Acts 20:28). Christ loved the church and gave himself for it (Eph. 5:25). He is the head of the church, and is therefore interested in it, as you are interested in your body (Col. 1:18, 24). He is the savior of the church, his body (Eph. 5:23). In his body or church sinners need the salvation which is in His body, the church (Eph. 2:14-16).



GUS NICHOLS

ALL CHRISTIANS LIKE JESUS

All true Christians are also like Christ, and they love what he loves, are interested in what he is concerned about, and love those whom He loves. Christians are those who are Christ-like. All other accountable ones are sinners — either in the church or out of it. There is no such thing as a wicked Christian. Only faithful disciples of Christ — those who follow him — are really Christians (Matt. 16:24; Lk. 14:26, 33). Only the faithful members of the church will ever receive everlasting life (Rev. 2:10; I Tim. 6:12).

CHRISTIANS LOVE THE CHURCH

All true Christians are like Christ in that they love the Church, and its members (Eph. 5:25). Christians attend the services of the church because Christ will be there in the midst of all who come (Matt. 18:20). Like Christ, they also love people — love one another. They don't think of people as they do of cattle, hogs and dogs; but they love people — all people. True Christians realize that we are created in the image of God, and the lower animals were not. We love to assemble ourselves together for worship. We love to help to build up the church.

FIRST CHRISTIANS ATTENDED SERVICES

The first Christians attended the services of the Lord's church. The three thousand souls who believed and obeyed the gospel on Pentecost "continued steadfastly in the apostles' doctrine, in fellowship, in the breaking of bread, and in prayers (Acts 2:36-41, 42). They even continued daily in the temple for religious services (Acts 2:46). No wonder that the Lord added to the church "daily" such as should be saved (Acts 2:47). At Antioch it came to pass that for a whole year Paul and

Barnabas assembled themselves with that church and taught much people (Acts 11:26). If they could have a gospel meeting continue for "a whole year", surely we could have more preaching and teaching than is being done in most churches of the saints.

A WILLFUL SIN TO NEGLECT SERVICES

God has forbidden us to neglect the assembling of ourselves together for study and worship (Heb. 10:24-29). Those who attend all services of the church when at all possible are good examples unto others. They preach and teach long and loud by their examples that there is something to Christianity, that Christ really is the Son of God, and Savior of man. Others are hypocrites, pretending to be converted to Christ, when they, in fact, are still like the world (Rom. 12:1-2; I John 2:15-17; James 4:4).

WORK HARD TO BRING OTHERS

Not only should we attend all the services of the church, but we should strive to get others to attend with us. David said, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). The three thousand who were converted on Pentecost would not have been converted if they had stayed at home, or had been away at a ball game on that first day of the week (Levit. 23:15-16; Deut. 5:14; Acts 2:1-47). If the members at Troas had stayed at home they would have not heard the great apostle Paul preach, and would have missed the worship and brotherly fellowship (Acts 20:6-15).

PROPHECY OF PERSONAL WORK

The prophet foretold that when the Lord's house would be established, as it was in the last days — on Pentecost — many would go and say "Come ye, and let us go up to the . . . Lord's house" and we will walk in his ways, and "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:1-3). They did this in Jerusalem just following Pentecost. They went from house to house (Acts 5:42). Their enemies said "Ye have filled Jerusalem with your doctrine". No wonder they soon had a multitude of disciples in Jerusalem — many thousands of members (Acts 4:4-5; 6:1-3).

CORNELIUS BROUGHT THEM IN

When Peter was to speak at the house of Cornelius he found that the man had gathered many of his friends and kin to hear the gospel which Peter was to preach (Acts 10:24-27). Cornelius wanted others to hear the word of God, as well as his own family. They may not have all come. Some of his close friends and kin may have not accepted the invitation, but some did. There will always be some to accept such invitation given by any good and faithful citizen in the community, and especially by a good religious person. Let us go out and invite our friends and kin to attend our services. We may even call and invite them by means of telephone.

Every humble and true Christian will extend his invitations in great kindness. "A man that hath friends must show himself friendly" (Prov. 18:24). Such invitations will at least show our love for people, and some will accept our invitation!

HOW INCREASE NIGHT ATTENDANCE

Let every member of the church remember that Jesus attends the night services, the same as day services (Mt. 18:20). In fact, we have no proof that the early New Testament Christians met for morning services (Acts 20:6-15; I Cor. 11:23-34; Matt. 26; Mk. 14; Lk. 22). God did not legislate as to the time of day for us to assemble. First of all, let all our members come back to the evening services, if at all possible! Let them come as regularly and faithfully as if they would be given \$100 per evening for their attendance. Just to please the Lord, and because we "hunger and thirst after righteousness" (Matt. 5), we should attend more cheerfully as it is, than if offered much money to attend!

THE GOLDEN RULE TO BE OBEYED

"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. 7:12). If I were not a member of the true church; or not a faithful Christian, I would love people who would be kind enough to ask me to go with them to the services. Being a Christian, I must be governed by

this golden rule and invite others, just as I would like to be invited.

USE CARS AND BUSES TO BRING THEM

It is not only good to take friends with you in your car to your services, but buses may be purchased and used to go out and bring them in. In giving a parable concerning "the kingdom of God" (Lk. 14:15), Jesus said "Go out" and "bring them in" (Lk. 14:15-23). The principle authorizing the church to bring them in is the same as the church building a meeting house to include them, providing seats for them, water to drink, parking lots for them, rest-rooms for them, classrooms for them, and the like, furnishing them free religious literature to use in classes, building a baptistry in which some who desire to obey the gospel can be baptized, even in warm water, with a free changing of clothing for the occasion, with special dressing rooms in which to change clothing, and dress, etc. A church which will endorse all these other things, then oppose the church using a bus to bring in those who otherwise would not come is a hobbyriding church, making a law in which they are adding to God's word in the realm of generic authority. "Go out and bring them in" — yes, Satan will oppose it!

"Let Us Not Take Hearsay" About Water Baptism

(NO. III)

(This is the third in a series reviewing the column of Dr. Buford M. McElroy Sr. (McDonald Chapel United Methodist Church) in THE COMMUNITY NEWS, Wednesday, October 2, 1974.)

Most people respect one who has convictions about religious questions, and is not afraid nor ashamed to speak up and express these convictions. We therefore admire Dr. McElroy's evident sincerity and conscientious convictions expressed in the article under review. He wrote, "We are told that broad-minded Methodists should not agitate. What should we do then, stagnate and petrify?" I suppose he used the word "agitate" in the sense of "to discuss with excitement and earnestness," or "to excite public discussion over, esp. with a view to bringing about a change" (Webster).

This is a worthy purpose, provided the "change" we seek is to get people to give up that which is based on human authority in religion, and come back to the written word of God. While the Old Testament was in force, God said, "But seek ye out of the book of the Lord, and read" (Isa. 34:16). "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). Under the New Testament we read: "If any man speak, let him speak as the oracles of God" (I Pet. 4:11). The apostle Paul says we should "learn not to go beyond the things which are written" (I Cor. 4:6, ASV). While we must be sincere, we must also "earnestly contend for THE FAITH which was once delivered unto the saints" (Jude 3). This is true because of the fact that "if any man preach any other gospel" than what the apostles preached, "let him be accursed" (Gal. 1:6-9).

PROPER USE OF OLD TESTAMENT

Dr. McElroy wrote: "Paul said to Timothy in I Timothy 3:15, 'And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.' The only Holy Scripture Timothy had seen and known was the Old Testament." Dr. McElroy's argument, reduced to logical form is

(Continued on page 4)



FLAVIL H. NICHOLS,

Basic Errors Of Premillennialism

(NO. 2)

WILLIAM F. WALKER

According to the premillennial theory the "church-age" is a sort of parenthetical period between the 69th and 70th week of Daniel 9 and was not predicted in the Old Testament. They classify it as the "mystery period" which they believe was not revealed. A paper called "The Exhorter" was once distributed by our premillennial brethren. In the April, 1969 issue, H.C. Winnett wrote: "There is nowhere in the Old Testament any anticipation of the church, the church having been a secret hidden in the mind of God in other ages. I will only refer you to Ephesians 3:1-11. The church was not established in Christ's day and time; he only announced his future purpose of building it. (Matthew 16:18).

This is a sad misuse of Ephesians 3:1-5. The passage does not mean that the church was not foretold in the Old Testament, but rather that what was foretold was not understood until it was revealed by New Testament writers. Peter makes this clear in I Pet. 1:9-11. Peter also said that all the prophets from Samuel on had predicted the Christian Age, (Acts 3:24), and all the prophets gave witness of salvation through faith in Christ. (Acts 10:43). Paul taught more about the church than any other apostle, and yet he says that he taught "none other things than those which the prophets and Moses did say should come" (Acts 26:22). The church is the result of the eternal plan and purpose of God, (Ephesians 3:9-11), and gospel preaching is the fulfillment of that which was written, (Luke 24:44-47). How sad that men have let a speculative theory blind their minds to the clear truth of these passages.

THE ESTABLISHMENT OF THE KINGDOM

The establishment of the kingdom is an area where perhaps more than any other premillennial teachers ignore what the New Testament says is the fulfillment of Old Testament prophecies. Instead of accepting what the New Testament says is the fulfillment of a prophecy, we hear them talking about the "second phase" of the prophecy or its postponement. "Second phase" is something which must be proved and postponed of prophecy can mean only that the prophecy failed. Daniel foretold the establishment of the kingdom in the days of the Roman kings, (Daniel 2). The Roman kings were in power when Christ was born, (Luke 3:1), and He began his personal ministry by saying, "The time is fulfilled, the kingdom of God is at hand", (Mark 1:15). John, Jesus, the twelve and the seventy all preached the kingdom "at hand" or "come nigh" (Matt. 3:2; 10:7; Mark 1:15; Luke 10:9). The logical conclusion from these verses is that the time fulfilled was that spoken by Daniel and others and that the kingdom was indeed established by Jesus in his first coming, (Col. 1:12,13; Heb. 12:28; Rev. 1:9).

Upon This Rock

Several months prior to his death, Jesus asked his disciples, "Who do men say that the Son of man is?" They supplied him with some popular opinions, then Peter confessed: "Thou art the Christ, the Son of the living God." Jesus responded: "Blessed are thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church..." (Matt. 16:13-18).

From the early days of the church, there has



WAYNE JACKSON

been great controversy as to the meaning of the expression "this rock." The Catholic Church urges that this passage supports the "primacy of Peter". Since the name Peter (Gr. PETROS) means "rock", it is argued that the Lord intended to build the church upon "this rock" (PETRA) which was none other than Peter himself. THE ROMAN CATHOLIC EDITION OF THE NEW TESTAMENT footnotes this verse declaring, "The rock was Peter". And some of the loose, modern-day paraphrases have certainly suggested the foregoing view by such renditions as: "...you are a rock, Peter, and on this rock I will build my church." (TODAY'S ENGLISH VERSION; Cf. THE LIVING BIBLE PARAPHRASED.) This opinion goes back at least to the time of Origin (225 A.D.) who suggested that "this rock" referred primarily, though not exclusively, to Peter.

Whatever else the word "rock" may mean, it is positively certain that this verse provides no support whatsoever for the concept of the "primacy of Peter" and the notion that he was the first Pope of Rome. In the first place, numerous biblical verses stand directly opposed to the idea that Peter was a pope. For example: (1) Peter was married (I Cor. 9:5), but a pope cannot be; (2) Peter refused the worship of men (Acts 10:25,26), but the popes do not; (3) Peter was "sent" by the church (Acts 8:14); (4) Paul's letter to the church in Rome mentions neither Peter nor a pope - a circumstance remarkably strange if Peter occupied the papal throne in that city; (5) Peter was even rebuked by another apostle (Gal. 2:11); and, (6) It is clear that Christ is THE head of the church (Col. 1:18), having ALL authority in heaven and on earth. (Matt. 28:18). Moreover, a careful analysis of Matthew 16:18 will reveal that "this rock" was not Peter.

(1) While it is true that the name Peter (PETROS) means a rock, the term is used in Koine Greek of a stone small enough to be thrown by hand or used as a boundary marker, whereas PETRA is used of a mass of rock (e.g., a cliff or boulder). (See LXX - II Maccabees 4:41,45; Blackwelder, LIGHT FROM THE GREEK NT). The claim is frequently made that Jesus spoke Aramaic which made no distinction between the two terms. First of all, who can prove that Jesus originally spoke this statement in Aramaic? R.H. Gundry says: "A common but probably erroneous opinion is that Jesus spoke almost exclusively in Aramaic. But archaeological and literary evidence points to trilingualism." (SURVEY OF THE NT, p. 21). Secondly, R.C. Foster has shown that Jesus apparently Hellenized the Aramaic form KEPHA to KEPHAS (Jn. 1:42), "So that the same difference in the Greek words PETROS and PETRA is seen in the Aramaic KEPHAS and KEPHA." (STUDIES IN THE LIFE OF CHRIST, p. 715). At any rate, the inspired apostle Matthew wrote in Greek and he made a clear distinction!

(2) PETROS is a noun of masculine gender; PETRA is a noun of feminine gender. Thus, there is no harmony of gender between the two.

(3) The pronouns reveal a distinction between Peter and the rock. Jesus said: "Thou (second person) art Peter, and upon this (third person) rock..." Obviously, Christ was not identifying Peter with the rock.

(4) Within this context Jesus uses a graphic illustration containing the following elements: a builder, a building, a foundation, keys, and a doorman. Christ himself is the builder and the building is the church. Peter is viewed as the doorman (not the foundation) with the keys, which symbolized the blessed privilege which Peter would have of preaching the gospel first to both Jews (Acts 2) and Gentiles (Acts 10). By what kind of exegetical manipulation can Peter be made to be both the doorman and the foundation at the same time?

I believe that Chrysostom (386 A.D.) was right when he contended that the rock referred to no person at all, but rather to Peter's confession of Christ's deity. Though he did not at that time understand the full implication of his affirmation, Peter declared that Jesus was "the Christ." The word Christ (CHRISTOS) is the Greek form of the Hebrew MESSIAH. Literally rendered in English it is "the anointed". In the OT prophets, priests, and

kings were anointed. (Psa. 105:15; Lev. 4:3; I Sam. 2:10). Jesus combined all three offices in himself. (Acts 3:22; Heb. 9:11; Matt. 2:2). Jesus, as the Christ, is the very culmination of all that the OT scriptures pointed to. Truly, God anointed him with the Holy Spirit and with power. (Acts 10:38).

Peter also acknowledged our Lord to be "the Son of God." This expression as used of Jesus in the NT involves the concept of his essential deity. This is especially emphasized in the Gospel of John; for instance, "I and MY FATHER are ONE". (John 10:30).

Now this is the foundation upon which the NT church was erected. And the best commentary on this is the record of the establishment and growth of the church as recorded in the Book of Acts. On Pentecost when Peter preached Jesus as Christ (Acts 2:36), the foundation was being laid. When Paul went to Corinth, he testified that "Jesus was the Christ" (Acts 18:5), and could thus say, as he later wrote them, "For other foundation can no man lay than that which is laid, which is Jesus Christ." (I Cor. 3:11).

The church our Savior built will stand for ever (Dan. 2:44), because of its foundation.

Can I Know Which Church?

CHARLES PLEDGE

Is it possible for us to know which church Jesus died for? Amidst all the confusion and division of the religious world, is it possible to identify the church about which we read in the New Testament? Is it reasonable to think that Christ shed his blood (Acts 20:28) for his church and failed to make it distinctive enough for men to be able to identify it and enter into it? Certainly God's infinite wisdom would demand the church to be easily identifiable.

The church Christ died for is built according to a divine plan (Eph. 3:10-11) and must not be corrupted. All of its characteristics are divine even though its members are but mortals. Because it is divine, it stands in contrast to all the ecclesiastical organizations originated by men. It is when men impose their "wisdom" on the church that a blending with the world occurs. It is when "human names, creeds, practices, and organization" are introduced that the church is corrupted from its New Testament purity and its identity blurred.

If the church is built according to the divine plan, there must be a divine pattern. What is that pattern? The gospel supplies us with that information. The Old Testament prophesied of the kingdom (church) to come and the New Testament shows the fulfillment. In studying the New Testament, we should recognize two ways to observe the divine pattern: (1) The teachings of Christ and the apostles (Matt. 28:18-20), and (2) Examples of the churches of the New Testament in the days of the apostles. It is when the seed of the kingdom (Luke 8:11) is sown in good soil the kingdom (church) must be the result.

The church existed in the days of the apostles, but while Jesus was among them in the flesh, he promised to build it (Matthew 16:18). On the day of his ascension into heaven, Jesus instructed his apostles to wait in Jerusalem until they were endowed with power of The Holy Spirit (Acts 1:6-8). This power descended on the apostles on the day of Pentecost, and they preached the terms of pardon to lost men. When men believed and obeyed these terms (Acts 2:38-41), the Lord added them to the church (Acts 2:47). From that day of Pentecost following the resurrection of our Lord from the dead, the church has been in existence. The New Testament identifies it for us, and men have enjoyed the privileges of membership in this church. Any church that presses its claims for existence past the days of the apostles cannot be the church Jesus promised to build. A church that does not go back to the days of the apostles for its origin cannot lay claim to being Jesus' church. But what are some of the identifying characteristics of the church for which Jesus gave his blood?

1. A GOD-ORDAINED DESIGNATION. There

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East Tennessee School Of Preaching

(Continued from page 1)

best training. We need hundreds of books for our school library. We need the good will and recommendation of sound brethren who will tell the brotherhood about our work. We need God's continued guidance and blessings that we may meet with His approval.

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"Let Us Not Take Here-say" About Water Baptism

(Continued From Page 2)

this:

1. Major Premise: The Scriptures Timothy had known from a child will make one wise unto salvation.

2. Minor Premise: The only Scriptures Timothy had known from a child were the Old Testament Scriptures.

3. Conclusion: Therefore the Old Testament Scriptures will make one wise unto salvation.

Those familiar with logical reasoning know that if the Major Premise is true, and if the Minor Premise is true, the Conclusion must be true also. But the trouble is, Dr. McElroy's Major Premise is only partly true – true only under certain conditions. Let us read Paul's statement in its setting. The apostle said, "But continue thou in the things which thou hast heard and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14-15). From his mother and grandmother Timothy had learned the Old Testament Scriptures – which pointed to the coming Messiah; – and he had learned from Paul the gospel of Christ, whom God sent to fulfill the Old Testament predictions and prophecies. Without the gospel of the New Testament, the Old Testament Scriptures cannot make one wise unto salvation! The "salvation" unto which the Old Testament makes one "wise," is the salvation that is "through FAITH WHICH IS IN CHRIST JESUS" (II Tim. 3:15). The Old Testament alone cannot produce faith "that Jesus Christ is the Son of God" (Jn. 20:30-31). Nor can the Old Testament Scriptures – without the New Testament – produce faith in His death for our sins, his burial, and his resurrection (I Cor. 15:1-4) – upon which "faith" our salvation is predicated (Rom. 10:8-10).

This point is important. A failure to "rightly divide the word of truth" (II Tim. 2:5) seems to be part of Dr. McElroy's problem, for he writes: "It was a long time before I realized that there were no Holy Scriptures except Old Testament Scriptures until about one hundred years after Christ." Also he labored rather at length to try to prove that by the Old Testament ceremonies Jesus Christ was initiated into the Priesthood – when Jesus was of the WRONG TRIBE to be a priest under that Testament! "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood" (Heb. 7:14).

Dr. McElroy exaggerated the length of time after Christ before there were any New Testament Scriptures. The writing of the New Testament was begun in less than twenty years after Pentecost (Acts 15:20), and was COMPLETED by A.D. 96 – within less than 70 years after the cross. However,

during the lifetime of the Apostles – from the very first of the Christian Age – the gospel they preached ORALLY was inspired – just the same as what they later WROTE! Jesus promised, "It shall be given you in that same hour what ye shall SPEAK. For it is not ye that SPEAK, but the Spirit of your Father which SPEAKETH IN YOU" (Matt. 10:19-20). So in the first century they had the New Testament GOSPEL, in inspired MEN, whereas we now have that SAME GOSPEL in the inspired BOOK – the WRITTEN New Testament.

If the Old Testament Scriptures alone can make us "wise unto salvation" – then Christ died in vain! But Paul did not say that. The salvation is conditional upon our "faith which is in Christ Jesus" (II Tim. 3:15). But faith in "Christ Jesus" is produced by the New Testament. "These are written, that ye might believe that Jesus is the Christ, is the Son of God! and that believing ye might have life through his name" (Jn. 20:30-31). Paul affirmed: "I am not ashamed of the GOSPEL OF CHRIST: for it" – not the Old Testament scriptures, but the "GOSPEL OF CHRIST: "for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

The apostles used the Old Testament prophecies of the coming Messiah, then showed that Jesus Christ fulfilled them (Acts 3:22-26), thus proving that Jesus is that expected Messiah. But without the New Testament Scriptures, WE cannot prove that Jesus of Nazareth FULFILLED those predictions. Therefore without the New Testament scriptures we cannot establish saving faith in Jesus (Jn. 20:30-31).

Remember that in the first century THEY HAD the New Testament – in ORAL form, at first; but it was no less binding on them than the WRITTEN form is binding on us. The apostle Paul wrote, "But though we, or an angel from heaven, preach any other gospel unto you than that which WE HAVE PREACHED" – there is the ORAL gospel! "–unto you, let him be accursed. As we SAID before, so SAY I now again, If any man preach any other gospel unto you than that YE HAVE RECEIVED, let him be accursed" (Gal. 1:8-9). Jesus Christ had said, "Go ye into all the world and preach the gospel to every creature" (Mk. 16:15). Their ORAL proclamation of the New Covenant would be binding, for he added, "He that believeth and is baptized shall be saved. But he that believeth not" – or disbelieveth this gospel even when ORALLY preached! – "shall be damned" (verse 16).

We must "rightly divide the word of truth" (II Tim. 2:15). "The law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17). "Ye are not under the law, but under grace" (Rom. 6:14). The new covenant of our Lord Jesus Christ did not become operative until after he died. In fact, no man's will (or testament) goes into effect during his lifetime! "For this cause he is the mediator of the New Testament . . . For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth" (Heb. 9:15-17). While the Old Testament was dedicated with the blood of animals, the New Testament is sealed with the blood of Jesus Christ. He said, "This cup is the new testament in MY blood" (Lk. 22:20). To be saved by the blood of Jesus, we must come to the New Testament which was sealed therewith. "Christ is become of no effect unto you, whosoever of you would be justified by the law; ye are fallen from grace (Gal. 5:4).

(More later.)

Can I Know Which Church?

(Continued From Page 3)

are several descriptive designations given by the word of God by which the church is known. Among these designations are: churches of Christ (Romans 16:16); the church of God (I Cor. 1:2); body of Christ (Eph. 1:22, 23; Colossians 1:18); kingdom of God (Colossians 1:12, 13); the house of God (I Tim. 3:15, 16) and other designations, each of which indicates either a relationship or a responsibility. Human names applied to the church

are unknown in the New Testament. Even a divine designation used in a sectarian way is not in harmony with the purpose and nature intended by God.

2. A GOD-APPROVED WORSHIP. Jesus taught that worship must be in "truth and in spirit" (John 4:24). Worship which is not taught in the New Testament should not be engaged in. Weekly observance of the Lord's Supper; singing; prayer; fellowship, or contributing of one's means are those elements prescribed by the word of the Lord to be done by his authority.

3. A GOD-REVEALED DOCTRINE. Although the lives of the members are very important, holy living and proper attitudes must have their foundation in right doctrine. The doctrine taught must be restricted to what Christ taught through the apostles, (II John 9-11). It is the word of God which supplies us with all the information we need to be complete before God (II Timothy 3:16, 17). When men inject their creeds, the doctrine of Christ is corrupted and the faith which was once for all time delivered to the saints (Jude 3) is hid from the view of men.

It is only God-revealed doctrine – the gospel of Jesus Christ – that can save the souls of men. The gospel is God's power to save lost men (Romans 1:16), and only the gospel can carry God's redemptive power into the human heart.

How may I recognize the church for which our Saviour died? I may do so by finding one which has the GOD-ORDAINED DESIGNATION; the GOD-APPROVED WORSHIP, and the GOD-REVEALED DOCTRINE.

Can I know the church Jesus purchased with his blood? Yes, by reading my New Testament and hearing what Christ, through his apostles tells us, and by observing the examples of the different congregations spoken of in the New Testament, I can know which church Jesus built. Knowing this, I can do those things whereby God will add me to that church in which I can serve him.

In spite of denials by denominationalists outside, and liberals within, the church of our Lord for which he gave his blood can be identified, and after one is added to it by our Lord upon the obedience by the individual, that one can serve God faithfully by following divine guidance given in the New Testament.

What Is Wrong With A Square

G.F. RAINES

Today when a person has firm beliefs and enough courage to live in harmony with them he is labeled by society as an "odd-ball" or a "square".

Any mousy weakling can be a conformist, but only a real man - a man of fortitude and stamina - can be what is popularly known as an odd-ball or a square.

Dr. Edward Hughes Pruden has well said:

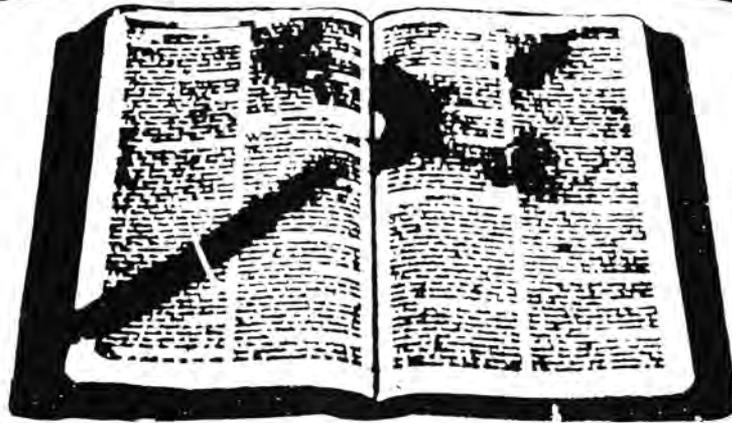
"How hasty we are to label all who dare to be different as 'odd-balls' or 'squares'. But strangely enough it is the 'odd-balls' and the 'squares' who have made history. To save my life I cannot recall the name of the judge who sentenced John Bunyan to twelve years in prison in Bedford jail. . . but all of us know John Bunyan and rejoice in his faith. . . The Christian today needs great courage to withstand the pressures of a pagan world, and such pressures are always around us, but if we insist upon the right to obey our consciences, that courage is never without its exceeding great reward."

The Holy Bible says:

"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. 12:2).

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:17).

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

VOLUME 9

FRIDAY, JANUARY 24, 1975

NUMBER 28

Voice Of Freedom Breakfast At F.H.C. Lectureship

The annual VOICE OF FREEDOM Breakfast at the Freed-Hardeman College Lectureship has been set for Wednesday morning, February 5 at 6:30. It will be conducted in the Blue Room of Gano Cafeteria. This room will only accommodate about 45 to 50. Those who plan to come should arrive early so as to be assured of a place.



ROBERT R. TAYLOR JR.

Those who come should plan to go through the cafeteria line promptly at 6:30 and come immediately to the Blue Room. We will plan to conclude the program in time for each one to attend the 7:30 lecture of Brother Bus Nichols.

Brethren Guy N. Woods, Franklin Camp, E. Claude Gardner and Thomas Holland have been invited to speak briefly (3 to 5 minutes speech each) in regard to the VOICE OF FREEDOM. In these four men we have among the ablest of preachers and religious journalists of our day. Each one is superb both as preacher and writer. Those interested in Religious Journalism in general and the VOICE OF FREEDOM and our continuing American liberty in particular are urged to attend this breakfast meeting. This meeting is open to preachers, elders, deacons, Bible teachers (both men and women) and to students of F.H.C. especially preacher students. We are especially interested in having present those who are warm friends of the VOICE OF FREEDOM and what it is doing to inculcate New Testament truth and to oppose Romanism and Communism. P.D. Wilmeth of Dallas, Texas, is the editor. Brother G.C. Brewer was the founding editor of this paper in the early fifties. He was succeeded by Brother L.R. Wilson. Keith Robinson is the new Associate Editor of VOICE OF FREEDOM. VOICE OF FREEDOM is a monthly publication and has an unusually unique position to fill. There is no other paper in the world seeking to do exactly what this publication is seeking to achieve. Even if you cannot attend our breakfast, we hope you will subscribe for VOICE OF FREEDOM in 1975. Individual subscriptions are \$4.00 the year. In clubs of five or more the price is \$3.00 per subscription. By bundle, which is an excellent way for congregations to aid VOICE OF FREEDOM, the price is 25 cents per copy in orders of 1 to 9. In orders by bundle of 10 or more the price is 15

cents per copy. The address is The Freedom Press, Inc., P.O. Box 128, Nashville, Tennessee 37202.

Congregations who are interested in doing a great mission work should consider putting VOICE OF FREEDOM in their budget. Help is urgently needed from interested individuals. It takes about \$3,500 per month to put the paper out. Currently, there is only \$2,700 coming in from subscriptions and those who already help. This \$800 deficit needs to be made up immediately by those who are interested in holding up the hands of Brethren Wilmeth and Robinson. Neither editor nor any of the writing staff receive a penny from the paper in the way of a salary or in the form of a financial

remuneration. We put our hearts into this work because this work is in our hearts. This writer is not asking others to do what he is unwilling to do himself. For a number of years we have sent a monthly pledge to Brother Wilmeth. In the mail this morning we sent him an end of the year check as we try to each November or December. A little from several on a regular basis would greatly ease the monthly burden of trying to put out a paper with insufficient funds available for paying the bills.

Please mark February 5 on your calendar and plan to be at our breakfast meeting.

Interesting Facts About The Bible

(Compiled by B. C. Goodpasture)

About forty men were engaged in the writing of the Bible during a period of about 1600 years — that is from 1500 B. C. to A. D. 100.

These men wrote as they were moved by the Holy Spirit (II Pet. 1:21). They wrote not in words of human wisdom, but in words divinely taught (I Cor. 2:13).

The Bible contains 3,566,480 letters, 773,746 words, 31,102 verses, 1,189 chapters and 66 books. The Old Testament contains 39 books; the New Testament, 27 books. In point of length, the average word of the Bible contains fewer than five letters. What a lesson for the fellow who has a mania for big words!

The word "Jehovah" occurs 6,855 times. The word "Lord" occurs 1,853 times. The word "and" occurs 46,277 times, and the word "reverend" but once (Psalm 111:9).

The book of Esther contains ten chapters, but neither the word "Lord" nor "God" is to be found in it.

The middle chapter and the shortest is Psalm 117. It contains only two verses. The middle verse in the Bible is Psalm 118:8. The middle book of the Old Testament is Proverbs. The middle chapter of the Old Testament is Job 29. The middle verse of the Old Testament is II Chronicles 20:13. The shortest verse in the Old Testament is I Chron. 1:25; the longest, Esther 8:9.

The middle book of the New Testament is Second Thessalonians. The middle chapter in the New Testament is between Romans 13 and 14. The middle verse in the New Testament is Acts 17:17.

The middle verse in the New Testament is Acts 17:17. The shortest verse in the New Testament,

in English, is John 11:35; in Greek, I Thessalonians 5:16. The longest verse in the Bible is Esther 8:9; it contains ninety words.

The longest word in the Bible is found in Isaiah 8:1. All the letters of the alphabet, except j, are in Ezra 7:21.

The nineteenth chapter of II Kings and the thirty-seventh chapter of Isaiah are nearly identical.

The Old Testament was translated into Greek in Alexandria, Egypt, about 270 B. C. The Bible holds the distinction of being the first printed book; it was first reprinted in 1450.

The first Bible printed in this country was in the Indian language in 1663. This translation was made and published by John Eliot, the so-called "Apostle to the Indians". This is the earliest example of the whole Bible translated and printed in a new language for the purpose of evangelization.

The first English Bible printed in this country was in 1782.

The first translation of the Bible made in America was printed in 1808. It was the work of Charles Thomson.

The first translation of the New Testament published in America was printed in 1826 by Alexander Campbell. It first appeared under the title, "Sacred Writings"; later, "Living Oracles". It was largely a compilation of the works of Doddridge, Macknight, and George Campbell.

It is not generally known that Noah Webster, author of the famous "Webster's Dictionary" and the "Blue-Back Speller," made a translation of the Bible, which was published in 1833.

The King James Version of the Bible was first

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WORDS of TRUTH

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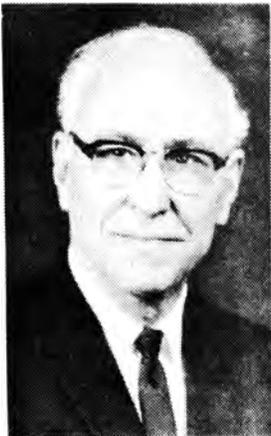
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Malachi And Our Times

By CHARLES PLEDGE

There are many lessons that we can learn from the Old Testament that will stand us in good stead for our age. Some of these lessons ought to be learned from the book of Malachi, the closing book of prophecy in the Old Testament. The date of the writing of the book was between 458 and 432 B.C., between the first and second visit of Nehemiah to Jerusalem. The people of Israel



GUS NICHOLS

had returned to the land of promise. The hard captivity in Babylon was now a thing of the past and the memory of it was already dimming. The Jews had returned full of hope and zeal with the intention of rebuilding the city of Jerusalem and the temple of their God. However, the zeal that once characterized them is now dead. They had relied upon the promises of God but apparently, in their thinking, had changed the conditional promises to unconditional and were not meeting those conditions which God had set forth. God had kept his part of the covenant but the people were not keeping their part.

There are several analogies that we can draw from the book to indicate its timeless nature and the everpresent application that ought to be made of the principles contained therein. Following are some of those principles we need to pay close attention to:

1. GOD'S GREAT LOVE HAD BEEN SCORNF BY HIS PEOPLE. (Chapter 1:1-29). God had asserted and demonstrated His love for His people but the people were not reciprocating. The people were content to take the blessings of God and use them for their own selfish purposes and never once stop to think that God's love obligated them to love in return. We need to remember that God first love us (1 John 4:10), and this great love demands that we love in return. Our love ought to remain current: it should be fervent and sacrificial. In the book of Malachi, God accuses Israel of despising his name. (1:6). This was done because they offered that which was unacceptable to their God and expected God to respect their persons. Today, there is a danger of Christians offering less than that which is

acceptable to God and expecting God to receive that offering and bless the givers out of respect of persons. God is no respecter of persons (Acts 10:34).

2. THERE WAS A FAITHLESSNESS ON THE PART OF THE PRIESTS IN THE DAYS OF MALACHI. That faithlessness is seen in that the service they rendered was not of faith (1:10). The priests stayed busy but it was more of a formalistic and ritualistic busyness than anything else. Today, every Christian is a priest unto God (1 Peter 2:5). There is no question but that we stay busy but what is this busyness? Is it more of a formalism or is it stemming from a deep faith that is built by, through, and upon the word of God so that our activities are in harmony with the will of God? That is a question we ought to ponder very seriously. We are living in an age of schemes and activities. Everybody has his own plan for getting Christians to "work". But God has His plan and often His plan is left unnoticed while we busy ourselves with other affairs.

3. DIVORCE WAS THE ORDER OF THE DAY AND AN ACCEPTED THING OF THE JEWS OF MALACHI'S DAY. It would seem that divorce and remarriage, one of the modern curses of our society, is now becoming an accepted thing in the church. Multi-divorces and remarriages are no longer uncommon among us. No claim to scripturalness is offered in many of these although we recognize there is a scriptural right for divorce and remarriage. (Matt. 5; Matt. 19). The tears of the divorces covered the altar in the days of Malachi. This was not in a literal sense but it is said to have occurred because the condition precluded acceptable sacrifice on the part of God's children. God would not accept their offerings until they corrected that evil. That should speak very eloquently to us today.

4. THERE WAS A REVERSAL OF VALUES IN THE DAYS OF MALACHI (2:17). Those who were evil were called good and the good were called evil. God's judgment was doubted and the people lived as if today were all of life. Eternity, God and the judgment, were thoughts pushed far from the mind. We have been caught up in a pleasure-crazed society that has emphasized the vanity of the flesh for so long that often our values are the reverse of what they ought to be. We are prone to place the material first and to emphasize the physical over the scriptural. The admonition of our Lord to "seek ye first the kingdom of God and his righteousness", is to many as words heard while in a half-conscious state. Recognition and awareness of words spoken are present but the depth of meaning of the words are lost on the spirit that is choking on the cares of this world.

5. THE PEOPLE WERE ROBBING GOD (3:8-9). They were robbing God because they were not giving all that was due to God. They were using the excuses that they simply could not afford it. This same excuse prevails today. Although we do not live under a law that says give a specific, set amount in dollars and cents, we do live under a law that says give as we have been prospered. We know how we have been prospered and so does the Lord. Are we giving according to our prosperity? Some answer in the affirmative even though they give less than they spend on gasoline to carry them on pleasure trips on weekends and other times. Some are hasty to affirm that they give as they have been prospered but are content to see the Lord's cause suffer while they wallow in luxury's lap. The question is a valid one: Are we robbing God today?

As Israel was restored to the land, the church has been restored through the Restoration Movement. As love for God languished in the time of Malachi and zeal died in favor of materialism, the church is facing the same problem. God gave Israel every chance and after his love and grace were scorned, he sent a famine of his word upon his people for four hundred years. Today, we are recipients of grace and love but how long will God allow us to scorn His mercy and blessings in favor of the world?

There are many other analogies that could be drawn but these ought to be enough to sober our thoughts and cause us to examine ourselves (II Cor. 13:5). While the world all around us aflame with the quest for fulfillment of passions and is to be seen lavishing all its possessions on the

gratification of desires, let us be the opposite. Let us abide by the standards that God has set. Let us be the shining light unto the world that others might see the real values demonstrated. Let us never be guilty of allowing our love to languish nor our faith to diminish but let us avail ourselves of the opportunities abundant that enable us to draw nearer to God and be more faithfully observant of His will and more diligent in pursuing the work that He has set before us.

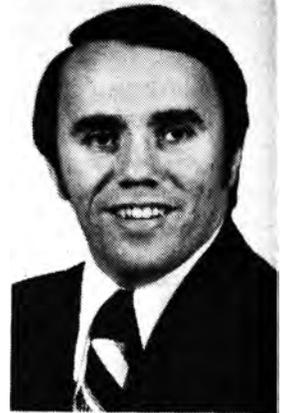
The Power Of Preaching

Preaching originated in the infinite wisdom of God, and is His own distinct medium for reaching the souls of men. God ordained that the great appointed way of spreading the good news of salvation is through the public or private proclamation of His Word. No doubt other methods are as powerful, such as the printed page, but nothing excels truth communicated on a personal eye to eye level. It is unfortunate that many have relegated preaching to an outdated mode of communication. Some would tear down pulpits, and in their place put "encounter groups", "testifying" and "private devotions". This trend is just another sign of man's dissatisfaction with the God-ordained pattern. Certainly there is a place for "group discussion" and "devotional periods". But these modern methods of instruction can never replace strong pulpit preaching of the Sacred Scriptures.

Perhaps the disenchantment with Gospel preaching stems from a misunderstanding of what Biblical preaching consists. Phillips Brooks, as quoted in the "Yale Lectures", defines preaching in this manner: "Preaching is the communication of truth by man to man. It has in it two essential elements, TRUTH and PERSONALITY. Neither of those can it spare and still be preaching. The truest truth (the most authoritative statement of God's will) communicated in any other way but through the personality of brother man to men is not preached truth." (Yale Lectures) This definition helps us to crystalize our concept of Biblical preaching. The personal encounter of God's servants with the souls of fellow man is, by far, the most effective way to communicate God's truth. But what are the essential qualities of Biblical preaching? It is sad, but nevertheless true, that many congregations have never heard a Gospel sermon. Much of the modern proclamation is nothing more than a "Sunday School pep-talk." These shallow, emotional, uninspiring so-called sermons that plague our pulpits deserve to be "put to rest." There are several essential qualities that characterized first century preaching, and which must be found in twentieth century preaching, if the populace is going to listen.

1. There is a desperate need for a return to strong Biblical content in our sermons. All true preaching must rest on the authoritative basic affirmation, "Thus saith the Lord!" The Bible is not our "spring-board" into a magnifying of our own eloquence and abilities. Many preachers suppose that a casual reference "now and then" to the Sacred Scriptures stamps their preaching as Biblically oriented. The Bible must be the basis for answers and solutions given in answer to the human dilemma. This drift from the Scriptural foundation in preaching is another indication of HUMAN INGENUITY thinking it can probe the future and solve the problems that face men.

Putting the Bible book into the pulpit is certainly a relevant cry today. Intellectually lazy preachers who refuse to study and produce sermons with a sound scriptural foundation, would do the church a favor if they would take up another "occupation". It's time we stop sacrificing



LARRY CHOUINARD

(Continued On Page 4)

"Be Thou An Ensample"

BASIL OVERTON

"Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity" (1 Tim. 4:12).

Young people, if you are looking for a challenge, here it is! In the above charge, Paul gave Timothy enough to keep him occupied the rest of his life. If a young person thinks the Bible is not challenging, he should try doing what Paul told Timothy to do!

Ensample in the text is from the Greek word *tupos* which is defined: "A blow; an impress; a print; type; a model or pattern". Paul told Timothy to be a model Christian. The greatest challenge to any young person is the challenge to be a model Christian. If one says he thinks the Bible offers no challenge in the educated, sophisticated society of the twentieth century, he should try being a model Christian; he should try setting a pattern for others in word, in manner of life, in love, in faith and in purity!

Recently, the writer had lunch in an army cafeteria on the edge of the beautiful Potomac River. His hosts were two faithful Christians, Lieutenant Colonel and Mrs. George Reed. They joyfully related an experience in the life of their fifteen year old son, Bruce. The experience was as follows.

Bruce likes very much to play football. During the series of meetings in which the writer was preaching, Bruce asked to be released from the practice sessions a little early so he could attend the services of the meeting. When he told his coach why he was leaving a little early, the coach replied, "If you think church is more important than football, don't come back." Whereupon, the young Christian let the coach know that the church is more important than football, and that if necessary, he would not come back for more football! Let us hope there are many more young Christians like Bruce. His reaction and attitude constitute a good example of faith. During the series of meetings, he was very interested in souls obeying the gospel. He put forth special efforts to convert one teenager. He surely set a good example for all teenage Christians as well as all Christians. Just think about what a great experience a gospel meeting would be if each Christian in a congregation that attends a meeting would really put the church first and would make special efforts to convert at least one soul!

"But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Bruce's father set a good example too. The football team to which Bruce belongs is a boy's club team. Bruce's father called this president of the boy's club and told him what had happened. He said to the president, "I thought the club was designed to build character; how can it build character if one of its leaders tries to get a boy in the club to think football is more important than the church?"

Fortunate is the child whose parents know what comes first in life. Many people miss much in life because they never learn what should come first in their lives. Jesus did not say that the physical necessities would be subtracted from those who seek first God's kingdom; but he said these things shall be added to those who put the church and God's righteousness or the gospel first.

It is true that religious people in the denominational world do not think the church is important. But a member of the Lord's church does not think the church is important unless he puts it first!

Christians need to know they are engaged in a warfare wherein they are to bring "every thought into captivity to the obedience of Christ" (2 Cor. 10:5).

From the GOSPEL ADVOCATE

December 11, 1969

NOTE: Why not subscribe to the GOSPEL ADVOCATE AND THE WORDS OF TRUTH? The Sixth Avenue Church of Christ in Jasper, Alabama subscribes for both papers and sends them to every family in the congregation, and to some friends and prospects. (Gus Nichols, Editor of "WORDS OF TRUTH").

It Seemed Good To The Holy Spirit

"For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well." (Ac. 15:28-29).

This quotation is a part of the letter written to Gentile churches to settle the pernicious doctrine of the "Pharisees who believed" concerning their insistence that the Gentiles observe certain parts of the law of Moses. (Ac. 15:1-5). This letter was written after the apostles and elders with the whole church met in Jerusalem to settle the matter once for all. The law herein referred to is the whole law given to Israel by Moses and which was never bound upon any Gentile except those who deliberately placed themselves under it during that time before the death of Christ and the day of Pentecost when the gospel in all its fullness and power was first preached. That law was a yoke "which neither we nor our fathers were able to bear" (Ac. 15:10). The letter was written with the approval of the Holy Spirit, was delivered to the churches, and brought great consolation to the Gentile Christians.

THE HOLY SPIRIT

The Holy Spirit, or Spirit of God, is found in the first chapter of the Bible and was instrumental as a member of the Godhead in the creation of all things (Gen. 1:2). In the last chapter of the Bible He issues an invitation to all to come. (Rev. 22:17). Between these points of time and place He is mentioned many, many times, being co-equal with the Father and the Son. The Holy Spirit is a divine personality and by him every word of God has been made known to men. (2 Pet. 1:21). See also Nehemiah 9:20,30; Ac. 1:16; Ac. 2:1-4; 1 Cor. 2:10-13 and 2 Tim. 3:16f.

Seeing that the Holy Spirit is God and that certain things "seemed good" to him should we not also be pleased with that which pleases him?

IT SEEMED GOOD

"It seemed good" to the Holy Spirit certainly does not mean that there was one particle of doubt in him. In reality this says that such and such things were good and that the Spirit of God has so expressed himself and passed it along to us as the will of the Father.

The word here rendered "seemed" is from "dokeo" and means to think, to consider to be proper and best. Therefore, it "seemed good to the Holy Spirit" not to bind the old law upon Gentiles because IT WAS NOT GOOD that such should be done. The Spirit thought this because it was true.

The Holy Spirit knows the mind of God. What the Spirit has revealed is the truth of God and all that God commands is "for our good always" (Cf. Deu. 6:24). If what the Spirit approves we disapprove it is the Spirit who is right and we who are wrong.

Now, the only way we can possibly know what is good and right is to know what the Spirit holds to be right and which has been revealed in 66 books that we call the Bible. If the Spirit had not spoken we would know nothing of God, of Christ, of spiritual truth, and would therefore continue in darkness and sin unto eternal misery and loss.

Question: Does that which "seems good to the Holy Spirit" also seem good to us? Let us seriously test ourselves in this matter.

1. "One only is the lawgiver and judge, even he who is able to save and destroy" (Jas. 4:12). This grand truth is abundantly taught of Jesus Christ in both the old and new testaments. Moses said that the Lord God would raise up a prophet like unto



VIRGIL BRADFORD

him and that him (Jesus) they should hear in all things (Deu. 18:18-20); (Ac. 3:22-23). Does it "seem good" to us that Jesus Christ is Lord of lords and King of kings, our Prophet, Redeemer, High Priest and Saviour? If not, we are at odds with the Creator of all things and with him before whom we all must stand in judgment (Ac. 17:30-31). Let us therefore strive to THINK as the Spirit of God things.

2. "Christ died for our sins according to the Scripture" (1 Cor. 15:1-4). How thankful we should be! Jesus Christ came to seek and to save the lost (Jn. 19:10). That means he came to save ME, and he came to save YOU and all, for "all have sinned and fall short of the glory of God." (Rom. 3:23). If this "seems" good to us we will move by faith to obey his will and "be washed in the blood of the Lamb". But, Christ died for the WHOLE WORLD, hence,

3. "Go ye into all the world, and preach the gospel to THE WHOLE CREATION." (Mk. 16:15). This our God thought good. It is so expressed in the revelation of the Holy Spirit and WOE IS UNTO ME IF I PREACH NOT THE GOSPEL (1 Cor. 9:16). Evidently that which seems good to the Holy Spirit is held in contempt by many Christians, for thousands remain in their spiritual babyhood and imagine they can do nothing to teach another. It may have been our beloved brother Charles Brewer (now deceased) who wrote: "I may not sing like angels, I may not preach like Paul, But I can tell my neighbor that Jesus died for all." We may never convert the world to Christ, but after all Jesus did not say, Go convert the world. He did say, Go preach the gospel!! This "seems good" to the Holy Spirit; let it be good also in our thinking until we are unwilling to pillow our heads in rest unless we have spoken some truth to some soul for which Jesus died.

4. It seemed good to the Holy Spirit that there should be ONE BODY which is the church. (Eph. 4:4; 1:22-23; Col. 1:18). What about you?

It seemed good to the Holy Spirit that we worship God regularly. (Heb. 10:25) Do we? Does this seem good to us?

It seems good to the Spirit of God that we abstain from every form of evil (1 Thess. 5:22). Are we striving to keep ourselves "unspotted from the world?" (Jas. 1:27).

It seems good that we should confess our sins to God and to one another when we do sin. (Jas. 5:16; 1 Jn. 1:9). This may not "seem so good" to some of us. Why?

It seems good to the Spirit of Jesus that we "withdraw our selves from every brother that walks disorderly" (2 Thes. 3:6-15). Who hath bewitched us that we should not obey this truth? Why will we continue to walk with those who do not walk with the Lord? It is not only a shame, it is downright SIN that we are neglecting those who "walk disorderly" or "break rank." Brethren go A.W.O.L. and often not a single soul thinks it good to seek that which has gone astray.

It surely "seemed good to the Holy Spirit" that one man should have one wife and one woman one husband (Gen. 2:24; Rom. 7; 1 Cor. 7, etc.) But due to human weakness and sins the Lord knew separations would occur. And in the wisdom of God it was good to hold a man and woman in their relationship as husband and wife "except for fornication" (Matt. 19:9). Separations and marriages following less serious offenses lead to adultery - and God THINKS that he will have no adulterers in his eternal kingdom (Gal. 5:19-20).

Since brother Nichols asks that articles be about 2 or 3 pages, - and since what is taught in the Sacred Volume is "good to the Holy Spirit" and to God the Father, we leave it to the reader to multiply applications of the principle herein advanced.

Tradition VS. God's Word

HOYT BAILEY

THE MORAL MAN. Human tradition would promise salvation to the good moral man, to one who paid his debts, lived a sober life, and kept out of the affairs of others. The Scripture demands more than a man's being merely moral. God has

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Interesting Facts About The Bible

(Continued from page 1)

published in 1611. The Revised Version of the whole Bible was issued in 1885. The American Standard edition was published in 1901.

The Bible was divided into chapters by Cardinal Hugo in 1250.

The New Testament was divided into verses by Sir Robert Stephens in 1551.

The whole Bible, divided into chapters and verses, first appeared in 1560 in what is known as the "Geneva Bible". It was so called because it was prepared by the Reformers in Geneva. It is also called the "Breeches Bible", because Genesis 3:7 is translated: "They sewed fig leaves together and made themselves breeches."

The Bible is the most translated book in the world. It has been translated into more different languages and dialects than any other book that has been written.

The Bible continues to be the best seller in the world.

The Bible is the best book in the world.

It is the only book that reveals the origin, mission and destiny of man.

It is a textbook on salvation.

There is no conflict between the Bible and the facts of science. There may be many conflicts between the Bible and the theories of so-called scientists, and between the facts of science and the theories of so-called "Bible scholars".

Above all things, the Bible should be studied and obeyed, and taught.

Editor of The Gospel Advocate

(NOTE: Now would be a good time for you to subscribe to the Advocate. - Editor of Words of Truth.)

The Power Of Preaching

(Continued From Page 2)

the faith of God's children for the sake of having a "big name" in the pulpit. Sometimes it is not what a man preachers from the pulpit that destroys the faith of others, but what he refuses to preach. The Satanic host has reduced many mighty pulpits to weak, social conscious, impotent dead shells. It's time the elders and leaders of the congregation wake up before the wolves completely scatter and consume the flock.

2. Biblical preaching consisted of a balanced presentation of God's revelation to man. On the day of Pentecost, Peter not only told those Jews that they were wrong and had sinned by crucifying the Holy One of God, he also informed them of God's compassion, love and willingness to forgive them. A steady diet of negative criticism will eventually destroy any congregation. There is a time for exhorting as well as a time for rebuking. (II Tim. 4:2). Some preachers eat, drink and sleep one issue that is particularly pressing upon them. For example, there are some brethren who cannot get into a pulpit without "raking-over" some liberal. There is no one issue that demands ALL the time of the church. Balance in our preaching means giving as much time to GRACE as we do BAPTISM; to EVANGELISM as we do LIBERALISM; to LOVE as we do FALSE TEACHING; to HOLINESS as we do SIN; to MERCY as we do OBEDIENCE. Preaching is a delicate operation that demands the keenest wisdom and the most sensitive hands. Let's truly be "harmless as doves and wise as serpents."

3. Preachers must get out of the pulpit and into the environment of the people. Personal contact with those who hear you preach enhances the power of the pulpit. Preaching is not limited to pulpit addresses. When the church was scattered abroad, Luke records they "went about preaching the word." (Acts 8:4). Today, Gospel preaching from the pulpit, is in competition with numerous outside interferences. People today have their time consumed with secular activities and

entertainment. Twentieth century man simply has more to do than to go and listen to Gospel preaching. He must be motivated as to his need of the Gospel message. Personal association is the most effective means to motivate people to come to the services of the church. By far the most successful means of converting people is "house to house" teaching and preaching. (Acts 5:42). Preacher, get out of the pulpit to where the people are! Perhaps the greatest criticism of pulpit preaching is the failure of the speaker to know personally the needs of those who populate his audience. The needs and questions that haunt the minds of those in the pews can be met by personal association. It's time we realize that the day of the "pulpititeer" is dead.

4. Enthusiasm is the ingredient that makes the pulpit come alive. Preachers need to generate excitement from the pulpit. Sermons ought to blaze with fire and conviction. If you cannot get excited about a sermon you plan to preach, you cannot expect much reaction from the audience. Jeremiah said his message felt like "a burning fire shut up in my bones, and I am weary with forbearing and I cannot contain." (Jer. 20:9). Enthusiasm is the genuine expression of deep convictions. Preachers must be convinced that they have the greatest news in the world to offer. This conviction leads to a flaming zeal which leads to mighty influence. Enthusiasm without content is sinful; Content without enthusiasm is sterile. As one preacher put it, "If you can't put fire into your sermons, you need to put your sermon in the fire."

There is power in the preaching of God's Word. The communication of the Divine message by means of the pulpit is a thrilling responsibility. The preaching and teaching of the Gospel ought to be the heart and soul of every public proclaimer of the Good News. Far too many treat preaching as they would some "secular occupation."

A "good work" is determined not by the potential that characterizes a congregation, but what they are willing to pay, and the benefits they can provide. Materialistic minded preachers will eventually sap the church of her spiritual zeal. We need sacrificial zealous proclaimers of the scriptures, whose God is the Lord and not their own worldly ambitions. The Restoration of New Testament Christianity must begin with the pulpit.—West Walker church of Christ, Rt. 2 Hwy. 78, Carbon Hill, Ala. 35549.

Annual Restoration Lectureship

MARVIN F. BRYANT

The First Annual Restoration Lectureship featuring denominational preachers reached during the last four years of the Bryant-Shank ministry was held in Florence, Alabama December 6-8. Along with the preachers assisted were the elders and local evangelists of supporting congregations of this ministry's work. Of this forty-one preachers assisted in the past four years, some nineteen were in attendance for the lectureship.

The program began on Friday evening with the dinner meal at the Mars Hill Bible School cafeteria and all of the lectures were heard in this main auditorium there. The program consisted of both lectures and panel discussions. Both preachers and elders from supporting congregations were among those who spoke and were on panels. Most of the preachers were able to stay over for Sunday and they went out and spoke in twenty-odd churches of Christ, morning and evening, in the greater Florence and Muscle Shoals area.

The lectureship proved such a great success that it was determined that it should be an annual affair. A planning committee decided that the next lectureship would be August 14-17 and at the Darby Drive Church of Christ building. The next lectureship is to be extended to INCLUDE THE PREACHERS' AND ELDERS' FAMILIES AND ALL OTHER INTERESTED CHRISTIANS. Hopefully, there will be more than a thousand in attendance.—P.O. Box 2662, Mobile, Alabama 36601

Tradition VS. God's Word

(Continued From Page 3)

decreed that all must obey Him as well as be moral, or in addition to being civic or social minded. Cornelius was a good moral man and more; he was a "devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. . . a righteous man. . . well reported of by all the nation of the Jews" (Acts 10). Those good traits were not enough to please God within themselves alone. Cornelius was instructed to send for a preacher who would tell him words whereby he and all his house should be saved (Acts 11:14). Cornelius did not question the judgment of God, but sent immediately for Peter, and, when Peter came, Cornelius obeyed everything that God directed him to do. Cornelius did not refuse to obey. When commanded to be baptized, he did not try to assume or argue that baptism was "non-essential, or in no way necessary". He obeyed.

ONE FAITH IS NOT AS GOOD AS ANOTHER FAITH. Faith in human tradition is not as good as faith in the Word of God. Faith in an idol is not as good as faith in the living God. Faith in some human, religious scheme is not as good as faith in the Lord's plan of saving man. Counterfeit dollars are not as good as dollars issued by the treasury department of the United States. Counterfeit faith is not as good as faith founded on the last will and testament of Jesus Christ.

ALL CHURCHES ALIKE? If one church is as good as another, why did the Lord destroy the old Jewish church? Why did Jesus build His own church (Matt. 16:18). Only human tradition teaches that one church is as good as another. The church built by Jesus is better than any church that was ever built by man. Jesus built His church that all who will become members of it might be saved. He adds the saved to His church (Acts 2:47). Christ did not build His church for a select few, but His invitation is extended to everyone who desires to come and be saved. The New Testament does not teach that one church is as good as another.

God's Infallible Guidance

G.F. RAINES

Newton, Miss. 39345

On December 14, 1962, an American rocket reached the vicinity of the planet Venus after travelling approximately 171 million miles.

In July of 1965, the Saturn IV space craft reached the vicinity of Mars on the very day anticipated by our scientists and sent back photographs after travelling many millions of miles.

Our space experts knew exactly where Venus and Mars would be because God created the universe and infallibly guides the planets according to the laws of nature.

The God who guides the countless planets through the endless realms of space infallibly guides all who sincerely "seek for glory and honour and immortality" (Rom. 2:7) with his written revelation in this matchless Book that we call the Holy Bible.

An inspired Hebrew psalmist, knowing that "it is not in man that walketh to direct his steps" (Jer. 10:23), said: "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

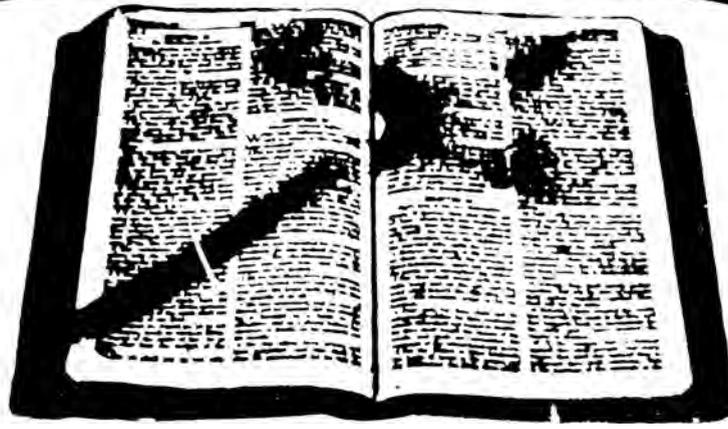
The apostle Paul, knowing that "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12), said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17).

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5,6).

"He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered" (Prov. 28:26).

We must "walk by faith, not by sight" (2 Cor. 5:7), and "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

VOLUME 9

FRIDAY, JANUARY 31, 1975

NUMBER 29

Challenging Questions About John's Baptism

This writer is well into his seventh year of writing regularly for this truly great gospel weekly. Brother Nichols is doing such a superb job as editor. His benevolent heart is spacious enough to have many wholesome objects upon whom he confers the fervency of his love and the depths of his ardent affection. WORDS OF TRUTH occupies a paramount place in his heart. This is due to the fact that



ROBERT R. TAYLOR JR.

he has placed so much of his heart and life into this paper. We owe so much to him and to his lovely companion who have been married for more than sixty-one years. Sister Nichols has held high the hands of her gifted husband. Brother and Sister Nichols, those of us who write for the paper and who read the paper with weekly profit salute you both for your work of faith, your labor of love and your patience of hope. (1 Thess. 1:3). You both have meant so much to all of us in this life. We all want to be with you both in that eternal home of the soul. This writer knows of no two whom he believes to be closer to heaven right now than are Brother and Sister Nichols.

Those of us who are connected with WORDS OF TRUTH believe the Bible. We seek to obey the Bible. We love the Bible. We are ever interested in defending the Bible against any and all its avowed enemies. We seek to emulate Paul in Philippians 1 who was ever set for the defense of the gospel. The Bible has no audible voice of its own. Therefore it has to depend on the loyalty of its firm friends to defend its claims and spread abroad its marvelous message to the benighted people of each generation. We are deeply enthusiastic in regard to your believing the Bible, loving the Lord's will and being immediately obedient to its divine mandates in your life. We know that your soul is important to you. Likewise it is of deep value to us who write the articles that appear each week in this gospel publication. The various articles that appear in WORDS OF TRUTH are written in view of the vast value of human souls, yours, ours and the souls of mankind everywhere.

In this and two or three subsequent articles we propose to note some of the great verses in the New Testament that touch the subject of baptism. Our manner of approach will be to note what the verse says and then to raise a number of pertinent questions in regard to the content of its stated

material. We believe this to be a practical way to study a subject long held as one of the most controversial of all Bible themes.

SEVERAL BAPTISMS MENTIONED IN THE NEW TESTAMENT

There are a number of baptisms spoken of within the New Testament. Paul in 1 Corinthians 10 spoke of the Israelites who were baptized or immersed "unto Moses in the cloud and in the sea" (1 Cor. 10:2). In Mark 10 and Matthew 20 Jesus spoke of his coming sufferings as a baptism or an immersion. Such sufferings would engulf God's Son that they could be styled accurately as an immersion. He suggested in the context of these parallel passages that James and John would ultimately experience the baptism of sufferings in their future pilgrimages on earth. John spoke of hell as the baptism of fire in Matthew 3:11. Several passages in the records of Matthew, Mark, Luke and John as well as the book of Acts speak of John's baptism. This was an immersion in water. It grew out of John's demand that they repent and confess their sins. (Mark 1:4; Luke 3:3; Matt. 3:5-6). It was for or unto the remission of sins. It was performed in view of accepting a Saviour yet to come. It was not done or performed into the name of the Father, the Son and the Holy Spirit as Jesus later commanded Great Commission baptism to be practiced. John's baptism only lasted during the personal ministry of John the Baptist and the personal ministry of the Master. That Jesus and his disciples baptized with John's baptism is clear from John 3:22 and John 4:1-2. Since the baptism of the Great Commission of Matthew 28:18-20 and Mark 16:15-16 went into effect John's baptism has been minus validity or scriptural sanction. There has been no warrant for its being practiced since the Great Commission began to operate more than nineteen centuries ago. The apostles were baptized with the Holy Spirit in Acts 2. In this series of four lessons we devote our attention briefly to John's baptism and much more in detail to the baptism of the Great Commission in three subsequent lessons.

In Matthew 3:5-6 we read, "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins." If baptism is the needless ordinance that many religious leaders have told us that it is, why did John preach baptism? Why did so many people from the various parts of first century Palestine submit to it? If baptism is not for sinners, why did these people come to him as sinners, confess that they had sinned prior to being baptized and were baptized as penitent sinners? If they were saved prior to baptism, why did they confess their sins at the waters of baptism? Did any of them confess

that God for the coming Christ's sake had already forgiven their sins prior to their being baptized? If so, the Bible is perfectly silent in regard to such. How can we account for this silence unless no one at any time under any circumstances ever confessed that God for Christ's sake hath pardoned his sins? If another element other than water is perfectly all right for the purpose of baptism, why were these people baptized in the waters of the Jordan River? If baptism is for babies, why did John baptize those who were sinners and who confessed that they were sinners? Would babies have been able to make such a confession? They cannot do so now; who can say that they were able to do so then?

In Mark 1:4-5 the inspired evangelist informs us, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." The parallel account, as given by the beloved physician Luke, reads, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. . . ." If baptism has no connection at all with the remission of sins, as we have been constantly and repeatedly told by multitudes of current preachers among the religious denominations, they why did John baptize the Palestinian masses for or unto the remission of their sins? If these people were saved prior to baptism, as most preachers and many people currently feel, then why was the remission of sins even connected with the ordinance of baptism? If there is no connection between repentance and baptism for the remission of sins, then why did both Mark and Luke connect repentance and baptism and declare that they both occupied a place in John's preaching and that both were imperatives for the one who wished to receive the remission of his sins? If baptism is for babies as well as accountable people, then why did John demand repentance, confession of their sins and their own deliberate choice to be immersed from each of his subjects? Can babies repent? If so, of what do they repent? Can babies confess sins? If so, what sins will they confess of what they have been guilty? Can babies make their own choice in the reception of baptism? If so, how do they go about seeking it, demanding it and submitting to it? What are their feelings in regard to it after its administration? Do they depart with a good, clear conscience? If so, how?

In Luke 7:29-30 the beloved physician penned the important words, "And all the people that heard him, and the publicans, justified God, being

(Continued on page 4)

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Are Denominations Authorized?

Many people now believe that the Bible authorizes denominationalism — all the various sects and parties in religion. They claim only generic authority for the existence of the more than two hundred and fifty denominations in the United States alone. They gladly admit that they are not specifically authorized in the word of God. They do not claim any direct and specific command of God for the existence of any sect or denomination. Neither do they claim the authority of any divinely approved example of such in the New Testament.

Their claim that under generic authority all the children of God have a divine right, and the liberty, to divide up into sects and denominations in religion, each one according to his own opinions, is contrary to every sort of Bible authority. There is no specific command for such divisions among disciples. Such would be, and is the greatest confusion imaginable, and "God is not the author of confusion." (1 Cor. 14:33).

Such religious divisions are contrary to the command of God for all God's people to "Speak the same thing", "be of the same mind", and to be "perfectly joined together" (1 Cor. 1:10). Such contradicts the command for all "To speak as the oracles" — word of God (1 Pet. 4:11).

They contradict the direct command to endeavor "To keep the unity of the Spirit in the bond of peace." (Eph. 4:3). The "unity of the Spirit" is the unity into which the Holy Spirit by his inspired word, revealed in the New Testament, and therein confirmed by signs and miracles, leads all who follow His teaching therein. The "Spirit" by and through the inspired apostle John wrote and thus spoke unto the seven congregations in Asia Minor (Rev. 2:7; 1 Cor. 2:13; 2 Sam. 23:2; Acts 1:16; 2 Tim. 3:15-17).

Recently a denominational preacher on a Sunday noon radio broadcast said (in substance) that he and his denomination had a right to follow the Spirit as it led them to be their church, just as others have a right to be led by the same Spirit to belong to and foster their denomination. His



GUS NICHOLS

doctrine is that the Spirit divides the religious world into sects and parties by working on their feelings and thereby moving them to join the sect of their choice. They do not believe what the Spirit by Paul said in Ephesians 4:3-6 that there is to be "The unity of the Spirit in the bond of peace", and there is "One Body", instead of hundreds of them, — "One Lord, one faith, one baptism" . . . and "One God" (Eph. 4:3-6).

Their claim for divine authority for all believers to be divided in sectarianism, and denominational division is contrary to the prayer of Christ for the unity of his apostles. In his prayer he said, "I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (See John 17:1-23).

No one can show any respect for the prayer of our Lord for the oneness and unity of all who believe on him through the apostles' teaching, and contend that it would be scriptural to have 250 religious denominations in existence in our country, each in competition with the others.

I have in mind a little town of about fifty families, and yet there are five denominational churches in that little village. God is not the author of such man-made denominations. Christ said, "I will build my church" (Mat. 16:18). In the great revelation of God called the "New Testament" there is not found a single religious denomination among Christians with divine approval. The Bible is not the authority for such sects and parties among so-called "Christians" today. Every one of them exists as a result of a departure from pure, primitive Christianity, as revealed in the New Testament. Their very existence today is proof that those in error have no regard for the prayer of Christ for unity (John 17:20-23).

Jesus knew that with our world divided up into sects and parties, factions and divisions, religious bodies invented by man, the world would not believe that God sent him, or that he is divine, and would not believe in Christianity. So, Christ prayed for this unity "That the world may believe that thou didst send me" (John 17:20-23). Religious divisions promote atheism and infidelity in the world, and it is starting it among those who claim to be believers in Christ. There is no other conclusion, therefore, than the fact that modern denominational divisions is sinful and rests upon a perversion of the gospel of Christ, and a departure from the doctrine of Christ found in the New Testament (Rom. 16:16-18; Gal. 1:6-9; 1 Cor. 1:10; Eph. 4:3-6; Titus 3:10; 2 Cor. 11:13-15; Acts 11:26; 1 Cor. 4:17).

These modern divisions are caused by those who ignore the specific and generic law of Christ — They fail to be governed by His specific law, and also make and bind their human laws in the realm of generic law. Let all of us who believe in Christ be governed by the truth of the gospel, and not by false doctrines, and all those in error correct the same and accept the New Testament as an all-sufficient rule of faith, doctrine and practice in all matters of faith and obedience, and strive to be governed by expediency in the realm of generic law, where God authorized as to what to do, but left the means, method, time or manner to human judgment. There must be uniformity of faith, doctrine and all matters of obedience; and then there may be unity in diversity in various congregations in the realm of generic law, or expediency, where something is left to human option, or wisdom.

Mission Fields In The U.S.

JUANITA McDANIEL

I am a native of Cordova, Walker County, Alabama, born in Cordova, and largely reared three miles from town. As far back as I can remember, my mother took us to the church of Christ at Cordova. Brother Gus Nichols, Editor of "WORDS OF TRUTH", was the preacher. I can still remember his words in extending the invitation. He would close by saying, "Come and give me your hand and give God your heart." Those words left on me a great impression throughout all my childhood, as well as now.

I later came to Monroe County, West Virginia thirty-one years ago, after having married a man, now deceased. Upon my arrival in this county I searched and searched for a "church of Christ", but there was not one in the county. People did not know what I was talking about when I mentioned the church of the New Testament.

Even now, there is a mission field in three counties in this area where there is not a single church of Christ, right here IN THE U.S. OF AMERICA. These three counties are Giles and Bland counties in Virginia and Monroe county in West Virginia. The population has been estimated at about 80,000 people — people who need the gospel of Christ, the power of God unto salvation (Rom. 1:16-17; 1 Cor. 15:2; 4:15).

Nine years after my coming to Monroe County, West Virginia, eleven adults and ten children met for the first time and started the first church of Christ in this area in Pearisburg, Virginia, in Giles County. Prior to this time, members and families traveled from 24 to 40 miles to worship at Princeton, West Virginia (Mercer County) and to Christiansburg, Virginia. These twenty-one members began to meet in an old printing shop, rented by one of the brethren — Bill McClannahan. Different brethren began to preach on Sunday mornings — monthly. Later they met at 1:30 p.m.

In December 1955 they moved from the printing shop to the Masonic Hall, which had been vacated by the Seventh Day Adventists. The church had to pay \$45 per month for the use of this building, which included heat, lights and water.

Almost nine years later, October 4, 1964, they moved into the old Baptist building, our present place of worship, then leased on yearly basis. On Sept. 24, 1966 we purchased this property for \$20,750. We have had a full time preacher most of the time. However, our congregation has had a great struggle, financially. Sometimes it was difficult to even pay the light bill.

On Jan. 30, 1973 we engaged Philip E. Stratis for full time preaching and work. He is a great lover of God, a deeply dedicated preacher of the gospel. He is not a lover of money, but mission-minded. He spends most of his time teaching privately, visiting in homes, showing filmstrips of Bible teaching, late into the nights, while many people are physically and some spiritually asleep (Rev. 3:14-19; Eph. 5:14).

Since his coming to Pearisburg, the present indebtedness on the property is \$2,578.10. The monthly payments are \$111.17. The First National Bank of Pearisburg holds the first mortgage on the property.

There is a great need in this whole area of three counties for the preaching of the gospel in its ancient purity (Gal. 1:6-9). The membership now is 37; however, some are not faithful. Most members are living on small incomes, and several are widows. Our Sunday morning attendance averages about 30 to 35, including children and visitors who are not members. There are eight members driving a roundtrip distance of 38 miles, from Monroe County to worship. Remember, the Pearisburg church of Christ is the only congregation we have in three counties. Therefore, this part of southern Virginia and West Virginia is a great MISSION FIELD RIGHT HERE IN THE U.S. OF AMERICA. The opportunities here are many. We need proper class rooms for children

(Continued On Page 4)

The Doctrinal Interpretation Of Scripture

When we seek to follow Jehovah, we want to understand His will for us. Man's greatest difficulty in Bible study has been in correctly understanding the doctrinal teachings of the inspired writers. Thomas Horne, in his **INTRODUCTION TO THE BIBLE**, offers some extremely helpful precepts for interpreting those doctrinal sections of God's Book.



JOHN WADDEY

I. The meaning of the Sacred Writings is not to be determined according to modern notions and systems; but we must endeavour to carry ourselves back to the very times and places in which they were written, and realize the ideas and modes of thinking of the sacred writers. Some have a preconceived system of doctrine which they seek in the Bible, and to which they refer every passage of Scripture. (Thus they rather draw the Scriptures to their system of doctrine, than bring their doctrines to the standard of Scripture.)

II. Regard must also be had to the peculiar state of the churches, cities, or persons, to whom particular epistles, especially those of Saint Paul, were addressed; as the knowledge of such state frequently leads to the particular occasion for which such epistle was written.

III. In order to understand any doctrinal book or passage of Scripture, we must attend to the controversies which were agitated **AT THAT TIME**, and to which the sacred writers allude for a key to the apostolic epistle is not to be sought in the modern controversies that divide Christians, and which were not only unknown, but also were not in existence at that time.

IV. The doctrinal books of Scripture, for instance, the Epistles, are not to be perused in detached portions or sections; but they should be read through at once, with a close attention to the scope and tenor of the discourse, regardless of the divisions into chapters and verses, precisely in the same manner in which we would peruse the letters of Cicero, Pliny, or other ancient writers.

V. Where any doctrine is to be deduced from the Scriptures, it will be collected better, and with more precision, from those places in which it is professedly discussed, than from those in which it is noticed only incidentally or by way of inference.

VI. Doctrines peculiar to a certain age are better ascertained from writings belonging to that age, or the times immediately following, than from memorials or writings of a later date.

VII. Although the Scriptures sometimes speak of God after the manner of men, they are not to be understood literally, but must be taken in a sense worthy of God.

VIII. No doctrine is admissible, or can be established from the **SCRIPTURES** that is either repugnant to **THEM** or contrary to reason or to the (general teaching of the whole).

IX. It is of great importance to the understanding of the doctrinal books of the New Testament, to attend to and distinctly note the transitions of person which frequently occur, especially in Saint Paul's Epistles.

X. In applying the Scriptures as proof of any doctrine, it is necessary to ascertain, if all that is meant be expressed; or, if it be not expressed, what is necessarily implied, in order to complete the passage.

XI. No article of faith can be established from metaphors, parables, or single obscure and figurative texts... They were never intended to be a revelation of Gospel principles. Instead of deriving our knowledge of Christianity from parables and figurative passages, an intimate acquaintance with the doctrines of the Gospel is

necessary, in order to be capable of interpreting them.

How many sects would have never been born if men had followed a correct system of hermeneutics concerning the doctrine of Christ. Paul wrote, "let us run with patience the race that is set before us." Heb. 12:1. Let us also study with patience the book that God has set before us. For only those who abide in the doctrine of Christ have God. II John 9.

A New Year's Prayer

HOYT BAILEY

"Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Prov. 30:7-9).

Whether we read "before I die" or "until I die", we have a good man deliberately facing the future of his life. He realizes that before him stretches out a tract of time which he has to cross; he knows that he must keep steadily, incessantly, moving forward; that he will meet with difficulties and dangers on his way; that he will want all and more than all the power and the wisdom he has at his command; and he is sobered and solemnized by the thought.

In view of this serious aspect of things, we find him earnestly addressing himself to God. The Lord of the future, who holds all time in his sovereign hand, who alone "can set new time upon our score." The Father of our spirits, who is deeply interested in our highest welfare, and cares more about our well-being than does any human relative or friend. The Lord of our life, who traces the path our feet will tread, who can and will hedge that path with his protecting care, who can and will lead us along the road we travel.

Here is one who asks for deliverance from delusion, from "vanity and lies." Whatever may have been the form which this evil took in the land and time of Agur, we know what withering and wasting delusions we need to be preserved from now. From under-estimating the value of our life. Their name is legion who are discussing and even denying the worth of human life. Indifference, weariness and dreariness of spirit, disgust-leading down to a pessimistic philosophy in theory, and a suicide in action -- this is the strain and spirit, and this is the current of our time. It is a delusion, both sorrowful and sinful. It is a virtual abandonment of a noble heritage, and it is a rejection of a good and a great gift from the hand of God.

A life of holy service, of unselfish devotion, of spiritual growth, of filial gratitude and joy, of Christian hopefulness, is a blessing of simply inestimable value. From over-estimating the value of the sensuous and the material. Always and everywhere men have been in the gravest danger of supposing that "a man's life does consist in the abundance of the things which he possesses", or the number and sweetness of his bodily gratifications. This also is vanity; it is a falsehood which sin sows freely and which quickly takes root in the minds of men. What we need to know, what we may well ask God to teach us so that we shall not only accept but realize it, is that all the rivers of earthly good and of sensuous satisfaction may run into the sea of an immortal spirit, made for God and for goodness, and they will not fill it.

One should pray to be exempt from the extremes of circumstantial trial. "Give me neither poverty nor riches." The trial of poverty we can all understand, and it takes but little wisdom or sanctity to pray for exemption from its evil. We think we would endure the trial of wealth without suffering. Nearly all those who have not experienced it are inclined to slight the danger of being rich. Those who have never walked on the ice imagine that they could do so without slipping; those who have never gambled indulge the idea that they could stop at the moment of prudential retirement.

We do not know ourselves. He who "knew what was in man" knew how great is the peril of

worldly wealth (Mark 10:23). We do well to strive and to toil for an honorable maintenance; but we do not well to sacrifice health or usefulness -- how much less our self-respect and the love of Christ! -- in order to be rich. We do wisely to ask God to save us from the temptation -- the real, the strong, the frequently overwhelming temptation -- of great worldly success.

We are to pray for the good which will prove to be a blessing. "Feed me with food convenient for me;" which thou knowest to be suited to my need. God only knows what we want -- what will be really and abidingly food for us, considered in all our relations. God knows what will nourish our spiritual nature, what will supply us as citizens of this life. Let us ask God to grant us what He knows is best.

"Heart's Waxed Gross"

RAY DUTTON

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is **WAXED GROSS**, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:14-15).

How many are there in the world today who fit the description of Isaiah? How many are the people who read the truth of God's Word and who hear that same Word preached and yet because of their hardened hearts they cannot understand?

The condition about which Isaiah was speaking is brought on when a person does not **WANT** to understand the truth. The truth may be contrary to the beliefs of his parents. The truth may require him to give up some sinful practice he enjoys. The truth may require some drastic changes in his beliefs. But whatever the effect of accepting the truth might be, he refuses to understand it because he doesn't want it.

When the Jewish Sanhedrin was faced with the miracle performed by Peter and John in healing the impotent man, they confessed to each other "that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and **WE CANNOT DENY IT.**" (Acts 4:16). And, yet, because they did not want to believe that Christ was the Son of God they rejected the evidence anyway.

A man's heart can never wax gross as long as he hungers and thirsts after righteousness (Matt. 5:6), but just as surely as he quits loving and wanting the truth, his heart will become hardened and eventually he will be damned (II Thess. 2:10-12).

Give Me A Mountain

MANELLA UPCHURCH

Give me a mountain,
And help me to climb it.
Give me a work to be done.
Give me a glory,
And help me to share it.
Give me a place in the sun.

Give me a trial,
And help me to bear it.
Give me a cross to be borne.
Give me a crown,
And wisdom to wear it.
Give me a star for each thorn.

Give me a sorrow,
And affliction of spirit.
Give me a slough of Despond.
Give me a cloud,
With a rainbow 'round it.
Give me courage to go on.

Give me a yearning
To gather the harvest.
Give me a soul to be won.
Give me a home
When the harvest is ended.
Give me a welcome, "Well Done."

Challenging Questions

About John's Baptism

(Continued from page 1)

baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." If the baptism of John were not important to the people of John's era, then why did the people who heard his message respond favorably to the demands of being immersed in water? Did they not respond to what they heard? Did they not hear that it should be done? If they did not hear that it should be done, how did they know to do it? If the baptism of John was no part of God's plan for their lives in being justified, then why did Luke say that the publicans justified God in being baptized with John's baptism? Had they refused John's baptism, could they still have justified God by means of this open and flagrant rejection of his will for their lives? If baptism is strictly optional, then why did Luke affirm that the Pharisees and the lawyers rejected the counsel of God against themselves by being not baptized with John's baptism? Is one all right when he rejects the counsel of God? Could they be saved while rejecting the counsel of God against themselves by a refusal to be baptized with John's baptism? If these two classes of people rejected the counsel of God against themselves by a refusal to be baptized with John's baptism, then what do people do today when they reject the baptism of a greater than John who commanded baptism in the Great Commission? Is this not a rejection of God's counsel, of Jehovah's will? If not, why not? Does any reader of this great gospel weekly really believe man can reject an ordinance of God and still be all right in the eyes of high and holy heaven? If so, on what basis have you come to this conclusion? Where is book, chapter and verse authority that says it is all right for man to reject any or all ordinances of God and still be safe and secure in the sight of heaven?

Mission Fields In The U.S.

(Continued From Page 2)

and others who come. But our funds are low, and ability limited, and we need financial assistance in this great MISSION FIELD HERE IN THE U.S. where there are many congregations in the nation able to help us, and looking for a deserving field in which to do MISSION WORK. My husband and I hope to see this church fully established, as it is right here in eight miles of our home. Recently a missionary from Africa passed this way and said it made him "ashamed" that our country would allow such a mission field to go unnoticed in our own nation. Will you help us if you can? We need financial help so we can get well established ourselves, then reach out to the more than 80,000 souls around us who need the New Testament gospel, and New Testament church in their counties and cities.

Juanita Higginbotham McDaniel
Rt. 1 Box 150-B
Peterstown, West Virginia 24963

What Liquor Costs

THE BEACON
W.S. CLINE
Editor

GARLAND ELKINS

In the March 1972 issue of the Proceedings of the Royal Society of Medicine (Great Britain) the following tabulation appears:

(1) 36 million Americans are harmed directly or indirectly because of alcoholism or problem drinking.

(2) There are 9 million chronic alcoholics or

problem drinkers; 5.2 million are unable to reverse the process without medical or psychiatric help.

(3) 200,000 new cases of alcoholism occur each year.

(4) 28,400 of the 50,000 killed in traffic accidents each year have alcohol in their blood at the time of the accident.

(5) 500,000 disabling injuries are suffered in crashes involving problem drinkers.

(6) 34,800 or more than half of the 60,000 non-highway accidental deaths are alcohol-involved.

(7) 11,000 death certificates annually list alcoholism or alcoholic psychosis as cause.

(8) 2,000,000 arrests each year for public drunkenness.

(9) 40 percent of all non-traffic arrests.

(10) \$21,700,000,000 are the latest annual expenditures by Americans for alcoholic beverages.

(11) \$15,000,000,000 annual economic drain because of alcoholism causing lost work time, health and welfare cost, property damage, etc.

(12) 15 percent of the 400,000 patients in State Mental Hospitals are under treatment for the problem of alcoholism.

(13) Over half the states report alcoholism as the most frequent diagnosis for first admissions to the state hospital.

(14) One-third of all suicides are alcohol-related.

(15) One-half of all homicides are alcohol-related.

(16) 10-12 year decrease in life expectancy exists among alcoholics.

(17) Impossible to estimate human suffering related to alcoholism, broken homes, deserted families, problems with children of alcoholic parents.

(18) 32 percent of all cases handled in child guidance centers have one or both parents involved with chronic alcoholism.

A report such as this makes us ask again - how long before the public wakes up to the menace of alcohol? Is drinking liquor worth what it costs?

Character And Reputation

GUS NICHOLS

Character is what one really is,
Not things which men think are really his.
It is what one is in thought and deed,
And not food upon which he may feed.

Reputation is a good or bad name,
And in either case it may be fame.
Yes, a bad name is a name of shame.
So, the two are not always the same.

Character is what God sees one to be,
And not something every one can see.
Yes, it's that which may be good or bad,
According to the training one's had.

But reputation of the right kind,
Is a "Good name", and is hard to find;
Yet, better than riches and great wealth;
Even more important than one's health.

Character's FIRST in a wise man's life;
Not money, or wealth, or even his wife.
And what SHE really is in her soul,
Is also determined by her goal.

Reputation is what men think we are.
Character's what God sees from afar.
The former is labeled: "MARKET PRICE",
The latter is labeled: "GOD'S ADVICE".

And character is a coat of steel,
Determines how we may succeed and feel.
Reputation's in the hands of men,
And is often perverted by sin.

Character's what one is every day,
Living his life in the Master's way.
It's what one is deep down in his heart,
Shown by things in which he takes part.

Reputation's in the hands of people,

Who may climb and shout it from steeples:
Some shouting "His character's bad."
Some: "Let's all seek to have what he had."

Let's all be interested in a good name;
But never exchange character for fame.
Real character works in us like leaven,
And gives eternal life in heaven.

But character that saves is of faith,
It believes whatever Scripture saith.
It also obeys the will of God,
Who made us of the dust of the sod.

It's from right attitudes toward God and man,
Causing us to do the best we can.
It's from love moving us to do right,
And let God's word regulate the fight.

Christian character is what all men need,
For it motivates man to give good heed,
And to follow Jesus every day,
Doing every thing that He doth say.

Following the flesh one lives like a brute,
Selfish, carnal - is not worth a "hoot".
The best character is of God's word,
Giving the best reputation ever heard.

The best knife is not made of sorry steel.
To reject God's word - do as men feel -
Is a rejection of the Christian life,
And fails to obtain eternal life.

"Whosoever Will May Come"

G.F. RAINES
Newton, Miss.

The beloved apostle Paul wrote: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

When Jesus died on "the old rugged cross" -

1. He gave "his life a ransom for many" (Mark 10:45).

2. He tasted death "for every man" (Heb. 2:9).

3. The heavenly Father "laid on him the iniquity of us all" (Isa. 53:6), and he bore our iniquities with infinite mercy and compassion.

4. He "by his own self bare our sins in his own body on the tree" (1 Pet. 1:24).

5. The wisdom and grace of God made it possible for all mankind "of every tribe, and tongue, and people, and nation" (Rev. 5:9) to be redeemed "with the precious blood of Christ, as of a lamb, without blemish and without spot" (1 Pet. 1:18,19).

To be redeemed with the precious blood of our Lord Jesus Christ, we must be translated into Christ, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7):

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death" (Rom. 6:3)?

"He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16).

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5).

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

One of the most wonderful truths in all the Holy Bible is the fact that Jesus "is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

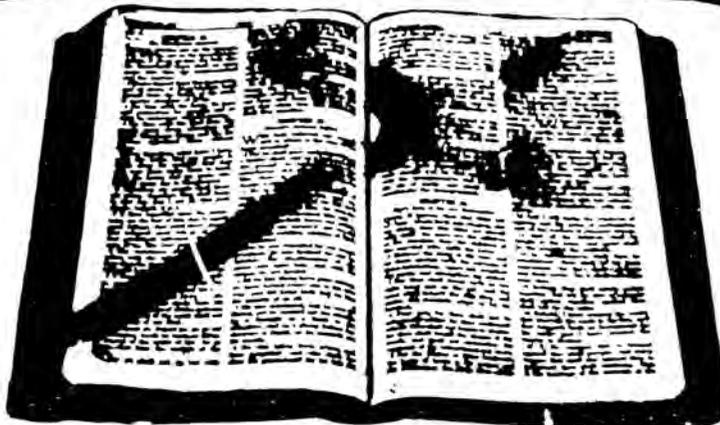
Inasmuch as he is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9), our Lord says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22:17).

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



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

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

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ERA, Churches, Christian Education And The Home

In the August 30th and September 6th issues of WORDS OF TRUTH for 1974 this writer penned two articles on several of the serious ramifications of the Equal Rights Amendment that is currently before the legislatures of our fifty states and will become the 27th Amendment to our U.S. Constitution when ratified by 38 of our state legislatures. The number who have ratified it at the time this article is written stands at 33. The movement to get it passed needs only five more states to say yes and it will have achieved success. The proponents definitely feel like they have picked up much weight for their cause as a result of the November elections. President and Mrs. Ford are solidly behind it and so is our new vice-president, Nelson Rockefeller. Quite naturally these three people carry much weight relative to the matter. The massive media of the day is definitely behind the movement and it is difficult for the opposition to ERA to get anything like a fair hearing in stating its case. In this article we desire to discuss how ERA, if passed, could well affect the church of our Lord, Christian Education and marriage and the family in our future. We shall discuss them in that order.



ROBERT R. TAYLOR JR.

HOW WILL THE ERA AFFECT CHURCHES?

One of the strongest voices in favor of ERA has been the National Organization for Women. Widely known by the opening letters of their name, NOW, this organization is demanding that women "be ordained in religious bodies where that right is still denied." Surely it will promptly occur to every reader of these lines who is a member of the Lord's body what this might well mean to the Lord's church if the Supreme Court were to interpret ERA, if passed, in the manner in which NOW is currently advocating. To refuse to do this would be considered illegal under ERA, provided the proposed amendment becomes law and is so interpreted by the highest of our courts. Such would mean that the church of our Lord and all other religious groups that have not yet ordained women to the ministry or placed them in the pulpit could well find themselves in legal difficulties with the powers that be. Should such occur the Lord's church will have no other alternative than to buck Washington and respect

the word of our Spiritual Commander-in-Chief in the New Jerusalem. Regardless of whether ERA is passed or not, what interpretation is given this new amendment by a usually liberalistic court system should such become the law of the land and what the NOW radicals clamor for in the way of putting women into the pulpits of all churches, the Bible will still read in regard to women and their role just as it has read for nearly two thousand years. God's word will still be saying in 1 Corinthians 14:34-35 the following principles: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, and also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." If the NOW radicals had lived in the first century and had been members of the Corinthian congregation, cannot you just imagine the vicious war they immediately would have declared upon the apostle of the Gentiles? War might have been too tame a term for what they would have waged relentlessly against the beloved Paul. Regardless of what this ERA mess prompts for our future in religious circles the Bible still will be saying, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:11-12). Should one of the future consequences of ERA be court applied pressure to open up the pulpit, the eldership and the deaconship in the Lord's church for women, then we will have to resort courageously to what Peter and John expressed so frankly and forthrightly in Acts 4:19-20, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Furthermore we will have to be mindful of the words and fully determined to pursue the attitude courageously couched in Acts 5:29, "We ought to obey God rather than men." But would it not be a thousand times better to defeat legally this ERA (Evil Right Away) movement NOW and not allow the NOW radicals to place us in this difficulty perhaps at some period in the future? Brethren, do you really think that this ERA mess is just political and should be left alone by religious forces?

Furthermore, we are currently informed that another goal of the NOW radicals is to abolish the tax-exempt status of all churches. Quite frankly, it bothers this writer to witness all the disparaging remarks currently made in regard to this religious legacy the church has brought to our society in our nation. What the nation and the various states have lost in revenue from churches with tax-exempt status has been heavily recompensed

by the incomparable contributions made by religion to our society. Inflation is already eating away at church sponsored works such as evangelism and benevolence. If churches lose their tax-exempt status, then this means less and less money to carry out the Lord's real work on earth. Brethren, are you still ready to dismiss all we are saying and writing on this flimsy basis that this is just a political matter?

HOW WILL ERA AFFECT CHRISTIAN EDUCATION?

In a pamphlet entitled LADIES! HAVE YOU HEARD?, the following statement is made, "If the Equal Rights Amendment is ratified, all Christian colleges which receive one dollar of federal money will no longer be permitted to have sexually segregated dormitories, showers, or restrooms." Most of us have been aware of the principle that what Uncle Sam supports, he has the say in what goes on. He who has paid the fiddler has always called the tune he plays. Now just suppose ERA is passed. Who will have the final say as to what the law then means? Our Supreme Court? For many years now these men have not been able to see obscenity or pornography in novels, movies and magazines that all the decent in our land knew were openly obscene and persistently pornographic. Who can say how these men will react in interpreting this law if and when it is passed? Who can be so sure that they will not suggest that all college campuses which possess dorms erected by Federally granted money must no longer have segregated dorms, showers and restrooms for men and women students? Remember that the Bible does not form the heartbeat of how the Supreme Court looks at and interprets the Constitution of our land. Brethren, is this just a political matter that has no moral and spiritual ramifications at all? ERA is definitely aimed at the establishment of a unisexual society. Sexually segregated dormitories, showers, or restrooms are not really necessary for a unisexual society. Still political??

Suppose one of these Christian colleges that has received some help from the Federal government should find itself with a homosexual on the faculty. Suppose ERA has passed and is now the law of the land. The college immediately dismisses the teacher on the foregoing grounds. The dismissed teacher carries the matter before the courts. The teacher's attorneys argue persuasively that their client's dismissal by said college was "discrimination on account of sex." What will that Christian school do if ordered by the court to reinstate the male teacher who is a known homosexual or the female teacher who is a known

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Two Covenants Between God & Men

There are two main covenants in the Bible between God and men, the Old Covenant and the New Covenant. In order to properly understand the Bible, we must recognize the differences in these two covenants. Let us consider the fact that these covenants are not identical. Let the reader please read the references herein given which prove the facts concerning both of these covenants. But first of all, let us remember that the word covenant in the Old Testament is from the Hebrew word "Berith". The same word, "covenant", in the New Testament is from the Greek word "Diatheke" - Covenant, Testament, Will, etc., when we read scriptures containing these words or the word Covenant.



GUS NICHOLS

1. The first covenant under consideration is called the Old Covenant (Heb. 6:6-13).

The second Covenant is called a New Covenant (Jer. 31:34; Heb. 9:15-17; 10:8-11; Jer. 31:31-34).

2. The Old Covenant was without promise unto the Gentiles, and was made at Mt. Sinai only with the Jews who had just been delivered from Egyptian bondage (Deut. 5:1-21; Jer. 31:31-34).

The New Covenant is the Covenant which went in force after the death of Christ, and is the Covenant under which we live and by which we are saved through the death of Christ, by whose blood our Covenant was dedicated (Heb. 9:15-23; Matt. 26:28; Heb. 10:8-11).

3. When the Jews broke, and as a nation ignored the first and Old Covenant, God who was what we may call the party of the first part, was under no obligation to further keep His part of that Covenant. Hence, He looked forward to the day or time when He would destroy or take out of the way this Old Covenant which they had broken and to the time that He would make a New Covenant (Jer. 31:31-34; Isa. 24:5). Then God prophesied that He would break His part of the Covenant at the cross of Christ when He would take His staff, even Beauty, the Lord Jesus, and have Him crucified after being betrayed by Judas for thirty pieces of silver which would be used with which to

buy the potter's field (Zec. 11:10-13).

This was fulfilled when Jesus died on the Cross and broke down the middle wall of partition between Jew and Gentile, even the Old Covenant and took it out of the way so the New Covenant under which we live might go in force as under the Great Commission (Eph. 2:12-16; Col. 2:14-17; Rom. 7:1-7). Hence, we are now under the authority of the New and better Covenant, which went in force after the death of Christ and which may be called His Last Will and Testament. (Heb. 9:15-17). This is a better Covenant than the Old, and has been established on better promises (Heb. 8:6,7). The first Covenant was taken away that the Second might be established. (Heb. 10:8-11). Instead of this New Covenant being yet future, it was established in the first century, some 1900 years ago, and the early Christians were under it in their day. (Heb. 8:6,7). Hence, Paul says we are dead to the Law. (Rom. 7:4). And again He says, "Ye are delivered from the Law, that being dead wherein ye were held". (Rom. 7:6). He also says, "Ye are not under the Law, but under grace". (Rom. 6:14-15). Furthermore, he says, "The law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17). Paul also condemned the Galatian Christians for desiring to be under the Law. (Gal. 4:21). He went on to say, "Whosoever of you are justified by the Law, ye are fallen from grace." (Gal. 5:4).

4. The Old Covenant was, therefore, called the ministration of condemnation (Rom. 3:20; II Cor. 3:9; Gal. 3:10-13; Heb. 12:18-21; Jas. 2:10-13).

Whereas, the New Covenant is the ministration of righteousness (II Cor. 3:9; Rom. 3:20-21; Gal. 3:21).

5. The Old Covenant was called the ministration of death, for no one could perfectly keep the Law, or live a perfect and sinless life until death so as to be justified by it, without the death of Christ. Hence, Christ had to die for those who were faithful to the Law, though not perfectly sinless (Heb. 9:15). Animal blood could not forever take away their sins (Heb. 10:14). And without the shedding of blood, there was no remission (Heb. 9:22). Hence, Christ had to die for those back under the Old Law, who loved and served God as best they could (Heb. 9:15).

However, the ministration of the Spirit, or New Covenant, is made by Christ and dedicated with His blood (Heb. 8:6-7; II Cor. 3:8). Instead of being given directly as God spoke to the people at Sinai, the New Covenant was revealed by God speaking through His Son, by the Holy Spirit unto us through the apostles and prophets of the New Testament (Jn. 16:13; Jn. 17:8, 14; Heb. 1:1, 2; Eph. 3:1-5).

6. After the New Covenant was given, the first covenant was then called the Old Testament or covenant (2 Cor. 3:6-14; Heb. 8:6-13; 10:8-10).

But we are now under a new and better testament, or covenant (Jer. 31:31; Lk. 22:20; I Cor. 11:25; 2 Cor. 3:6; Heb. 8:6-13; Heb. 12:24).

The Cry Of Wisdom

HOYT BAILEY

In the street, and in all places of general resort, the cry is heard. She has no concealments. She is not ashamed of her message. She seeks the weal of each and of all. Like her Divine embodiment, she is the Friend of the simple and the meek; yea, of the fools and the sinners (Matt. 10:27; Lk. 14:21). It is a voice to be heard above the mingled sounds of these thronged centres.

Her tone is commanding and superior. She appeals to different classes of the frivolous, the free-thinking, the scoffers of the time. The times of Solomon, as pointed out by Delitzsch, were times of widespread worldliness and religious indifference. The "scorners" must have been a numerous class. They scoffed at sacred things, laid claim to superior sense, were contentious and full of debate. They avoided the "wise men" and hence received the name of scoffers or mockers. They were like our modern free-thinkers, and have left their clear traces on the biblical page.

The "wise men" were a kind of practical philosophers, not a professional class, but belonging to different callings. Religion and

worship have never been exempt from criticism, have in every age been exposed to that "ridicule which is the test of truth." In these conflicts the tone of truth is ever commanding, conscious of authority, calm; that of the scoffer irritable and wanting in weight. Wisdom is commanding, because she holds the conscience. She bandies no arguments with the scoffer, who will only find in them fuel for his contentious spirit; she aims directly at the conscious, accuses and judges the perverted heart.

The spirit of wisdom is compared with a mighty, forth-bubbling, never-exhausted fountain. So Christ cried in the last great day of the feast in Jerusalem, "If any man thirst, let him come unto me, and drink".

There is a rich fulness in having wisdom, in contrast to which are the dry negations which are all the scoffer has to offer. It is a refreshing and a strengthening supply. It is not pedantry, the wisdom of words, nor abstract science of logic and metaphysics, but vital truth.

Where Liberalism Cannot Grow

With the current problems of liberalism confronting the church, faithful brethren are concerned how to keep heresy out of their congregations or how to remove it if already sprouted. Some churches seem more susceptible to this problem while others seem to not be affected at all. The following are some factors that discourage the growth of this insidious bitter weed.



JOHN WADDEY

1. Churches with sound, alert elders have little trouble with liberalism. They do not allow speakers with an uncertain sound to stand in their pulpits and classrooms. They know what is being taught in their classrooms. They make sure the literature used in Bible Study truly teaches the doctrine of Christ. They insist that teaching is done to warn the flock of dangers that are about (Acts 20:28-29).

2. Strong gospel preachers, faithfully preaching the whole counsel of God (Acts 20:27), make it difficult for liberalism to find a fertile soil. The darkness of error cannot thrive in the presence of the light of the gospel, Eph. 5:13. Reproving, rebuking and exhorting, while preaching the Word of God, makes the liberal so uncomfortable that he will leave for more friendly fields (II Tim. 4:2). Also, sound doctrine in the pulpit so indoctrinates the brethren that they are inoculated against the error false teachers bring. A faithful evangelist will never stand idly by while an enemy of righteousness sows tares in the kingdom. Immediately he attacks the problem and when so dealt with, the problem never is allowed to take hold.

3. Liberalism cannot flourish where the brethren ARE INFORMED OF THE ISSUES currently facing the church. When they know of the persons, institutions and journals involved in the liberal movement, sound brethren will reject them and their message. Conversely, when brethren are kept in the dark about these matters, they often fall into the trap of the error. We must mark them (Rom. 16:17-18). The Lord's way is certainly the best. Already numerous congregations are in the throes of a liberal takeover, because the leadership itself did not know, or if they did, they refused to enlighten the membership.

4. Liberalism cannot grow where liberal preachers are not allowed to preach; conduct gospel meetings; participate in youth meetings; and teach classes in order to spread their false notions. Congregations (and Christian Schools) that continue to invite and use men whose reputation already reeks of heresy, cannot but expect to have

(Continued On Page 4)

When Was The Book Of Revelation Written?

Traditionally, the Book of Revelation has been dated near the end of the first century, around 96 A. D. Some writers, however, have espoused the Old Preterist (from a Latin word meaning "that which is past") view contending that the Apocalypse was penned around 68 or 69 A. D., and thus the thrust of the book relates to the impending destruction of Jerusalem (70 A. D.). Admittedly



WAYNE JACKSON

some prominent names have been associated with this position (e. g., Stuart, Schaff, Lightfoot, etc.) and for a decade or so it was very popular among scholars. James Orr has observed, however, that recent criticism has reverted to the traditional date of near 96 A. D. (International Standard Bible Encyclopedia, IV, p. 2584). This writer believes that the evidence for the later date is extremely strong and, in view of some of the bizarre theories that have surfaced in recent times, which are dependent upon the old Preterist interpretation, offers the following for serious consideration.

EXTERNAL EVIDENCE — A. Irenaeus (180 A. D.), a student of the renowned Polycarp — who was himself a disciple of the apostle John — wrote that the Apocalyptic vision "was seen not very long ago, almost in our own generation, at the close of the reign of Domitian" (Against Heresies, V, 30). Irenaeus is a witness of the highest quality, not far removed from the apostolic age, and he places the book near the end of Domitian's reign (Domitian died in 96 A. D.). In fact, Irenaeus seems to be completely unaware of any other view of the book's date!

B. Clement of Alexandria (155-215 A. D.) says that John returned from the isle of Patmos "after the tyrant was dead." (Who Is The Rich Man, 42) and Eusebius, known as the "Father of Church History," (324 A. D.) identifies the "tyrant" as Domitian (Ecclesiastical History, III, 23). Even Moses Stuart, America's most prominent Preterist, admitted that "the tyrant here meant is probably Domitian." Within this narrative Clement further speaks of John as an "old man." Particularly is this so since Timothy in his thirties was still called a "youth" (neotes — I Tim. 4:12). (Cf. Conybeare & Howson, Life And Epistles Of Paul, p. 830). To this it has been objected that Clement represents the apostle as running and that such could hardly be true if John were near ninety. Clement specifically says, though, that John ran, being "forgetful of his age."

C. Victorinus (late 3rd C.), author of the earliest commentary on the Book of Revelation, wrote: "When John said these things, he was in the island of Patmos, condemned to the mines by Caesar Domitian. There he saw the Apocalypse; and when at length grown old, he thought that he should receive his release by suffering; but Domitian being killed, he was liberated" (Commentary on the Revelation, 10:11).

D. Jerome (340-420 A. D.) said, "In the fourteenth then after Nero, Domitian having raised up a second persecution he was banished to the island of Patmos, and wrote the Apocalypse . . ." (Lives of Illustrious Men, 9).

E. To all of this may be added the comment of Eusebius who contends that the historical tradition of his time (324 A. D.) placed the writing of the Apocalypse at the close of Domitian's reign (Eccl. His., III, 18).

McClintock and Strong, in contending for the later date, declare that "there is no mention in any writer of the first three centuries of any other time or place" (Cyclopedia, VIII, p. 1064). Upon the basis of external evidence therefore, there is little

contest between the earlier and later dates.

INTERNAL EVIDENCE — The content of the Book of Revelation also suggests a late date as the following observations reveal.

A. The spiritual conditions of the churches mentioned in Revelation 2 and 3 seem to more readily harmonize with the late date. "The church in Ephesus, for instance, was not founded by Paul until the latter part of Claudian's reign: and when he wrote to them from Rome, A. D. 61, instead of reproving them for any want of love, he commends their love and faith (Eph. 1:15.)" (Horne's Introduction, 1841, II, p. 382). Yet when Revelation was written, in spite of the fact that the Ephesians had been patient (2:2), they had also left their first love (2:4) and this would appear to require a greater lapse of time than seven or eight years, as the earlier date would demand.

B. The book was penned while John was banished to Patmos (1:9). It is well known that Domitian had a fondness for this type of persecution (Eusebius, Eccl. Hist., III, 18). Besides, it hardly appears reasonable that Nero, who is reported to have beheaded Paul and crucified Peter (Ibid., II, 25), would have been content to merely banish John, their co-worker!

C. The church at Laodicea is represented as existing under conditions of great wealth. "Thou sayest, I am rich, and have gotten riches, and have need of nothing" (3:17). In 60 A. D., however, Laodicea had been almost entirely destroyed by an earthquake. It seems likely that it would have required more than a mere eight or nine years to rise to the description indicated.

D. The doctrinal departures described in Revelation would appear to better fit the later dating. For example, the Nicolaitans (2:6, 15) were a full-fledged sect at the time of John's writing, whereas they had only been hinted at in general terms in II Peter and Jude which were written possibly around 65-66 A. D.

E. Persecution for professing the Christian faith is intense in the letters of Revelation 2 and 3 to the churches of Asia Minor. Antipas has been killed in Pergamum (2:13). It is generally agreed among scholars, though, that "Nero's persecution seems to have been confined to Rome and was not for religious reasons" (Everett Harrison, Introduction to the NT, p. 446).

ARGUMENTS FOR THE EARLY DATE ANSWERED — In the absence of external evidence in support of the early dating of Revelation, Preterists generally rely on what they conceive to be internal support for their view. In the main, their arguments are as follows.

A. NOTE: On the matter of external evidence, some of the older writers argued for an early date on the basis of a superscription in the Peshitta Syriac version (thought to date from the 2nd C.) which asserted John was banished to Patmos in Nero's reign. It is now known that the Peshitta is but a 5th century revision of the Old Syriac, which did not even, in fact, contain the Book of Revelation (A. T. Robertson, Intro. to Textual Criticism of NT, p. 114).

B. The most popular argument for the early date suggests that John's Gospel Account has a much smoother style of Greek than does the Apocalypse. Thus the latter must have been written many years prior to the Gospel when the apostle was not so experienced in the literary employment of Greek. To this it may be replied: (1) "Archaeological discoveries and literary studies have recently demonstrated that along with Aramaic and Hebrew, Greek was commonly spoken among first century Palestinians. Thus John must have known and used Greek since his youth" (R. H. Gundry, Survey of the NT, p. 365). (2) B. B. Warfield contends that "the Apocalypse betrays no lack of knowledge of, or command over, Greek syntax or vocabulary: the difference lies, rather, in the manner in which a language well in hand is used, in style, properly so called; and the solution of it must turn on psychological, and not chronological, considerations" (Schaff-Herzog Encyclopedia, 1894, III, p. 2036). (3) R. H. Charles, author of the commentary on Revelation in the I.C.C. series, and "perhaps the greatest expert on apocalyptic literature, regarded the 'bad grammar' as deliberate, for purposes of emphasis and allusion to Old Testament passages in Hebraic

style, rather than due to ignorance or blundering" (Gundry, op. cit.). In the 404 verses of Revelation, Westcott and Hort's Greek New Testament gives over 500 references and allusions to the OT. (4) Moreover, as McClintock and Strong point out: "It may be admitted that the Revelation has many surprising grammatical peculiarities. But much of this is accounted for by the fact that it was probably written down, as it was seen, 'in the Spirit,' while the ideas, in all their novelty and vastness, filled the apostle's mind, and rendered him less capable of attending to forms of speech. His Gospel and Epistles, on the other hand, were composed equally under divine influence, but an influence of a gentler, more ordinary kind, with much care, after long deliberation, after frequent recollection and recital of the facts, and deep pondering of the doctrinal truths which they involve" (Cyclopedia, VIII, p. 1064).

C. It is claimed that Revelation must have been penned prior to 70 A. D. as it mentions no allusion to the destruction of Jerusalem, but rather represents both the city and the temple as still standing. First, if John wrote this work near 96, there would be little need to emphasize the destruction of 70 A. D. since the lessons of that catastrophe would have been well learned in the preceding quarter of a century. Second, there may be a reference to Jerusalem's destruction in the figure "Sodom and Egypt" (11:8). Third, the contention that the literal city and temple were still standing ignores the express symbolic nature of the narrative. George Salmon says of Revelation 11 that it is "difficult to understand how anyone could have imagined that the vision represents the temple as still standing. For the whole scene is laid in heaven, and the temple that is measured is the heavenly temple (11:19; 15:5). We have only to compare this vision with the parallel vision of a measuring-rod seen by Ezekiel (ch. 40), in which the prophet is commanded to measure — surely not the city which it is stated had been demolished fourteen years previously, but the city of the future seen by the prophet in vision" (Introduction to the NT, p. 238).

D. Some argue for an early date of the Apocalypse by asserting that the enigmatical 666 (13:18) is a reference to Nero. This is possible only if one: (1) adds the title "Caesar" to Nero's name; (2) computes the title-name combination on the basis of the Hebrew language (Revelation was written in Greek); and, (3) the Hebrew yodh is dropped from the title "Caesar." All of this reveals a truly desperate attempt to find Nero in the passage! Additionally, Leon Morris has pointed out that Irenaeus discussed "a number of views of what 666 symbolizes, but he did not even include Nero in his list, let alone regard this as a likely conjecture" (The Revelation of St. John, p. 38). The noted critic Theodor Zahn contended that Nero was not suggested as a possibility for 666 until the year 1831 (Introduction to the NT, 1909, III, p. 447).

In view of the foregoing, to date the Book of Revelation around 96 A. D. best fits all the known facts. — 3906 East Main St., Stockton, Calif. 95205.

Family Respect

W. T. ALLISON

In the United States, there has never been arrested a chronic delinquent child of Chinese parents. Seven percent of America's juveniles will be in trouble this year with the law. Not one Chinese! In the U.S., there has never been a Chinese conviction for rape, burglary, bank robbery or desertion. In the half century of Chicago's Chinatown, there has been only one arrest for breaking and entering.

Despite generations of Western influence, this race has somehow controlled the impulses of its vigorous youngsters. HOW? Albert K. Leong, President of the Chinese Consolidated Benevolent Association in Chicago, says, "We keep a tight rein on the children until they are fully responsible".

(Continued On Page 4)

ERA, Churches, Christian Education And The Home

(Continued From Page 1)

lesbian? How many of our Christian college administrators then will feel that ERA is just a political matter and we have no business getting mixed up with it? Could not the day conceivably come when a Christian college who has received Federal aid for some of its buildings might find itself under legal pressure to hire known homosexuals or lesbians at the time of employment in order to keep from practicing "discrimination on account of sex?"

Could not the day conceivably come when some of these Christian colleges with Federal ties of past governmental aid be forced to put women on the Bible faculty? If the NOW radicals are determined to make all churches put women in their pulpits, do you really suppose they will leave unattended all male Bible faculties in our Christian colleges? Is ERA still just a political matter? Christian men, have we not slept long enough while a few of our Christian women were fighting this battle alone? Is it not time we woke up to reality and began to join them in the fight for keeping men as men and women as women and in the various roles that God outlined for both to pursue?

"ERA WOULD ALLOW HOMOSEXUAL MARRIAGES"

From Washington comes the following release that is worthy of our attention. It is taken from the pamphlet, **LADIES! HAVE YOU HEARD?** It is a reprint of an article by Paul Scott and appeared in **THE WANDERER** for October 10, 1974. The article states, "Opponents of the Equal Rights Amendment (ERA) have raised a serious new question about the impact that its ratification will have on the institution of marriage and future family life in the United States.

"Led by Phyllis Schlafly, the attractive, Alton, Ill. housewife, author, and national television commentator, the opposition group charges that the adoption of the constitutional amendment will clear the way for the legalization of 'homosexual marriages' and grant them the special rights and benefits given by law to husband and wife.

"One of the reasons for this alarming conclusion, according to Mrs. Schlafly, is the language of the Equal Rights Amendment, which says that 'equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.'

"A second reason for the effect of ERA on homosexuality is the fact that it will require State legislatures (or the courts if the legislatures fail to act) to delete the 'sexist' language from State laws (e.g., man, woman, husband, wife, male, female) and replace all such words with sex-neutral language (e.g., person, spouse).

"In effect, this means that a law that defines a marriage as a union of a man and a woman would have to be amended to replace those words with 'person.' A 'marriage' between a 'person' and 'person' is not the same thing at all as a marriage between a man and a woman.

"To support the group's findings, Mrs. Schlafly cites the testimony of Prof. Paul Freund, of Harvard Law School, before the Senate Judiciary Committee. He stated:

"Indeed, if the law must be as indiscriminating concerning sex as it is toward race, it would follow that laws outlawing wedlock between members of the same sex would be as invalid as laws forbidding miscegenation. (This term refers to the intermarriage or interbreeding of whites with other races especially with blacks-RRT). Whether the proponents of the amendment shrink from these implications is not clear.

"Freund's testimony was supported by Prof. James White, of Michigan Law School, who reported:

"Conceivably a court would find that the State had to authorize marriage and recognize marital legal rights between members of the same sex.'

"In a document titled 'ERA and Homosexual Marriages,' now circulating among members of the

anti-ERA group, Mrs. Schlafly also cites a study prepared by Professors Samuel T. Perkins and Arthur J. Silverstein and published in the Yale Law Journal.

"Called 'The Legality of Homosexual Marriage,' this study shows clearly that the Equal Rights Amendment will authorize homosexual 'marriages' because of ERA's stringent requirements and because under ERA 'sex is to be an impermissible legal classification.'

"The Schlafly document also stresses that 'a homosexual who wants to be a teacher could argue persuasively that to deny him a school job would be discrimination on account of sex.' It also would permit homosexual couples to adopt children."

This article concludes with the following note: "At the national convention of National Organization for Women (NOW), the principal organization spearheading the push for ratification of the Equal Rights Amendment, gay-liberationist Ms. Sidney Abbott told reporters that 'ten per cent of the approximately 2,000 NOW members attending the convention are lesbians.'" Still political with no moral implications???

THE EXTERMINATION OF THIS POLITICAL DODGE

Regardless of the facts that we present to support our opposition to ERA some are so quick to say that the matter is political and we should leave it alone. Brethren, that kind of dodge would have been prone to tell the early Christians that their opposition toward the worship of Caesar was political in scope and therefore deserved nothing in the way of religious contention from them. But we all know and they well knew that the matter was not just a political issue. Brethren, have we forgotten the election of 1960? Those of us who wrote and preached against putting a Roman Catholic in the White House were branded as being opposed to a matter simply political in scope. This writer knows of a man who has not attended a church service since 1960 because his preacher dared to attack what he deemed just a political matter. But such as this did not shut our mouths then nor stay our pens. The more quickly we evaporate the senseless dodge that ERA is just political and not a moral issue the more quickly we can join hands with the courageous ladies who are fighting this emerging Goliath with all they possess. They need desperately some courageous Davids to join them in the fight. Where do you stand, brother?

Where Liberalism Cannot Grow

(Continued From Page 2)

these divisive problems emerge. It seems that some brethren go out of their way to be sure to use the tainted teacher. When the U.S. Health Department warns us that a certain company's tuna is contaminated with botulism, we scrupulously avoid that product until all doubt is removed as to its purity. If we are so careful for our "bellies", why are we not so careful for the souls of the Lord's children? Without the oxygen of a forum, the weed of liberalism dies quickly.

5. When swift, scriptural, church discipline is practiced on all heretics, factious men and disorderly walkers, liberalism vanishes (II Thess. 3:6, Tit. 3:10, Rom. 16:17). Herein lies our chief weakness and most vulnerable point today. So rarely is the proper discipline exercised, that false brethren can operate almost undisturbed while destroying the foundations of congregations. When finally dismissed from one church, the purveyor of error simply finds another unsuspecting congregation and slips in unawares. This ought not so to be. Unpleasant as may be the task, it must be done. Neither let it be in a dark corner but let them be marked for the wolves in sheep's clothing which they are. Do not be like the kind-hearted man who did not want to hurt his dog by warning his neighbors that the creature was rabid. His soft-heart caused another's death.

May all of God's people deny the seed of liberalism a bed in which to grow. No man who has abandoned the Biblical standard of New Testament Christianity has the right to circulate among us and freely work to destroy the Lord's cause (Acts 20:17, 28-32; I Tim. 1:3).

Family Respect

(Continued From Page 3)

Editor Thomas Y. Fu. of the China Times in Chicago says, "Our children just naturally respect and obey their parents. A boy or girl would not bring shame on his family."

However, circuitous the line of questioning (in a research I made) became, it always seemed to lead back to a simple formula, "Our children are always home at mealtime." Most Chinese-Americans, no matter how wealthy or poor maintain a strict family style home. Mealtimes are ceremonious affairs — which must be attended by every member of the family.

Could such a simple home-remedy as this help explain why not one of New York's 10,000 Chinese-American school-age youngsters has ever been brought to courts for narcotics, burglary, speeding, vandalism, stick-up, purse-snatching, or mugging? Not even for speeding? . . . NOT EVEN FOR SPEEDING!

"Children, obey your parents in the Lord . . . for this is right. Honor thy father and mother . . ." (Eph. 6:1-2).

Thoughts Concerning

Temptation

G. F. RAINES

People are tempted to do wrong by the prospect of receiving either pleasure or pain, or both.

TEMPTATION IS NOT SIN except when it is accompanied by the consent of the will. Jesus "was in all points tempted like as we are, YET WITHOUT SIN" (Heb. 4:15). James says: "But every man is tempted when he is drawn away OF HIS OWN LUST, AND ENTICED. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, BRINGETH FORTH DEATH" (Jas. 1:14, 15).

Knowledge of the word of God and respect for the will of God enabled Jesus to strive successfully against temptations (Matt. 4:1-11). Lack of knowledge and reverence causes people to yield to temptations and, consequently, destroy their souls.

If you will study your Bible frequently, diligently and prayerfully, you will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18) and "be strong in the Lord, and in the power of his might" (Eph. 6:10), in spite of the fact that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead and your members as instruments of righteousness unto God" (Rom. 6:12, 13).

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11, 12).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15-17).

EAST AFRICAN NEWSLETTER

P. O. BOX 48086, NAIROBI, KENYA

JANUARY, 1975

Greetings From E.A..

As I began writing this I realized that it was five years ago today that we arrived in Africa. Much has transpired in those years, but rather than dwell on the past I had rather look forward to a profitable 1975 for the Lord's work here in Kenya. Every year seems to bring us to a new plateau with more experience and resources to build on.

Things have been a little unsettled in the Nairobi churches during the holiday season. It is the custom here for people to get time off from work and return "back home" during this period. Our church members are no exception. I encourage everyone to "take the name of Jesus with them" when they return to the home folks and try to teach their relatives and neighbors. This paid off in that we were able to plant a new church at the village of Saba Saba about 45 miles north of Nairobi. I visited there Christmas Day to help get the teaching started and returned again just after New Year's to help in the search for a meeting place. Six were baptized Christmas day; one a woman of about 75 years. We have one Christian family here in Nairobi whose home place is in Saba Saba. All those baptized so far are neighbors of this family. It is our hope that this success will encourage the other Christians to work harder. If all goes according to plan I will be making periodic visits to this new congregation.

I am searching for a new location for our Christian Literature Center. We have had considerable success with this endeavour especially in the last two months, but I feel that we can do even better in a different location. For one thing most of our contacts are not from the part of the city where the center is, but from an adjoining section about 3 miles away. They walk over whenever they can. It seems apparent that it would be advantageous to move in that direction. This move would also bring us into a cheaper rent district thus saving money that could be turned into printed materials. This move will also mean a move for the English speaking congregation that currently meets in the Literature Center at Ngara. It would not be advantageous for them to follow the Literature Center in its move, since we will be shifting geographically away from the English speaking community not toward it. We will report on this matter in the next newsletter.

God bless you in the New Year and remember us in your prayers.

Bro. Hackett

NEWS FROM CHARLOTTE

Dear Friends,

A few days after Christmas we, the Britts and the Guilds, Church of Christ missionaries working in Kisumu, Kenya, made our longest and most difficult journey since living in Kenya. We traveled far north of Nairobi into the desert country of Kenya, the old N.F.D., Northern Frontier District. Not too long ago only those on official government business were allowed past the last outpost of civilization at Makutano. But nowadays the tribes are pacified and the old border trouble between Ethiopia and Kenya has cooled down, so the way is clear for the hardy or the fool-hardy.

The farther north we traveled the sparser the vegetation until at last we reached true desert country. Shimmering heat waves and huge ant hills shaped like castles, chimneys or fantastic animals broke the otherwise monotonous scenery of sand, sand and more sand.



BERKELEY HACKETT

We had been on the road since 4 a.m., so at 2 p.m. we were happy to stop at a Catholic mission run by nuns from Ireland. The nun in attendance was very pleasant to us and answered all our inquiries about the Turkana, the tribe with whom we made contact. I asked her if the people near the mission considered themselves to be Catholics. "Oh, no", she answered, "we don't even teach anything like that. Maybe in another four or five generations."

A few minutes before we arrived a tribesman had been brought in shot through his arm. When we asked for details we were told that he had been shot for the "sport" of it.

After leaving the mission we went on to Lodwar, the administrative post of the Turkana District. A more grimy, desolate little place would be hard to imagine. The one gas pump was out of gas which was not really surprising - I don't think camels use the stuff. Luckily we had been forewarned and had brought cans of gasoline with us.

Our destination was forty miles out of Lodwar. We arrived on the shore of Lake Rudolph, Africa's fabled "Jade Sea" at about 5 p.m. Lake Rudolph is a dead sea with no outlet, and because it is filled with alkaline salts it is useless for drinking or irrigation. It seemed strange to see a huge body of water lapping against the shores of a desert.

We spent the next three days exploring and getting to know the people who live in the vicinity where we were staying. The Turkana are a nomadic tribe, subsisting on milk and blood and whatever free grain reaches them from the central government. Berkeley had brought along Swahili tracts and Bibles and had hoped to make contact with some Swahili speakers. In this we were most definitely thwarted. The few Swahili speakers we met were very young school boys. A few older people knew the Swahili equivalent of hello, baby, or goodbye.

What can I say about the Turkana? They are the most primitive people I have ever seen in Kenya. Their lives seemed bleak beyond enduring. Their houses, flimsy little straw affairs, were not worthy

to be called "huts". In a generous mood they might be deemed windbreaks. The men and women still mutilate their bodies horribly for "beauty's" sake. They are seemingly not interested in education, improving their lot in life or even in cleanliness. It is a startling thing to be talking with someone who has flies crawling on the inside of his eyes and mouth. The people we met seemed quite gay in a child-like way, but I got the feeling the gaiety could change to fury in an instant.

We've been in Africa too long to be interested in any people just because they are a curiosity. We've seen enough curiosities, and I didn't relish gazing at the dirt and poverty. Really the trip for all the interesting scenery and sense of adventure was very depressing to me. There we were for three days. We were touching these people's lives for an instant in time. What should we do or say? If only we could spark an interest in one soul or offer an insight to one person.

The first day among the Turkana I thought, "These people are impossible. I doubt they could grasp the idea of God." Of course, I knew in the split second I thought it that I was trying to shift the responsibility. The next thing I thought of was Cain's question to God, "Am I my brother's keeper?" Evidently God thought he was.

It was wonderful to get back to Nairobi, to familiar ground and even to problems that we felt more equipped to handle.

Love,
Charlotte

FINANCIAL REPORT

Received via 6th Ave.

Jasper, Ala.	\$2,000.00
Salary	800.00
House & Utilities	250.00
Travel (auto & gas)	250.00
General Expenditures & Supplies (not involving printing)	250.00
Printing & Supplying of Literature	450.00
TOTAL	\$1,750.00



Waiyaki and Wamburger - two faithful Christian men.



Three Kikuyu men baptized into Christ last week. Changes of clothes are bundled up at their feet.



Two women showing the New Testaments they received after three months of perfect Bible class attendance.



Meeting with the church at Saba Saba on Christmas Day. Six people were baptized.



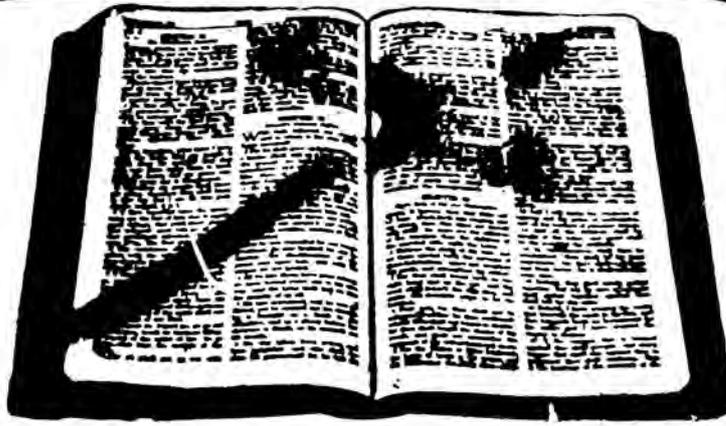
Visiting at a village outside of Nairobi.

Contributions

Mr. & Mrs. Bruce Wingo \$ 10.00	Curry Church of Christ 50.00	New Hope Church of Christ 400.00
Mr. and Mrs. Joe W. Pruett 25.00	Earnest Chapel Church of Christ 20.00	Northport Church of Christ 25.00
Roscoe Kirkpatrick 10.00	E. Walker Church of Christ 25.00	Oakman Church of Christ 30.00
Lorene Farris 10.00	Eldridge Church of Christ 25.00	Pea Ridge Church of Christ 50.00
Farley E. Geddie 5.00	Fayette Church of Christ 40.00	Pleasantfield Church of Christ 10.00
William L. Guthrie 10.00	Goodsprings Church of Christ 25.00	Pleasant Hill Church of Christ 35.00
James C. Hardin 10.00	Macedonia (Holly Gr.) Church of Christ 25.00	Quintown Church of Christ 25.00
Richard K. Mauldin 20.00	Midway Church of Christ 105.00	Robinwood Church of Christ 25.00
A. L. McDonald 10.00	Millport Church of Christ 50.00	Sixth Ave. Church of Christ 600.00
Ben L. Morris 20.00	Mt. Harmony Church of Christ 30.00	West Walker Church of Christ 20.00
Ellen McMurray 20.00	New Hope Church of Christ (Oakm.) 20.00	Whitehouse Church of Christ 100.00
Mary Frances Myers 25.00	Northport Church of Christ 25.00	Winfield Church of Christ 50.00
Bruce Odom 5.00	Oakman Church of Christ 30.00	Zion Church of Christ 25.00
Judy Pickard 5.00	Parrish Church of Christ 30.00	Herman King 20.00
Nolia Shipp 5.00	Adamsville Church of Christ 50.00	Roscoe Kirkpatrick 10.00
J. E. Terry 5.00	Aldridge Church of Christ 120.00	Randall Nunnelley 1.00
Mr. & Mrs. Clyde Welch 10.00	Berry Church of Christ 50.00	Tim Nunnelley 1.00
Pea Ridge Church of Christ 50.00	Brookside Church of Christ 20.00	Lorene Farris 10.00
Pleasant Hill Church of Christ 35.00	Central Church of Christ 100.00	Farley E. Geddie 5.00
Pleasantfield Church of Christ 10.00	Cleveland Church of Christ 50.00	William L. Guthrie 10.00
Quintown Church of Christ 25.00	Cottondale Church of Christ 75.00	James C. Hardin 10.00
Robinwood Church of Christ 25.00	Curry Church of Christ 50.00	Richard K. Mauldin 20.00
Sixth Avenue Church of Christ 600.00	Dilworth Church of Christ 40.00	A. L. McDonald 10.00
West Walker Church of Christ 20.00	Earnest Chapel Church of Christ 10.00	Ben L. Morris 10.00
Winfield Church of Christ 50.00	E. Walker Church of Christ 25.00	Ellen McMurray 20.00
Whitehouse Church of Christ 100.00	Eldridge Church of Christ 25.00	Dale Nunnelley 10.00
Zion Church of Christ 25.00	Fayette Church of Christ 40.00	Bruce Odom 5.00
Adamsville Church of Christ 50.00	Goodsprings Church of Christ 25.00	Judy Pickard 5.00
Berry Church of Christ 50.00	Goodsprings Church of Christ 25.00	Nolia Shipp 5.00
Central (Tusc.) Church of Christ 100.00	Macedonia (Holly Gr.) Church of Christ 25.00	J. E. Terry 6.00
Cleveland Church of Christ 50.00	Midway Church of Christ 105.00	Mr. & Mrs. Clyde Welch 10.00
Cottondale Church of Christ 75.00	Millport Church of Christ 50.00	TOTAL \$4,383.00

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*

VOI UME 9

FRIDAY, FEBRUARY 14, 1975

NUMBER 31

Foundational Faith For Radiant Living

While in the Upper Room before he and the eleven apostles vacated the Holy City perhaps the Master surveyed the sad countenances of the bewildered apostles and declared so very triumphantly, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you.



ROBERT R. TAYLOR JR.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3).

THE SETTING OF THIS TEXT

In the preceding chapter Jesus taught the disciples a much needed lesson on their very apparent need for humility. This he did by washing their feet which was an ancient custom among the Hebrew people and was habitually done by servants. Prior to his doing this none of the apostles desired to perform the role of a servant. In no sense of the term was Jesus ordaining a church ordinance, or a worshipful ordinance, for the Christian Dispensation. Those who are interested in one of the best discussions of this should consult the NICHOLS-WEAVER DEBATE in which the illustrious editor of WORDS OF TRUTH did a superb job in setting forth the truth about feet washing. In John 13 Jesus also identified the betraying member of the apostolic band and sent the cunning Judas, the iniquitous Iscariot to complete his mission of maliciousness. Upon the departure of the infamous Iscariot from among the presence of the faithful eleven Jesus spoke of his and the Father's glorification as being at hand. The new commandment of love is given emphasis and Peter is warned of the thrice repeated denial he would make of the Lord before that night became fixed Hebrew history. Hence the setting of the words of John 14:1-3 was in the last moments of the Lord's ministry and occurred just a few hours before his life would end on the brow of galling Golgotha. Events were moving rapidly toward the long planned hour of his passion. Momentous concerns must have weighed deeply upon the Saviour's heavy heart and yet his thoughts were of his apostles and not upon himself. He was more concerned about the sadness of their hearts than he was about the heaviness of his own heart. He was more concerned about the

troubles that lay before his apostolic friends than about the troubles that lay before him in his mock trials and the agonies of Calvary. What a matchless Saviour, what a marvelous Master who uttered the words upon which we are meditating in this article. Beloved, how grateful we should be!!

FAITH IN GOD THE FATHER

The precious panacea for their troubled hearts lay in the ardent application of foundational faith. They were to believe in God, believe in the Son of God and believe in the reality of the heavenly hereafter. These are the same imperatives for troubled hearts of the 1970's. The one who made the heart knew what it would require to free it of continuing trouble and persistent anguish. The divine prescription of the Great Physician needs an ardent application in our day of trouble and fear. This truly is Gilead's Balm for aching and troubled hearts and sin stained souls. Are you willing to make the application, to take the divine prescription and make it fit your various needs? We trust that you are.

We need to believe that God in the beginning "created the heavens and the earth." (Gen. 1:1). We need to believe that he made on each of the six days of that creative week just what Genesis 1 says he made or brought into being. We need to believe that "God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27). We need to believe in man's creation from the hand of the Almighty as Genesis 2:7 reveals and the making or building of woman as Genesis 2:21-23 has depicted so vividly. We need to believe that Jehovah God has not left himself without witness but that he has done good, has given us rain from heaven, has granted us fruitful seasons and has filled our hearts with good nourishing food and generous gladness. (Acts 14:27). Beloved, we need to believe what the Bible says in James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." We need to believe in his great concern for the salvation of human souls. The apostle Paul declares with moving emphasis in 1 Timothy 2:3-4, "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." We need to believe what the apostle of love wrote and which has frequently been described as the Golden Text of the Bible, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). How imperative it is that we keep strong our faith in God as the Father

of our bodies and immortal spirits.

FAITH IN CHRIST AS THE SON OF GOD

During the trials of Jesus and his long ordeal on Calvary that would result in his death the apostles would pass through a series of tests of their faith in him that they had not witnessed previously. How strong they needed to be. How deeply rooted their faith in him needed to be. They needed a trust in him that greatly exceeded anything of the past.

That is precisely the type of foundational faith we must have in him today. No other kind will avail in adversity or triumph in temptation. We need to believe that he is just as eternal as God the Father or the Holy Spirit. We need to believe that he is set forth in literally hundreds of predictive passages of Old Testament scriptures. We need to believe that his was an advent into our world and not his initial beginning as too many religious bodies have taught in recent years. We need to believe in his virgin birth of the Galilean maiden, his sinless life, his miraculous manifestations, his atoning death, his triumphant resurrection and ultimately his ascension back to the Palace of the Universe on High. We need to believe that he established his kingdom on Pentecost just like the Bible in Acts 2 reveals that he did. We need to believe that he has occupied the throne of David for nearly two thousand years. We need to believe that he will return at the end of the Christian Dispensation and will raise all the dead. He will then judge them and take the religious to that heavenly home on high. He will consign the wicked to a devil's hell. (Matt. 25:31-46). There can be no real dynamic faith in God, in the Bible or in Christianity unless there be faith in the Christ of the Scriptures. What is your real attitude toward the Jesus of the Bible, the Christ of the Scriptures?

FAITH IN THE HEAVENLY HEREAFTER

The apostles needed to keep strong their faith in Jehovah God. They were to keep their faith in Jesus his Son from wavering and failing. It was also quite imperative that they keep strong their faith in the reality of the next world. They could not successfully combat what lay ahead of them unless they believed fully and implicitly in the heavenly hereafter.

Do you believe there is another life after this one has concluded? Is your life built on this principle or upon a rejection from the heavenly world? One of the saddest stories to come from the lips of any man was the following many years ago. The English philosopher, John Stuart Mill, was exceedingly brilliant, highly successful in the

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WORDS OF TRUTH

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What Is Sunday Night?

A friend has propounded a number of questions about "Sunday night". Much could be said in answer to such questions, but the following will have to suffice now.

1. "SUNDAY" (on all calendars) is the "first day of the week". They start with "SUNDAY" and end with "SATURDAY".

2. "SUNDAY" is the next day after the sabbath of the Old Testament. It is "The first day of the week."

In giving the old law Moses said, "But the SEVENTH DAY is the SABBATH of the Lord thy God: in it thou shalt not do any work" (Ex. 20:10; Deut. 5:14). It follows that the next day after the sabbath would be the "FIRST DAY" of a new week.

CHRIST ROSE ON THE FIRST DAY

Matthew says, "IN THE END of the sabbath, AS IT BEGAN TO DAWN TOWARD THE FIRST DAY OF THE WEEK, came Mary Magdalene and the other Mary to see the sepulchre." (Mat. 28:1). Mark says, "And WHEN THE SABBATH WAS PAST, Mary Magdalene, and Mary the mother of James, and Salome, has brought sweet spices, that they might come and anoint him. And VERY EARLY IN THE MORNING OF THE FIRST DAY OF THE WEEK, they came unto the sepulchre at the rising of the sun" (Mk. 16:1-2). Mark further says, "And when Jesus WAS RISEN EARLY THE FIRST DAY OF THE WEEK", etc. (Mk. 16:9). No more important event every occurred in this world than the resurrection of Christ, and hence the resurrection day of Christ is called, "The Lord's day". (Rev. 1:10).

PENTECOST WAS ON THE FIRST DAY

The day of Pentecost (of Acts 2) was the first day of the week, which being one of the greatest days in the history of the world, was "THE LORD'S DAY", the first day of the week. In giving the law concerning Pentecost, Moses said, it would be "The morrow after the seventh sabbath". (Levit. 23:15-16). We have seen that the sabbath was the "Seventh day" of the week (Ex. 2:10; Deut. 5:14), and that the "First day of the week" was "WHEN THE SABBATH WAS PAST;".

... and "EARLY IN THE MORNING OF THE FIRST DAY OF THE WEEK, they came unto the sepulchre", etc. (Mk. 16:1-2).

LORD'S SUPPER ON FIRST DAY

We have seen that "PENTECOST" (of Acts 2) was on "The first day of the week" (Levit 23:15-16; Acts 2:1-4). On that day, "The first day of the week", the church was established, and about three thousand souls obeyed the gospel of Christ (Acts 2:1-41). Being on the "First day of the week" ("The Lord's day") the members of the church began that which they "CONTINUED" to do. The record says, "AND THEY CONTINUED STEADFASTLY in the APOSTLES' DOCTRINE and FELLOWSHIP, and in BREAKING OF BREAD, and in PRAYERS." (Acts 2:41,42). This worship was for the first day of every week (1 Cor. 16:1-2; Acts 20:6-7).

NO CERTAIN TIME OF DAY

At Troas the disciples arrived on Monday where they "ABODE SEVEN DAYS". The disciples did not come together to break bread (observe the Lord's supper) on Saturday, the old Jewish sabbath day, but tarried "SEVEN DAYS", until "THE FIRST DAY OF THE WEEK" (after the sabbath was past), then the record says, "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 2:6-7). Here we see that they were meeting according to the Roman time, and Sunday night was a part of "The first day of the week", or a part of the "Lord's day". (Rev. 1:10). Yes, Paul preached until "MIDNIGHT". (Acts 20:6-7). The church at Troas met for worship on "Sunday night", which was a part of the "First day of the week", and was "On the Lord's day". (Rev. 1:10). The early Christians lived under the Roman dictatorship, and before Sunday was made a holiday, and we find them meeting on Sunday night for worship. (Acts 20:6-7). The next morning was not on the same day, but was on "The morrow". (Acts 20:7). If the meeting had been on Saturday night after sundown, and according to Jewish time, then the next day would have been the same day, but it was Sunday night (Roman time) and therefore the next morning was what we call Monday, and was the day Paul departed. The record says, "OPEN THE FIRST DAY OF THE WEEK, when the disciples came together to break bread, Paul preached unto them, READY TO DEPART ON THE MORROW; and continued his speech UNTIL MIDNIGHT." (Acts 20:7). But he departed after "Break of day", and on what we call MONDAY, not Sunday morning. Sunday night is a part of Sunday, and is still on the first day of the week till as late as midnight. After that time it would be "ON THE MORROW". (Acts 20:7).

WHAT OF OUR SUNDAY NIGHTS?

Many in modern churches would not meet at all for worship if they had to meet on Sunday night, and if Sunday were no longer a holiday. I preached once in Jerusalem on a Sunday night (in 1962) and we had a good audience of people, most of whom had worked most all day, as Sunday was not a holiday in Jerusalem, but a work-day. But everything was closed the day before - all day Saturday. We only had a few present on Sunday morning, perhaps none but Christians.

Yes, what is Sunday night? It is a wonderful time for us to have great evangelistic services, and concert thousands all over the nation, provided the church is not half filled with unconverted people. Sunday night is a fine time for all true Christians to show their faith by being present, and not just a few of its best members. At Troas "THE DISCIPLES came together to break bread "at a night service and not just a few of them. Sunday night is an opportunity for all of our members (who can do so) to act like Christians, and attended the night services, and not act like people of the world in sin. If all members who can, would attend the Sunday morning classes, the regular morning worship service, Sunday evening services, then Wednesday night services, SOME OF US WOULD STILL BE LACKING IN ENOUGH SPIRITUAL TEACHING AND EDIFICATION to make us all we SHOULD BE as Christians! Worldly members gad-about on Sunday morning, and then

rest Sunday night; or watch TV and enjoy fussing, quarreling, fighting, ball games, nudity, and the like, and feed their souls on such worldliness that they are remaining only babes. We should wake up and live as we should. (Eph. 5:14).

ATTEND GOSPEL MEETINGS

Except in cases of sickness and such like, every member of the church (with his whole family) if possible, should attend every service of our gospel meetings, which now continue only a few days and nights. Non-attendance robs the gospel meeting of much of its saving and edifying influence. Luke tells us of a great gospel meeting conducted at Antioch, which continued for a year. He says, "And it came to pass, that a WHOLE YEAR they ASSEMBLED THEMSELVES WITH THE CHURCH, and TAUGHT MUCH PEOPLE. And THE DISCIPLES WERE CALLED CHRISTIANS first at Antioch." (Acts 11:26). A practice of the golden rule would now also, put many to visiting meetings conducted by OTHER CHURCHES OF CHRIST. (Mat. 7:12).

Teaching The Next Generation

STEVE WILLIAMS
851 Cypress
Memphis, Tn. 38112

"A generation goes, and
a generation comes."
Eccl. 1:4

As one observes how many things seem to repeat themselves in nature and history, one might begin to think history is circular or cyclical. However, history is linear. As one generation leaves this life, it leaves forever. Then another generation arises to fill the void. This fact of life alone shows the importance of continual teaching of God's revelation to man.

If one generation does not instill this divine revelation in the hearts and minds of the next generation, the result is tragic. Such a tragedy happened in Israel for Judges 2:10 tells us that at one time "... there arose another generation after them, who did not know the Lord or the work which he had done for Israel."

This is why admonitions to teach others, especially the young, are found so frequently in the Bible (Ex. 10:2; 12:26-27; 13:8, 14; Deut. 4:9-10; 6:6-7, 20ff; 11:19; 32:7; Job 15:17-18; Isa. 38:19; Joel 1:13). Such references are especially interesting when they are connected to the idea of teaching the NEXT GENERATION. For example, one writer asked that he might live even longer, not for a selfish reason, but that he might teach more people. He writes,

O God, from my youth thou hast taught me,
and I still proclaim thy wondrous deeds.

So even to old age and gray hairs,

O God, do not forsake me,

till I proclaim thy might

to all the generations to come (Ps. 71:17-18).

Another writer in Psalms explains this in great detail (Ps. 78:2-8).

"I will open my mouth in a parable;

I will utter dark sayings from of old,

things that we have heard and known,

that our fathers have told us.

We will not hide them from their children,

but tell to the coming generation

the glorious deeds of the Lord, and his might,

and the wonders which he has wrought.

He established a testimony in Jacob,

and appointed a law in Israel,

which he commanded our fathers

to teach to their children;

that the next generation might know them,

the children yet unborn,

and arise and tell them to their children,

so that they should set their hope in God,

and not forget the works of God,

but keep his commandments;

and that they should not be like their fathers,

a stubborn and rebellious generation,

a generation whose heart was not steadfast,

whose spirit was not faithful to God."

These passages all show very well the great need

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A Stray Sheep Parable

A certain Shepherd had a great flock of sheep and many acres of pasture. His flock was scattered throughout his land and organized into small congregations overseen by two or more shepherds respectfully. Thus each small congregation or flock was overseen by two or more shepherds appointed by the Chief Shepherd and directly responsible to Him (I Peter 5:14).



NOVIE C. PERRY

One day as the Chief Shepherd was passing through His land, He came upon a black sheep. He inquired, "Of which flock are you a member?" To which the sheep replied, "Oh, I used to be a member of the flock at Nice Valley in the southeastern corner of your pasture, but I've been visiting other flocks for some time now." "Are you able to help any of the flocks you're visiting with any of their evangelistic programs?", asked the Chief Shepherd. "Well," replied the sheep, "not exactly, I do sit in on the Bible classes once in a while and add what I can to the classroom discussion."

The Chief Shepherd then said, "You're not a member of any located flock established by me in my pasture, and thus, not under the guidance or care of any shepherds which I have ordained over my flocks! You cannot become involved in the work program of any specific congregation because you've chosen to strike out on your own and are never at any one flock long enough to get involved. You're sort of a lone sheep. How many meals you must have missed since leaving the flock at Nice Village, and it has cost you more than you'll ever know." The sheep asked, "Are you trying to tell me that I must eat and work with a local flock?" The Chief Shepherd replied, "Do ye not know your life is to be an example, AND WHAT WOULD HAPPEN IF ALL MY SHEEP DECIDED TO DO AS YOU HAVE DONE? The Shepherds would have no way of watching for the souls or any way to plan evangelistic work because there would be a continuous turnover of sheep and none to which to assign responsible tasks. No type of budget could be planned because from week to week any given flock would change from a small or large number of sheep. And just as important, is the fact that many sheep would be devoured by the wolves who walk about as roaring lions seeking whom they may devour (I Peter 5:8). The shepherds could in no wise watch for the souls of sheep who refuse to stay within a flock, neither could they get to know you or you them as I have plainly stated in a necessity in my pasture (I Thess. 5:12,13). My shepherds have been ordained to carry out specific things concerning the flocks and will be rewarded by me for how they do their job (Heb. 17:13); I Peter 5:1-5). Your refusal to work and be under the care of my shepherds places you in a dangerous position!

(1) You are exposed to more danger relying only upon your own knowledge, not aided by men who are older in the faith who can watch for your well-being, (Acts 20:28);

(2) You have missed many meals because no one has been able to provoke you to greater fellowship since they don't know with which flock you really want to have fellowship.

(3) You are unable to gain an entire quarter's worth of some lesson in a class, because you may only attend twice out of the quarter. Unless you simply come to partake of the supper and skip the class altogether.

(4) When you do miss a meal, get sick or are overcome by the wolf, which shepherds of which flock would know about it? Which sheep of which flock would know about it, seeing you only visit once in a while?

Your life contributes to my plan for saving and

feeding my sheep in no positive way. In fact, it frustrates my plan and contributes to confuse the flocks instead of uniting them as one (John 17:20,21)."

To these words the sheep gave heed, prayed the Chief Shepherd to forgive him, return to confess he had sinned against the flock of Nice Village, was restored and continued steadfastly in fellowship with them and God.

A United Fight For The Truth

JERRI MANASCO

Whitehouse church of Christ

Rt. 2

Haleyville, Ala. 35565

"Shall your brethren go to war, and shall ye sit here?" (Num. 32:6).

These words were spoken by Moses to the "children of Gad and to the children of Reuben" after these tribes had requested an inheritance on the eastern side of Jordan. Moses granted their request, but only if they agreed to one condition: if they would go over and help the remainder of the tribes to obtain their possessions on the western side, they could return to the eastern side and take up residence (Num. 32:20-24). To this they agreed. Later, when they had fulfilled their obligation, Joshua allowed them to go back over with his blessing (Josh. 22:1-6). The main lesson we wish to stress from this is that **THE TRIBES OF REUBEN AND GAD HAD A RESPONSIBILITY TO THEIR BRETHREN.** There is much that we may learn from these events.

The church of our Lord is referred to as a brotherhood in scripture. The New Testament admonishes Christians to love the brotherhood (I Pet. 2:17; Heb. 13:1; I Pet. 1:22). If this love is as it should be, we will recognize a grave responsibility to one another — the "war" against Satan must be a joint effort (Phil. 1:27).

Christians are engaged in a spiritual warfare. Timothy was exhorted to "fight the good fight of faith" (I Tim. 6:12). Near the close of his life, Paul could firmly declare, "I have fought a good fight" (II Tim. 4:7). Every Christian is called upon to engage in this fight for the faith. Jude exhorted Christians to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). None are exempted.

Paul commended the Philippians for their fellowship with him in preaching the gospel (Phil. 1:7; 4:14-18). Though doubtless aware of the danger of taking such a strong view toward the defense of the faith, they also knew the power and promises of the gospel which Paul preached. This surely demanded their full support. To this end Paul encouraged them to "stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). Likewise, the Christians at Ephesus were instructed to put on the whole armor of God, "having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:13-17).

In the fight of faith, it is very dangerous for Christians and congregations to suppose that the war against Satan is an "every-man-for-himself" type of thing. The principle of unity and harmony must be strongly stressed. Especially in this present time, when the church is faced with the threat of liberalism and other errors do we need to put up a strong and united fight. Is there a brother who is weak and falling back from the battle? Then we must come to his aid and not let him fight the battle alone and without our encouragement. Is there a congregation growing weak and departing from the simplicity in Christ (II Cor. 11:3)? Then we must come to its aid lest it fall away and completely lose its identity as the church of Christ. Failure to do this is discouraging to those who are struggling for their very spiritual

life.

Brethren, the church is engaged in a great battle at present. Under these circumstances we need **MEN — MEN WHO WILL HAVE THE WILLINGNESS TO STUDY THE WORD OF GOD AND THE COURAGE TO TAKE A FIRM STAND WITH OTHERS WHO ARE FAITHFULLY PREACHING THE TRUTH.** This is no time for competition among brethren. This is no time for brethren to be seeking personal glory for themselves. This is the time for each and every member of the Lord's body to stand up in the cause of Christ. In view of the task before us, we ask, as did Moses long ago, "Shall your brethren go to war, and shall ye sit here?"

You And The Preacher Shortage

JOHN WADDEY

Fewer than SIX THOUSAND men are giving their entire life to preaching the gospel. SOME 800 men are being lost yearly by death, disability or desertion. All of our preacher training efforts combined are not producing that many new replacements. Yet the church continues to grow. The number of congregations in the U. S. likely numbers over 18,000. Mission fields are crying for thousands of missionaries that are needed immediately. The Lord is counting on the church and it alone to provide the soldiers for the ongoing battle for the souls of men. No one else can or should do the job of recruiting and training evangelists.

Have you considered your relationship to this problem? Every Christian including YOU has a responsibility to see the faith perpetuated. The things we have received must be committed to faithful men who can teach others (II Tim. 2:2). Perhaps you ask what can I do to help solve this problem?

1. Could you preach God's Word if you were properly trained? If God has blessed you with this talent, are you willing to develop it to His glory?

2. Are you encouraging good men who should consider preaching?

3. Is the congregation where you worship constantly recruiting and assisting men in training for full-time service? If a church needs a preacher or a missionary, why not select one of its own men and send him to school in order to meet the need?

4. Parents: Are you encouraging your sons to plan and give their lives to the work of an evangelist? (II Tim. 1:5).

5. Are you willing to help support a man while in training? Congregations and individuals are desperately needed to underwrite serious students who have made their commitment to God.

6. Will you join hands with fellow Christians to provide the very best training program for men who desire to preach? Schools of preaching are good works that serve the church throughout the nation. They are a bigger load than most congregations can carry alone. Therefore, they need and desire the help of faithful brethren everywhere.

Are you part of the solution to the Preacher-Shortage Problem?

—East Tennessee School of Preaching and Missions, Rt. 20, Beaver Ridge Road, Knoxville, Tenn. 37921.

A Preacher You

Would Not Tolerate

DUB McCLISH

He consistently arrives a few minutes late for worship, disturbing others as he enters. He and his wife sit on the back seat. They sit stoically through the songs of praise, never opening their mouths. He lets his young children sit wherever they please and behave however they wish.

He doesn't always arrive in time for the Bible

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Foundational Faith For Radiant Living

(Continued from Page 1)

eyes of a watching world and seemingly had what would make most men content. Yet he was far from a state of continuing contentment. He once reportedly said, "I would give all that I have and ever hope to have if for one hour of the day I could walk out, look up at the blue sky and call it heaven as I did when a boy." Here was a man who had lost his faith. He did not believe there was a God in heaven such as Daniel affirmed in Daniel 2:28 of his prophetic book. Mr. Mill did not believe a Saviour had died for his sins (Heb. 2:9). He did not believe there is an eternal place of never ending happiness beyond the bright blue. (John 14:3). When life concludes within this vein it is a signal failure regardless of earthly accomplishments. How sure and secure is our faith in God, Christ and the heavenly hereafter?

Teaching The Next Generation

(Continued From Page 2)

for teaching each generation that God has acted in history (see also Ps. 44:1; 48:13; 145:4). This is why Paul instructed Timothy, "... the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (II Tim. 2:2).

This concept should impress Sunday school teachers, personal workers, preachers, missionaries, professors, and instructors with the great importance and noble goal involved in their task. It should make parents want their children to be faithful that their family tree throughout the generations might be a continuous glory to the Lord. The goal of all parents ought to be that someday their descendants will proclaim,

We have heard with our ears, O God,
our fathers have told us,
what deeds thou didst perform in their days,
in the days of old (Ps. 44:1).

In conclusion, we might ask the question of Jesus, "... when the Son of Man comes, will he find faith on the earth?" (Lk. 18:8). If each generation teaches the next generation, he will find faith on the earth.

"But the temple the Teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul."

A Preacher You Would Not Tolerate

(Continued From Page 3)

class period. Sometimes he stays out so late Saturday night "doing the town" that he just doesn't feel like getting up in time to attend his class.

He attends on Wednesday night only occasionally. Sometimes he "has a headache" or is "just too tired". On other occasions there is a movie in town that he wants to see, so he goes to see it.

He has missed a few times on Sunday evening when friends or relatives "dropped in" a short while before the worship hour.

He drives a very expensive car, owns a summer home in the mountains, provides a fashionable wardrobe for his family, eats fine food, and spends a minimum of \$500 on the family vacation every year. However, he gives only \$10.00 a week to the Lord, and he does that only when it is convenient. He sometimes purposely withholds his contribution because he "doesn't like the way the money is being spent".

Such a preacher should not be tolerated. He could only have a depressing influence on the church. Any spiritual growth would be in spite of

his influence instead of because of it, regardless of how powerful he might be in the pulpit!

While we could not begin to tolerate a preacher of this sort, churches find it rather easy to tolerate other members of this sort. When the preacher becomes discouraged at such materialism in the brethren as described above and tries to root it out, the brethren sometimes think he should be more tolerant!

Preachers have a tolerance level, too! The Bible I study doesn't teach a double standard. The "convenience-controlled" Christian should not be tolerated indefinitely, be he preacher or any other saint!

Time To Train To Preach?

As we train evangelists for God in the East Tennessee School of Preaching, we are sometimes confronted with the man who feels that he just cannot spare the time to go to school. To this brother, the desire to get to work preaching the Word and saving the lost is so strong and the need so pressing that he cannot wait to get started. Two years in a School of Preaching, while good,

is wasted to this brother. Souls are dying lost. Some elect to by-pass the training to get at the work. To these still debating this question, I would offer these observations.

1. You will baptize possibly a few those two years while the other fellow is in school, but the brother who takes time to adequately train himself will likely produce far more conversions in the years that follow because he is better trained, and because he will thus have more opportunities for service.

2. Without training you will have only limited ability to deal with the problems of individuals and congregations you seek to serve. This will make for unsolved problems, conflicts and corresponding unpleasant experience in your work. With proper training, most of these difficulties could be easily met and properly resolved.

3. Untrained, you may possibly suffer from one or two difficulties: a. lack of confidence in your teaching, knowledge and ability, or b. blissful ignorance. To a sensitive soul it is embarrassing to be found ignorant about matters he is expected to know. Some less sensitive men play a game of charades, pretending that they know what they do not.

4. The man who has not carefully studied the entire book of God in a systematic way with sound guidance, may end up teaching some error, because of his limited knowledge. No dedicated worker would want to do this. Yet if he does not thoroughly know the book he preaches, how can he be sure he is always on the right path?

5. The man who does not take time to train, will likely find himself moving often because he will "run out of soap." Not having the training and discipline of school; not being acquainted with the needed books and tools of study; it will be most difficult to keep providing fresh, interesting lessons over an extended period of time. So it becomes necessary to move on every couple of years to stay in a position of "being needed." This in turn works a great hardship on wives and children, who are uprooted so often.

6. An unskilled man sometimes finds himself wrestling with more than a fair share of problems in his work. Without training in "problem areas", he does not recognize some until they are upon him. Then, when confronted, he may not know how to cope with them. Such problems may well spoil his work in a congregation, thus forcing yet another move. In a school of preaching, he would have received special training in these problem areas from men who have themselves preached for



JOHN WADDEY

years and have practical knowledge in solving them.

7. The man who foregoes special training will probably have to accept LIMITED ACHIEVEMENT in his life of preaching. Few men of this category are able to stay long and help to build a great congregation. Few of them, on their own, develop writing skills. Almost none of our successful evangelists are untrained; rather they are highly trained. Without training he cannot expect to be asked to work in training of preachers. His sphere of service will be limited if he cannot wait for training.

8. When he works with a congregation, he will usually see only a limited growth. He will admire the success of others' work and wish for it himself. Leading a congregation in work and growth takes training and skill. Correct approaches, methods and techniques make it possible to find and win lost souls; and to lead brethren successfully in good works. An unskilled man will often have to settle for mediocrity.

9. Last, a man who chooses to begin his preaching "ready or not" and never takes time to train himself, will often be discouraged. He has to run the race without the discipline and training of preparation and he has his feet hobbled. Many reach the point where they are ready to give up such a discouraging work and go back to their secular job. Sadly, many such men blame congregations and saints for their failure. But in reality, they created their own problem by choosing to travel the short road to preaching, being convinced that they could not afford to spend time in training. By the time they realize their mistakes, many are too disillusioned, some even too proud to go on to school and get the needed instruction. These either struggle in their sorrow, or quit.

Really, the more valid question for the brother who wants to dedicate his life to preaching the unsearchable riches of Christ ought to be, "CAN I AFFORD NOT TO TRAIN myself before beginning my preaching?"

This article is not to be taken as a criticism of those brethren who are faithfully preaching, without the benefit of training. We appreciate the good they have done. Rather, we hope these words will be helpful to the men who are just now making their decision about preaching. I am confident that virtually every man who has tried to do God's work without training would urge them to first prepare, then preach.

Men who are interested in training are urged to contact: The East Tennessee School of Preaching, Rt. 20, Beaver Ridge Road, Knoxville, Tennessee 37921.

The Incarnation Of The Lord

G.F. RAINES

John says: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

Paul says that the fact that "God was manifested in the flesh" is one of the great mysteries of godliness (1 Tim. 3:16).

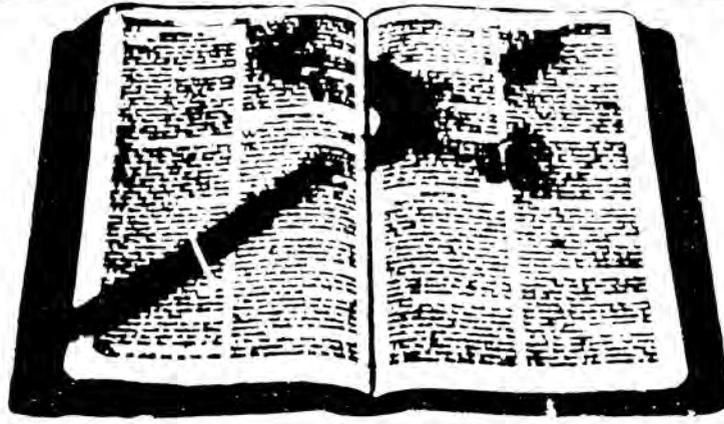
To the saints at Philippi, Paul said that Jesus "emptied himself, taking the form of a servant, being born in the likeness of men" (Phil. 2:5).

As A.H. Strong has pointed out, Jesus did not lay aside his divine power in his incarnation, but he did abstain from the independent exercise of this power.

Addison H. Leitch has said: "His incarnation was part of his redemptive task, for he had to live now as a man, in perfect obedience, fulfilling the laws of God, as humanity starting with Adam had never been able to do. He had to defeat 'in the flesh'."

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14,15).

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

VOLUME 9

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NUMBER 32

"Whom His Wife Stirred Up"

In I Kings 21:25 we read the following words of gravity and deep import, "But there was none like Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." Ahab distinguished himself but not in the realm of the right and true. He hired himself out to Satan. His wife Jezebel helped to make the financial arrangements. She



ROBERT R. TAYLOR JR.

wrote the bill of sales. She signed it with her idolatrous leanings and sealed it with her selfishness. She was extremely vicious herself and desired her mate, Ahab, to be a companion in her crimes and a participant in all her pernicious practices. She was a thorough going devotee of Baal and sought to wean Ahab away from any loyalty or allegiance to Jehovah, the God of Israel. Had she been a good woman Ahab's history no doubt would have been vastly different. He was one of those people easily persuaded and directed by the more dominant personalities with whom he had contact. Elijah pulled him up when the king was in the presence of the stern prophet from Gilead. Jezebel pulled him down when he was with her. Two totally diverse magnets played upon his heartstrings and thus sought to influence him. One magnet was righteous and sought to make his life majestic. The other magnet was wicked and sought to make him major in mischief. Since he was married to Jezebel he was naturally with her more frequently than he was in the presence of Jehovah's colorful prophet Elijah. Therefore Jezebel's influence offered the greater impact within his life and its directional force.

In commenting on this passage Adam Clarke says, "A good wife is from the Lord; a bad wife is from the devil. Jezebel was of this kind, and she has had many successors." The renowned commentator never penned a more accurate statement than this one.

YOUNG PEOPLE, ARE YOU READING CAREFULLY?

The proper place for a Christian to choose a lifetime companion is from among the Lord's people, not the devil's family. It is true that the devil has many eligible mates ready for marriage. But they are open invitations for a major in the MISERY of matrimony. The opening verses of Genesis 6 are very apropos at this point in our study. Moses wrote, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them. That the sons

of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen. 6:1-5). What happened when the sons of God (righteous men - not angels as some have very erroneously maintained) married the daughters of men (wicked women - daughters of wicked parents)? The following verses answer, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:5-6, 11-14). The marriage of the righteous with the wicked did not work in Noah's day. It will not work in our day. Many a goodly young man in his idealistic thinking has been sure that he could marry that wicked girl friend and win her to a life of righteousness. Total failure is more likely to be the final chapter in such an ill-fated marriage than success. Many a goodly young lady has thought she could marry that boy who was already addicted to strong drink, gambling, carousing, etc., and change him shortly after marriage. But as Brother G. C. Brewer used to say, "Marriage does not work miracles." Young people, if you marry a person without character, in all probability you will have a lifetime mate void of character. Your children will have at least one parent without character and it is mighty hard to rear children in this perilous period who have either a father or mother void of character and good breeding. Anyone who marries into Satan's family is destined to have trouble with his father-in-law and that right early. The honeymoon period will hardly be over until trouble of a serious nature will be brewing. More than one wife has sought counsel from this writer as to what she ought to do with a husband who has bluntly informed her, "It is either I or your religion - take your choice?" Some have been strong enough to stand by Peter's principle in Acts 5:29 and say, "My Lord comes first." Others have meekly surrendered and decided it was better to hang on to that hardened husband at the very cost of her soul. HOW TRAGIC!!

Young people should take great care whom they

date. One of their dates in all probability will become the lifetime companion. Young people should exercise great care where they find their dating partners. The dance hall is NO place to find a suitable date or a possible mate for the seriousness of a later marriage. The beer bar or the whiskey tavern is NO place to find a suitable date or a possible mate for a future marriage. The gambling den is NO place to find a date or seek a mate for marriage. The drug scenes where deadly dope is sought and sold are hardly wholesome locations for the finding of suitable dates or possible marriage mates for the future. The camp of blatant infidelity is NO place to seek a date or find a suitable partner for the most intimate of all human relationships - marriage. Young people, have you read reverently and attentively this paragraph? If not, you need to stop right where you are and go back to the beginning and start over again.

Positively speaking, a wholesome activity in a good home where many young people have been invited to spend the evening, a church service, a Christian college, a Christian camp during the summer months or a get-together for Christian youth throughout a given area offer unusually excellent opportunities for meeting the very cream of the crop for dating partners and later marriage mates. One does not expect to find purity at a garbage dump. Neither should one expect to find suitable dates and proper marriage partners at the garbage dumps of immorality, profanity, irreligion, irreverence or irresponsibility.

Be very careful whom you date. Be even more careful whom you marry. Your marriage mate will lead you up or drag you down. Your partner for life will either be a help to you spiritually or a millstone around your neck pulling you toward a sure destruction in that world that is yet to be.

In this article we have written about an Old Testament principle and made a current application. Let us not forget that Paul declared that these Old Testament principles have been written with our spiritual condition in mind. To the Romans he wrote, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). To the Corinthians the same apostolic penman wrote, "Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come" (I Cor. 10:11). Young men, beware of choosing a daughter of Jezebel for a wife. Young women, beware of choosing a son of Satan for your husband. In marriage you are choosing not only a lifetime partner but either the father or mother of your children and in about 20 years or so the grandparent of your grandchildren. **MARRIAGE IS SERIOUS BUSINESS.**

WORDS of TRUTH

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FROM THE EDITOR

Against The Legalization Of The Sale Of Alcoholic Drinks

Like all true and informed Christians, I am against the legalization of all kinds of alcoholic drinks. It is my purpose in this article to show that it is sinful and wrong to be in any way for increasing the consumption of alcohol in any form, and to any extent. Before we honestly consider what the Bible says about the sin of strong drink and its great danger and immoral influence, I



GUS NICHOLS

want to reply to some of the arguments being made for signing a petition for an expensive election on the legalization of alcohol, liquor, wine, beer, etc., in Walker County.

They argue that we need taxes and the income of the legalized sale of strong drinks so as to have better roads and better schools, etc., even more jobs, etc.

Everyone knows that the legalization of the sale of liquor and alcohol in all its forms would popularize and greatly increase the consumption of it and do more harm by so doing, just as it would to legalize all sorts of prohibited drugs. To legalize the liquor business would be like pumping and spraying kerosene on a burning home to put out the fire.

No law-abiding and loyal citizen will violate the civil law of the land to purchase liquor from a bootlegger, or dope from a drug peddler — But change the law and legalize the sale and consumption of liquor and drugs and many of such people who have taken pride in being law-abiding citizens will begin to buy and use strong drink.

Also, many who FEAR TO VIOLATE THE LAW, and make, sell, or use strong drink, or, to rob and steal will do these things if made legal. If this were not true, it would be foolish and unwise for us to have any laws at all! Therefore, all who are for the legalization of evil are for the increase of crime and evil in our county, or in the nation as

well.

A law to slow down did not increase the speed of the mass of our citizens on our national highways, but slowed down all of us LAW-ABIDING CITIZENS to 55 miles per hour. If the speed law were to be abolished and any and all possible speeds legalized, destruction, wrecks and the death-rate would more than double; and the innocent would suffer with the guilty. Would you at all consider signing a petition for an election to vote to legalize freedom and liberty of speed unto all drivers on the highway?

As to voting for the increase in the consumption of alcohol for the sake of taxes for better schools, roads, etc., I will say that in the first place no man of character would sign, or vote in evil for money! Paul said those who reported that he taught "LET US DO EVIL THAT GOOD MAY COME" — slandered him, and their "damnation was" just (Romans 3:8). To argue that it would be right for us to "do evil" — vote for the liquor business — even if it might help in taxes, or "do evil that good may come" — are selling out to the devil, and their "damnation is just" (Rom. 3:8). Of course, infidels and lawless people will sell out — "do evil" to try to obtain money. Good, honest citizens don't want unfortunate drunkards and alcoholics to educate our children for us, nor to build our roads for us.

However, if you believe in doing evil that good may come to us in some way, why not be consistent and strive to have drugs, dope of all kinds legalized to increase our county income in taxes they must pay? If it is right to do wrong, why not legalize houses of ill fame — adultery? You could tax every adulterer, and whoremonger who would come and buy a ticket for the night. Paul speaks of "perverse disputings of men of corrupt minds and destitute of the truth, SUPPOSING THAT GAIN (MONEY) IS GODLINESS, "from such WITHDRAW THYSELF" (I Timothy 6:5). But this divine doctrine has no effect on infidels, criminals and atheists.

But the liquor crowd argues that there are bootleggers now selling liquor in our county, and therefore, we should legalize it and get taxes from the sale of it. In the first place, legalizing the liquor business has never done away with the bootlegging business in any county. They can make and sell it cheaper than the liquor stores, for they don't have to pay, nor collect any taxes. IN THE SECOND PLACE, a great many drinkers, drunkards and alcoholics prefer to buy and drink in secrecy, rather than to be frequently seen in a liquor store. This is why many would still go across the line into Jefferson County and secretly buy liquor and drink it at home in secrecy. It is just like the legal sale of drugs in this respect, or as many would do if adultery were legalized in all our counties. Many would not patronize such houses of ill fame in our county, but would much prefer to go over the line into Birmingham and choose to secretly commit that awful sin; Adam and Eve hid out when they sinned, even when they were the only people in the world (Gen. 3).

The right thing to do is to properly prosecute bootleggers and secret law violators. God had drunkards stoned to death under the law of Moses — and for the purpose of PURGING THE COUNTRY OF EVIL (Deut. 21:18-24).

The argument that people drink more liquor because it is illegal to sell it, and because there is a law against its use is the same old argument made by some infidels who argue that the world is full of evil because of the Bible and its condemnation of sin. They think if we could get rid of the Bible everybody would be good and of good character.

The liquor crowd sometimes argue that the "more liquor, the less drinking", etc. This is like the old infidel argument that the more temptation we have in our lives the less sin we will commit — or they might as well argue that the more disease germs we have round about us, the less sickness, and the better health we will have; or, the more pollution we have in our air and water (and in our environment), the better our health and character.

A SOBERING FACT: Prince Edward Island, with a population of 90,000 has only 13 policemen. There is no unemployment and the problem of divorce has been extremely rare in the

past 60 years.

Since 1947 there has not been a single assault on wife, desertion of family, or neglect of children. There is no penitentiary. In some years it has had as few as two motor car accidents for every 10,000 cars.

How do you account for this amazing record? In 1900, ALCOHOL was abolished from the island and has never been allowed to return.

—Pine Hills Exhorter

(More next week)

Heaven

W. S. CLINE

A minister announced that the topic of his sermon would be "Heaven". He received a letter from an old man who was very ill. The letter, a beautiful expression of faith, read in part:

"Next Sunday you are to talk about Heaven! I am interested in that land because I have held a clear title to a bit of property there for 55 years. I did not buy it; it was given to me without price, but the donor purchased it at tremendous sacrifice to himself. I am not holding it for speculation, since the title is not transferrable. It is not a vacant lot; I have been sending material out of which the greatest builder of the universe has been preparing a mansion for me.

"Termites can never undermine its foundations; they rest upon the Rock of Ages. Fire cannot destroy it, nor floods wash it away. No locks nor bolts will ever be placed upon its doors for no vicious person can enter that land. There is a valley of deep shadows between the place where I now live and that to which I will journey in a short time. I cannot reach my home in that city of God unless I pass through that valley, but I am not afraid, because the best friend that I ever had went through that valley long ago and drove away all the gloom. He has stuck by me constantly since we first met 55 years ago, and I hold His promise in printed form, never to forsake nor to leave me alone. He will be with me as I walk through the valley of the shadows; I shall not lose my way... ever!

"I hope to hear your sermon, but I have NO ASSURANCE that I will do so. My ticket to heaven has no date on it and no return coupon, no baggage permit. I may not get to hear you Sunday, but I do hope to meet you up there someday."

(Note: "AMEN" — Editor.)

Why Am I Not A Christian?

1. IS IT BECAUSE I AM AFRAID OF RIDICULE? "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed." (Luke 9:26).

2. IS IT BECAUSE OF THE INCONSISTENCIES OF PROFESSING CHRISTIANS? "Every man shall give account of HIMSELF to God" (Rom. 14:12).

3. AM I UNWILLING TO GIVE UP ALL FOR CHRIST? "What shall it profit a man if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

4. AM I AFRAID I SHALL NOT BE ACCEPTED? "Him that cometh to me I will in no wise cast out."

5. IS IT FOR FEAR I AM TOO GREAT A SINNER? "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

6. IS IT FOR FEAR I SHALL NOT BE ABLE TO HOLD OUT? "He which begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

7. AM I THINKING THAT I WILL JUST DO AS WELL AS I CAN, AND THAT GOD OUGHT TO BE SATISFIED WITH THAT? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

8. IS IT BECAUSE I AM POSTPONING THE MATTER WITHOUT ANY DEFINITE REASON? "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

— Just A Moment —

A Creed That Needs No Revision

Several major denominations have revised, even rewritten their creeds in recent years. Other groups are considering the same. The most notable of these projects has involved the revision of the historic WESTMINSTER CONFESION OF FAITH of the Presbyterian Church. The original document being thoroughly Calvinistic and conservative, has grown distasteful to the modern leaders of that church. We who are New Testament Christians should thank God that we have a creed that needs no revision. It is just as relevant and truthful today as it was when issued by the Holy apostles and prophets in the first century. Of course, I speak of the New Covenant of Jesus Christ, which is the final and complete revelation from God to man, and the only rule of faith and practice for the church of Christ.

OUR CREED CAN NEVER BE REVISED

I. Our creed was written by an all-wise God. He, only, was able to produce a document that would be suited for every man in every generation. Since its author is God, no man, nor group of men, is qualified to lift the pen to change a single point of its teaching. No spiritual question can arise that this heavenly document does not speak to. Hear Paul: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the Man of God may be complete, furnished completely, unto every good work." (II Tim. 3:16-17). It was not the genius of the scripture writer that made our creed so excellent. Rather, David said, "The Spirit of Jehovah spake by me, and his word was upon my tongue." (II Sam. 23:2).

II. Our creed was "once for all delivered unto the saints," (Jude 3). That is, it was final and complete. Mormons, Adventists and others believe in a continuing revelation, but true followers of Jesus accept their New Testament as God's last word to man, that will stand unto Judgment Day. Some might argue that this leaves us disadvantaged, but the writers of our creed were guided into "ALL THE TRUTH" by the Holy Spirit of God, (John 16:13). If we have in their writings all of the truth, what else could be given us by some so-called modern-day "revelation".

III. Our creed was sealed and dedicated by the blood of Jesus. When the Saviour instituted the Communion Supper, "he took a cup, and gave thanks, and gave to them saying, Drink ye all of it: for this is my blood of the covenant. . .", (Matt. 26:27). He likely alludes to that time in the past when Moses sprinkled the book of the law with the blood of calves and goats, water, scarlet wool and hyssop saying, "This is the blood of the covenant which God commanded to you-ward." (Heb. 9:19-20). So Jesus' blood, which flowed from his wounds on Calvary, sealed our creed. Can this be said of any other religious document in Christendom, however ancient or honored? No one would dare make such a claim for their creed, discipline or manual.

IV. Our creed will stand forever. After giving his great prophecy of the judgment of Jerusalem, the Lord sealed it with this solemn declaration: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Not only is this true of that one prophecy, but of every word Jesus wrote and commissioned his apostles to write. Such a creed stands no revision.

V. Our creed is truth. It is totally truthful, i.e., it admits of no error or shortcoming. Also, it is the sum total of spiritual truth. Jesus in his prayer to the Father said, "Thy word is truth", (John 17:17). It is true because it honors God and the Son as they should be honored. It gives a true



JOHN WADDEY
Tennessee

picture of man; made in the image of God, but became a convicted sinner, (Rom. 3:23). It gives us the true way of salvation through faithful obedience to Christ, (Gal. 3:26-27). All the creeds of men make it a special point of emphasis to deny baptism and its proper role in salvation. Our creed says, "baptism doth also now save us," (I Pet. 3:21). The world must learn that only truth can make us free, (John 8:32).

VI. Our creed is universal. It is suitable for all men in every society. There is but one faith, (Eph. 4:5). Jesus charged his apostles to preach his gospel to every creature in all the world, (Mk. 16:15). The needs of the aborigine in Australia and the sophisticated Bostonian are all fully met in the will of Jesus. With all the progress of technology, the needs of man are still the same as when the scriptures were written.

VII. Our creed alone is mutually acceptable to every believer. Members of any denomination on earth can and will accept the scriptures as a standard of authority. But this cannot be said about any other creed every written.

VIII. Our creed would bring about the "ecumenical" unity men are seeking for, if they would lay aside all others and follow this creed exclusively. We know that this was the prayer of Jesus, (John 17:20-21). The great mystery is why religious men have failed to see this. Or have they refused to accept it, preferring their own schemes and plans? Can you visualize a great gathering of religious leaders from the many different denominations. The agenda calls for a forum to find an acceptable basis for unity. The Methodist would rise and suggest that his DISCIPLINE would surely be a fine basis for a united stance. But immediately the Baptist would object. Would not his MANUAL be better? Besides, there are points in the Methodist creed that are at variance with the scripture. On and on it would go, for no sectarian will give up his creed for the creed of another sect. All feel that theirs is best. But could not a Christian stand and plead with all to accept his creed, the New Testament of Jesus? Who could object to it? Upon what grounds would he object? Already it is held in honor by all representatives. Why have men not recognized and followed this simple, workable course? Ashly Johnson presents a fine illustration of this lesson in his book, THE GREAT CONTROVERSY.

IX. Our creed is a living message. It never grows obsolete, Heb. 4:12 says, "The word of God is living and active. . ." Any book that man writes is dated. It will soon be outdated. Not so of our creed. If any of today's intelligencia thinks that scriptures to be out of touch with modern man, then let him write a better book that does as fine a job in meeting our needs.

This creed is the sole standard by which we will be judged, (John 12:48). It is God's message of salvation to lost men (Jas. 1:21). To reject the creed of Christ is to reject the author and the Father that sent him, (John 13:20).

Do we truly appreciate our creed which needs no revision? Are we telling the world of its virtues and blessings?

We do not speak of a revision as from 17th Century English to 20th Century English, but rather to remaking the teaching of the creed.

Announcement

NOTE: BROTHER WENDELL WINKLER OF FT. WORTH, TEXAS WILL BE IN A GOSPEL MEETING AT THE SIXTH AVENUE CHURCH OF CHRIST, JASPER, ALABAMA. THE MEETING WILL BEGIN ON SUNDAY, MARCH 2. THEN BROTHER WINKLER WILL BE HERE THE 3RD THROUGH THE 7TH. NIGHT SERVICES AT 7:00 P.M. COME AND BRING OTHERS!

Letter Regarding Mormonism

Several months ago, this writer authored an article entitled "THE CULTISTS AND THE HOLY SPIRIT" which subsequently appeared in WORDS OF TRUTH and several other papers. In that piece the observation was made that "Parley Pratt, one of Mormonism's original 'twelve apostles,' taught that the third person of the Godhead is a divine 'fluid.' Later, I received a very kind letter from a Mormon complimenting the article as "one of the finest I have been privileged to read on the personality of the Holy Ghost." Our correspondent went on to say, however: "As a Mormon I must disagree with you on your statement attributed to the Apostle Parley Pratt about the Holy Spirit's characteristics. I don't know from what source you took Brother Pratt's quote so I can't put it in context, but we definitely do not believe Him to be 'fluid.'" The writer then quoted from Le Grande Richards (ordained an apostle in the Mormon Church in April, 1952) to the effect that the Holy Spirit is indeed a person.



WAYNE JACKSON

This, of course, does not lessen the doctrinal difficulty in which our Mormon friends find themselves. "Apostle" Pratt wrote the following: "The Holy Spirit is in a class with magnetism or electricity. He is a divine fluid, composed of material atoms or particles, or in other words an impersonal energy or cosmic force through which God acts." (KEY TO SCIENCE OF THEOLOGY, p. 29). Now there is no way that "context" can change the force of that affirmation. Either the Spirit is impersonal, or that "apostle" (?) was in error! Now I am very well aware of the fact that other Mormon authorities (alleged to be inspired of God) teach precisely the opposite. The DOCTRINE AND COVENANTS says that "the Holy Ghost. . . is a personage of Spirit" (130-22). Now the important question is this: was "apostle" Pratt right and thus Richards and D-C wrong? Or is the reverse true? Does inspiration conflict with itself? Or is all of this the result of uninspired religious confusion. Unquestionably the latter is true.

Christ promised his true apostles that the Holy Spirit would enable them to infallibly communicate divine truth to men. Jesus said of the Spirit, "he shall teach you all things, and bring to your remembrance all that I said unto you." (Jn. 14:26). And again he promised the apostles: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth. . ." (Jn. 16:13). The Holy Spirit is the Spirit of TRUTH. He is not the Spirit of Confusion, Contradiction and Error! And certainly the Spirit of God did not guide Parley Pratt into saying that He was in a class with magnetism or electricity, or that He was a divine fluid composed of material atoms of impersonal energy.

From the above consideration alone, it would be readily apparent that PARLEY PRATT COULD NOT HAVE BEEN AN APOSTLE OF CHRIST. (For an extended study of this, see James Bales' little booklet, APOSTLES OR APOSTATES). And Pratt is but one example of the vast amount of false teaching that has issued from Mormonism's "apostles". Since, therefore, the entire Mormon system is built upon the concept of succession of the apostleship, its very formation is revealed to be both fallible and in fact corrupt. We would prayerfully plead with our friends to abandon this hopeless religion and ACCEPT THE BIBLE ALONE AS THEIR GUIDE.—3906 East Main St., Stockton, Calif. 95205

Where Do Ministers Come From?

We realize that no little voice comes in the stillness of the night and miraculously says to one, "Go preach the Word." This is far from what the Bible teaches. We stress this point over and over to those who are in the denominational world because they mostly believe otherwise.

No man can teach truth when he does not know what truth is, and to know God's word one must study (II Timothy 2:15).

The question, "Where do ministers come from?" is one that needs to be asked in this day and time. We of the body of Christ — the one true church — have taken some things for granted that there will always be an ample supply of ministers. Yet we look around and find many ministers leaving the pulpit, and many denying the faith that was once delivered unto the saints. Indeed, too few are interested in becoming ministers. When men have no desire to become ministers and if congregations fail to see the need for training them, WHO WILL PREACH THE WORD?

The world spends millions of dollars training doctors, lawyers, engineers, etc., by setting up scholarship funds, grants and loans, and because of this effort young people are able to obtain training in these fields. The Church cannot afford to wait on the WORLD to supply the ministers to PREACH THE GOSPEL.

WHY THE SHORTAGE?

Many look upon preaching the Gospel as one of those jobs one does when he is unable to do anything else. When a man decides to become a full-time minister of the gospel, seemingly it is the general assumption that this man has reached rock bottom within the secular world. Because of this absurd assumption, many times the minister and his family are viewed as being a charity case.

Perhaps there are many reasons for the shortage of ministers, but one that stands out greatly is that many young men, realizing the hardship and struggle it is to become a minister, including the problem of finding support for their families, are often discouraged. As Christians, must we make the road for these men a harder one to walk? IS IT OUR CHRISTIAN DUTY TO MAKE IT DIFFICULT FOR ONE TO PREACH THE GOSPEL? IF THIS BE SO, WHERE IS THE SCRIPTURE? The problem of fighting the battle against the world is great enough to begin with, but it is even greater when there is insufficient cooperation and a lack of support among fellow Christians.

HOW LONG WILL THE SHORTAGE LAST?

For as long as talk, yes talk, is the only thing that is being applied to solving the problem, there will be a shortage of ministers.

As far back as memory serves me, the cry has been for more men to preach the gospel. Upon hearing the cry and seeing the need to be better prepared I entered the East Tennessee School of Preaching and Missions, Rt. 20, Beaver Ridge Road, Knoxville, Tennessee 37921.

The School is designed to train men to preach the gospel, by giving them an intensive two-year study course in the Bible and Bible related subjects. Because of the work load, the program does not allow time for students to do part-time work. This school is overseen by the elders of the Karns Church of Christ, Rt. 20, Beaver Ridge Road, Knoxville, Tennessee, 37921. There is no tuition charge, but the student must make provision for his maintenance and living expenses as well as other expenses.

ARE YOU CONCERNED? WOULD YOU LIKE



GEORGE CARLISLE

TO HELP A STUDENT PREPARE HIMSELF TO PREACH THE WORD OF GOD? You may easily do so by assisting a student with his living expenses while he strives to widen his Biblical Knowledge.

I invite you to join in with this effort with your prayers and through financial support.

If you wish to have additional information please address mail to the school (address above) or to: George Carlisle, 230 North Purdue Avenue, No. 201, Oak Ridge, Tennessee 37830.

Working together we can do our part in solving the shortage of ministers and see that the gospel of Christ reaches lost souls.

WILL YOU PLEASE HELP?

An Interesting Letter

"Dear Mom and Dad,

This is the time of year when people rush around buying gifts which are supposed to convey all the things left unsaid through the year. This year I want to do a little more than that. I want to tell you how thankful to God I am that He gave me you for parents. I want you to know that I know how blessed I am to have Christian parents who have TAKEN me to church all my life and have thus given me the greatest thing in this world - a hope for eternal life.

I want you to know how much I appreciate having a home to which I can always bring my friends my boy friend and not have to wonder if my Dad will be drunk or if my Mom will be high on drugs.

God blessed me. I don't know why - but I am thankful that He did. Not all my friends are so well blessed. I want to thank you for giving me the opportunity to get an education and to make my own place in this world.

I thank you for being parents I can always come home to. God has blessed me with parents who at least try to understand me, even if they don't they always succeed.

Above all others, indeed, in parents I am most blessed, and I wanted you to know this. May God keep you both."

Love,

" _____ "

(NOTE: The above letter was not intended for publication, but it is a real letter written by a young lady to her parents, all of whom are known to me. I felt that it might serve as an inspiration to others, parents and children, in their mutual effort to carry out the Lord's teaching in Eph. 6 and Col. 3.(jpw)

Keeper Of Tradition

HOYT BAILEY

THERE WAS A GREAT DIFFERENCE BETWEEN HUMAN TRADITION AND THE WORD OF GOD DURING THE DAYS OF CHRIST'S PERSONAL MINISTRY. Keepers of tradition asked Jesus, "Why do thy disciples transgress the tradition of the elders? . . . And he answered and said unto them, Why do ye also transgress THE COMMANDMENT OF GOD because of your tradition?" (Matt. 15:1-6).

THE INSPIRED SCRIPTURE STILL DIFFERS FROM HUMAN TRADITION, BOTH ANCIENT AND MODERN. Human tradition would place man at the head of the church, but Scripture places Christ at the head of the church. God put all things under the feet of Christ, "and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22-23). Human tradition would place man as a representative head, the Scripture continues to exalt Christ as the only head of His church. "And Christ is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the

pre-eminence" (Col. 1:18-19).

EQUALITY OF RELIGIONS? — Human tradition would make one religion as good as another, one faith as good as another, one church as good as another, one baptism as good as another, and one life as good as another. But false religion can never be as good as true religion. Had it made no difference about religions, had one religion been as good as another, surely the Lord would not have died in behalf of New Testament religion.

IF ONE RELIGION IS AS GOOD AS ANOTHER, why does the New Testament teach that one is to practice pure and undefiled religion? (Jas. 1:27). If it makes no difference which religion one professes, then Christ died in vain! Why does the Lord warn against vain religions? (Matt 15:9). Why did Paul sever his former connection with the Jews' religion? Why did the Samaritans give up their former religious connection to become New Testament Christians? Why did the eunuch leave his former religious practices to become united with Christ in baptism? Why did Lydia and her household give up the Jews' religion and accept New Testament Christianity? LET EVERYONE GIVE UP RELIGIOUS TRADITIONS AND BE GUIDED STRICTLY BY GOD'S WORD!

Young Baptist Preacher Baptized

MARVIN F. BRYANT

Tony Couick, age 19, and his wife, Patty, were baptized in Charlotte, North Carolina, January 4, 1975 by Ray Starnes of Lockney, Texas. Ray, who was baptized in June, 1974, has been a great spiritual influence on Tony Couick through the years. It bore on Tony's mind that Ray had forsaken the Baptist Church and become a part of the church of Christ. He had admired and respected Ray Starnes through the years. However, he had gathered the impression that the churches of Christ believed that water baptism would save you separate and apart from the blood of Christ. In other words, he believed that the churches of Christ preached water baptism at the expense of the blood of Jesus.

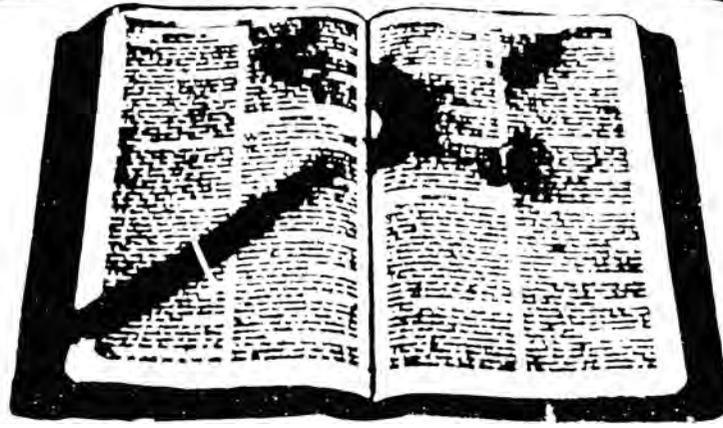
In late December Tony Couick and another Baptist preacher, Ray Rippey, got together and called Ray Starnes and challenged his new faith. Moreover, they encouraged him to come back to North Carolina and either get straight or straighten them out. The good church at Lockney, Texas was willing to give Ray leave January 2-6 and this ministry was able to provide brother Starnes with a plane ticket. In the meantime, brother Starnes mailed to these two men Robert Shank's book, LIFE IN THE SON, that deals with the Calvinistic doctrine of once saved, always saved. Before brother Starnes arrived in Charlotte, this book had done much toward the conversion of both these men in that problem area.

After two days of study, both Baptist preachers and their wives were ready for scriptural baptism. Another article will tell the story of brother Rippey. The baptism took place in Dilworth church building in Charlotte, North Carolina, after midnight January 4.

Brother Couick is applying for enrollment and scholarships at David Lipscomb College in Nashville, Tennessee. Brother Kenneth Franklin, minister of the Tusculum Church of Christ and who was instrumental in getting this ministry started, has offered to employ both brother and sister Couick in a restaurant that he owns near the Lipscomb campus. Also, he has offered to give them an apartment at the restaurant.

Brother Couick is an outstanding singer, and while he is lacking in training, he is said to be a good preacher. We hope that some good church in the general Nashville area will be able to use brother Couick as a song leader and associate during his four years on the Lipscomb campus. He can be contacted through brother Kenneth Franklin and the Tusculum congregation.

WORDS of TRUTH



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

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

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"Do Not Sin Against The Child"

In this article we begin a two part study relative to an Old Testament expression that was uttered nearly four thousand years ago and yet is just as applicable today as if this morning's newspaper had written it in bold headlines for the very first time. The first part will deal with the expression in its ancient setting; the second part will present the expression in a modern setting and with a current application.



ROBERT R. TAYLOR JR.

THE IMMEDIATE BACKGROUND LEADING UP TO THE TEXT

Ten sons of Jacob made the trip from the famished land of Canaan to Egypt in Genesis 42 where food was available for purchase. They were assembled before the strange-acting and harsh-speaking Egyptian governor who, unknown to them, was that very brother whom they had strongly despised and unmercifully sold more than twenty years before. Accusations from the governor had placed them in the suspicious role of being foreign spies who had come to examine the nakedness of the land. They were retained in prison for three days and appeared again before the governor of Egypt. Joseph proposed a way for their affirmed innocence to be verified. They were to return to Canaan and bring their young brother Benjamin with them on the second trip. In their conversation with Joseph they had mentioned that Benjamin, a younger brother, was home with their aged father Jacob. In the meantime Simeon, one of the oldest of the brethren, would be retained in an Egyptian prison until their return. In the very midst of this deeply disturbing period of intense investigation the brethren recalled vividly their malicious mistreatment of Joseph in Dothan. Reuben, the eldest son, remarked, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required" (Gen. 42:22). Prior to Reuben's statement the brethren had said among themselves, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (Gen. 42:21). Just as Moses was to write later in Numbers 32:23 their sin had found them out. That valuable verse of Sacred Scripture states, "But if ye will not do so, behold, ye have sinned against Jehovah; and be sure your sin will find you out" (ASV). Hundreds

of years later the Sweet Singer of Israel recalled the selling of Joseph and the persecution it brought the young lad in Egypt before his phenomenal rise to the Egyptian governorship. The Psalmist wrote, "He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: . . ." (Psalm 105:17-18).

THE ENORMITY OF THEIR SIN

It is an exceedingly terrible thing for an adult to sin against another adult. It becomes more grievous than ever when a group of adults team together to sin against a lone individual. But how much more tragical it is when a group of grown and supposedly responsible men form a team to sin against a defenseless child that had come for no other purpose than to inquire into their welfare. This the teen-ager Joseph had done on the instructions of his faithful father. Neither by age nor in muscle power could the helpless Joseph cope with a group of brawny men who were relentlessly determined to do him permanent injury. He had come seeking their help; he received harm and hurt as the unexpected recompense. The sin of Jacob's sons takes on added enormity when one recalls that the crime was planned against their own flesh and blood, a member of their own family. It was a crime against the child their aged father loved and cherished so deeply. Jacob had already lost his beloved Rachel two chapters before this (Gen. 35:18). A record of their selling Joseph is given in Genesis 37. This unmitigated iniquity of theirs was perpetrated against one who thought enough of them to come all the way from Southern Palestine to Central Palestine seeking nothing but their welfare. What a way to pay Joseph for his brotherly concern for them. He had come to pay them an act of kindness; they recompensed with an act of telling treachery. This outrageous act of offense is more keenly felt when we consider that Joseph was of the tender age of seventeen and those criminally assaulting and conspiring against him were much older — some in their late thirties and others possibly in their early forties. Of all crimes recorded within and without the Bible this one ranks exceedingly high on the list for maliciousness, treachery and abandoned depravity. It is heart rending to read of its occurrence in Genesis 37. Speaking of Genesis 37 why not stop reading this article right now and read the entirety of this Biblical chapter? It will greatly aid you in coming to a better understanding of what we have been writing about in this week's article and will be of vital aid in the concluding installment next week. Then finish this article.

THE PROGRESSIVE NATURE OF SIN EXHIBITED

The progressive nature of sin can be clearly

traced in the unfolding of this Old Testament narrative. Perhaps Dan, Naphtali, Gad and Asher, sons of Bilhah and Zilpah, first evidenced an unbrotherly attitude toward Joseph when he informed his father of their evil report. Genesis 37:2 states, "These are the generations of Jacob; Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father." Though they may have blamed him for bringing this evil report, there would have been no evil report for him to have brought to Jacob had they been behaving themselves properly while on the job. In Genesis 37:4 we read, "And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him." Their hatred and refusal to speak peaceably unto him constituted both an inward and outward sin. Their problem was basically one of the heart.

Each of Joseph's dreams along with its plainly prophetic pointers resulted in a deepening of their ascending hatred. The Bible says in Genesis 37:5-11, "And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed. For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying."

This steady progression of sin reached its ugly and climatic summit of iniquity in Dothan of central Palestine when they first planned his murder but decided instead to sell him into cruel bondage for twenty pieces of silver. Central Palestine, ancient and modern battleground of numerous conflicts over the passing centuries, never witnessed a greater depravity of human iniquity than this sinful transaction. The evil brethren observed the anguish of Joseph's tortured

(Continued On Page 4)

WORDS of TRUTH

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Christian Unity

(Gospel Meeting at 6th Ave., Jasper, March 2nd - 7th.)

Not only did Jesus **PRAY FOR THE ONENESS AND UNITY** of all who believe on him through apostolic teaching (Jn. 17:1-23), **BUT UNITY IS COMMANDED** among all Christians. (1 Cor. 1:10; Eph. 4:3-6; Rom. 16:17,18). **Denominational divisions** have been brought about by a failure to rightly divide



GUS NICHOLS

the word of truth (11 Tim. 2:15; Heb. 1:1-3). Also, by following their feelings, own selfish desires, imaginations, and false claims of direct revelation, they have developed nearly three hundred denominations with their contradictory doctrines, human creeds, human names, etc.

All of this is a departure from the pure, primitive Christianity found 1900 years ago in the New Testament. The result of such divisions and strife is unbelief in Jesus as the Christ, the Son of God (Jn. 17:20-23). It is also a waste of hundreds of millions of dollars spent in the promotion of such divisions which would not have existed had all who claimed to be Christians been united in the church that Jesus built. (Matt. 16:18), and which he loved and for which He gave himself, (Eph. 5:23-25), and which church He purchased with His own blood (Acts 20:28).

There would have been no such denominational division if all who claim to be Christians had remained in, and practiced the doctrine of Christ. (II Jn. 9:11). In such a case, all congregations would have been simply "Churches of Christ", or "Churches of God", etc. (Rom. 16:16-18; I Cor. 11:16). Such congregations would have been self-governing under Christ, the Head of the Church. (Eph. 1:20-23; 2:16; 5:23; Col. 1:18,24).

Furthermore, each of the congregations would have been autonomous in its nature, and yet, when expedient, would have cooperated with other congregations in benevolence, and in spreading the gospel. (I Cor. 16:14; II Cor. 8:14; Rom. 15:25-31; Acts 11:19-30; II Cor. 11:8). There would have been no pope, state overseer, district

or county overseer, or any such tying of congregations together. Each congregation, while respecting Christ as the Head of the Church, would have been overseen, and directed by local elders, who were also called bishops, etc. (Acts 11:29-30; Acts 15:1-24; Acts 20:17-32; Acts 14:23; Phil. 1:1; I Thess. 5:12,13; Heb. 13:7,17; I Tim. 5:17-19).

Not only were the disciples to be united in strict obedience to the commands of the Lord, but they were to be united in matters of generic authority, where the Lord had told them what to do, but left some method of obedience unto human judgment. For example, the New Testament requires a congregation of Christians to sing in their worship. (I Cor. 14:15; Eph. 5:18,19; Col. 3:16; Heb. 2:9; Heb. 13:15). While Christ demanded that we sing, He did not tell us what song to sing of the many songs which we could sing. While the command to sing is a specific command, any specific song would be under generic authority. We might sing it or some other song. Such is a matter of liberty, and under such generic law, we should use expediency. (I Cor. 6:12; 10:23). However, under such generic command to sing, which grants unto us the foregoing liberty as to what songs to sing, we should have unity and uniformity by all singing the same song at the same time. The fact that we have liberty to sing the song of our choice does not give us any right to cause confusion by singing a plurality of songs at the same time. (I Cor. 1:10; I Cor. 14:33,40).

We may have unity in diversity by some in the assembly, singing soprano, others alto, tenor, or bass. Still again, some may lift up hands in prayer, while some may not. (I Tim. 2:1-11). But all are to be united in scriptural prayer whether or not they kneel, etc.

While all of God's children are to unite in obeying the Lord, whether in the local congregation and its activity, or in the church in the universal sense, there may be unity in diversity under generic law, both locally and in the whole brotherhood. Peter says, "Love the brotherhood." (I Pet. 2:22). What may be expedient and best in one congregation may not be so in another. For example, one congregation may use one song book and another a different book. One may have a building with class rooms and Sunday morning Bible school, and another may only have an auditorium, and only conduct one class, or only have public worship. One may have a baptistry, and the other may not. One may have a brick building, and another may not. One may use individual communion cups, and the other may not. One may already have elders and deacons, while some others do not. One may have a full time local preacher, while some others do not. But regardless of these differences in practice, there should be no false teaching, nor man-made laws concerning the matter of diversity among congregations, any more than we should have confusion among ourselves concerning matters of human judgment in the local congregation.

But if members of the church began to make human laws for the church and sow discord in trying to enforce them, they should be properly disciplined and taught the truth. And remember that we can compromise in the interest of unity in the realm of generic law, but we should not do so in that same realm of liberty and generics, whether or not that "man-made" law be affirmative or negative in the nature thereof. If he makes a law that we cannot sing soprano, alto, tenor nor bass then he is adding to God's word and is a sinner, and should be dealt with as such. The same would be true if he were to make a law that all must only sing soprano. If we sing either part we are obeying God who said sing.

Baptist Preacher Baptized

MARVIN BRYANT

Ray Rippy, a 34 year old Southern Baptist minister, was baptized January 4, 1975 in Charlotte, N.C., by Lonnie Ray Starnes of Lockney, Tex. His wife, Hazel, and another young Baptist preacher, Tony Couick and his wife, were baptized at the same time. The Rippys are natives of North Carolina and they have three children.

Brother Rippy served Baptist churches in Wadesboro, N.C., and Rock Hill, South Carolina. For the last six years he was the pastor of the Faith Baptist Church in Wadesboro, North Carolina. Brother Rippy is the son of a Southern Baptist minister who is now 74 years of age. In 1945 Mr. Rippy established the Oak Grove Baptist Church in Charlotte where Lonnie Ray Starnes was serving when he was converted and baptized in June of 1974.

Ray Rippy and Ray Starnes have been close friends for many years and when Ray Starnes was baptized Ray Rippy thought that he had done the impossible of apostatizing from the faith! However, he could not forget that Ray Starnes was a strong man in character and an ardent believer in the word of God. Thus, deep down he felt that Ray Starnes must have found something that he had not previously understood. Therefore, he found himself oftentimes defending Ray Starnes when others were critical of what he had done. More and more he wanted to know what it was that had caused Ray Starnes to forsake the religion of his heritage and become a member of the church of Christ. On December 20, 1974, Tony Couick and Ray Rippy got together and called Ray Starnes and first rebuked him for what he had done and then asked for an explanation. Ray Starnes did as much teaching as he could over the telephone and they invited him to come back to Charlotte and either get straight or straighten them out. He called us and we sent him a round trip ticket from Lubbock, Texas, to Charlotte for a four day period. In the meantime, brother Starnes sent to these men brother Robert Shank's book, **LIFE IN THE SON**. This book did its work before brother Starnes' arrival. It did not take long after his arrival to teach them concerning the nature and purpose of baptism and other important biblical points that are part of the restoration of the New Testament church. This was all climaxed shortly after midnight, January 4, when Ray Rippy, Tony Couick and their wives were baptized into Christ at the Dilworth church building in Charlotte, where Jerry Hunt is minister. The elders and their families and a large group of that congregation were present at the baptism.

Brother Ray Rippy and his family have moved to the church of Christ in Adamsville, Alabama 35005. Bobby Duncan is the fine minister there and they have some six or eight strong, godly elders. This congregation is in the suburb of Birmingham and it has some four hundred fifty in attendance. Brother Rippy will study prescribed and recommended books under the direction of brother Duncan and the elders and he will do some college work with the School of Biblical Studies where Ernest Clevenger is president in Birmingham. Further, he will work under the direction of the elders with brother Duncan so that he can become fully integrated into the life and work of the church of Christ. In this manner brother Rippy will be capable and qualified to go out after a certain period of time and be an effective soldier of the cross and defender of the faith. Brother Rippy has a tremendous personality and ability and he will make a strong contribution to New Testament Christianity. I know that a letter from you will be encouraging to him. Write Ray Rippy, in care Church of Christ, Adamsville, Alabama 35505.

The Devil And His Devices

C.W. JACKSON

That the devil is a reality is accepted without question by those who believe the Bible to be a correct relation of facts. We cannot deny the existence of both evil and good. Why not then accept the Bible explanation and say that God is the author of good and the devil the author of evil?

In Gen. 3:1 we read, "Now the serpent was more subtle than any beast the Lord God had made." Verse 4 says he told the woman, "Ye shall not surely die." So we can see that he is deceiving. If we know about his character and the nature of his work, we will know how to resist his influence

(Continued On Page 4)

What Does The Future Hold?

The New Year does not as yet present any semblance of changes on the national or international scene that seem to augur well for the future. But while the picture is dark and uncertain we do stand on the threshold of a New Year, and, as is customary, should pause to give thanksgiving for blessings enjoyed in the past and to anticipate the future.



R.W. GRAY

Developments within our nation during the past year may very well provoke the question, "What does the future hold?" None of us are prophets. None may look, therefore, through the eyes of prophecy as did men in ages past. Is the question regarding the future, therefore, pertinent? Yes! God has not left us without guidelines for the present, nor does he leave us without foresight in regard to the future we may plot for ourselves, either as a nation or as individuals.

Prognosticators from various backgrounds and speaking from different points of reference would likely present conflicting predictions, as well as contradictory suggestions as to the proposed solutions for our complex problems.

The economists would probably express serious misgivings as to the health of our nation and the prospects of a speedy recovery. They would cite the terrible drain upon our resources occasioned by the long and senseless war in South East Asia, the hiking of crude oil prices by the Arabs, irresponsible spending and money printing, the inflationary spiral, and the recession as culprits contributing to a shaky economy and an unsound dollar. These present a gloomy prospect.

The optimist will point to the advances of science; particularly the break through in medicine, space travel, communication, weather tracking, and all other conveniences of this modern age, as evidence that "man is standing on the threshold of greatness."

Politicians would tell us that our distrust of the "other party and candidate" are well founded, and that our only hope rests with his campaign promises. "If elected, I will do all I can to get this country moving again!"

The military establishment promises, with the guarantee of a bottomless barrell of funds to be provided by the tax payer, of course, to protect us against all would-be enemies. "We can remain strong, and with great superiority in men and arms virtually secure the future of our nation. Strength is the only language our enemies understand."

FALSE RELIGIONISTS

Would be prophets feel they must get into the picture and expose their ignorance of the Bible. The present generation of premillennialists are smug in their belief that our present difficulties are "the beginning of sorrows," that Christ will "soon return, set up his kingdom in old Palestine, and inaugurate an utopian age."

Men of this persuasion have been grasping for straws for centuries. Every crisis evokes a barrage of wild speculations from legions of preachers who fill volumes with predictions of "the end of the world, etc." This era is no different. The same hackneyed phrases are revived, and though smelling like a corpse, paraded as the "living issue of the day". "The time is near!" they tell us. "You can read all about it in your own Bible," or "Your Bible reads like yesterday's headlines of the local newspaper."

Serious students of the Bible know that the kingdom of the Lord has been on this earth for almost 2000 years. (Col. 1:12-14; Eph. 1:20-23; Rev. 1:9). They know, also, that no definite signs are given that pin point the time of the second

coming of Christ. (2 Pet. 3:10; 1 Thess. 5:2; Matt. 24:36). The wild and fanciful guesses of the Armstrongs regarding their "Wonderful World of Tomorrow", the renewed zeal of the Adventists, nor the unfounded claims of Jehovah's Witnesses will be taken seriously by those who read and know the word of God.

The fact, however, that the greater part of protestant denominationalism is now going after some form of the speculations of premillennialism underscores the woeful ignorance now prevailing the religious world, and bodes promise of even greater obstacles to be overcome in efforts to advance pure New Testament Christianity.

GOD'S ANSWER

Three factors may be considered which reveal the trend of the present and the prospects for the future. From them we may deduce the God honored forecast: (1) The moral and spiritual climate of this present age. (2) History's message of God's dealing with men and nations in the past. (3) The unchanging nature of God.

In an effort to encourage his people in the reconstruction of the temple God reminded them of the certainty of his promises, whether for good or bad. "Be not as your fathers, unto to whom the former prophets have cried, saying, 'Thus saith the Lord of hosts; Turn ye from your evil ways, and from your evil doings'; but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? . . . But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, 'Like as the Lord of hosts thought to do unto us, according to our ways. . . so hath he dealt with us.'" (Zech. 1:4-6).

Sin and rebellion had caused God to bring Israel low. But sorrow and repentance renewed his providential protection. They deferred their repentance until nothing but a remnant was left out of which God would restore them. The promise of preservation, initially, and of restoration, ultimately, had been before them for a long time (See 2 Chron. 7:12-14).

In the divine workings of his will for man's benefit and ultimate salvation God reveals that intervention in the affairs of nations becomes necessary: "This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." (Dan. 4:17). And what was true of Israel, of Judah, and of Babylon, is true of all nations, i.e., "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). And, "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17). Relatively modern Capernaum, like ancient Babylon, went to the grave because of her rejection of the Holy One. (Matt. 11:23). The hand of God is seen, therefore, in the rise and fall of nations, both ancient and modern. He has not removed himself from the present scene. He has said, "I am the Lord, I change not; . . ." (Mal. 3:6).

THE FUTURE OF AMERICA

America has turned her blessings into a curse. Immorality is rampant. Crime of every sort is on the increase. A knowledge of and love for God is all but nil; in fact, there are formidable foes of Jehovah's cause who seek, with considerable success, to stamp out the last vestige of Christianity in our nation. When these conditions have persisted in the past God has moved against such a people in wrath. The same God who changes not is still at the steering wheel of the universe, and in his sovereignty continues to "have mercy upon whom he will have mercy, and compassion on whom he will have compassion" (Rom. 9:15). It has always been his will to exalt the righteous nation and to reproach the sinful. In view of this we may expect a continuation of divine retribution upon our nation until such time as repentance is shown.

WHO HOLDS THE KEY?

When Jeremiah pleaded with a nation to "seek the old paths, and to walk therein," enjoying the promised rest to their souls, they refused. (Jer. 6:16). Isaiah pleaded, "Come, now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow. . . If ye be

willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured. . ." (Isa. 1:18-20). The long-suffering of God toward a Godless people eventually comes to an end, and he warns, "Prepare to meet thy God. . ." (Amos 4:12).

Since we serve the same God we may anticipate the same blessings upon obedience and the same curses in our rebellion. The key to the future of our nation lies in our response to the word of the Lord. We may hear the injunction, "Turn ye, turn ye, and live!" or we may await the visitation of his wrath against a disobedient and gainsaying people. We may choose the old paths that we may find his approval, or we may be stubborn and rebel, thus asking him to do his worst. America, the choice is yours!

Lingering Lot

The selfishness and greed of Lot led him to a bitter end. Lot, the nephew of Abraham, had been abundantly blessed due in a large measure to his association with Abraham. (Gen. 13:11). "So Lot chose him all the plain of the Jordan." And, "He pitched his tent toward Sodom." (Gen. 13:12 A.V.). Sodom was the synonym of wickedness, the sins of Sodom being such that the



VIRGIL BRADFORD

Almighty determined to destroy the inhabitants of that ancient city. (Gen. 19:20-21). Its destruction was not wrought without the intercession of Abraham. He inquired of the Lord, "Wilt thou consume the righteous with the wicked?" (Gen. 19:23). In this conversation of the Lord with Abraham, the "father of the faithful" made a mighty effort to save the city. Condensing his plea shows us that Jehovah would have spared all of Sodom, and we may assume that he would have spared all the cities of the Plain, if only ten righteous souls could be found. But so many God-fearing souls evidently could not be found, and the cities fell in their own degeneracy and corruption. Only Lot and his family were to be spared. Angels of God were sent to Lot, and the men of Sodom came to commit the abomination that some smile upon today, saying that homosexuality is not bad if two males "have a meaningful relationship with one another."!!! The cities fell in fire and brimstone rained down from heaven. Please read Romans 1:18ff.

Before the flight of Lot, his wife and two daughters, the angels urged him to flee for his life. He must hurry so that God could go on with the business of administering justice to the wicked. "BUT HE LINGERED." (Gen. 19:16). Some, like Lot, are still LINGERING. Many Bible examples tell the tragedy of lingering, of holding back, of procrastination. One man would follow Jesus when he had buried his father. (Lk. 9:57-62). Some who heard Paul proclaim the gospel said "We will hear thee again" (Ac. 17:23). In the presence of this same "earthen vessel", Felix trembled and thought to have a more convenient season. (Ac. 24:22-23). It has been oft repeated that that "convenient season never came" to Felix; but it did, for "He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But Felix LINGERED also to his own destruction.

SOME OF US ARE LINGERING

We have a large contingent of men and women, and consequently children, who never put down any roots. Their "membership is in Podunk" a thousand miles away, and having moved across the country they drift from congregation to congregation, ignorant of the command, or disregarding the same, to "Obey them that have the rule over you, and submit to them: for they

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"Do Not Sin Against The Child"

(Continued From Page 1)

soul and even heard his deep entreaties for an extension of brotherly mercy but deaf ears and hardened hearts turned out the pitiful pleas for the brotherly compassion that was denied the youthful Joseph.

CONCLUSION

Reuben's moving declaration was uttered some thirty-seven centuries ago but its timely advice is exceedingly appropriate today. Do you believe we still sin against the child? Are there times when we sin against our own children? Do we sin against the children of others? In the concluding message in this two-part series we shall meditate upon the ardent application of how we still sin against children. The application will be made with pointed plainness.

The Devil And His Devices

(Continued From Page 2)

and defeat his devices.

HIS PERSONALITY

You cannot see him. But neither can you see God who created everything. But that doesn't disprove the existence of either the devil or God.

These passages of scripture prove the personal existence of the devil.

His first effort to destroy the souls of men was made in Eden. Satan himself is called the serpent, the devil (Rev. 20:2). He is the author of deception. He is said to be a liar and the father of it (John 8:44). The first lie was told in the garden of Eden by the devil. The infidels do not believe in God, or the devil, or any such thing as the hereafter or eternal life.

Another passage proving his existence is Job. 1:8, "And the Lord said unto Satan, Hast thou considered my servant Job that there is none like him in earth, a perfect and upright man, one that feareth God, and escheweth evil?"

MATTHEW 4:1-11. Jesus was led into the wilderness to be tempted of the devil. You'll recall that the devil could quote scripture, but he did it in a tempting, deceptive way. And you can also remember what Jesus said to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. The devil is a superhuman evil being.

2 COR. 2:11. Paul says, "We are not ignorant of his DEVICES." (Schemes, tricks, evil intents, evil designs).

JAMES 4:7. "Resist the devil and he will flee from you; draw nigh to God and he will draw nigh to thee." Brethren, our resistance to the devil must be strong, to let him know that his efforts are in vain, useless.

We must oppose and fight him, and defeat his purpose. We can't just slightly oppose him, because he will not quit trying to win you and your soul. A prompt and decided rejection of his devices is our only hope for safety. The devil has methods to win souls. That's why Paul said, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." We must be able to stand against his WILES (to entice, lure or trick by guile, deceit or cunning procedure). He accepts the theory that the end justifies the means. He has no limitations in methods or means. His chances to deceive are unlimited. He can use a certain device. Or he can suit the particular device to each individual, as circumstances require. But the Lord uses only truth and has a dependable standard. There is no deception in God. We are assured of safety by complete obedience to His divine will.

The devil can easily deceive you in strong drink, the gambling table or the house of ill fame. But these would be so disgusting to others that even Satan could not use them with success. He is too wise to try. The appeal of money is just what Satan needs to deceive some. Paul declares, "The

love of money is the root of all kinds of evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:10). The praise of men, the dictates of society and the ways of fashion are most effective means which Satan uses to close hearts of humans from receiving the truth.

The devil works through agents. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (2 Cor. 11:14,15). He can easily persuade the majority of the people to give more attention to the adorning of the body than the spirit — and make stronger efforts to please men than to please God.

Any hypocrite would be too wise to announce his hypocrisy. It would defeat his purpose. Satan, being the arch hypocrite, naturally assumes the role of an angel of light and claims to be the world's benefactor. We should not expect to see him appear in person and say, "I am the devil, and it's my aim to deceive the world."

2 THESS. 2:9-11. "Even him, whose coming is after the working of Satan with all power and signs of lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Therefore in conclusion, brethren, let's all resolve in our hearts to resist the devil, and he will flee from us, and draw nigh to God and Christ and have our hearts sprinkled from an evil conscience. Jesus told the Jews, "Ye do the works of your father. . . Ye are of your father the devil, and the lusts of your father ye will do. . . and because I tell you the truth, ye believe me not." The devil, I say again, is a liar, and the father of it. But we can and will defeat him by the word of God which liveth and abideth forever. Brethren, I pray that all of us will have locked in our hearts the word of God, that we can distinguish truth from error. And let's all ask God to make us more loving, kind and tender-hearted in noble service to do his glorious will, that we will be heirs forever in heaven.

Lingering Lot

(Continued From Page 3)

watch in behalf of your souls—" (Heb. 13:17). This refers simply but clearly to the eldership and every Christian in a given locality. Why do they linger?

Others LINGER in bed on Sunday morning until it is too late to get to the Bible class. (About this group read Proverbs 6:6-11). Or, they LINGER ON THE LAKE so they are so dog-tired they can't worship God on Sunday night! On Wednesday night they LINGER, eyes glued to a television tube watching something like the Hill Billies, Gun Smoke or the late evening news and weather reports.

Some parents LINGER at their favorite sport or recreation, no doubt good if not misused, to the neglect of their boys and girls who roam the streets, smoke pot, drink beer and learn from said parents utter disrespect of authority (for such parents have no respect for the authority of God and of the Scriptures). Many are the homes that have been destroyed by lingering here and there with no sense of responsibility. And others just can't get around to visiting some erring brother because they being in a fallen state dare not approach another. Such procrastinators can't be persuaded at all to try to teach another the way of salvation in Christ Jesus.

ANOTHER LINGERING GROUP

Men and women by the thousands, and we might say millions, are seemingly not conscious of being lost in sin. They are without God and without hope in the world. They LINGER when they should be learning; they remain in the world and in sin when they should become Christians. They just may be waiting for some other LINGERER to wake up and sound the alarm whereby they may escape from eternal ruin.

Without doubt, as already suggested, some fine young boys and girls may LINGER and not become Christians because of a LINGERING mother or dad. They see the indifference of the "old folks" and eventually become burdened with the cares of the world until their souls are seared and ruined for every.

Yet others LINGER even after they have learned the TRUTH that would save their souls, and this because of pride. Like certain rulers among the Jews they hold to institutions, doctrines and commandments of men. They are not willing to admit that they are wrong in belief or are in a religious group founded by men rather than by the Lord. Compare John 12:42-43 on this matter.

Life is too short and the responsibilities too great for us to LINGER at anything that prevents us from serving God. Let us close with this brief prayer to God in our own behalf: "So teach us to number our days, that we may get us a heart of wisdom." (Psalms 90:12). The heart of wisdom will "seek the Lord while he may be found; call upon him while he is near." (Cf. Isa. 55:6-7). In so doing the wicked will forsake his (own) way, and the unrighteous man his (own) thoughts and find that God will abundantly pardon through Jesus Christ our Lord. Such is the sure promise of God to every soul who in faith repents and is baptized into Jesus Christ. ARE YOU LINGERING?

How Many Bodies Does Jesus Have?

RAY DUTTON

When I was just a boy, I remember being told stories about two-headed giants and seven-headed dragons, but I cannot recall ever being told about some creature with one head and many bodies. However, since I have grown up, I've been hearing folks talk about such a creature. The shocking thing about this story is the fact that this many-bodied creature really lives. This creature claims to be connected up with JESUS CHRIST.

Now, before you send the men in the white suits after me, let me explain. I didn't say I believed this story, but apparently a whole lot of people do. They believe that Jesus has many bodies despite the fact that the Bible is careful to make it plain that he has only ONE body (Rom. 12:4, 5; I Cor. 10:17; 12:12-20; Eph. 2:16; 4:4; Col. 3:15).

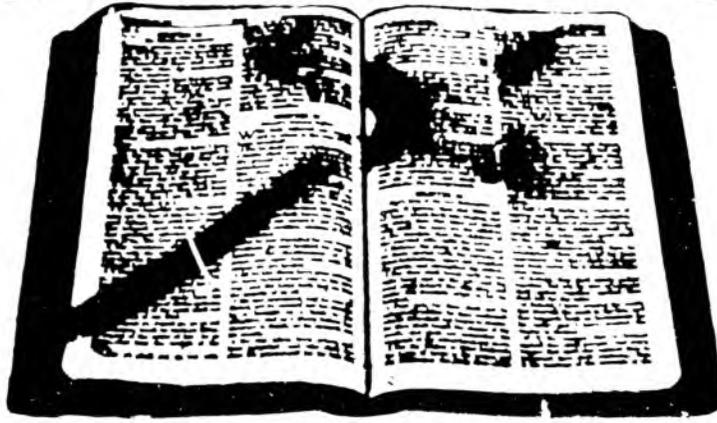
You may think this absurd, but nevertheless there are still millions of people in this world who believe that Jesus has many bodies. Would you like to know why? Well, I'll tell you. You see, the problem is caused by the Biblical teaching that Christ's BODY and His CHURCH are one and the same thing, spiritually speaking. Thus if a man believes that Jesus has only "ONE BODY", he is forced to conclude that Jesus has only ONE CHURCH. "And he (Christ) is the head of THE BODY, THE CHURCH . . . Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for HIS BODY'S SAKE, WHICH IS THE CHURCH" (Col. 1:18, 24). "And hath put all things under his (Christ's) feet, and gave him to be head over all things to THE CHURCH, WHICH IS HIS BODY, the fulness of him that filleth all in all" (Eph. 1:22, 23).

You see, my friends, if a man says that Jesus has only ONE BODY, he must also admit that he has only ONE CHURCH. And, of course, that would mean that man-made churches are not THE CHURCH of Christ, and thus not from God. Therefore, the denominations must take the position that Jesus has MANY BODIES.

What is it that you believe? ONE BODY OR MANY?

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 Not Sin Against The Child"

In this article we present the concluding lesson of a two-part series on a statement made in Genesis 42:21-22. In these verses the Sage of Sinai wrote, "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore in this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required." In our previous lesson we stressed how Joseph's brethren sinned against him when he was a mere lad. In this article we turn our attention to our sins against the child. This will be a modern application of this Old Testament principle. Remember Paul said to the Romans, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4). Again to the Corinthian Christians he wrote, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." We are to learn valuable lessons from Old Testament principles.



ROBERT R. TAYLOR JR.

TODAY'S ADULTS ARE FREQUENTLY POOR EXAMPLES

Today's adult sins against the child by setting extremely poor examples of conduct before him. This is true in every segment of society. Our children live in a land where homes break up at the rate of one out of every three or four. During the first seven months of 1974 there were close to a half million divorces in our land alone. In round numbers that is close to 2,400 every day from January 1, 1974 to July 31, 1974. Millions of sweet, innocent children know from firsthand experience of the heart-rending pain of the broken home - a home where either Daddy or Mommy is no longer there or perhaps neither of them is with him any longer. Some years back Brother V.E. Howard presented a group of lessons on the World Radio - Gospel Hour entitled "Broken Homes and Handicapped Children." Later these were placed into book form under the same title. The broken home is a sin against the child. The emotional handicap he receives therefrom is one of the living tragedies of our evil era.

Our children live in a nation where multiplied millions of couples practice mutual infidelity or

mate swapping as the nationally known magazine McCALLS reported during the late sixties. Today's child lives in a nation where seventy to ninety million Americans partake of alcoholic beverages in varying degrees. Currently about one of every ten families in our nation has an alcoholic under its roof. MID-SOUTH Magazine in its September 22, 1974 issue, gave consideration to the following question, "How much do alcohol-related problems cost the United States economy annually?" The answer given was, "Americans drowned their sorrows to the tune of \$25 billion last year, including lost services, medical care and property damage done by persons under the influence." Just think how much of this touches in one way or another the lives of youth. Millions of young boys grow up in our day and see their favorite sports' team enthusiastically celebrate the winning of the World Series in baseball, the Super Bowl in professional football or a college conference title in another sport by a spree of champagne drinking in the dressing room of the winning team. The T.V. cameras show such time and time again. Thus millions upon millions of sports' loving youngsters who are so very pliable and impressionable are constantly made to feel that this is the sophisticated manner in which adults celebrate victory and achievement. How tragic when well known athletic figures take so lightly the moral requirements and responsibilities they owe to their youthful fans!! How tragic also that TV will publicize such!

WHAT ADULTS TEACH CHILDREN

Today's child lives in a world where so-called educated adults inform him that he is the product of organic evolution, a child of chance and in no sense is he a creature of God bearing the impress of Deity. The watered down religions of the day preach to our youth that God is dead, that the Bible is filled with myths and unbelievable legends and that there is no judgment, no hell and no heaven in his future. Hence, the present emphasis on the social gospel only. These are greivous times in which we live. Defenders of the "new morality" and "stitutional ethics" recognize no standards as absolutely right and wrong and teach a "no-restraint" attitude in all the fleshly areas of life as the most desirable philosophy for liberated men and women. Multitudes of today's adults freely and openly practice immorality, are profane and unclean in their speech habits, corruptible and dishonest in their business pursuits and are irreligious in their overall deportment. Think what effect this type of teaching example is having upon the youth of our land. Have we forgotten the Biblical principle which says, "As is the mother, so is her daughter?" (Ezek. 16:44). This is the heritage our adult world in general passes on to the youth of our day. God's wisdom cautions us not to sin against the child but the foolishness of man

rejects this sage counsel and proceeds to make the same fatal error now toward modern youth that Joseph's evil brethren did toward him.

ADULTS MAKE SIN EASY FOR YOUTH

Modern adults sin against the child by making available the very things designed for his bodily and spiritual destruction. Young people do not make the trashy movies which plague practically every city and town in our nation. Though young people do not make and advertise these sensual movies, they see them especially if they are eighteen or over in age. No doubt many even younger than that see such also if they have the price of admission and look old enough to be allowed in the theater. Young people do not write, produce or peddle the pornographic literature of the day but they buy, read and relish such by the millions annually. Such will form their attitudes of boy-girl relationships and will encourage them to walk down Fornication Avenue. Other perverted literature of our day will encourage them to travel Sodomy Street. Both of these streets end at Hell's Place! Young people do not manufacture and sell the deadly spiritual poison contained in alcoholic beverages but they are frequently allured into joining the ranks of the sophisticated crowd of drinkers. Now we are hearing more and more from perverted parents that even children should be taught to drink from childhood on up. They say these children live in a world where alcohol abounds and they should be taught how to drink. What a smile of sinister delight this must bring to Satan's countenance! Young people do not make the LSD, marijuana, the "Up and Down" drugs - amphetamines and barbiturates and the highly dangerous narcotics but they frequently become the deceived victims and "get hooked" on deadly drugs sold by unprincipled adults who value money above morals and silver above souls. Wrecked and ruined youth means nothing to the drug makers and dope peddlers of these dangerous ingredients. Many adults are verily guilty here. Such adults sin grievously against the child.

DENYING THE CHILD OF HIS NEEDS

Adults sin against the child by depriving him of his basic needs. Every child has physical, mental, social and spiritual needs. Jesus advanced in these four directions betwixt twelve and thirty as we learn from Luke 2:52, "And Jesus increased in wisdom and stature, and in favour with God and man." Every parent needs to be reading reverently and heeding with diligence relative to these vital points. Absolutely too many parents are only concerned with the secular needs of their children. The spiritual is either ignored completely or relegated to a place of little importance. The

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WORDS of TRUTH

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FROM

THE EDITOR

Why I Am Not A Member Of A Denomination

CHARLEY NICHOLS

There are many Bible reasons why one should not be a member of a religious denomination.

(1) No one can give a Bible reason for belonging to a religious denomination. (1 Pet. 3:15).

(2) The church of the New Testament was purposed of God from all eternity. (Eph. 3:9-11).

(3) Religious divisions are contrary to the revealed will of God, and a violation of the commandments of the New Testament. (1 Cor. 1:10-13).

(4) Such religious division is contrary to the prayer of our Lord for unity - that all believers might be one as Jesus and his Father were one (John 17:20-23).

(5) Denominations are of man and not of God and are caused by a wrong division of the word of God. (2 Tim. 2:15; Heb. 1:1-2).

(6) Denominations are a product of the doctrines and commandments of men. (Mat. 15:9).

(7) They were started by men who failed to abide in the doctrine of Christ. (2 John 9:11).

(8) Denominations are human institutions, or churches of men, whereas the church of the New Testament was a divine institution and built by Christ. (Mat. 16:16-18).

(9) Christ is the head of his church, and not the head of any denomination. (Eph. 1:20:23; Col. 1:18,24).

(10) Christ loved his church and gave himself for it in dying for it, and in shedding his blood for it. He purchased his church with his blood. (Eph. 5:25; Acts 20:28). No denomination was built by Christ, neither is he the head of a single one of the hundreds of them.

(11) Both Jew and Gentile are reconciled unto God in the one body, or church of Christ of the New Testament. (Eph. 2:14-16; Col. 1:18,24). This is not true of some denominations.

(12) Christ is the foundation of his church, and



GUS NICHOLS

there is no room on this foundation for hundreds of denominations started by men. (1 Cor. 3:11; Mat. 16:16-18).

(13) Denominations are build upon their own individual creeds, confessions of faith, etc. while the only creed of the church of Christ in the New Testament was the inspired word of God, the seed of the kingdom which makes nothing but Christians, members of the Lord's church. (Lk. 8:11; Mk. 4:14).

(14) The New Testament church was under the authority of Christ and his inspired apostles. (Heb. 5:8-9; 2 Cor. 3:6; 2 Tim. 3:15-17). Denominations are under the authority of the doctrines and authority of men. (2 Cor. 11:13-15; Rev. 2:1-3; Jer. 10:23).

(15) Denominations refuse to tell sinners what Christ and the apostles told them to do to be saved. (Mark 16:15-16; Acts 2:36-38,41; Acts 22:16; Rom. 6:3-5; 1 Pet. 3:21).

(16) Denominations don't worship God in truth, as did the Christians in the New Testament. (Acts 2:42; 20:7; 1 Cor. 16:2; Rev. 1:10; John 4:23-24; Mat. 15:9).

(17) Denominations have left out the Lord's supper from the regular worship and substituted instrumental music for that supper. (Acts 20:7; 2:42; Mat. 26:26-30; 1 Cor. 11:17-34).

(18) The denominations deny that the gospel is the power of God unto salvation and teach people to pray for a direct and miraculous operation of the Spirit to come down and convert them. (Psa. 19:7; Rom. 1:16; 1 Cor. 5:15; Jas. 1:18,21; 1 Pet. 1:12,22-23). Conversion is by the Spirit's word, and not by a miracle wrought on sinners.

(19) The Lord adds those who obey the gospel to his church, and they do not join some denominational church, if they love and respect the Lord and Savior Jesus Christ. (Acts 2:38,41,47).

(20) Denominations cause religious divisions and are therefore sinful and wrong. (Rom. 16:17-18).

(21) Religious divisions and denominationalism cause atheism and keep people from believing that God sent His Son into the world. (John 17:20-23). Read this, and see if Jesus did not foresee that such departures from the New Testament Church would cause our world to become an unbelieving world.

(22) The destruction of every denomination under heaven would promote the Lord's church and strengthen pure, primitive Christianity. People would then go back to the Bible and be Christians only, and not sectarians. (Acts 11:26; Acts 26:26-28; 1 Pet. 4:14).

(23) Every denomination on earth would suddenly go out of existence if all their members would come back to the Bible, teach, preach and practice only the truth, and whole truth of the gospel and new covenant. (1 Pet. 4:11; 2 Tim. 4:1-3; Gal. 1:1-10; Rom. 16:17-18; Eph. 4:3-6).

Baptism Is Essential To Salvation

G.F. RAINES
Newton, Miss.

Many people who believe and freely admit that baptism is essential to obedience deny that it is essential to salvation. That is the same as denying that obedience is essential to salvation. But the Bible plainly teaches that obedience is absolutely essential to salvation. Our Lord Jesus Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). And the apostle John says: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3,4).

Baptism is no more important than anything else that God in the saving gospel of Christ requires, but where in the Bible do we find authority to allege that it is less important than other things? Where does the Bible say that baptism is not essential to salvation?

There is no intelligent person who believes that

there is MIRACULOUS cleansing power inherent IN WATER to remove our sins, but our Savior has not promised to remove the stain of sin from your soul by his blood and by the grace of God BEFORE YOU ARE BAPTIZED.

In Mark 16:16, Jesus says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

When I was a fifth-grade student at Kate Wilson Elementary School in Hartsville, Tennessee, I was taught by Mrs. Mary Horsley that, in arranging a sentence for diagram, the principle sentence is identified, then the dependent clause. In Mark 16:16, the principle sentence is "He shall be saved" and the dependent clause is "that believeth and is baptized." When transposed, the sentence reads with exactly the same meaning: "He shall be saved that believeth and is baptized." "Shall be saved" is the direct object of the verbs "believeth" and "is baptized". Let it be carefully observed that Jesus says, "He that believeth and is baptized shall be saved." He did not say, "He that believeth is saved and shall be baptized, if convenient."

Belief and baptism in Mark 16:16 are joined by the coordinate conjunction "and". To both, thus joined, is inseparably connected the promise "shall be saved." Grammarians tell us that, "A coordinate conjunction is one that joins elements having the same grammatical construction" (THE ENGLISH SENTENCE, Jonathan Rigdon, Ph.D., Indiana Publishing Co., Danville, Ind., 1925, p. 162). The coordinate conjunction "and" is like the coupling pin by which railroad box cars are joined together. The coupling pin makes it impossible for the box cars which it joins together to move in different directions. Let us think of "believeth" as one box car and "is baptized" as the other. The two verbs can no more move in opposite directions with reference to salvation than two box cars properly joined together can move in opposite directions with reference to the station. No man has the right to uncouple "believeth" and "is baptized" and put the station (salvation) between them. Jesus says: "What therefore God hath joined together, let not man put asunder" (Mark 10:9).

In John 3:5, Jesus says: "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."

In Acts 2:38, Peter says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In Acts 22:16, Ananias says: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

In Colossians 1:14, Paul says that IN JESUS CHRIST "we have redemption through his blood, even that forgiveness of sins." There are two plain passages in the gospel of Christ which tell us unequivocally that those who are in Christ have been baptized into him. In Romans 6:3, Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" And, in Galatians 3:27, the same inspired writer says: "For as many of you as have been baptized into Christ have put on Christ."

A Cheerful Mind

HOYT BAILEY

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22). The test of character is one's ability to remain cheerful, serene, hopeful, even under fire. It is easy to be bright and optimistic when one enjoys robust health and is prosperous, but it requires heroic qualities to be so when poor health mocks ambition, and we are surrounded by disheartening conditions.

We want cheerful men and women, with more hopefulness and laughter! We have enough long and sour faces, enough of chilling looks and exclusive manners. Cheerfulness reenforces the whole man, doubles and trebles his power and gives a new meaning to life. No man has failed until he has lost his cheerfulness, his optimistic

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The Five Faces Of A Liberal

The Lord's church is troubled across the nation by an element of teachers that have never shared the common salvation and faith of Jude 3, or else have abandoned it. Rather than being backsliders who fall away, they are devious heretics who stay among us to change the faith and practice of the church into a different form.



JOHN WADDEY

The correct term to use in identifying these false teachers is difficult to decide. Since the term "liberal" has been tagged upon them, AND SINCE THEY ARE LIBERAL in their attitude toward the authority of the Bible, we shall stick with that.

Sadly, a great number of our brethren are deceived by the sly tactics of these liberals. Like the Greek actors of old, these evil men hide behind a variety of masks, each portraying a totally different side of his nature.

First, there is the face he shows the preachers and elders of a strong, doctrinally sound congregation. He says what they want to hear. He even preaches acceptable Bible lessons. He gives right sounding answers to questions. He even says he is against liberalism. (Of course, he reserves his own private interpretation of the word.) He leaves the impression (false albeit) that he is just as sound, conservative and loyal to the cause of Christ as any among us. I have observed this personally in several instances. A liberal preacher can move to an unsuspecting congregation and preach perfectly scriptural sermons for a year or two until he has established himself, and then the mask is removed. Surely these are hidden rocks in our love-feasts, Jude 12.

Secondly, there is the face the liberal shows the young people of the congregation (especially the high school, college age, and the young intellectuals), when he raps with them or speaks to their youth meetings. He will be very pious and holy, speak the youth dialect, and say just what they want to hear. He talks of love and service and loyalty to Jesus. If no dangerous (sound) adults are present, he generally coyly ridicules and knocks the older brethren, and leadership of the congregation and brotherhood. With his smooth and fair speech, he beguiles the heart of the innocent, Rom. 16:18.

Thirdly, there is the face shown, when the liberal writes about the "conservative" opposition in the liberal media or when speaking in a forum of liberals. Here you see his TRUE colors. The fangs really hang out. A transposition occurs, the gentle lamb becomes the roaring lion. The loving, pious, spiritual giant suddenly loses all his spiritual trappings and becomes a virulent spouter of venom toward all those brethren who would stand in his way and challenge his false doctrine. No terms of derision are too strong. Name-calling and "labelling" which he protests under other faces, he freely uses while speaking from this mask. Like Diotrefes, he prates against God's faithful men with wicked words (III John 10).

Fourthly, there is the face shown when confronted by a defender of the faith and exposed in his foul work. Usually, the liberal takes the "bleeding heart" approach. He poses as a martyr who is persecuted unjustly. He begs sympathy and strives to avoid giving any answers that would reveal his true stance. He seeks to make the faithful defender of the faith look like a cruel, unloving persecutor.

Last, there is the face shown when the liberal is finally exposed and driven from the ranks of God's people. Some go into the camp of other sectarians like themselves; others drop completely out of organized religion. Here you see all disguises cast aside and the unbeliever in his naked shame. Usually, you discover that his unbelief reaches far back into his career among us. He freely speaks of

his disgust and revulsion at being hemmed in and restricted by Bible authority. It often becomes obvious that his apparent loyalty was a charade while he worked to convert others to his corrupt ways. Like Hymenaeus and Alexander, he has made shipwreck concerning the faith, and he must be delivered unto Satan to be taught not to blaspheme (I Tim. 1:19-20).

It is no pleasure to write thus of men who have dwelt among us in the kingdom, who have shared the cup of the Lord with us. But as Paul wrote to the church at Philippi, "I tell you even weeping, that they are enemies of the cross of Christ: whose end is perdition, whose God is the belly, and whose glory is in their shame . . ." (Phil. 3:18-19). We must mark them, lest they destroy the cause we hold dear" (Rom. 16:17-18).

Strife Is Destructive

G.F. RAINES
Newton, Miss.

The realm of Alexander the Great (356-323 B.C.) stretched from Greece to the borders of China and from the Ionian Sea to northern India; but, after his death, the quarreling of his generals split his vast domain into "successor states."

Jesus says: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25).

Strife is also destructive in the body of Christ (the church, Eph. 1:22,23; Col. 1:18, 24) and is, therefore, exceedingly sinful.

The apostle Paul says:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10).

"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; Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3).

Which Are You?

Are you an active member,
The kind that would be missed,
Or are you just contented that
Your name is on the list?

Do you attend the meetings,
And mingle with the flock,
Or do you stay at home
And criticize and knock?

Do you take an active part
To help the work along,
Or are you satisfied
To say you "just belong"?

Do you ever go to visit
A member who is sick
Or leave the work to a few,
And talk about the clique?

There's quite a program scheduled
That I'm sure you've heard about,
And we'll appreciate it if you, too,
Will come and help us out.

So, let's be up and doing—
Now's the time to start:
Don't be "just a member",
But take an active part.

Think this over and remember
You know right from wrong;
Are you an active member,
Or do you "just belong"?

(Author Unknown to us)

Religious Quacks

Human nature is basically always the same. In the 1st century there were those who "in covetousness" and "with feigned (fabricated) words" made merchandise of innocent souls (II Pet. 2:3). Indeed, then, even as now, there were those religious parasites who operated on the base premise that "godliness is a way of gain," (I Tim. 6:5) and hence, like Balaam of old, relished "the hire of wrong doing" (II Pet. 2:15).



WAYNE JACKSON

Our own age particularly appears to have fallen prey to these scandalous scavengers. One such nationally known vulture is Oral Roberts. According to an interview granted to LIFE magazine a few years back, when Roberts settled in Tulsa, Oklahoma in 1947 he had \$25 to his name. Within the past 25 years, however, he has propelled himself to the status of a multi-millionaire through his phoney "healing" enterprises. After he had virtually milked dry multiplied thousands of ignorant "holiness" people, he donned the mantle of "religious respectability" by joining the Methodist church!

It has been modestly estimated that there are in the neighborhood of some 200 organized big-time religious rackets in this country and their number is growing. A chief U. S. postal inspector declared: "Judging from the number of investigations we are asked to make by persons who claim that they have been defrauded through the use of the mails ("Friends, keep those love offerings coming in!) by faith healers, contributions to these groups must total many millions of dollars annually."

A recent article in a national magazine told something of the financial empire amassed by radio cultists Herbert W. and Garner Ted Armstrong. It was revealed, for instance, by a check of Internal Revenue Service records, that in 1971 alone, Armstrong had received almost \$33 million in contributions! Herbert W. Armstrong lives in a servant-staffed \$200,000 Pasadena, California home, wears \$2,000 diamond cuff links, and flies all over the world on his self-serving missions in his privately owned, stewardess-staffed \$3.1 million jet plane. He even has a salt and pepper shaker set that cost \$12,000! (Isn't that spicy???)

In marked contrast to these twentieth century charlatans, the Lord Jesus Christ, who truly possessed the Spirit without measure (Jn. 3:34), and who went about doing good to his contemporaries (Acts 10:38), did not even have a place to lay his head (Mt. 8:20). And when apostles Peter and John were asked for money by a lame beggar, Peter's reply was: "Silver and gold have I none . . ." (Acts 3:6). Obviously, Peter was not of the Roberts/Armstrong variety. Oh that duped multitudes would see the truth!

It is not, of course, sinful to be supported while engaged in the genuine proclamation of the gospel. Jesus taught his disciples that they were worthy of such support as they went forth proclaiming the word (Mt. 10:9, 10). And Paul eloquently argued for the right of ministers of Christ to "forbear working" (i.e., secularly) and to thus be financially sustained that full time might be devoted to teaching (I Cor. 9), but this is a far cry from the crooked and calloused enterprises described above. — 3906 East Main St., Stockton, Calif. 95205.

Preacher Changes

MARVIN BRYANT

Charles R. Hale Jr., age 27, has been converted from using instrumental music in worship and is now part of our fellowship. Brother Hale is a

(Continued On Page 4)

"Do Not Sin Against The Child"

(Continued From Page 1)

spiritual is the lost art of modern education. Modern education emphasizes the three R's but is seemingly oblivious to that fourth vital R-righteousness. In this modern education takes its most disastrous dip. Christian parents must never make this grievous mistake and glaring error in child rearing. A growth in divine things, a familiar acquaintance with the Holy Scriptures and a careful training to impress our children to seek God's Cause above every earthly consideration are divine imperatives for real child rearing techniques in today's complex age. Allegiance to these sacred principles will aid us in avoiding so many sins commonly committed against the precious youth of our land - our greatest human resource.

CONCLUSION

Generally, the youth of our day has been reared by a generation of unrighteous adults. Youth has seen little of real Christianity in today's adult world. Modern youth is somewhat like the little fellow who once asked his Daddy the definition of a Christian. The father attempted an explanation. Tersely this little fellow asked, "Daddy, have I ever seen a Christian?" This solemn and stinging indictment can be laid at the feet of too many adults. There will definitely be less juvenile delinquency tomorrow when we have less adult delinquency today. Today's adult delinquent breeds tomorrow's juvenile delinquent.

Echoing across nearly four millenniums of passing time comes the loud ring and the crystal clear cry of Reuben's sage counsel to every adult of the twentieth century, "Do not sin against the child" (Gen. 42:22). Will we hear and heed the sage advice or be deadly deaf to it and thus invite sure destruction to our precious youth?

A Cheerful Mind

(Continued From Page 2)

outlook upon life.

Think the good; drive away evil; keep the mind so filled with the good, the beautiful and the true, that the opposites will find no place there. Paul wrote, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). If there is no love of the beautiful in my soul, then I shall meet no beauty anywhere in the world.

"Hopefulness, laughter, and cheer!" someone writes, "Scatter them wherever you go like roses on your path. Give them in place of grudges and throw them out instead of hints. Exchange them for insinuations and substitute them for complaints. Carry them to the sick and leave them with the unconsole. Everywhere and always, with your Christian geniality, warm up the cold streets and hearthstones of the world."

Cheerfulness amid dark and gloomy surroundings is like the glow of sunlight irradiating the murkiness of the day. The influence of a cheerful spirit cannot be estimated. It takes only a drop of oil to stop a screeching axle or hinge. So a little bit of sunshine scatters the shadows. Sunlight has an inspiring effect, a beneficent influence; it is favorable to health; it makes all nature rejoice, and it warms the soul of man. So a cheerful face lightens other hearts, gives strength to other lives, and imparts courage to face difficulties that may frown before one.

When we lose the power to smile, what hideous images arise in the mind! How soon the imagination becomes morbid! The mind becomes infested with doubts and fears, and hallucinations when its activity ceases. When the purpose is gone, disorder comes in; when joy goes out, melancholia enters.

True religion is full of hope, sunshine, optimism, and cheerfulness. It is joyous and glad

and beautiful. The religion which Christ taught was bright, cheerful, and beautiful. The sunshine, the "lilies of the field," the "birds of the air," the hills, the valleys, the trees, the mountains, the brooks - all things beautiful - were in His teaching.

Refuse to be gloomy. Cheer up! Get your mind off your troubles. Do not think about them. Think of the bright things in life. Think gratefully of the good things you have, and be cheerful.

Man was not made to express discord, but harmony; to express beauty, truth, love, and happiness; wholeness, not halfness; completeness, not incompleteness. It does not take very long to learn that the good excludes the bad; that the higher always shuts out the lower; that the greater motive, the grander affection, excludes the lesser. The good is more than a match for the bad.

There are those who radiate sunshine. Every bud they touch opens its petals and flings out its fragrance and beauty. They never approach you but to cheer; they never speak to you but to inspire. They scatter flowers wherever they go. They see the best in people and say pleasant and helpful things about them.

There is no habit which will give more satisfaction, that will enrich you more than this of doing a good turn for others at every opportunity. Always help by a cheerful spirit, by cordial words of sympathy, kindness, and encouragement. Many hearts are hungering for love, sympathy, and cheer; and these you can always give.

Preacher Changes

(Continued From Page 3)

graduate of Roanoke Bible College in Elizabeth City, North Carolina, a very conservative school, with a B. A. degree. Brother Hale and his wife, Sandra, have three children ages 8, 5 and 2.

Brother Hale has been serving the instrumental church of Christ in Okolona, Mississippi. This congregation has a membership of about 175. In Okolona, Charles met brother Tom Woodard who preaches for the church of Christ which has a membership of about 50. These two young men became good friends, and they began a study on the instrument question. Their study was climaxed when brother Woodard brought Charles Hale to spend a full week with the writer and Robert Shank for study during the great lectureship at Freed-Hardeman College in Henderson, Tennessee, February 3-6. By mid-week brother Hale was convinced that the instrument was without scriptural authority and he purposed to put it behind him forever. Upon returning to his congregation in Okolona on Sunday, February 9, he spent at least 45 minutes using an open Bible with his congregation to teach them what he had learned. He concluded by saying that he would only stay if the congregation would give up the instrument. Most were not willing, and brother Hale and his family have become identified with the non-instrumental church in Okolona. That congregation has agreed to raise brother Hale's support for one to three months until he can locate with some good congregation. If at all possible, he would like to attend Harding Graduate School in Memphis and earn a Master's degree. Brother Hale is very capable, and he has tremendous convictions. Without hesitation, I commend him to any and every church that needs an evangelist. If possible he would like to locate within a hundred miles of Memphis, Tennessee, but he is agreeable to go anywhere. He can be contacted at 108 South Olive Street, Okolona, Mississippi 38860. Phone 1-(601) 447-2418. - P. O. Box 2662, Mobile, Alabama 36601.

Alcohol: The Number One Drug Abuse Problem

DR. SAMUEL T. COKER,
Professor of Pharmacy,
Auburn University

Yes, alcohol is more than an innocent beverage which brings release, laughter, and good fellowship to the cocktail hour. When abused, it can bring

addiction as vicious as heroin.

Alcohol is especially dangerous because it masquerades in the cloak of respectability. It is legal, socially accepted, and advertised on radio, TV, billboards and in leading newspapers and magazines.

There is evidence that our youth, including high school and junior high school students, are turning to alcohol in greater numbers since so much emphasis has been placed on "drug abuse" with the exclusion of alcohol. Parents are relieved to learn that their teenagers attend beer rather than pot parties, although there is no reason to believe that pot is always excluded.

The alcohol problem is compounded when depressants such as barbiturates, tranquilizers and antihistaminics are taken with alcohol. A toxic or even fatal dose can be reached in amounts which would be safe if taken separately.

To more fully appreciate the problem of alcohol abuse, the population involved should be considered. It has been conservatively estimated that 50 percent of the United States population - 100-110 million - use alcohol in some form for recreational purposes. Over 9,000,000 Americans - and 121,162 Alabamians are alcoholics. In comparison, it is estimated that 25 million Americans use marijuana for recreational purposes and 300,000 more or less, are heroin addicts.

IT IS IMPOSSIBLE to estimate the cost of alcoholism in terms of human lives destroyed and the suffering of loved ones. Statistics compiled by the National Institute of Alcohol Abuse and Alcoholism, attribute problem drinking and alcoholism to cost of \$15 billion per year to the nation. This includes \$10 billion in lost work time, \$2 billion in health and welfare services and \$3-\$3.5 billion as a result of property damage, medical expense, overhead costs of insurance, and wage losses.

The most notable effects of alcohol on health are liver damage-cirrhosis, fatty liver and alcoholic hepatitis-malnutrition and neurological problems. These problems in turn lead to numerous alcohol-related illnesses.

Since alcohol will most likely continue to be with us, some factors involved in diagnosing the alcoholic should be noted:

-The quantity of alcohol consumed.

-The rate of consumption. Drunkenness depends on rate consumption as well as quantity consumed.

-Frequency of drinking episodes - The effect of drunkenness upon self and others. The "trouble maker" is more likely to be labeled an alcoholic.

-Visibility or exposure of drinker. The heavier drinker who is not required to function in society or does not hold a responsible position may not be diagnosed as an alcoholic, yet he or she may be unable to function.

-THE SOCIAL SITUATION of the person. Different standards are set by each class and status group in our society. The skid row bum may be called an alcoholic while an affluent executive may be called a social drinker.

Those classified as alcoholics are only the "tip of the iceberg". Problem drinkers are many times more numerous. There are also many undiagnosed alcoholics who are isolated from society and spend their lonely days in an alcoholic stupor.

By all standards of measurement, alcohol is the number one drug abuse problem. This is not to say that heroin, marijuana, the psychedelic drugs or prescription drugs are less dangerous. It is a matter of magnitude, and the felling promoted by the advertising media that "you only go around once in life". Enough people are choosing to "go around once" with alcohol so that the odds are approximately one in ten that the alcohol user will become an abuser or alcoholic.

The reasons why some people cannot control their consumption of alcohol are very complex and involve physiological, psychological and sociological factors. In the final analysis, people use alcohol and other drugs to escape from or cope with their psychological or sociological problems.

Attend Church Each Sunday

EAST AFRICAN NEWSLETTER

EAST AFRICAN NEWSLETTER

FEBRUARY, 1975

Greetings from East Africa.

This last month has been a busy one for us. We have now completed our move from the Ngara section of Nairobi. The main focus is now in the Eastleigh area of town. This is a fast growing and vastly overcrowded section where we ought to make considerable inroads. The facilities for the reading room and literature center are a considerable



BERKELEY HACKETT

improvement over what we had in Ngara. Our main room can easily seat over a hundred. Besides this we have four other rooms of varying sizes.

We continue to have a steady number of baptisms, almost daily. This is especially so since I installed a baptistry in the new building at Eastleigh. This is the first baptistry that we have had in Kenya. In the past years we have always used a stream or a lake. Our baptistry now allows us to help bring one into Christ at any time of the day or night. Always before if one of the African preachers in Nairobi had someone to baptize he had to wait several days until we could all go together in the car since the nearest water is several miles outside of town, too far for the preacher and his convert to walk, especially if it was after dark. This, of course, was not a good situation, but in the days before we had the center in the Eastleigh section of town we never had anywhere to build a baptistry. The building at Eastleigh is open every day and is used for Bible classes and study from the morning hours until after the sun has set. We feel that to justify the facility we must get as much use as possible out of it.

For several days this month we have been busy producing a new Bible study series. This has proved to be hard work since we are novices at the production of such materials. Always before we just handed the typed pages to the printers and they have handed back the finished product. The lessons we learned doing these booklets should make the next ones much easier. These lessons are in four booklets attractively printed and illustrated. Much of the work on this material was done by Hilton Merritt, Gaston Tarbet and C. W. Guild, our missionaries from Kisumu in Western Kenya.

In about two weeks our last missionary in Arusha, Tanzania will be leaving for the United States until their children have finished high school. Arusha is about 120 miles to the south of Nairobi and is one of the larger more important cities in East Africa. I will be making a trip to Arusha soon to assess the situation and bring back a load of several thousand tracts that are stored there.

It seems that one of our recent Newsletters has been lost in the mails. I'm surprised that this hasn't happened before now. The mails are not well known for reliability between Africa and America; yet this is the first time that one of our reports has gone astray. It may turn up at a later date since sometimes letters get misplaced for several months. I just this week received two letters that have been in the mails for over a year. Many thanks to our publishers for running the financial reports for two months past in our last newsletter.

This week we had a special treat. Dr. and Mrs. Alford, Christians from Belleville, Michigan, were in Kenya on vacation and took us and the Tates to dinner at the Nairobi Hilton. It was the first time either of our families had ever eaten at that

particular restaurant and we enjoyed the dinner and the company very much. Dr. Alford knew the parents of Pat Hubbert, the lovely wife of preacher Roger Hubbert of New Hope in Guin, Alabama and missionaries Otis Gatewood and Maurice Hall, who inspired me to Christian service during my days at Michigan Christian. Also, Dr. Alford had recently attended the David Lipscomb Lectures and had seen and heard Bro. Gus Nichols speak so you can see we had a lot to talk about.

A special salute to the Mountain Home Church of Christ in Marion County, Alabama, who have determined to join the other congregations in our area who support the work here in East Africa.

In Christian Love,
THE HACKETTS

FINANCIAL REPORT JANUARY, 1975

Received via 6th Ave. Jasper, Al.	\$2,500.00
Salary	800.00
House & Utilities	250.00
Travel (Auto & Gas)	400.00
General Expenditures & Supplies (Moving press & reading room, paint, benches, baptistry, deposit for water & electricity, material for signs, brushes, nightwatch for printing room)	700.00
Printing & Supplying of Literature	350.00
TOTAL	\$2,500.00

While watching me write the newsletter, Frances decided she wanted to tell about one of her "adventures", so here, as Frances told it to me, is her story. B.H.

Lots of Ants- Frances Hackett Age 8

One night when I went to sleep and my cat was all snuggled up to me as she always is, I saw this little creepy crawling thing and squashed it. Then I went to sleep. Suddenly, I felt one bite me and I injured it, but didn't quite kill it. I called my mom, "Mommie, an ant bit me". And then my mom said, "It's probably a flea", but she came and looked anyway. She pulled up the covers and there were ants in my bed. We pulled my bed away from the wall and there were thousands and millions! I took my cat's basket to the kitchen because it was full of ants. When I sat it down millions came out from under it! My room was so full of bug spray that it would have been bad for me and my cat to sleep in it; so we got to sleep in a sleeping bag in the living room.



Contributions

Roscoe Kirkpatrick	\$ 10.00	Curry Church of Christ	50.00
Timmy Nunnelley	1.00	Dilworth Church of Christ	80.00
Randall Nunnelley	1.00	Earnest Chapel Church of Christ	10.00
Alan Cloyd	30.00	East Walker Church of Christ	25.00
Lorene Farris	10.00	Eldridge Church of Christ	25.00
Farley E. Geddie	5.00	Fayette Church of Christ	40.00
William L. Guthrie	10.00	Macedonia (Holly Gr. Rd.) Church of Christ	25.00
James C. Hardin	10.00	Midway Church of Christ	105.00
Richard K. Mauldin	20.00	Millport Church of Christ	50.00
A. L. McDonald	10.00	Mt. Harmony Church of Christ	60.00
C. Eugene McMurray	20.00	Mountain Home Church of Christ	15.00
Mr. & Mrs. Ben L. Morris	10.00	New Hope (Oakman) Church of Christ	20.00
Mary Frances Myers	25.00	Northport Church of Christ	25.00
Dale Nunnelley	10.00	Oakman Church of Christ	30.00
Bruce Odom	5.00	Parrish Church of Christ	30.00
Nolia Shipp	5.00	Pea Ridge Church of Christ	50.00
J. E. Terry	6.00	Pleasantfield Church of Christ	10.00
Mr. & Mrs. Clyde Welch	10.00	Pleasant Hill Church of Christ	35.00
Dr. B. B. Wingo	25.00	Quintown Church of Christ	25.00
Adamsville Church of Christ	50.00	Sixth Ave. Church of Christ	600.00
Berry Church of Christ	50.00	West Walker Church of Christ	20.00
Brookside Church of Christ	20.00	White House Church of Christ	100.00
Central Church of Christ (Tusc.)	100.00	Winfield Church of Christ	50.00
Cleveland Church of Christ	50.00	Zion Church of Christ	25.00
Cottondale Church of Christ	75.00	TOTAL	\$2,073.00



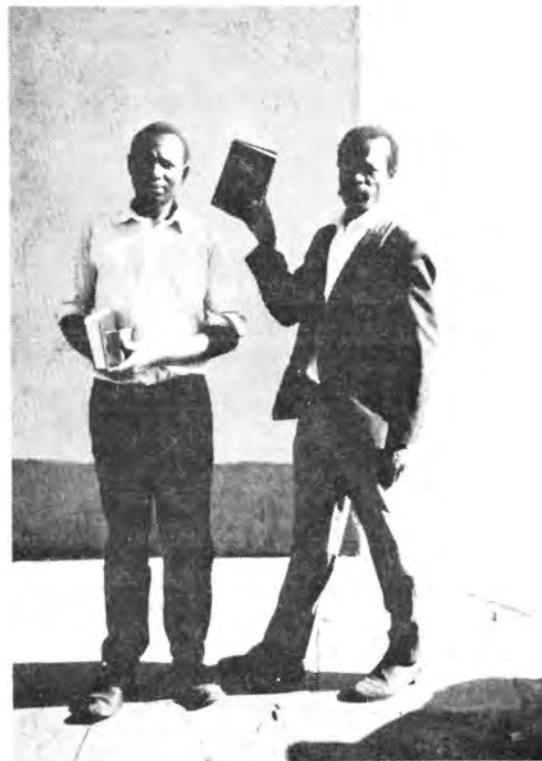
Added to Christ last week.



Five added to Christ last Sunday.



Four new converts pictured with Joseph Mugo, who made first contact with them.

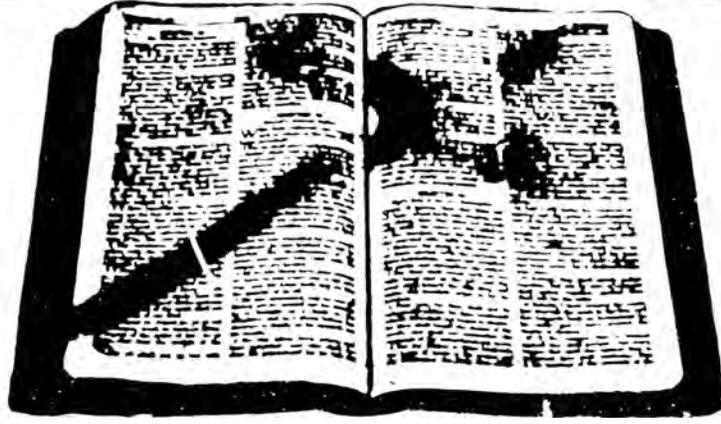


The man holding up the Bible was a denominational preacher for several years. Now he wants to be known as only a Christian. On the right is Joseph Mugo, one of our best personal workers.



Four teenage girls being baptized into Christ, Nairobi.

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 9

FRIDAY, MARCH 14, 1975

NUMBER 35

Negatives and Positives: A Proper Balance

WORDS OF TRUTH is a BIBLE paper. We always are interested in exalting the Bible and extolling it. WORDS OF TRUTH is a GOSPEL paper. It is our purpose week by week in these four large pages to set forth in clear and concise form the unsearchable riches of the gospel of God, the glad tidings of Jesus and how he proposes to save men from sin and prepare them for heaven. The good and



ROBERT R. TAYLOR JR.

great editor is a true and loyal Christian. Every penman who writes for this gospel weekly is a member of the church of Christ. We have absolutely no hesitation in identifying ourselves religiously. We belong to the Lord's church, the one you can read about in YOUR Bible. This paper desires to speak where the Bible speaks and be silent where the Good Book is silent. We firmly and fully believe in calling Bible things by Bible names and in doing Bible things in Bible ways. We seek to glorify God in our preaching and in our practice. We seek to honor Christ in what we say and what we do. This gospel weekly believes in setting forth negatives when negatives are needed; it believes in setting forth positives when positives are needed. Those of us who write for this paper are not afraid of the controversial. With courage and militancy we are ready to contend earnestly for the faith (Jude 3). We are set both for the defense and expansion of the gospel (Phil. 1:17; Mark 16:15). It is our purpose at all times to increase your understanding of the Bible as the inspired, infallible and inerrant word of the living God.

Our study in this article will be given over to a serious consideration of some practical observations relative to negatives and positives in our preaching and in our practice, in our attitudes and in our action, in our language and in our lives, in our oral presentations of the gospel and efforts to set it forth by the wonderfully vast medium of religious journalism. Far too many in our day classify preaching and writing as loveless and too hard if much emphasis is placed upon the negative.

There is definitely a place in our preaching, teaching and religious journalism for the negative. Jehovah God had a place for the negative in the Old Testament. He definitely has one for the negative in the New Testament. In fact there are more negative precepts in the Old Testament than positive precepts. Eighty per cent of the Decalogue

are in negatives while twenty per cent are in positives. In Jeremiah 1:10, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." There are twice as many negatives in the heavenly derived commission to the youthful prophet in apostate Judah as there are positives. But one says this is Old Testament emphasis and the New Testament places emphasis just on the positive. People of this disposition feel that the negative is largely ignored or greatly played down in the gospel of Christ in the name of love. But is this correct? Is there no place at all for the negative in a religion that is built on love? Surely there is. In II Timothy 4:2 Paul wrote, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." In teaching Timothy how to preach effectively and with heavenly approval Paul used two negatives and only one positive in this verse. Significant? Indeed so! Two to one! Is that not twice as many negatives as positives? Was Paul advocating loveless preaching because he taught there was a place in Jehovah's scheme of human redemption for the negative? A thousand times no! In Romans 13:9 Paul wrote, "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." There are five negatives in this apostolic admonition and one positive. Was such an exhibition of Paul's lack of love? Absolutely not!

SEEKING A PROPER BALANCE OF THE TWO CONCEPTS

The Bible demands a balance between being for and being against. In reality we cannot be for truth unless we are against error. We cannot be for right unless we are against wrong. We cannot be for righteousness unless we are against unrighteousness. We cannot be for godliness unless we are against ungodliness. We cannot be for sobriety unless we are against intemperance. We cannot be for purity unless we are against impurity. We cannot be for honesty unless we are against dishonesty. We cannot be for humility unless we are against pride. We cannot be for wisdom unless we are against folly. We cannot be for knowledge unless we are against ignorance. We cannot be for piety unless we are against impiety. We cannot be for courage unless we are against cowardice. We cannot be for justice unless we are against injustice. We cannot be for kindness unless we are against unkindness (and it is not unkind to oppose error and expose sin). We cannot be for God unless we are against Satan. We cannot be for Christ unless we are against Belial. We cannot be

for the Holy Spirit unless we are against all seducing spirits. We cannot be for the Bible unless we are against every manual, discipline of faith, catechism or humanly composed creed that usurps the place of God's Book in our thoughts, words and actions. In summary fashion we cannot be for the positive without proper consideration of the negative. If so, how?

HARD PREACHING AND LOVE

Is there no link or no harmony between hard, straight preaching and proclaiming the gospel in love? Some have already concluded that hard preaching cannot be done at all in love and concern but is basically loveless in nature. Just how long would the human body live if it NEVER fought the invasion of infection but condoned such and welcomed it into the human body? Just how successful would a physician be if he thought just as highly of disease as of good health for each of his patients? Just how successful would a dentist be if he thought just as much of a cavity as of a sound tooth? Just how successful would a law enforcement agent be if he welcomed crime with the same degree of eagerness as he did law and order? Just how successful would a parent be in child rearing if he thought just as highly of dissipation for his child as he did proper discipline and self-control for him.

Did not John the Baptist do some hard, straight preaching in Matthew 3? Was it not done in love? Did not Jesus utter some hard sayings in John 6 in his synagogue sermon in Capernaum? Some of his disciples thought so for they said, "This is a hard saying; who can hear it (him-marginal reference)." (John 6:60). Did not our princely Master do some hard, straight preaching in Matthew 23? Yet it was all from a heart overflowing with love for his audience. Did not Stephen do some hard, straight preaching in Acts 7? Was it not in love from beginning to end? Do not the epistles contain some hard, straight teaching directed to those in sin and error? Indeed so! But every syllable of every epistle was written with love for God, truth and the souls of men permeating the holy hearts of each sacred scribe. Do you not agree that this is so, Reader Friend? The writer is confident you do. Truth constrains that you do. Straight, hard preaching can be done and must be done in love as Paul teaches in Ephesians 4:15. It can be done if its content is truth and the right motives are present in its delivery. If not, why not? It is the writer's confirmed conviction that those who oppose negatives are the real ones who are lacking in love. Let us preach and teach and write regarding all the negatives and the positives that are set forth in God's will for us. Then, and THEN ONLY, will there be achievement in the PROPER BALANCE of Biblical preaching, teaching and writing.

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FROM
THE EDITOR

"What Must I Do To Be Saved?"

(The following articles on the foregoing subject were written in tract form in 1933. Since it has been so long out of print, we are reproducing it here and in following articles).

"WHAT MUST I DO TO BE SAVED?"

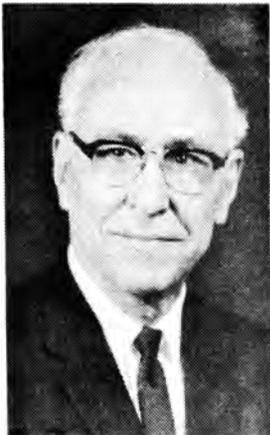
No unsaved person ever asked a more important question than did those mentioned in the New Testament, who said:

"Men and brethren, what shall we do?" (Acts 2:37). "Lord, what wilt thou have me to do?" (Acts 9:6). "Sirs, what must I do to be saved?" (Acts 16:30).

Every child of God should learn how to worship God acceptably, and how to live the Christian life. BUT WHAT ONE MUST DO TO BE SAVED, OR TO BECOME A CHRISTIAN, IS OF FIRST IMPORTANCE! No other subject should be considered until this one is settled, and that by the Bible. No one can now ask the apostles in person what to do to be saved, as many did in the first century. They have finished their personal work of revealing and confirming the gospel of Christ and gone the way of all the earth. But what they taught sinners to do to be saved is now on record in the New Testament. The plan of salvation revealed therein has never been changed by divine authority (Gal. 1:6-9). Let us, therefore, lay aside everything else and carefully study the question of what one must do to be saved, as propounded and answered in the New Testament. Then if we have done that which God has required of alien sinners, we can go on our way rejoicing in the fact that we are children of God. But if we learn that we have not done the will of God, we will know where we stand and what to do to be saved. We cannot afford to neglect the salvation of our souls. "What is a man profited if he shall gain the whole world, and lose his own soul" (Matt. 16:26). And "How shall we escape if we neglect so great salvation?" (Heb. 2:3).

SINNERS LOST

It is implied in the question that sinners are lost



GUS NICHOLS

and in danger of some awful destruction from which they need to be delivered and saved. Salvation means "Deliverance from destruction, danger or great calamity" - WEBSTER. But what is the danger to which sinners are exposed? Jesus says they shall depart from him at the judgment. "Into everlasting fire, prepared for the devil and his angels" and "Shall go away into everlasting punishment" (Matt. 25:41-46). Paul says those who obey not the gospel "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power", (See II Thess. 1:7-9). To be saved is to be delivered from the danger of this awful destruction. Those who asked the apostles what to "do to be saved" must have understood that they were lost and in need of salvation. No one can be saved while denying the fact that he is a sinner. "For all have sinned, and come short of the glory of God." (Rom. 3:23). "The whole world lieth in wickedness" (I Jno. 5:19). No accountable human being ever lived a sinless life. Hence, all need a Saviour. This is why Christ came to our rescue (Lk. 19:10). In order to be justified without Christ one would have to keep the law perfectly and live a sinless life of perfection from accountability till death (Gal. 3:10-12). But "If we say that we have not sinned we make him a liar and his word is not in us." (I Jno. 1:10). Being sinners, those who have not believed in Christ obediently are "condemned already" (Jno. 3:18). They need salvation, or remission of sins. Those who die in their sins cannot go where Jesus is (Jno. 8:21). It is easy to live a life of sin, but such a life never pays. Hence, all accountable persons should want to know what to do to be saved.

SINNERS NEED TEACHING

It is also implied in the question that sinners do not know what to do to be saved, except as they are taught in the word of the Lord. Those who asked the apostles what to do did not already know, else they would not have asked for inspired instruction (Acts 2:37). No one could know of himself what to do. "The way of man is not in himself: It is not in man that walketh to direct his steps" (Jer. 10:23). Neither could the sinner be saved on his own terms. Therefore, our Saviour said, "It shall be told thee what thou must do" (Acts 9:6). It has, therefore, been made the duty of Christians to "Preach the gospel to every creature" (Mk. 16:15). But it is also the duty of sinners to hear the gospel. Those who close their eyes against the truth cannot be converted, nor saved (Matt. 13:15). Cornelius realized the fact that he needed teaching, for he sent for Peter who told him words whereby he and all his house should be saved (Acts 11:13-14). The Jailer was also seeking for the truth, as if for a hidden treasure, when he said unto Paul and Silas, "Sirs, what must I do to be saved?" (Acts 16:30).

SALVATION CONDITIONAL

This question implies the fact that salvation is conditional, that sinners must do something to be saved. "What must I do" refers to the sinner's duty, while "To be saved" refers to the divine side of the plan. In other words, God provided the plan of salvation and saves those who obey the gospel. The sinner could not pardon himself, nor get up a plan by which God would save him. But he can obey the gospel. This he must do or be lost forever. Christ will take "Vengeance on them that know not God, and that obey not the gospel" (II Thess. 1:8-9).

He is "The author of eternal salvation unto all them that obey him" (Heb. 5:9). This is equal to saying that one must do something to be saved. "God is no respecter of persons" (Acts 10:34). He sent his Son "That the world through Him might be saved" (Jno. 3:17). The Son, "Gave himself a ransom for all", and tasted "Death for every man." (Heb. 2:9). Therefore, the gospel is for "Every creature", and its commands to be obeyed by "All men everywhere" (Mk. 16:15; Acts 17:30, 31). But God does not force any one to be saved. The Holy Spirit revealed and confirmed the gospel for the purpose of converting sinners. Hence, Paul says the gospel is "The power of God unto salvation" (Rom. 1:16). Now it is the sinner's move next. The question is not "What must God do that I may be saved?" Nor is it "What must Christ and the Holy Spirit further do?" But the question is "What Must I Do To Be Saved?" (Acts

16:30). There is nothing lacking on the divine side of the plan. Also note that the question is not "What must I experience to be saved?" Nor is it "How must I feel?" One will feel right who first obeys the gospel and trusts its promises. Hence, the question is "What shall we DO?" (Acts 2:37, 38, 41).

Our Sensual Age

CHARLES PLEDGE

Our generation has been called everything else and it might as well be called the Sensual Age. Jude spoke of those in his days who were sensual: "These be they who separate themselves, sensual, having not the spirit" (Jude 19). It is emphasized by Jude that those who walked after their own lust, fulfilling their desires, were walking after the natural inclinations of their heart in their own earthly wisdom as opposed to the revelation of God made by the Holy Spirit. This kind of people could in no way claim to be guided by the Holy Spirit. In an age of miracles when the gifts of the spirit were very common among Christians such as one was marked as "having not the spirit."

Although we do not live in a supernatural age where Christians possess miraculous gifts, we do live in a society that is sensual. This simply means that which has, or appertains to, that which is from within one: "a wisdom springing from corrupt desires and affections." (Vine's expository Dictionary of New Testament Words).

If there is any question that this age is characterized by the sensual, just look around you. Our music has a sensual beat. It is designed to appeal to the flesh and if listened to long enough will arouse and inflame the passions in many different ways. Even some of the "so-called church music" in the different denominations has a sensual beat to it.

The literature that is saturating the minds of people in this society appeals to the fleshly desires within man. From the supermarket on the corner to the purveyors of filthy pornographic literature; from the sophisticated department stores in the suburban shopping centers to the holes under the sidewalks in the slum areas of the city, literature is on every hand depicting the lust within men and appealing to and arousing those lusts.

Art is being used more and more as a tool of filthy minds to stir filthy thoughts in the minds of others. It seems that once such things were banished from every place except private meeting places of the vilest sinners but are now displayed publicly in many places.

Filthy talk that appeals to the basest part of man is now the norm for our society and is becoming more and more accepted in the public communication media of the world.

Nakedness is seen, not only on the beaches but also at church services. Some dresses are worn so short that if measured from the hip down would not even supply enough material for a man size handkerchief for a laborer. In some congregations, elders are raising feeble voices against the baring of midriffs, the wearing of halters and other such apparel to worship services but the sounds are not always convincing to the hearers. It is as if the battle has been given up before a shot has ever been fired.

Some are wondering why Neo-Pentecostalism has made such inroads into the different denominations and even into the church of our Lord Jesus Christ. The answer is obvious: although some want to complicate it, basically Neo-Pentecostalism is an appeal to the sensual. If you want proof then listen to their music; read their literature and see if it doesn't appeal to the flesh; hear their preachers as they dwell almost altogether upon that which is fleshly. Therefore, in our sensual age when people are wanting the fleshly desires gratified it is an easy matter for the appeal to the flesh made by Neo-Pentecostalism to capture the imagination of so many people.

Observe the way problems are often met in the church. Frequently, rather than meeting problems head-on with the word of God, some are more inclined to ignore the word in problem solving and

(Continued On Page 4)

Begin Telegu Bible Translation In March

Some months ago plans were announced for translating God's Word into the language of the Telegu people of India. The work will be done by the World Bible Translation Center. The entire project will be overseen by the elders of the Hillcrest Church of Arlington, Texas.

When the question was raised as to whether or not a new translation was needed for this language group, the Hillcrest elders ordered a research study with native Telegu students enrolled in universities in this country to see if the presently existing translations were easily understandable and faithful to the original language. The research verified the need for a translation that was a faithful, accurate rendition of the original Greek language, but also in language and terms that could be readily grasped and perceived by the common man in India.

THE METHOD OF TRANSLATION

Qualified Christian translators, competent in both Biblical Hebrew and Greek, will be responsible for the translation. They will use a native Telegu speaker for their informant. His job will be to provide the current usage, style and idioms for the translation, making it truly Telegu in its words and tones. Translators will retain control of all input throughout the process. The use of computers will greatly speed up the process so that what took 15 years in the past can be completed in two years. The first draft will be printed in a limited edition and sent to the Telegu region of India for field testing. There, faithful gospel preachers who speak Telegu will put the translation to test in actual teaching situations and scrutinize it in their own study to determine if anything is amiss or lacking in it. All of their corrections and suggestions will be forwarded to the World Bible Translation Center in Texas where editing and revision will take place. Also, Telegu students studying in the United States will be used in testing. Only then will a finished edition be sent forth for the masses in India. This makes the translation the work of a committee of hundreds who actually speak and teach in this tongue, with the trained language experts and translators guiding the project.

Already a translation of Luke and Acts has been made in modern Persian by the Translation Center. It was completed in 1973. Presently a simplified English translation for the deaf is being processed. Numerous other translations are being planned.

THE COST

The entire Telegu project is estimated to cost approximately \$50,000. Although this may seem like a great deal of money, it is really a terrific bargain. Using the older method which took 15 years, the salary of the translator alone would have been \$150,000, and that only allowing \$10,000 for an annual salary. A great deal of the \$50,000 will be used for computer time and typesetting expense. The Karns congregation of Knoxville, Tennessee is raising funds for this great mission project. To date we have raised approximately \$6,000. By March 1, 1975, we needed another \$4,000 to initiate the actual work. From then until March of 1977 we need to raise \$1,666 per month to see the task to completion.

WE NEED YOUR HELP

With the load of the East Tennessee School of Preaching, we cannot provide all of these funds. We have purposed to provide approximately \$7,000 from within Karns. We must look to other brethren and congregations for the rest. Each Bible class at Karns is gathering funds for this project. Most of our families are making special contributions toward it. Will you help us give the



JOHN WADDEY

Bread of Life to those who are hungering and thirsting for righteousness in the state of Andhra Pradesh in India?

A cost breakdown of each individual book of the New Testament has been prepared and several congregations, classes and families have committed themselves to pay for specific books. For example, Karns will finance the Gospel of Luke which will cost some \$6,400. Perhaps you would sponsor one book of the New Testament.

What more basic kind of mission work can be done than to provide a readable, understandable Bible to a place where the church is spreading like wildfire. How can an infant church grow to maturity and withstand Satan's attempts to destroy it without ready access to the Sword of the Spirit in usable form? Where would you be today if the only Scripture you had was written in a style like the Old English of Chaucer's CANTERBURY TALES or perhaps a GOOD NEWS FOR MODERN MAN or a Catholic translation? When you read your English translation that is easily understood, thank God for it and remember the millions in the world not so blessed. Let's give the 51 million Telegu people this translation of God's Word!

Write the Karns Church of Christ, Rt. 20 Beaver Ridge Road, Knoxville, Tennessee 37921. Mark your gifts "Telegu Fund."

Why Shouldn't We Believe In God?

"IN THE BEGINNING, GOD" (Gen. 1:1). "Faith comes by hearing and hearing by the Word of God" (Rom. 10:17). "The heavens declare the glory of God and the firmament showeth his handi-work" (Psa. 19). "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." (Heb. 1:10). "For every house is builded by some man; but he that built all things is God" (Heb. 3:4).

THE ATHEIST AND CREATION. He may ask the first question, but I ask the second question. His first question is, "WHERE DO YOU BEGIN?" My answer, "I begin where the Bible begins. "In the beginning God created the heavens and the earth". I begin with a Creative Cause that is sufficient for anything that can come thereafter. My first question to the atheist is:

WHERE DO YOU BEGIN? THEN HIS TROUBLE BEGINS... Did you ever hear an atheist explain creation? He cannot begin with God for he denies the existence of God. But he must begin somewhere; it is just as necessary for the atheist as for the Christian to have a beginning point. Where does the atheist begin? He usually starts with the nebular hypothesis, but where does that begin? "In the beginning"? NO! It begins by assuming that two things existed, which the theory does not try to explain. It assumes that matter and force existed, but it does not tell us how matter and force came into existence, where they came from, or why they came. The Christian begins with God, but the materialist begins with dull, inanimate matter.

IF THE ATHEIST ASKS ME IF I CAN UNDERSTAND GOD, I answer that it is not necessary to comprehend the INFINITE MIND before I admit that there is such a mind, no more than it is necessary for me to understand the sun before I admit that there is a sun. If the atheist tells me that I have no right to believe in God until I can understand Him, I will put him to silence with his own logic. What right has an atheist to live unless he can understand the mystery of his own life?

DOES THE ATHEIST UNDERSTAND THE MYSTERY OF THE LIFE HE LIVES? NO! Bring the most learned atheist with all information earth can supply, let a little child lead him out and show him the grass, the leaves, the trees, the little child knows just as much about life's mystery as the atheist.

Glorifying God

HOWARD A. BLAZER SR.

There are a number of passages in the New Testament that include the phrase, stated in the title of this article. By noticing some of them we can learn much about how to Glorify God, and what it means to do so.

1. BY SPEAKING AS THE ORACLES OF GOD (I Pet. 4:11).

"If any man speak, let him speak as the oracles of God, . . . that God in all things MAY BE GLORIFIED through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." Many professed proclaimers of God's message today quote more from the Philosophers than from the Oracles of God. Paul declared to the Corinthians that he came not unto them with excellency of speech or of wisdom, declaring the testimony of God, and that his speech was not with inticing words of man's wisdom (I Cor. 2:1-4). Satan would beguile us by corrupting our minds from the simplicity that is in Christ (II Cor. 11:3). Such shallow preaching of philosophy may multiply by the thousands the favorable responses and endorsements, but God will not be glorified but by speaking as the Oracles of God.

2. BY SUFFERING AS A CHRISTIAN (I Pet. 4:16).

"Yet if any man suffer as a Christian, let him not be ashamed, but LET HIM GLORIFY GOD ON THIS BEHALF" (In this name, RV.) Any reflection, or lack of popularity that one may suffer for having distinctive Christian principles is to the glory of God. This is why early Christians counted it all joy to suffer for Christ (Act 5:41). Paul commended the Thessalonians for their patience in suffering and tribulations, and that they would be recompensed rest when the Lord would be revealed, and that the name of our Lord Jesus Christ may be glorified in you (II Thess. 1:4, 7, 12). Again we note that only when we stand for that which distinguishes us from the wisdom of the world (even to the point of suffering) can we glorify God.

3. BY MANNER OF LIFE (I Pet. 2:12).

"Having your conversation (manner of life, RV) honest among the Gentiles: that, whereas they speak against you as evildoers, THEY MAY BY YOUR GOOD WORKS, WHICH THEY SHALL BEHOLD, GLORIFY GOD IN THE DAY OF VISITATION." Jesus said, "Let your light so shine before men, that they may see your good works, AND GLORIFY YOUR FATHER which is in heaven" (Mat. 5:16). Godly women are admonished to adorn themselves in modest apparel, with shamefacedness and sobriety, and good works (I Tim. 2:9-10).

4. IN BENEVOLENCE (II Cor. 9:13).

Paul commended the church at Corinth for their service in benevolence to the Saints at Jerusalem, and to all men, other than Saints, and that such service CAUSED THEM TO GLORIFY GOD. In his orders to the churches of Galatia to communicate to the teacher of God's Word, he also admonishes these churches to do good unto all men, especially unto the household of faith (Gal. 6:6, 10). No church can glorify God in pure religion without communicating to the fatherless child, and to widows (Jas. 1:27). The church that rejects one such little child, rejects Christ (Mat. 18:5). "Whoso shall receive one such little child in my name receiveth me." It is therefore obvious

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Alabama Christian College

Lectureship

Alabama Christian College Lectureship will begin Monday morning March 17th with Gus Nichols speaking at 8:00 a. m. and various speakers will speak till the last program which will be Thursday night March 20, 1975. Come!

Our Sensual Age

(Continued From Page 2)

rely upon cheap political tactics. It may be the withholding of contributions to force the elders to submit in matters of judgment, or it may be seen in a group simply picking up and walking out on the work because they are dissatisfied with the judgments made by elders in expediting the work of the Lord. From these extremes one may find several degrees of political measures being applied, even in solving doctrinal problems which must be settled by the word of the Lord and his word alone. Often convictions are compromised, flagrant sin is tolerated, open violations or cardinal doctrines of the faith are observed with nothing said and many other things radically wrong are condoned. Why do we tolerate such? Is it because we also are becoming contaminated with sensualism?

Our society is sensual; perhaps as much or even more than in the days of the apostle Paul who lived in the midst of a sensual world, or in the days when Jude wrote in the scathing condemnation of those who walked after their own sensual ways. We must be careful and guard against it lest our faith be destroyed and our souls lost eternally.

What is the remedy? Is it not the plea that has been made for so long by those involved in the restoration movement? Will not a complete return to God's Word as the full solution for all matters religious solve this pressing problem? If this is not the solution, then there is no solution in sight. God has granted us the divine solution if we will but accept it and apply it. All other remedies which have been tried have failed because they were not the proper solution. The gospel will not fail; only men fail to apply the gospel as the solution.

Let us all resolve in every matter to seek the guidance God has provided for us in the gospel. Whether small or great the gospel can have a bearing on every matter. Let us turn to the word and study it afresh with the firm resolution to know it that we might apply it. Let 1975 become the year when a new emphasis is placed upon knowing God's will and obeying it by his people. Let 1975 be the year when we, the people of God, show this sin-sick world the kind of example that needs to be manifested. Let us truly be the salt of the earth in both life and doctrine.

Glorifying God

(Continued From Page 3)

that to reject one such is to reject Jesus.

5. BY UNITY AND PEACE (Rom. 15:6).

"That ye may with ONE MIND AND ONE MOUTH GLORIFY GOD, even the father of our Lord Jesus Christ." Nothing kills the glory of God in us more than strife and division. Jesus prayed that all who believe on him would be one, as he and the Father are one, that the world might believe (Jn. 17:22-31). "Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). The two verses that follow give us the formula for such unity. One God, believed, BRINGS UNITY IN WORSHIP, and heathenism will cease. One Lord, acknowledged, WILL BRING UNITY IN AUTHORITY, and Judahism will end. One Spirit followed, WILL BRING UNITY IN REVELATION, and modernism will end. One hope, accepted, WILL BRING UNITY IN PROMISES HOPED FOR, and materialism will be no more. Now just as certain as these are necessary to unity, so the next three are essential. One body, the church, embraced, WILL BRING UNITY IN ORGANIZATION, and Denominationalism will be no more. One Faith, received, WILL BRING UNITY IN DOCTRINE, and Sectarianism will end. One baptism, obeyed, WILL BRING UNITY IN OBEDIENCE, and Calvinism will vanish. By these essential elements in our religion God will be thus glorified.

6. IN OUR BODIES (1 Cor. 6:19-20).

The physical body here is said to be the temple of the Holy Spirit. To yield to lusts, and lustful habits, to appease the body desires is to defile the

body. "For ye are bought with a price: THEREFORE GLORIFY GOD IN YOUR BODY AND IN YOUR SPIRIT. which are God's." Paul said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). We are admonished to not let sin reign in our mortal bodies (Rom. 6:11-12).

7. IN THE CHURCH (Eph. 3:21).

"UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS throughout all ages, world without end. Amen." There is no realm in which we can give God the glory due him but the church of our Lord. Whether it be in benevolence, manner of life, in our bodies, or in anything that the individual Christian may do. It is through the Church that the manifold wisdom of God is made known (Eph. 3:10). Every saved person is added to the church by God, (Act 2:47) when he has gladly received the Word and been baptized (Act 2:38-41).

If we ever expect to glorify God in heaven we will have to be found glorifying him here in our lives and in the Church.

Life Beyond The Grave

G. F. RAINES
Newton, Miss.

The desire for life beyond the grave is as old as the history of man.

According to Greek and Roman mythology, the gods kept their immortality by bathing in ambrosia. The Greeks and Romans also believed that human beings who drank ambrosia could never die.

In the Bible, the word "heart" usually refers to the spirit (see Rom. 2:28, 29), and David expressly says that "your heart shall live forever" (Psa. 22:26).

Concerning the body, the part of man that is destined to "turn to dust again" (Ecc. 3:19-22; 12:7), Jesus says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29; please read Mark 16:16; John 3:5; Acts 2:38; Tit. 2:11-14; 2 Pet. 1:5-11; Rev. 2:10).

Paul says: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

Get Serious About Christianity

DUB McCLISH

There is more and more evidence that many of us who have been warming the benches for several years are interested in really getting serious about serving Christ. In an effort to encourage this movement, I want to offer what I believe to be some practical suggestions for pumping renewed spiritual life into your soul. I know that some of these will sound superfluous to even mention, yet I mention them because some have not yet discerned their importance. Here they are:

1. Perfect attendance at all regular class and worship opportunities. You gain strength each time you attend; you slip a little each time you forsake one.

2. Daily Bible reading. Keep in daily contact with the will of God through study.

3. Daily prayer. Keep in daily communication with God. This will keep you in constant awareness of God's nearness.

4. Take notes on every sermon and class. This multiplies your power to remember and the cumulative effect of doing this habitually is indescribable.

5. Read some good books from our library.

6. Subscribe to a good gospel paper.

7. Attend every special class, workshop and

lectureship you possibly can.

8. Visit someone who is sick, shut-in or otherwise in need, at least once a week.

9. Read a new tract from our tract rack every week.

10. Pass out at least 5 tracts to friends or strangers every week.

11. Get involved in our BUS EVANGELISM PROGRAM. If you don't know what to do, call "the Bus man" and he will find a place for you.

12. Help sing at the Nursing Home once a week. Those who participate count this one of the most enjoyable activities.

13. Get involved in our VISITATION PROGRAM. If you don't know what to do, call an Elder, or Deacon.

14. If you still have some time left, talk to one of the elders or call the office.

I guarantee that you will become an able, effective Christian if you will work at the job through such activities as these.

God Comes First

HOYT BAILEY

"GIVING AS PROSPERED" IS DOING FIRST THINGS: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

GOD IS FIRST AS WELL AS LAST. First is used of that which is first or chief in importance. God is first and chief in importance. "...? I the Lord, the first, and with the last; I am he" (Isa. 41:4). "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God" (Isa. 44:6).

AS GOD IS SUPREME, SO HIS CLAIM TO RECOGNITION AND OBEDIENCE MUST HAVE CONSIDERATION PRIOR TO ALL OTHER CLAIMS. Such priority is his indefeasible right; such priority best subserves the interests of men. The first day of the week he claims and hallows; the firstfruits of the soil he claims as his own; the first place in our affections he asks as his due; the first born, both of man and of beast, he marks as his own.

"AND THE LORD SPAKE UNTO MOSES, SAYING, SANCTIFY UNTO ME ALL THE FIRSTBORN, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Ex. 13:1-2). This claim on the firstborn is a concession of the fullest rights of God. Very evident is it that this demand of the firstborn was designed for spiritual instruction. However great God's care for our bodily life appears, his desire for our soul's well-being is immeasurably greater.

FIRSTFRUITS BELONG TO GOD: "Honor the Lord with thy substance, and with the firstfruits of all thine increase;" (Prov. 3:9). Our whole property should be consecrated to God. It was all given to us by God. We shall have to give account of the use we make of all of it — of the substance of capital and of the increase or yearly income.

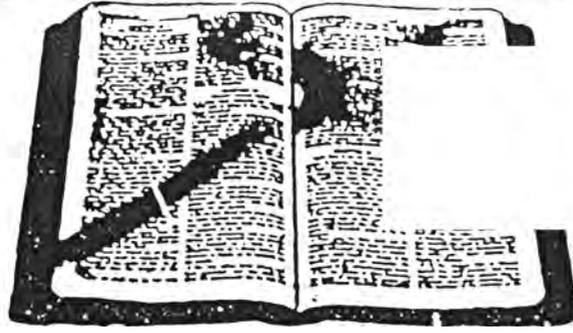
GOD EXPECTS AND DEMANDS THE BEST. He requires the firstfruits; his claims must be recognized before all others. People often give to the church what they think they can spare after satisfying all other calls. They must give to God first, and see afterwards what is spared for themselves (Matt. 6:33).

Attend Church Each Sunday

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



"the words of truth"
1:26:25
came by Jesus Christ"
1:1:17

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Modern Versions And Increasing Errors

When the Revised Standard Version of the entire Bible first appeared in the early fifties a teacher in one of our Christian schools projected the prediction that if the religious public gave his new Bible a vote of confidence and bought it, the subsequent versions and translations would indulge even more freely in deviations from truth. Twenty-three years have already



ROBERT R. TAYLOR JR.

witnessed an accurate fulfillment of his fearful and rightening prediction. Look at the continuing downhill slide in translational accuracy through the New English Bible, Today's English Version, Living Bible Paraphrased, Phillips' Translation, the Amplified Bible and the far-out Cotton Patch Version by Clarence Jordan. As far as these perverted versions have gone within the last quarter of a century what will the last twenty-five years of the current century unfold in the realm of new Bibles? Their anticipated deviations make all views of sound doctrine shudder.

This writer has gone through many of these so-called Bibles and marked multitudes of places where deviations have occurred. Before the recent giving of three lectures on what is wrong with the new Bibles the writer took just one of the new Bibles and by means of his Greek Testament jotted down instance after instance where words have been omitted, verses have been eliminated and the free translational style that characterizes nearly all the newer Bibles has made shambles of God's will. Yet in this same set of lectures a church leader took the writer to task for telling it the way it is with this new Bible. This man has long ago cast off the King James and the American Standard and as been doing his study, preaching and teaching from a perverted Bible.

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." This same new Bible in Ephesians 2:14-15 has Paul to say, "For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace. . . ." This new Bible has Christ's denying he will do what they have Paul in Ephesians 2:14-15 affirming that he did do. Yet the brother says it is a word for word translation from the original text. But THE NEW INTERNATIONAL VERSION is NOT a word for word translation in Matthew 5:17 and Ephesians 2:14-15 or else it would not have Christ versus Paul and Paul versus Christ relative to the duration of the Mosaic Economy. It never ceases to amaze us how many of the modern group of translators just do not understand the basic differences between the law of Judaism and the law of Jesus. We firmly believe this to be one of the major reasons why nearly every one of the new Bibles will miss the real truth as set forth in Matthew 5:17, Ephesians 2:15, Colossians 2:14-16 and Hebrews 10:9. Speaking of THE NEW INTERNATIONAL VERSION we readily grant that it has many merits over the other crop of new Bibles yet we were sadly disappointed in a recent study of it from Matthew 1:1 to Revelation 22:21 that they have messed up Matthew 5:17 and Ephesians 2:14-15, placed a great big question mark over the genuineness of Mark 16:9-20 by suggesting that the "most reliable early MSS omit Mark 16:9-20," decided to delete every "thee," "thy," "thou" and "thine" in all prayers in the New Testament and treated the only begotten passages referring to Jesus Christ as they did. Only the New Testament of this version is now available. They are working currently on the Old Testament and it should be out in the latter part of this decade. Many of us are wondering what view the NIV will take with Isaiah 7:14. It remains to be seen whether they will pursue the same modernistic pathway that the RSV, NEB and other modern speech translations and versions have done or whether they will retain virgin as the proper rendering for the Hebrew word *almah*.

For nearly a full decade the TEV, at one time referred to as the two bit version due to its early selling price of 25¢ per copy, has been on the Bible market. During these years we have frequently stood aghast at the defenders the TEV has had within our own brotherhood. It and these other dangerous versions have been passed out as though they were candy. To engage in such is like giving a stone for bread, a serpent for a fish or a scorpion for an egg (Luke 11:11-12). Jesus declared that

loving fathers do not give their children evil gifts when the request has been made for good gifts. Then why should perverted Bibles be given to impressionable people when we can give them reliable translations? Judgment will surely be hot and heavy for those who have destroyed human souls by dispensing perversions of God's Word which claim to be unadulterated truth. Brethren we cannot exercise too much concern at this very vital point of the matter. Giving or directing people to perverted Bibles is the greatest possible pollution of all. Such will pollute their soul. As bad as polluted water and are neither is comparable to the disastrous consequences resulting from polluted Bibles. Polluted air, water and soil can only harm men physically. Polluted Bibles touch their souls. People can still go to heaven who have breathed polluted air, drunk polluted water or eaten food from polluted soil. But souls are not safe for a moment that feed upon and are governed by polluted Bibles. But not very many people are concerned with the perversion of God's Word. Many people in the church are but little concerned over the exceedingly high number of polluted Bibles available for the Bible reading public today. If you doubt the number of defenders these new Bibles have among us, begin to speak out against them in print, in public speeches and in private gatherings and experience firsthand the tide of opposition that has been felt by a number of us for the last few years. Ask Brother Foy E. Wallace, Jr. if the new Bibles have any avid defenders among us? Ask Brethren G. K. Wallace, Guy N. Woods, Gus Nichols, Glenn Wallace, Jim Boyd or Noel Meredith. These men are in position to know for they have been speaking out by word of mouth and pen of hand. But nevertheless some of us are not going to be intimidated. We do not intend to silence our voices or have them silenced. We do not intend to retire our pens of opposition until those pens are made still by the coming of death or inability to do any more writing. We intend fully, freely and forcefully to continue telling it like it is in regard to the new Bibles. As long as their makers keep extending them we plan to keep exposing them. As long as people continue buying them we plan to continue branding them. As long as the naive among us keep defending them we plan to keep on denying their safety and reliability. If this sounds like a declaration of war on perverted and polluted Bibles, please be assured that war has already been raging for several years in regard to the new Bibles. There will be no truce until the new Bibles go back to reliable and accurate translation of God's Book. We are not opposed to reliable translations but stand squarely

(Continued On Page 4)

WORDS of TRUTH

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FROM

THE EDITOR

What Is A Miracle?

What is a miracle?
Some seem to think
almost everything
that happens is a
miracle. If a sick person
recovers in six months
or becomes ill, they
think he was miraculously
healed. A miracle is: "An
effect in the natural world
coming from the laws of nature,
transcending our knowledge of these laws."
(VINE) "Works supernatural origin
character, such as could not be produced by
natural agents and means."



GUS NICHOLS

The creation of the heavens and the earth was a miracle. It was not something done in conformity with the laws of nature. For, in fact, it was the CREATION OF THE LAWS OF NATURE. The creation of Adam and Eve was by miraculous power. This must be admitted, because the laws of nature have never since Adam and Eve created a couple without having a couple back to them (Gen. 1:26, 27; 2:7, 21-24; Matt. 19:1-6). Adam had no earthly father in the true sense of the word, but was MIRACULOUSLY BEGOTTEN OF GOD, then later born of Mary in a natural or according to nature, as far as the birth was concerned. But Jesus was not begotten of Joseph, Mary's husband (Isa. 7:14; Matt. 13:55; Lk. 1:26-35). God prepared for Christ a heavenly miraculous power. (Heb. 10:5; Psa. 40:6). Adam was not begotten of God, as was Jesus, but was born of an old couple, too old to have a child and in fact his mother was barren and never had a child in all her life, until this one (Isaac), when she was ninety years of age, and her husband (Abraham) was one hundred years old — too old to have children at that time, and yet was born unto them, and that according to God's promise. (See Genesis 12th-19th chapters; chapters 21 and 22; Rom. 4:12-20; Heb. 11:19.) It was a miracle for an old lady like Sarah to have a child, yet the child was begotten of her husband, Abraham. Naturally, this miracle defied believers in God to later believe in the birth of Christ, who had no earthly father, only an earthly mother, as we have seen in the

foregoing scriptures.

Another case nearly two thousand years later also helped to prepare New Testament people to believe in the miracle of the VIRGIN BIRTH of Christ. The parents of John the Baptist never would have been able to bring him into the world without the miraculous power of Almighty God. They were Zacharias and Elisabeth (Luke 1:5-25; Luke 1:57-80). You will note that Zacharias and Elisabeth were too old to have a child in a natural way, or in keeping with nature's laws. "And they had no child, because that Elisabeth was barren, and THEY BOTH WERE NOW WELL STRICKEN IN YEARS" (Lk. 1:5-25).

DISPENSATIONS BY MIRACLE

The Patriarchal Dispensation was ushered in by all the miracles of creation in the background. The heavens and the earth had been created by the marvelous power of Almighty God (Gen. 1:1-3; Ex. 20). The first man was made by miraculous power and by the infinite wisdom of Almighty God (Gen. 1:26, 27). God formed the earth "TO BE INHABITED" (Isa. 45:18). All the laws of nature were themselves created at the beginning of this Patriarchal age. The laws of gravity began holding the earth up in space (Job. 26:7). The deliverance of the children of Israel from Egyptian bondage involved all the miracles in the first half of the book of Exodus. All the plagues wrought upon the Egyptians were to confirm the fact that Moses was from God. God then performed all the miracles in connection with the giving of the law through Moses. Those connected with Mt. Sinai were to confirm and to prove that that old law was from God. From creation to Moses, about 2500 years, is called the Patriarchal Age, or Dispensation.

Beginning with Moses and the giving of the Law, we have what may be called the Mosaic or Jewish Dispensation which continued some 1500 years, or until the death of Christ when the Old Covenant was abolished (Jer. 31:31-34; Zac. 11:10-13; Heb. 8:6-8; 9:15-17; 10:8-11; Eph. 2:10-16; Col. 2:14-16; Rom. 6:14, 15; Gal. 4:21; 5:1-4). Remember this dispensation was founded upon all the miracles surrounding the time of the deliverance of Israel from Egyptian bondage and the giving of the Old Law.

The Christian Dispensation had its beginning in all the miracles connected with, and surrounding the birth and life of Christ (Isa. 40:1-5; Luke 1:5-25; Luke 1:26-35). The New Covenant was given by Christ and went in force after His death on the cross for our sins (Heb. 9:15-17; Col. 2:14; Heb. 8:6-8). This New Covenant or last dispensation actually was established on Pentecost of Acts 2 when the great commission began to go in force (Matt. 28:18-20; Mk. 16, 15, 20; Lk. 24:44-49; Jn. 20:19-31; Acts 1:1-26; 2:1-47). This Christian Age or dispensation has now continued about 1900 years, and it is God's last dispensation, and we are living in the last age or dispensation (Isa. 2:1-3; Mic. 4:1-8; Acts 2:13-16; Joel 2:28-32; Eph. 3:20-21; Matt. 28:18-20).

PURPOSE OF MIRACLES

First of all, miracles were wrought to create, begin, and get started, things WHICH NEEDED to be accomplished. (The whole Bible contains proof of this fact, and no certain reference is needed to prove the point here stated.)

In the second place, some miracles were wrought for the purpose of perpetuating and continuing that which had been miraculously created and brought into existence by miraculous power; such as Noah's flood which was brought on for the destruction of the wicked and for the perpetuation of the human race which had been miraculously started (Gen. 6-9).

In the third place, miracles were wrought for the purpose of confirming the word, or establishing the fact that it was from God unto man (Heb. 1:1-3; Jn. 20:30-31; Mk. 16:20; Heb. 2:3, 4).

God has never wrought miracles except when they had to do with the foregoing purposes. Hence, he predicted that when Christianity would be established and revelation of His will completed, MIRACULOUS GIFTS would cease (1 Cor. 13:8-13; Eph. 4:8-17). By the death of the last apostle, God had guided them into all truth in a miraculous way by the Holy Spirit (Matt.

10:19-20; Jn. 14:26; Jn. 16:13; 1 Cor. 2:13; Jude 3).

There was no need for God to keep on creating the world over and over after Genesis 1. Neither was there any need for Him to create a second man or woman after Adam, the first man, and Eve, his wife (Gen. 1:26, 27; 2:7, 5:1, 2; 1 Cor. 15:45; Acts 17:26). God gave those two (Adam and Eve) power to reproduce after their kind (Gen. 4:1, 25).

There is no need for God to ignore His own laws of nature, and now keep on doing again and again, over and over, all that He has ever done in the past. Of course, we know better than to expect God to keep on having Jesus born of the Virgin Mary, raised from the dead, etc., again and again, over and over, in our day. Neither should we expect to have inspired apostles, and such as they laid hands on, working miracles for us today. All that we have now which came into existence by miraculous power, once did not exist. We do not stand in need of all the miraculous which was once essential, and without which we could never have had the heavens and earth, nor man, nor the three great Bible dispensations, the last of which is Christianity already established, revealed and confirmed. After a great house or building has been constructed and finished, there is no further need for all the ladders and scaffolds which were essential to its construction. So of the church of our Lord Jesus Christ, which He built, and established, for all time to come (Matt. 16:18; Eph. 3:20, 21).

GOD AND PROVIDENCE

First of all, God has provided for us all the innumerable things which are good round about us and for us. Of course, there is no need for these to be recreated.

But God, WITHOUT MIRACULOUS POWER, which we have seen to be CONTRARY TO NATURE'S LAWS, can now, and does, work THROUGH THESE LAWS at times in a PROVIDENTIAL WAY in answering the prayers of His faithful children. Just as a man at the steering wheel of an automobile (operating through its machinery) may turn at the fork of the road to the right, when if he had left it alone at that moment, and at that point, it might have gone to the left on the wrong road; just so, God in His providence and sometimes in answer to our prayers, turns and operates the machinery of nature so as to even chasten His own people for their good, and to punish those in rebellion against His will (Heb. 12:5-16). OF COURSE THIS IS NOT MIRACULOUS, BUT IN HARMONY WITH THE LAWS OF NATURE.

(More later on miracles.)

Japan - A Land Of Opportunity For The Gospel

G.F. RAINES

Japan is, in many respects, one of the greatest countries in the world.

Prof. Vinacke of the University of Cincinnati, in A HISTORY OF THE FAR EAST IN MODERN TIMES, wrote: "... the thing to be remembered is that Japan has never been averse to recognizing her own cultural deficiencies, and remedying them to drawing upon others for what she lacked."

R.C. Cannon wrote: "And at present she is weaving threads of Western culture into her own pattern at a very rapid rate."

Before and during World War II, the Japanese were taught that they were a divine people and were destined to win the war by divine power. When that belief was exploded by their defeat, a vacuum was left in the soul of Japan, into which Shintoism, Buddhism, secularism, communism, and Christianity quickly entered, endeavoring to capture the allegiance of the humiliated people.

A number of years ago, General Douglas MacArthur said: "The Christian church has an opportunity in Japan today without precedent anywhere or at any time in the past five hundred years. And it is not only the church that is on trial. The entire democratic ideal of Western civilization is likewise on trial."

The Background Of Biblical Passages

of the very
ant rules of Bible
citation suggests
issues be studied
light of their
backgrounds.
there are many
that can scarcely
be meaning for us
we ought, unless
we are aware of the
social or cultural
backgrounds from which
they arise. A
background will help
clarify this vital
text.



WAYNE JACKSON

as once described
Jewish leaders (e.g., the Scribes and
Pharisees) as "like unto whitened sepulchres, which
outwardly appear beautiful, but inwardly are full
of men's bones, and of all uncleanness." (Mt.
23:27). The Lord's allusion relates back to an OT
text. According to the law of Moses, anyone
digging a grave was to be considered
ritually "unclean" for a week. (Num. 19:16).
The Jews white-washed the grave markers of
each (usually each year after the heavy spring
rains) to prevent anyone from accidental
contact. Such graves were of course rather
hideous since they outwardly appeared so
clean and bright but inwardly were filled with
decay were thus an apt and bold figure for the
hypocritically appearing religious Jews who literally
acted with hypocrisy. In a similar verse Jesus
condemned these leaders as "tombs which appear
and the men that walk over them know it
(Lk. 11:44). This is a reference to the poorer
grave which had no marker and it suggests
ritual defilement which the Pharisees and
exercised upon unsuspecting victims.
The Lord sought to encourage generosity when
He said, "Give, and it shall be given unto you; good
measure, pressed down, shaken together, running
full they give into your bosom." (Lk. 6:38).
The word "bosom" denote in this verse?
The class of the working class in Palestine provides
background for understanding this expression.
Everyday garment was a coarse shirt reaching
to the heels, with a sash which was secured
around the waist. The Palestinian citizen
went to the market to buy grain and the
merchant would pour it into the top of his shirt;
then he would shake his grain sack and he literally
shook his groceries in his "bosom". And so Christ
said that when we are liberal with our
resources, God will never short-change us, rather,
He will bless us with an abundance that has been
pressed down, shaken together, and is running

describing the phenomena which
surrounded the death of Christ. Matthew says:
"Behold, the veil of the temple was rent in
two from the top to the bottom." (Mt. 27:51).
Why better appreciate this dramatic event
when we study the background and learn that the
veil (between the holy place and the most
holy place) was some thirty feet wide and sixty
feet long, and was a handbreadth (approximately
four inches) thick. According to the Jewish
tradition, it took three hundred priests to
tear the veil. The tearing of that gigantic
veil (from top to bottom) was not a natural
event. It was the work of God! That partition
represented a separation between God and man;
a separation which, as far as the Israelites were
concerned, could only be bridged with a physical
medium. Henceforth, all those who obeyed God
could be priests (1 Pet. 2:5), and to have access
to God's presence through Christ, the one
mediator. (1 Tim. 2:5).
In view of the foregoing, one is reminded of
the description of the abolition of the law of
in Ephesians 2:14, where he declared that
"he brake down the middle wall of partition."
At the temple of Paul's day, there was a stone wall

approximately five feet high that separated the
Court of the Gentiles from the sacred buildings of
the temple itself. Along this wall at various points
were pillars upon which was inscribed (in Hebrew,
Latin and Greek) a warning of death for any
Gentile who should venture beyond that wall. One
of these ancient pillars was actually discovered in
1871, and the inscription (written in capital Greek
letters) is as follows: "No man of another nation
to enter within the fence and enclosure round the
temple, and whoever is caught will have himself to
blame that his death ensues." It is very possible
that Paul bases his figure on this situation, and
thereby shows that a barrier between Jew and
Gentile does not exist in Christ. The law of Moses,
which was that barrier, has been removed by the
death of Christ and thus both Jews and Gentiles
are to be "one" in Christ. (Gal. 3:28; Eph.
2:11-22).

These few examples surely illustrate some of the
rich dividends that will be paid to those who have
the patience to dig deeply into this sacred text. The
discovery of colorful background material can
make verses which have perhaps seemed obscure,
literally become alive on the pages of your Bible.
The Bible is not a mere dusty book of centuries
gone by; it is truly as thrilling today as when it was
first penned.—3906 East Main St., Stockton, Calif.
95205

How To Cultivate Gratitude

WENDELL WINKLER

Though in our calendar we have just one day
per year set aside and named Thanksgiving,
Christians know that every day they live should be
a day of Thanksgiving. "In everything give thanks"
(1 Thess. 5:18) is not attained by wishful
thinking, nor by having the most of this world's
goods, but is a virtue that must be cultivated.
Hence, our study, "How to cultivate gratitude."

1. DEVELOP THE RIGHT OUT-LOOK ON
LIFE. Two buckets hung in the old well house.
One found reason to complain, for no matter how
full he came up, he always went down empty. But
the other found reason for rejoicing, for no matter
how empty he went down, he always came up full
of clear sparkling water. You see, in some matters,
it is "how you look at matters". Some people are
always looking at the bad side of life; hence, they
are constantly despondent, gloomy and
antagonistic. There are some who enjoy looking at
the mud hole more than they enjoy looking at a
star, at the thorns more than at the rose.
Remember, if the outlook is not all right, try the
uplook and the inlook.

2. AWAY WITH MURMURING AND
COMPLAINING. "I complained because I had no
shoes until I saw a man who had no feet." We
would have little room to complain if we would
spend our time just looking around us. There are
so many worse off than we are. An observance of
the conditions of others who are less fortunate
than we are would cause us to count our blessings
and to be truly thankful.

3. AWAY WITH ENVY. Envy is a great foe to
gratitude. Refuse to allow the blessings of others
to make you despise your own. Did you enjoy
riding in your Ford until you saw your neighbor
riding in a Buick? Saul appreciated his PRAISE
until he saw David receiving more. It is easy to be
persuaded that our neighbors are finding life a
little more meaningful than we are, when such is
really not the case.

4. CATALOG WHAT YOU HAVE AND NOT
WHAT YOU HAVE NOT. "Count your blessings,
name them one by one; count your many
blessings, see what God has done."

"I wish I had a telescope to scan the starry
skies; But since I have no telescope, I'm glad
I have two eyes. I wish I had a kitchen run
by push-button commands; But while that
kitchen's still a dream, I'm glad I have two
hands.

I wish I had a super-car to give my friends
a treat; But till that new car comes along,
I'm glad I have two feet.

Two eyes to look to God above —
Two hands to clasp in prayer —
Two feet to carry me to church —
WHY, I'M A MILLIONAIRE!

"Everyone Does It"

BARBARA BRADSHAW

Teenager
Searcy, Arkansas

I'm speaking as a teenager — Just the average
run-of-the-mill kid. I can speak for both sides. I
haven't always been a Christian. And the main
reason was that I wanted to be popular and "in the
crowd." I was weak. Instead of leading, I followed.
— Like a goat, you know.

My favorite expression was "EVERYONE
DOES IT". Somehow to us teenagers, the fact that
"EVERYONE" does it makes it right. But, boy we
are wrong there! I'm afraid that most of us are
going to follow along and go to Hell because
"EVERYONE ELSE DID" so and so!

I've said to my mother, "Oh, Mother, let me go;
everyone else is going". "Everyone else has a new
dress except me. Everyone is getting one". In our
little town, there isn't much to do. It's about
average, but dancing is the most popular
recreation. "Everyone went", (I thought). So even
though I knew it was wrong, I tagged along,
wearing the clothes I got with: "MOM,
EVERYONE HAS THEM". Well, I went into the
dimly lit rooms and halls full of "everyone"
closely embracing, swaying to soft music. I danced
with the rest, and it was fun for awhile. It's harder
for me to quit now than if I had never started. Not
because of the fun part, but because everyone
says, "YOU USED TO", and that's hard to take,
but Matthew 5:10 helps me do it and makes it
worthwhile.

They say that experience is the best teacher, but
if I just pass along a little info, will you listen?
Like when I tell you, YOU'RE NOT MISSING
OUT when you don't follow everything the crowd
does. And believe me when I say, "EVERYONE
DOESN'T DO IT". In fact, there are many who
don't. The Christians who live right are the happy
ones, the really happy ones that I know.

One day there will come a time when you'll be
mighty glad you weren't "EVERYONE". That
dance will be very unimportant in a place before
Jesus in judgment.

For some of us (the weaker ones) it will be
hard. I know! But if you pray, and read your
Bible, it will be easy! You'll be happier! There is a
lot we can do to have fun AND NOT GO WRONG.
Sometimes, it will be hard, but if you'll close your
eyes and see a cross, and nails piercing the flesh of
the One who died in agony for you and for me,
THEN IT WON'T BE HARD to give up something
not worth your soul. That's what I do!

And believe me, I know! Being a Christian is a
little hard, but it's also being happy and one day,
all of us who stick with it will be "EVERYONE"
where it counts.

You may be labeled "CHICKEN" by a few (the
"EVERYONE" bunch) but you'll be labeled
"CHRISTIAN" by some others and by Christ! No
one can do it for you. You make your own choice
and you live by it and you will die by it, and you
will be judged by it!

"Everyone" does that, too — makes his own
choice.

What Is Personal Work

DON McWHORTER

1. It is discussing Christianity with a friend.
2. It is giving him a tract on a particular subject.
3. It is telling and showing your neighbor the
happiness of being a Christian.
4. It is inviting the postman or milkman to
worship with you.
5. It is ringing doorbells on Sunday afternoon in
the name of Christ.
6. It is teaching a cottage class.
7. It is visiting in a home of a student in your
Bible Class.
8. It is telling your boss about Jesus.
9. It is planting the Word in someone's heart.
10. It is writing that letter to a loved one
expressing your interest about his soul.
11. It is having a prospect in your home for
dinner and fellowship.

Modern Versions And Increasing Errors

(Continued From Page 1)

opposed to the bad ones which we are asked to endorse and accept. We are not about to give up a good Bible for a bad Bible which too many in the Lord's church have already done much to the spiritual destruction it has cost their souls. And only eternity will fully fathom and adequately weigh the enormous harm that has resulted from polluted and perverted books that have had the nerve to call themselves Bibles.

Astrology

The resurgence of the ancient art of astrology has swept the Western world. An estimated ten million Americans have become converts in the last twenty years. Only a few newspapers carried daily astrological editions, today an estimated 1200 out of 1750 dailies print horoscopes. Millions of people make no important decision without first "consulting the stars". For many young people the signs of Zodiac serve as "personality decoders" and keys to the psychological make-up of man. Christians are faced with the biggest revival of astrology since the fall of Babylon.



LARRY CHOUINARD

It is ironic that along with scientific and technological advancement the fragile crutch of astrology has found its way into the Western culture. An age of rationalism and personalization has left many with an insatiable appetite for some link that restores individuality and direction in life. For many, astrology seems to supply the answer. It claims to be a very personal affair, giving a sense of identity and meaning. The very word astrology is derived from two Greek words: "astra" (Star) and "logos" (word, reason, etc). Literally, it means "the word of the stars". Astrologists claim that all organisms are sensitive receivers of impulses transmitted by celestial bodies, as they travel through the signs of the zodiac. Such claims seem to reveal the link that binds man to the universe. This is the foundation upon which modern astrology is built. One does not deny that heavenly bodies influence EACH OTHER in physical and material ways. But to proceed from this premise to the assertion that some kind of vibrations from the stars and planets control for man's behavior and determines his destiny, IS NOT SCIENTIFIC, BUT PAGAN SUPERSTITION.

Both the Bible and science stand opposed to the assertions of astrology. The ancient Chaldean cult of astrologers WERE OPPOSED BY GOD'S CHOICE PROPHETS. (Isa. 47:13-15; Jer. 10:2-3; mos 5:25-26). Basically, the Bible opposes the practice of astrology on two scriptural principles: 1) ASTROLOGY IS A FORM OF IDOLATRY. 2) ASTROLOGY IS BASED ON A FALSE TRUST. The prophet Amos denounced astrology as pagan idolatry. "YEA, YE HAVE BORNE THE TABERNACLE OF YOUR KING AND THE IRKINE OF YOUR IMAGES, THIS STAR OF OUR GOD, WHICH YE MADE TO YOURSELVES". (5:26). C.F. Keil, commenting on the phrase "star of your god" says that the terminology is equivalent to "the star which is our god". (Commentary). Indeed, the inspired prophet quotes Amos statement (Acts 7:42-43), and identifies the sin of Israel as "serving the host of heaven" (v. 42). The fatal error of astrology is SUBSTITUTING THAT WHICH IS CREATED

FOR THE CREATOR. In astrology, men are not encouraged to consult God for guidance, but rather to consult mute stars and planets which whirl mechanically in space. PRAYER TO GOD AND STUDY OF THE SCRIPTURES are replaced by the astrologer and the READING OF ONE'S HOROSCOPE. In the final analysis, astrology leads to the worship of the creature rather than the Creator, thus robbing God of the glory due His name.

Both Isaiah and Jeremiah demonstrate THE FUTILITY OF TRUSTING IN THE STARS FOR GUIDANCE. "Learn not the way of the nations, and be not dismayed at them. For the customs of the peoples are vanity". (Jer. 10:2-3). Isaiah reflects on the power of astrologers to alter the doom of Israel when he says, "let now the astrologers, the star gazers, the monthly prognosticators, stand up, and save thee from the things that shall come upon thee". (Isa. 47:13). Isaiah's sarcastic BELITTILING of astrology demonstrates the Bible's total opposition to the art of astrology. To the mighty prophets, astrology appears as a superficial approach to the woes of mankind. In the book of Daniel, there is an interesting contrast between Divinely-gained wisdom and knowledge, and that purported to be attained through MAGICAL ARTS. Daniel 1:17 says that God gave four youths (including Daniel), "Knowledge and skill in all learning and wisdom". In contrast to the "magicians and astrologers", the King found the four youths to be "ten times better than all the magicians and astrologers that were in his realm". V-20. The Christian has no use for the flimsy magical arts of the past. We need to demonstrate the convictions of the Ephesians AND BURN ALL THE USELESS DECEPTIVE BOOKS of astrological predictions and magical assertions that may adorn our own bookshelves. (Acts 19:19-20). The pagan arts of the past cannot be reconciled with historic Christianity.

Not only is there a strong Biblical opposition to the practice of astrology, but both common sense and science stand opposed to the ancient superstition. FIRST, astrology is predicated upon a fatalistic or deterministic outlook on life. Astrologers seek primarily to inform one of what lies ahead with no POSSIBILITY OF ALTERING THE MAJOR DETAILS OF ONE'S FUTURE. To the astrologer God is totally impotent to alter man's destiny or present situation. Such a theory militates against both the PROVIDENCE OF GOD and the FREE MORAL AGENCY OF MAN. Astrology would reduce man to a slave of impersonal random forces. Furthermore, the axioms of astrology frees man from all responsibility. IF ONE'S DESTINY AND FATE REST WITH THE STARS, HOW CAN ONE'S SINS BE HELD AGAINST HIM? The fault, after all, is not ourselves, but in the stars! Individuals and nations will reap serious consequences from the FATALISTIC SEED OF ASTROLOGY.

Next, astrologers have trouble in explaining the mechanics of their own theory. FOR EXAMPLE, astrologers are hard pressed to explain WHY the constellations of the zodiac have an effect on man. HOW DID astrologers discover what astral influences are good and which are bad? WHAT DO ASTROLOGERS DO with people born north of the Arctic Circle where no planet or sign of the zodiac is visible for several weeks? What astrological signs shall we use TO DETERMINE ONE'S FATE? IN INDIA they have twelve entirely different signs. Hence, in India your reading may be entirely different. WHY DO NOT TWO INDIVIDUALS BORN AT THE SAME TIME HAVE THE SAME DESTINY? Since the time of birth is vital to the astrologer, Kurt Koch in his book "Between Christ and Satan" asks, "IF A DOCTOR DELAYS THE CUTTING OF THE CORD, THE CHILD SHOULD RECEIVE A DIFFERENT FATE. Therefore, one ought to consult an astrologer to determine the most favorable time for the doctor to cut the cord". AND FURTHERMORE, "WHY IS IT THAT THE 240 PEOPLE WHOSE CORDS ARE CUT AT THE SAME TIME TO NOT HAVE THE SAME FATE. Why was there only one Shakespeare, and only one Johann Sebastian Bach, among the many that were born at the same moment in time as they were?" Why hasn't astrology kept up with the

facts of astronomy? Since about 150 B.C., during the time of Hipparchus, the ancient Greek astronomer, there has been a gradual shift, so that astrologically speaking, we are actually in a completely different house than what modern astrologers assert. This means all Libras are really Virgos and all Sagittarians are really Capricorns. But as one writer has said, "although the old lodgers have moved, their names are still on the doors". FINALLY, IF ASTROLOGY IS A SURPRISING THING, WHY DOES IT FAIL THE PRAGMATIC TEST SO FREQUENTLY? More often than not, events do not happen as predicted by astrologers. When astrologers do succeed, it is primarily due to intuition on the part of the astrologer and self-fulfillment on the part of the client. THERE ARE SO MANY OPTIONS AND VARIABLES OFFERED BY THE ASTROLOGER THAT THEY ALWAYS HAVE A WAY OF ESCAPE. In addition, many of their so-called predictions are so general and trite that anybody under any circumstance could fulfill the prediction. For example, note the astrological prediction for Pisces for a one month period found in a newspaper column: "THINGS WILL RUN SMOOTHLY IN SOME AREAS, ROUGHLY IN OTHERS". Who hasn't found themselves fulfilling this prediction at some point in their lives? Astrology offers enough positive admonitions and negative warnings to completely satisfy the psychological make-up of man. (Editor - This is a good, timely and important article, written by the fine preacher of the West Walker church of Christ. Read it again, and again, and study the Bible to learn the truth that saves, and not the stars. Thanks).

Dedicated

A family sat together in worship. The elders made an announcement about a change in Vacation Bible School dates. The children looked at their parents and wondered. The parents calmly continued through the worship period, but noticed the glances of their children. They knew when they returned home that there would be some questions.

When they were eating lunch, the children wanted to know about their vacation trip. You see, this family had planned their vacation and now this change in Vacation Bible School conflicted with their plans. The children wanted to know if they were going to have to miss Bible School. The father calmly told the children that they would be there for Vacation Bible School, and that they would make other plans for a vacation. In order to do this, the father had to cancel the reservations already made for the cabin in the mountains and the plans with another part of his family to meet them there and maybe even lose his vacation time with his company for the year.

What will happen to these children? Probably, under such guidance, they will grow up to "seek the kingdom of God first" like their parents.

I have seen brethren do this very thing! And I've also seen teachers give up a family outing in order to attend a teacher's meeting! I've seen men give up hunting trips planned previously for a year's time, in order to be present during a gospel meeting in their home congregation. I've also seen men lose a business appointment because they had no interest in having it on Wednesday night!

This is not a hard thing to understand in the life of a Christian. Sacrifice? No, it is DEDICATION.

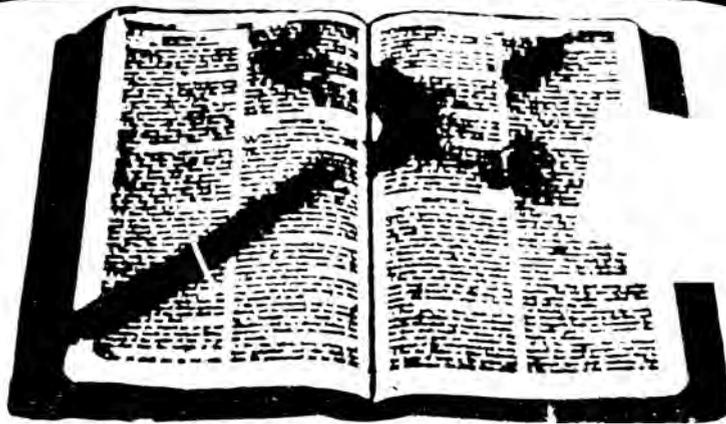
The opposite of this, though, is too often true. The question I should ask myself is, "Would I re-arrange my vacation, or my business in order to give better time and attendance to the Lord's work? This might be a quick and easy way to gauge my DEDICATION!" - Selected

Attend Church Each Sunday

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



"of truth"

esus Christ"

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Challenging Questions About Great Commission Baptism

In a previous article we began a much needed study in regard to Biblical teaching as touching the theme of baptism. We noted in particular the Spirit's teachings relative to John's baptism — a baptism that could not have lasted more than some three to five years. For the remainder of this article and two subsequent ones we shall note Biblical instructions related to the baptism of the Great Commission.



ROBERT R. TAYLOR JR.
of the Great Commission.

Matthew states, "And Jesus came and spake unto them, saying, All power (authority — ASV) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in (into — ASV) the name of the Father, and of the Son, and of Holy Ghost (Spirit — ASV): 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). If baptism is as needless and unnecessary as multitudes of present preachers would lead us to believe, then why was it commanded by him that possessed all power or authority both in heaven and upon earth? What else did this Authoritative Personality from heaven command that is needless and unnecessary? If baptism is for babies or infants, then why did Jesus command that people should be taught before and after baptism? Can the infant be taught intelligently the gospel of God's Son prior to his receiving baby baptism? If so, HOW? Can the baby be taught subsequent to his being baptized? If so, WHAT and HOW? If baptism is not important, then why is this ordinance connected with the names of the Sublime Three? Is there any other ordinance taught within the New Testament that is to be performed into the name of the Father, the Son and the Holy Spirit except the water baptism of the Great Commission? If so, what is it and where do we read about it in the word of God? If people are baptized into the name of the Father, the Son and the Holy Spirit, then people do not get into the blessed benefits of this precious name at the point of hearing the gospel do they? They do not get into that name at the point of believing on him do they? They do not get into that sacred name at the point of repentance do they? They do

not get into the holy name at the point of confession do they? Since the word INTO is a term of transition, that is, a passing from without to within, then people do not pass from without the name to within the name of the Godhead until at the point of water baptism do they? If your accepted theology says that one gets into the name before baptism, then you have a problem with the INTO in Matthew 28:19. Since baptism in water puts us into the name of the Father, the Son and the Holy Spirit, can one get into that name without being baptized into that name? If so, HOW? Jesus not only commanded that people be taught prior to baptism but he also commanded that they be taught subsequent to or immediately after baptism. Now if baptism is for babies, then how are they going to be taught before and after they receive baby baptism? Friends, do you not agree that the proponents of infant baptism need to be answering these questions? Can they continue to ignore them? Will you be pleased with their omitting any and all answers to these questions about the widely practiced doctrine of infant baptism if you belong to a church which practices baby baptism? Friends, if your preacher believes in infant baptism, why not ask him to answer these questions for your Scriptural satisfaction? If he is sincerely interested in being guided wholly and reverently by truth, then he will not mind answering these questions for you? Yea, will he not delight in doing so?

Mark's account of the Great Commission reads, "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." It would be well for each reader to check his Bible and see if these verses are placed in the Biblical text or have been removed to the marginal or footnote status. If the last dozen verses in Mark 16 of your Bible have been made into a marginal reference or given footnote status, you are the owner of a Bible that has been mutilated and perverted. The overwhelming evidence from Green manuscripts, ancient versions of the Bible and the earliest voices of the so-called church fathers is in firm favor of the inspiration of this valuable passage. It is a perversion of the deepest dye to relegate this inestimable portion of Scripture to footnote and marginal reference as the Revised Standard Version has done initially. Theological bias and not translational honesty prompted this perversion to be made.

If baptism is no part of the gospel, as many religious leaders have contended, then why did Jesus connect belief and baptism with the

preaching of the gospel? If belief alone of these two commandments is connected with the gospel, then why did Jesus connect both belief and baptism? In this important Scripture Jesus affirmed that a certain person is going to be saved. Who is the person to be saved? Is it the person who believes only? No! Is it the person who is baptized only? No! The he who is contemplated as being saved in this precious passage of Sacred Scripture is the he who believes and is baptized. If salvation is to be by faith only, as millions have been taught to believe in and rely upon, then why did Jesus connect something else to belief in this passage? Why did he connect baptism to belief if salvation comes with the point of faith only? If salvation comes between faith and baptism, then why did Jesus put baptism between faith and salvation? If salvation is on this side of baptism, why did Jesus Christ in the Great Commission of Mark 16:16 place salvation on the other side of baptism? If belief is important toward achieving salvation and baptism is unimportant, then why did Jesus employ the co-ordinating conjunction AND to join together these two commandments? Does not AND join things of equal rank and equal value to each other? How is it that belief in this passage is important and necessary toward achieving salvation but baptism is not important and unnecessary in achieving salvation? If you think that Mark 16:16 should read, "He that believeth shall be saved and may be baptized later if he so desires," then how do you account for the fact that Jesus said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned?" If Jesus MEANT it the way you practice it, why did he not SAY it was by faith only and that baptism plays no part in salvation? Does Mark 16:16 have to be rewritten before it will harmonize with what your preacher preaches about it and with what you have practiced in regard to it? Do you not really believe that these challenging questions deserve some answers?

Baptism is also a very prominent topic in the book of Acts as we shall see in the concluding development of this week's lesson.

Neo-Pentecostalism

JERRY H. WILSON
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One of the current issues facing the church is Neo-Pentecostalism. The basic premise is whether or not the miraculous gifts of the Holy Spirit are

(Continued On Page 4)

WORDS of TRUTH

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The Incomparable Book

This is a guest editorial by G. F. Raines for this week.

G. F. RAINES
Newton, Miss.

The value of the Holy Bible is greater than the combined value of all other books which have been written since the beginning of history. No other book has had such an irresistible influence on the course of human events. No other book has had as much influence on the perpetuation of the moral values of the civilized world. In addition to being the only reliable source of much of our historical knowledge, this incomparable Book has been the spark which has generated much scientific progress. It has inestimably improved the economic and social condition of every country in which it has been extensively circulated and received with respect and honor.

No other book has been such a radiant star of hope to sincere people seeking the way to heaven. No other book has been such an indispensable source of comfort to the dying. No other book can truthfully be described as "the infallible compass to the living."

The Bible is the incomparable Book - the Book without equal - for the reason that it is "the word of God which liveth and abideth forever" (1 Pet. 1:25). Concerning the Old Testament, Peter says: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Concerning the New Testament, Paul says: "Which things also we spake, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:13). Concerning God's revealed truth in its totality, the same apostle says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17).

Although the Bible is usually thought of as a single book, it is in reality a collection of many separate books. But, for the reason that the separate books were written in such perfect harmony and unity, they may be accurately considered as component parts of one matchless Book.

The thirty-nine books of the Old Testament cover the entire period from the creation to the end of the book of Malachi, which was apparently written about 425 B.C. The first five books of the Old Testament are almost universally considered by Bible scholars to have been written by Moses in

about 1400 B.C. The other thirty-four Old Testament books were written during the next one thousand years, by shepherds, kings, captives in foreign lands, men of great education, and men of little formal education. Nothing pertaining to the Old Testament is more obvious or impressive than the fact that its authors, although of widely variegated backgrounds, wrote in such absolute harmony and unity that it cannot be explained except on the basis that they truly wrote "as they were moved by the Holy Ghost" (2 Pet. 1:21).

In their indescribable manifestation of almost unbelievable blindness and stupidity, infidels have ranted and raved and scoffed. Tyrants have diligently endeavored to utterly destroy the Bible by burning every copy which they were able to find. Yet, while the enemies of the Bible pass into oblivion one by one in an endless procession, the sacred message of Bible shines as brightly today as when it was first written "by inspiration of God" (2 Tim. 3:16).

"Last eve I passed beside a blacksmith's door

And heard the anvil ring the vesper chime;

*When looking in, I saw upon the floor,
Old hammers worn with beating years of time.*

*"How many anvils have ye had," said I,
'To wear and batter all these hammers so?'*

'Just one,' said he; then said with twinkling eye,

'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's word

*For ages skeptics' blows have beat upon;
Yet, though the noise of falling blows was heard,*

The anvil is unharmed - the hammers gone."

Preacher Changes

MARVIN F. BRYANT

John R. James, age 35, has given up the errors of the independent Christian Church to become a part of the fellowship of the churches of Christ. John is married to Betty Jane Tasker and they have four daughters.

John was brought up in the Christian Church in Pennsylvania in the area where he has been working near Pittsburgh. Shortly after being discharged from the Air Force, brother James determined to be a minister in the service of Christ. He then entered Eastern Christian College, Bel Air, Maryland, where he graduated in 1971. During that time, and since, he began to see that some of the things that he had been taught and practicing were not altogether in harmony with the teaching of the New Testament. As the years passed he saw what he describes as almost a complete disregard for the authority of the scriptures with his brethren. Because of this he found himself at odds within the fellowship of the Christian Church. At school in Maryland, and since, brother James has been a close friend of brother Jerry Snowdon who became a part of our fellowship in January 1975.

In 1971 brother James became acquainted with Jim Johnson, the preacher of the church of Christ in Uniontown, Pennsylvania. Their meeting developed into a lasting friendship and they began to both discuss and study God's word together and this finally led to the break that brother James has now made.

John James was a guest of the Twenty-fifth and Geraldine church of Christ in Oklahoma City at the Abilene Christian College lectureship February 24-26. The writer met John at the lectureship and had opportunity to study with him especially on the question of instrumental music. This study and the others in recent times has convinced brother James that the instrument should not be a part of New Testament Christianity. Therefore, he has put this and other errors behind him to begin a new

life and ministry with us.

The church at Twenty-fifth and Geraldine in Oklahoma City will be supporting brother James in a mission work in the general area of Uniontown, Pennsylvania. Brother James will move to Uniontown and he will work under the direction of the elders in that city. The plans are to find a city nearby where there are sufficient truth-seekers to begin a new work and thereby plant another church of Christ in the great mission field of southeastern Pennsylvania. Brother Jim Johnson and others that have long worked with John James are to be commended for their interest in preachers that are not of our fellowship. Such labors for many are paying rich dividends.

Brother James and his family will live at 14 Murray Street, Uniontown, Pa. 15401.

"The Last Days"

RAYMOND C. KELEY

"Do you think we are living in the last days?" This question has been asked many times. Yes, I do! We are living in the last days and have been for over nineteen hundred years. You see, the expression "The Last Days" refers to this entire dispensation from the day of Pentecost of Acts 2 until the trumpet sounds and time is no more. In the Old Testament, Isaiah prophesied that the house of the Lord, the church, would be established in the last days (Isa. 2:2). Also, in his sermon on the day of Pentecost, Peter said that the events of that day were fulfillment of Joel's prophecy concerning certain events during the last days. "This is that" Peter declared (Acts 2:16-17). Definitely, Peter said he and the people to whom he was speaking were in the last days.

The patriarchal dispensation was from Adam to Moses and lasted 2,500 years. The Jewish dispensation was from Moses to Christ and lasted 1,500 years. The Christian dispensation began on the first Pentecost after the resurrection of Christ. It has already been in progress over 1,900 years and no man knows how much longer it will continue. But it is the last dispensation. There will not be another after it. When Jesus comes and the dead are raised, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." (1 Cor. 15:24). When Jesus comes, that will mean an end to this earth and all things temporal.

The "Last days" is not an expression that heralds the immediate return of Christ as so many seem to think. We know the early Christians were living in the last days, and the expression then did not herald the imminency of the return of Jesus. It does not now. It is an expression describing this entire era, this Christian era. It is the last dispensation of man's probation. When it is ended, many will not have another opportunity to be saved.

A Life Of Prayer

WALTER KIRKPATRICK

WHAT IS PRAYER? It is a supplication, it is thanksgiving, it is intercession. (1 Tim. 2:1,2). It is expression of need or appreciation.

WHAT IS THE POWER OF PRAYER? Prayer gives us what we cannot provide for ourselves. By prayer, the sun stood still. (Josh. 10:12-14). By prayer Hezekiah's life was spared. (Isa. 38:1-5). By prayer Nehemiah rebuilt the wall of Jerusalem. (Neh. 4:6). Prayer brings peace. (Phil. 4:6).

WHOSE PRAYER WILL GOD HEAR? (1) Those who pray ACCORDING TO HIS WILL. (1 Jn. 5:14,15). (2) Those who pray IN FAITH, (Mat. 21:22; Mk. 11:24; Jas. 1:6). (3) Those who KEEP HIS COMMANDMENTS (1 Jn. 3:22). (4) Those who SEEK TO DO HIS WILL. (Jn. 9:31). (5) Those who are PENITENT (Lk. 18:9-14; Ps. 31:1-4). (6) Those who are FORGIVING, (Matt. 6:14,15). (7) Those who are HUMBLE (Ps. 9:12; 10:17). (8) Those who are righteous. (Ps. 34:17; 1 Pet. 3:12; Jas. 5:16). (9) Those who are SUFFERING (Jas. 5:13). (10) Those who are SEEKING THE TRUTH. (Acts 10:1-4; 11:14; 8:26-38).

The Christian Response To Drugs

Within recent years much has been written on the dangers of drug abuse. Medical authorities have stressed the dangerous physical effects connected with the habitual use of drugs. Law enforcers have pointed to the numerous crimes stemming from the drug phenomena. Sociologists call attention to the disruption of the social system created by the drug movement.



LARRY CHOUINARD

The Christian response to the drug problem involves going below the surface of mere physical and social consequences. The arguments of the former authorities may have a deterrent effect upon some, but the hardened user will not be shaken. The vast majority of regular drug users believe the benefits of the drug experience out-weighs the dangers. Alan Watts, acclaimed founder of the Hippy movement, defended the use of drugs saying, "Every worthwhile exploration is dangerous... It was hardly hygienic for Jesus to get himself crucified, but these are the risks taken in the course of spiritual adventures."

What, then, is the Christian response to the use of drugs? First, drugs must be shown to be totally useless, either as a way to gain meaning or as an escape route from intolerable situations. Second, the Christian alternative must be presented as providing real answers to the questions of twentieth century man. If we are going to rescue those caught in the deadly web of drugs, we must go to the heart of the problems associated with drug abuse.

ESCAPISM

Bandelaire called marijuana an escape from "the hopeless darkness of ordinary daily existence." The inability to cope with frustrations, tensions and the general "ills of society" cause many to seek relief through the drug experience. But the use of drugs as an escape technique never solves the problems; it only adds to the original problems. Many who have sought to escape unpleasant realities through drugs have found themselves a mental prisoner to mind-bending capsules. Drugs may increase your "awareness" of the problems, but they are totally impotent to provide adequate solutions. What problem is ever resolved by "getting high?" What social injustice ever vanished by swallowing a pill? Drugs never provide the answers, they just become another burden to an already drowning culture. The entire drug movement is another superficial attempt of fallen man to settle the "sin" question without God.

Christianity offers man solutions that have been shown to work. The Christian has no need to escape reality because he has the tools to reshape problems into blessings. In view of the lasting effects of Christianity, the fleeting "high" of drugs is useless to the heaven-bound Christian. With drugs you never really escape your problems, they are always waiting for you when you "touch down." Christianity offers a life of meaningful direction coupled with strength to face the burdens of life through Christ "who strengthens us" (Phil. 4:13).

BAD TRIPS AND THE COME DOWN!

There is no guarantee what the result will be with drugs. Often times, an ecstatic experience may turn into a horrid nightmare of paranoia. Since 1965, the incidence of "bummers" and bad trips have risen sharply. Drugs trigger a release which slips the rational normal mind into a state of irrational sense perceptions. Although Timothy Leary, high priest of the psychedelic movement, advocates large doses of LSD to get the most out of this irrational state, he never tells the user how

to "patch-up" a mind shattered by the effects of acid. Because of the widely differing reactions to the same drug, there is never assurance of a safe "trip".

Even if an ecstatic experience is enjoyed, it is never more than transient. Leary admitted, "The problem is that it doesn't last long enough." After a drug trip, the rude awakening to sober reality makes the previous problems appear ten times insoluble. Instead of releasing one from heavy burdens, drugs only add to the load. Artificial mind-expanders create a mental addiction that bind the user to his crutch. The "come-down" necessitates another trip to escape the gloomy depression that rushes in when reality is seen through the fuzzy mind of a previous "high". Once the deadly cycle has begun it becomes a pattern of life which allows a person to run from his problems instead of facing and overcoming them. Even Leary recognized his total dependency on LSD when he affirmed that only repeated large doses could produce the super consciousness known as the "white light."

Such a depressing routine is called "happiness", by those of the drug cult. Who can believe it? Christianity offers man a steady spiritual climb with no "come downs" (II Cor. 3:18). The greatest argument against the use of artificial stimulation is an active life wrapped up in service to the Lord. In the face of a changing world, Christians hold to the unchanging hand. Our dependency rests on the Rock of Ages, not the potency of a pill. "The Lord is my helper, I will not fear: what shall men do unto me" (Psa. 118:6).

REALITY OR FANTASY

Drug users often live in a "make believe" world all their own. Many who take drugs find it very difficult to distinguish fantasy from reality. The mental faculties are greatly impaired by the regular use of drugs. The imagination sometimes runs wild. One young man, after repeated doses of acid, thought everyone was a policeman out to get him. An extreme sense of paranoia often accompanies regular use of drugs. The inability to think in rational terms leaves one a slave to his imagination. Objects become distorted, mental delusions cloud reality and the mind becomes susceptible to strange hallucinations. Can such phenomena be justified as a "worthwhile religious adventure?" How do mental hallucinations aid in man's religious quest for meaning? Is distorting reality by means of a pill the answer to man's problems? Drugs only create illusions of power and answers that one does not possess.

Instead of distorting the picture, the Bible brings the meaning of life into focus. Through the eye of faith, the spiritual realm becomes a very real part of the Christian's life (II Cor. 4:17). God and his redemptive purpose is reality as it should be known. While drugs seek to destroy reality, Christ came to enlighten our concept of reality. Man without God lives in a world of fantasy, supposing the material realm to be all that exists. Through Christ, purpose and direction is injected into our lives. The reality of God floods our souls with illuminating light. Life makes sense and becomes worth living. To the Christians, Christ is reality!

DESTRUCTION OF PERSONALITY AND INDIVIDUALITY

One of the favorite slogans of the drug culture is "do your own thing." The problem is that the philosophy backfires when the individual "thing" comes into conflict with the group's "thing." Group pressure to "turn on" is tremendously influential among teenagers. The fear of alienation and rejection causes many to conform to the group's life style. Many drug users have confessed that while they turned to drugs to "find themselves", they actually lost their character to the group's image. Many argue for the right to do their own thing, but few really know what their thing is. The failure to think as an individual with well founded values and goals has left many a slave to the drives of the group. Being overly concerned with the reaction of your peers drowns conviction and courage to take a stand. In our time it takes greater courage to say "no" to drugs than to fold when the pressure's on. One high school sophomore pin-pointed the major weakness of the "do your own thing" philosophy: "What gets me

is how inconsistent my friends are when they are getting high. They say, 'Come on, Jerry, do your thing.' Sometimes they even get nasty. So I just say, 'Can't you see, stupid?' My thing is to not do your thing."

Drugs eventually produce little or no regard for "self." Alan Watts described himself as nothing more than "skin-encapsulated ego." An apt description of the low esteem drugs produce with respect to "self." Is it any wonder that many young people destroy their bodies with mind-bending drugs? Self destruction is the inevitable end of the drug path. Whether as an intentional motive or the end result, the destruction of "self" figures heavily in our generation's use of drugs.

The Bible calls for the developing, rather than the destruction of "self" (Col. 3:10). It takes tremendous spiritual fortitude to follow the footsteps of Jesus. The following of the crowd for the sake of identification nullifies individual thinking. Through Christ one learns to "take a stand", even if it may be unpopular (I Pet. 2:21-25). Only God can rebuild a life shattered by the use of drugs. Drugs have proved to be illusory and a counterfeit high. It is sad that many who started this deadly cycle are no longer free to begin a new search.

CONCLUSION

In the final analysis, the benefits to be derived from the drug experience are not worth the destruction of mind and body. The resort to drugs reflects a lack of faith in God to supply all our spiritual needs (II Pet. 1:3). The drug movement is a desperate attempt to find meaning in a world where none exists apart from Jesus Christ. Drugs only provide illusions of powers and answers that one does not possess. It is only the gospel that provides genuine answers to the searching questions of our youth. The Christian faith is rooted in the historical personage of Jesus Christ. Its claims are based upon truth, not fleeting mystical experiences. The needs of fallen man has been adequately met by the Creator and Saviour who loves us and gave himself for us.

RECOMMENDED BOOKS ON THE DRUG PHENOMENA

Oz Guinness - The Dust of Death (Inter Varsity Press - Downers Grove, Illinois 60515)

Francis Schaeffer - The God Who Is There (Inter Varsity Press - Any of Mr. Schaeffer's books are worth reading.)

Clark Pinnock - Set Forth Your Case (Moody Press - Chicago)

Charlie Shedd - Is Your Family Turned On? (Word Books Publisher - Waco, Texas)

Rubel Shelly - Young People Make Moral Decisions (Youth in Action, Box 1332, University, Alabama).

Christian Communication

JAMES G. POUNDERS

Christian communication is permeated by love and genuine concern for another's reputation. Insincerity is glaring! Paul writes in I Corinthians 13, "If I speak with the tongues of men and angels and have not love, I am become sounding brass or a clanging symbol." No amount of eloquence or glib speech can substitute for love in communication.

The Bible says that Christian communication must be on an extremely high level. It is James who writes, "Do not speak evil against one another" (James 4:11). And the apostle Paul adds, "Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer everyone" (Coll. 4:6). The Christian is charged with the responsibility to use his tongue in such a manner that he will not add fuel to the fire of contention and if anything, will only season the discussion with truth and good will be his gracious manner of speech.

And should we have nothing to add - what then? Well, the wise King Solomon said there is "a time to keep silence, and a time to speak" (Eccles. 3:7). Lincoln said it like this: "Better to remain silent and be thought a fool than to speak out and remove all doubt!"

Neo-Pentecostalism

(Continued From Page 1)

intended for the church today. Most contend they were limited to the first century but this problem has cropped up in various quarters with resultant division and bitterness. The most noticeable manifestation of this movement is tongue speaking but it also includes the baptism of the Holy Spirit, divine healing, etc.

The February 28, 1975 issue of CHRISTIANITY TODAY contains an article entitled "A Plea to Some Who Speak in Tongues" by J. Frank Swank, Jr., a Church of the Nazarene minister. He listed the following five reasons for his disappointment in the tongue speakers who had left his congregation: (1) These persons tried very hard to make a good first impression but later manifested a spiritual superiority complex with arrogance and conceit. (2) They lacked self discipline and held on to worldly habits while claiming to be spiritually mature. (3) They were unteachable on doctrine and Christian living. (4) Their attitude created division rather than unity. (5) They frequently moved from one congregation to another and thus did not add stability to the program of any. Mr. Swank's conclusion was: "I am convinced that they did not have the Holy Spirit. They were possessed with a counterfeit, a fake. They were living on an ego trip, a manufactured religious 'high'."

The fact that a Pentecostal denomination preacher is now questioning the validity of Neo (New) - Pentecostalism should cause us in the body of Christ to strengthen our teaching on this subject. Some congregations are so tolerant toward false teaching of all shades that one can hardly tell the difference between them and any Protestant denomination. Nothing is really new about Neo-Pentecostalism. It is simply the old Pentecostal false doctrine now being espoused by those who are not content with the simplicity of New Testament Christianity.

The gift of teaching was the best spiritual gift during the first century (I Cor. 14:3-5). With it, the humble teacher could edify, exhort, and comfort the church. The person who truly desires to be of spiritual service can study the Bible and do the same thing today. There is no miraculous short-cut key to success in the Christian life. The miraculous gifts were a peculiarity of the first century until the New Testament was completed (Phil. 4:11-13). Faith, hope, and love are now the abiding mainstays of the Christian life (I Cor. 13:13).

Always A Critic

A very destructive habit is that of always finding fault. Nothing will fray your nerves, lose friends, and promote ulcers more than this habit.—Virgil Trout.

THINK OF IT THIS WAY!!! The church of Christ is composed of imperfect members, including preachers, teachers, deacons and elders.

Not a member of this organization is without faults. But the amazing thing about the Lord's cause is that God has been able to work wonders through the agency of the imperfect. In fact, He has never had a chance with any other kind. If a preacher ever finds a congregation which has no faults, he will have found a place where no teaching, preaching or training is needed. Yet the scriptures tell us that teaching is to be done continually, as long as time shall last.

If any congregation finds a preacher who is perfect, he will seem unreal, completely without understanding of the difficulties under which imperfect people struggle.

They are the imperfect Christians working together, wrestling against their tendencies to be carnally-minded, forgiving one another's faults, who come nearest to presenting to Christ the "perfect" church — From the Iowa Park, Texas bulletin, The Encourager.

Let Us Be Patient In Tribulation

G.F. RAINES

Newton, Miss.

The Book of Job tells us that man "is born unto trouble, as the sparks fly upward" inasmuch as he dwells "in houses of clay, whose foundation is in the dust" (Job 4:19; 5:6).

Those who are destined to enter the everlasting kingdom of heaven endure "much tribulation" (Acts 14:22); but God is "a very present help in trouble" (Psa. 46:1).

The apostle Paul says:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

"The pearl is a fine picture of the overcoming Christian who makes use of his trials as a base around which to wrap the glowing filament of Christ's glory, layer upon layer, till the whole dark pain or grief is hidden in light. It is the foreign substance entering the oyster shell that produces the lovely pearl. With some of the Lord's people, trials are more like mosquito bites. Instead of applying the healing ointment of God's Word and having patience to bear the sting cheerfully till the Lord sees fit to remove it, or heal it over with His love, we intensify the affliction by continually aggravating it, till instead of a pearl we have an ugly, painful sore of constantly increasing size" (GRACE AND TRUTH, Feb. 1954).

Let us, therefore, be "patient in tribulation" (Rom. 12:12); and "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1-2).

Why I Am A Christian

BY GUS NICHOLS

Peter says I am to give a reason,
When its requested, and this in season,
For the hope I have in Jesus the Christ,
Who died for me and was sacrificed.
(1 Pet. 3:15; Heb. 2:9)

I am a Christian because I believe,
No unbeliever can this Christ receive.
I believe in Christ, for he rose again,
After suffering and dying for my sin.
(Acts 10:43 — 1 Cor. 15:1-26)

This faith came by hearing the word of God,
Who created me from the dust of the sod.
The gospel's the world's best good news story;
It tells of Christ who came down from glory.
(Rom. 10:17 — Jn. 6:38,63)

The gospel proves that Christ rose from the dead,
That we can believe every word he said.
He tells us of God and the heaven above,
And about his amazing and wonderful love.
(Rom. 1:1-4 — Jn. 3:16)

This faith turned me from iniquity and sin,
Made me desire a new life to begin.
One must be converted (turn face about)
In order to have his sins blotted out.
(Acts 3:19,26 — Acts 17:30-31)

One must believe in the Christ that God sent
Strong enough to turn from sin and repent,
Then be baptized for the remission of sins.
It's after baptism that the new life begins.
(Acts 2:38 — Rom. 6:3-4)

I know I obeyed all this from the heart,
And that I have lovingly done my part.
T'was by God's grace my sins were forgiven,
And I know I'm on my way to heaven.
(Rom. 6:16-18 — Eph. 2:8)

I know I'm a Christian - living that life -
And that I am now free from sin and strife.
I love the Lord and do his blessed will,
And shall always strive his word to fulfill.
(Acts 11:26 — 26:26-28)

The gospel has often been proven true —
I believe in Jesus Christ - why not you?
Our world knows Christ was not a deceiver—
God would not have deceived the believer.
(Acts 8:35-39 — Mt. 3:13-17)

Our world admits that Jesus lived and died,
The fact that He rose was tested and tried.
Many who were with him unto the end,
Said that he rose, and they saw him ascend.
(Mt. 16:13-18 — Acts 1:26; Acts 1:5-11)

Great multitudes did he miraculously feed,
And were witnesses of his mighty deeds.
His apostles were with him day and night,
Even when he ascended out of their sight.
(Mt. 15 — Heb. 2:1-4)

He had healed their sick and had raised their dead,
Thus confirming every word he had said.
He fulfilled his word that he would arise,
And ascend unto God beyond the skies.
(Jn. 20:30-31 — Acts 1:1-5)

We know that Christ arrived up in heaven,
For he fulfilled a great promise given,
That when he arrived he'd send the Spirit,
Upon his apostles - men of merit.
(Jn. 3:5 — Acts 2:30-39)

And when the Spirit came on Pentecost,
The gospel was revealed to sinners, lost.
Three thousand obeyed when the
facts they searched,
The Lord saved and added them to the church.
(Acts 2:22-41 — V. 47)

The church of Christ was established that day,
With Christ head over it in wonderful way.
He is still the head of his spiritual body,
His church is important, not something shoddy.
(Mt. 16:18 — Rom. 16:16)

These are some reasons why I'm a Christian,
And why I'm not an alien Philistine,
And why of Christ I am not ashamed,
But as a Christian wear his holy name.
(Acts 11:26 — 1 Pet. 4:16 — Acts 11:26)

Annual Lectureship

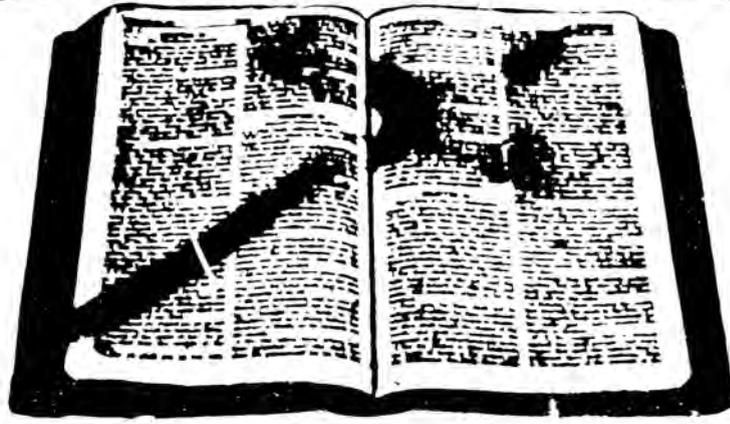
Memphis School Of Preaching

ROY J. HEARN

The ninth annual lectureship of Memphis School of Preaching will be held March 31 - April 4, 1975. The theme is "The Glorious Gospel of Christ". Lectures will begin 8:30 to 4:00 then 7:30 to 8:45. Speakers are: Leroy Medlock, Allen Cross, Pat Casey, J.F. Camp, Robert R. Taylor, James Hudley, Harrell Davidson, John Barcus, J.A. Thornton, Billy Davidson, C.W. Bradley, W.T. Hamilton, Max Miller, Glenn Lee, Ivie Powell, and sister Robert Taylor will speak each morning to the ladies at 10:30 to 11:20.

Each year this lectureship is characterized by sound doctrine using men of great ability. Make your plans to be with us. Everyone is invited. Contact: Memphis School of Preaching, 4400 Knight Arnold Road, Memphis, Tennessee 38118; phone area (901) 362-5139.

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 9

FRIDAY, APRIL 11, 1975

NUMBER 38

Modern Versions: Their Mounting Multiplicity

What about all the multiple versions now available? Do they augur good or bad from the Lord's people? It is no carefully concealed secret how this writer feels toward these modern versions. We stand unequivocally opposed to every perverted Bible on the market today. We have presented our sentiments of strenuous objections very frequently in local work, in gospel meetings and lectureships in about a dozen different states during 1973-74, in church bulletins and in a number of our best known religious publications for which we regularly write. It is our confirmed conviction that there is a growing amount of real interest in studies along this line. Our mail, phone calls from brethren interested in obtaining information about these dangers and far more invitations to speak and write on this subject than we can possibly accept testify of this ascending interest in one of the greatest - problems we face in this perilous era. We now begin a statement of our objections to a multiplicity of false versions now available.



ROBERT R. TAYLOR, JR.

JUST HOW MANY ARE THERE?

We definitely face the clear challenge of their mounting multiplicity. In Ecclesiastes 12:12 Solomon, the Wisest of the Ages, sagely observed that "of making many books there is no end; . . ." Were the Hebrew monarch of an ancient age here today he might well say, "Of the making of many English translations and versions of the Bible there is no end." The making and manufacture of English translations is part and parcel of today's religious scene. Have you wondered just how many there are in our native tongue alone? Miss Elizabeth Eisenhart, Librarian of the American Bible Society, a short time back released the following figures. There are at least 339 published English versions of the Scriptures. Of the number 45 are complete Bibles, 9 are of the Old Testament only, 88 are of the New Testament only and the remaining 197 versions have one complete book or more, but less than the full New Testament." Since this report was released some two years ago the number has already been added to by at least two known to this writer, one of the whole Bible and another of the New Testament. No doubt the coming years of the 1970's will add many more to the ever growing number available. The last few

years have done so.

THE BIBLE OF HIS OWN CHOICE

We are now in a position that a person not only may have the church of his own choice but also the Bible of his own choice. He can have one or more that endorses the faith only heresy. He can have one that endorses original sin which is accepted Calvinism in action. He can have a number that are either favorable to or give outright support to the doctrine known as premillennialism. It has been estimated that about 70 per cent of so-called Christendom give support to the premillennial theory. He can have a number of new Bible that favor certain fundamental errors of Roman Catholicism. If one does not like that word water in John 3:5, he can possess a Bible that presents the Baptist quibble about its reference to the water of physical birth in a footnote explanation. He can have at least two of the better known versions, the RSV and the NEB, that maliciously mutilate the great virgin birth prophecy of Isaiah 7:14. Yet this is the error that too many of our own brethren have sought to defend. What is happening to some of our preachers and Bible teachers in some of our Christian colleges? If a man happens not to like the doctrinal tone of Mark 16:16, he can possess an earlier copy of the RSV that makes a footnote of the last dozen verses of Mark's gospel record. He can possess a modern version that favors the direct guidance of the Holy Spirit for people today. He can have more than one greatly favorable to modern day claims of the older forms of Pentecostalism and Neo-Pentecostalism. In view of the type of so-called Bibles some of our brethren are now reading, and the lack of real Bible preaching and teaching they are receiving, it becomes no wonder why we have Pentecostalism and nearly every other ism facing us to some degree. This situation is not going to clear up until our people get back to reading and studying a reliable Bible and are again fed on a spiritual diet of gospel preaching that is centered in book, chapter and verse authority. God warns man near the beginning of the Bible (Deuteronomy 4:2), in the middle of the Bible (Proverbs 30:6) and at the end of the Sacred Volume (Revelation 22:18-19) not to tamper with his word by either addition or subtraction. Yet the new Bibles have done both. **AND THE PERVERTED BIBLES HAVE SUPPORTERS AMONG US!!**

If a man cannot currently find a Bible that fits his peculiar brand of religion, he may not have to wait long before one is available that will fully fit his personal brand of theological thinking and religious bias. So-called Bibles now come in all sizes, shapes and with an INFAMOUS variety of conflicting sentiments and outright perversions. **AND WE ARE ONLY AT THE BEGINNING POINT OF THIS MOUNTING MULTIPLICITY!!**

It is fearful and frightening to appraise what the future holds within this very realm. Without successful gainsaying from any it augurs no good for those who are set for the defense of the gracious gospel of God's Son and love with dedication the old paths - paths that are rapidly disappearing in the overwhelming rash of perverted Bibles - books that have Bibles on the cover but are not true to the Hebrew and Greek text on the inside. Does any other danger face us comparable to this one?

In view of the foregoing the following Scriptures seem very appropriate ways in which to close our lesson for this week. "Full well ye reject the commandment of God, that ye may keep your own tradition. . . Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." (Mark 7:9,13). "For we are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor. 2:17). "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every conscience in the sight of God" (2 Cor. 4:2). "I marvel that ye are so soon removed from him that called you into this grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9). "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). "But the other of love, knowing that I am set for the defense of the gospel" (Phil. 1:17). "But speak thou the things which become sound doctrine: . . ." (Tit. 2:1). "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmishings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. 6:3-5). "If any man speak, let him speak as the oracles of God. . ." (1 Pet. 4:11). "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." (Jude 3).

WORDS of TRUTH

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28:18-20). While this record directly mentions the duty of the disciples, it refers to the duty of sinners indirectly. From it we learn that (1) sinners must hear and learn the truth, or be taught of God, and (2) be baptized, (3) then as disciples they must be taught to observe those things which Christ has commanded. We also learn that this is to continue, to be taught, and practiced, "unto the end of the world".

MARK'S RECORD

Mark's record refers directly to the duty of sinners, and tells us more about who should be baptized, and at what point of obedience sinners are saved. According to this record 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" (Mk 16:15-16). Here we learn that sinners must (1) hear the gospel, (2) believe it, and (3) be baptized in order to (4) be saved, or pardoned. Adding these items to those obtained from Matthew's record, we have: HEARING THE GOSPEL, BELIEVING THE GOSPEL, BAPTISM, SALVATION.

LUKE'S RECORD

According to Luke's record of the commission, our Saviour said unto his apostles: "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). Here we learn that in preaching under the commission, the apostles were to preach repentance, and of course, the command had to be obeyed by sinners, for Jesus had said: "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). So, adding repentance to the items obtained from the other records, we have: HEARING THE GOSPEL, BELIEVING THE GOSPEL, REPENTANCE, BAPTISM, SALVATION OR REMISSION OF SINS.

JOHN'S RECORD

According to John's record, Jesus said among other things: "As my Father hath sent me, even so send I you. . . Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained" (Jno. 20:21-23). While this record does not mention the conditions of pardon, it does reveal the fact that power was given unto the apostles to remit sins, by binding on sinners the terms which would bring remission to those obeying their teaching, and power to retain the sins of those rejecting it. There can be, therefore, no appeal from the apostles' preaching. According to the commission, sinners must: (1) HEAR THE GOSPEL (Mk. 16:15); (2) BELIEVE THE GOSPEL (Mk. 16:16); (3) REPENT (Lk. 24:47); (4) BE BAPTIZED (Mat. 28:19); (5) TO BE SAVED OR PARDONED (Mk. 16:16).

BAPTISM BEFORE SALVATION

While it is generally understood that faith and repentance are necessary to salvation, some contend that baptism has nothing to do with one's salvation. But did not our Saviour put baptism before salvation, the same as faith when he said: "He that believeth and is baptized shall be saved"? (Mk. 16:16). Note the order of items in the passage: "He that believeth (Item No. 1) and is baptized (No. 2) shall be saved." (No. 3) (Mk. 16:16). Who could declare that belief and baptism are necessary to salvation in stronger language than this? Did not our Lord say what he meant to say? Surely he was not trying to say that sinners would be saved by faith alone, before and without baptism. He did not say, "He that believeth and is NOT baptized shall be saved," but said "He that believeth and IS baptized shall be saved" (Mk. 16:16). Belief and baptism are joined together by the conjunction "and" in the passage, and like two box cars coupled together, both must move off in the same direction. Since faith looks forward to salvation to be received, so does baptism. They are on the same side of salvation. Salvation does not come between belief and baptism, but after both. The Lord did not say, "He that believeth and is SAVED shall be baptized," but said "He that believeth and is BAPTIZED shall be saved" (Mk. 16:16). The other of his words is (1) belief, (2) baptism (3) salvation. Everyone would understand a similar proposition made by man. The prisoners

in the penitentiary would understand the governor if he should decide to pardon them and make known to them the good news, saying: "He that believeth my word and is immersed by my authority shall be pardoned." They might not understand just why the governor would require them to be immersed, unless to test their confidence in his word and wisdom, but they would obey just the same. So it may seem foolish for sinners to be baptized in order to have their sins pardoned, but the Bible says "God hath chosen the foolish things of the world to confound the wise", and "The foolishness of God is wiser than men" (1 Cor. 1:25-27). Naaman could see no wisdom in dipping seven times in Jordan to be cured of his leprosy, but he was not healed until he dipped as commanded. (See 2 Kings 5:1-14). Of course, God healed him, and not the water, but God did not do it until he tested his faith, by having him do something in which he could see no good. God is our saviour, and not water, but he saves after baptism, (Mk. 16:16).

Practical Suggestions

On Prayer

BATSELL BARRETT BAXTER

PRAY IMMEDIATELY UPON ARISING. In what better way can we begin the day than by thanking God for His protection and care during the night and by asking His guidance and help during the coming day? A prayer at the beginning of the day will be a kind of insulation against evil throughout the entire day.

PRAY BEFORE EVERY MEAL. God has provided for our every need in such a bountiful manner! Surely the least we can do is to express our gratitude as we sit down to enjoy each meal. In these days when so many of us eat so many meals in crowded public restaurants, a few moments of silent prayer often must serve for the audible prayer which we pray around our tables at home.

PRAY AT SET TIMES. The ancient Jews, and others, found it helpful to reserve certain periods of the days for prayer. We may find it helpful, too. These regular times serve as reminders and help to keep the busy onrushing world from crowding out our periods of communion with God. One woman finds her dishwashing time an excellent time for real prayer.

PRAY AT ODD TIMES - WHENEVER YOU FEEL THE DESIRE. The real Christian will often find cause to pray - while driving his car, while working at his desk, while waiting for a friend, or while doing a host of other things. When the desire comes, pray. The prayer need not be long - perhaps only a sentence or two. It need not be spoken aloud for God can hear "silent" prayers, too.

PRAY WITH YOUR WHOLE FAMILY. There is something particularly wonderful about a prayer in which both children and parents have a part. Let it be one united prayer with each member of the family contributing a few sentences about those things closest to his heart. Begin it with the smallest child who is old enough to say a prayer, then go from child to child and on to parents until finally the father closes the prayer with final "amen".

PRAY IMMEDIATELY BEFORE RETIRING. After the cares and toils of the day, the child of God especially needs to talk with his Heavenly Father. Perhaps there are blunders and mistakes to be confessed, sins to be forgiven. Surely there is gratitude to be expressed for the blessings of the day. And, too, the rest in sleep will be sweeter if we have committed ourselves to the Lord's loving care.

PRAY WHEN YOU FEEL DISCOURAGED. Most of us need little encouragement to pray when we feel discouraged or when we face some special problem. At such times, prayer comes unsought. It is a great comfort to know that God listens to our prayers in times of crisis. One of the greatest privileges of the Christian is the privilege of leaning

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FROM

THE EDITOR

"What Must I Do To Be Saved?"

NO. 2

Where to find the answer: The question is not, what did the Jews do under the Law. But it is "What shall we do?" (Acts 2:37). We must hear Christ. (Acts 3:22; Matt. 17:5). He is the author of our salvation (Heb. 5:9). Our salvation was first spoken by Christ (Heb. 2:3). "The law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17). He took the law out of the way at the cross that he might establish the new covenant (Col. 2:14; Heb. 10:9). The New Testament went into force after his death (Heb. 9:15-17).



GUS NICHOLS

THE COMMISSION
Let us, therefore, study this great commission given by Christ unto his apostles, after his resurrection, and learn the conditions upon which they were to preach salvation unto a lost world. We will then follow the history of their preaching under the commission, and see how thousands of sinners were converted and saved, according to the New Testament plan. This will be "Rightly dividing the word of truth" (2 Tim. 2:15).

The commission is recorded by Matthew, Mark, Luke and John. It is the farewell message of the Son of God before his ascension. Having "All power" in heaven and earth, and being the "Mediator between God and man" he had the right to stipulate the conditions upon which sinners must be saved. (Matt. 28:18; 1 Tim. 2:5-6; Heb. 5:8-9). Let us hear the testimony of all four of the witnesses to the commission in order to obtain all the facts.

MATTHEW'S RECORD

According to Matthew's record, Jesus 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 always, even unto the end of the world." (Matt.

The Christian And The Old Testament

Somehow a terrible misconception has been "leaked" in many areas concerning the attitude of the church of Christ toward the Old Testament. Some have concluded that we do not believe in that part of God's word. Nothing could be further from the truth. We accept every word of that Testament and make constant use of it in our teaching. There are great benefits to be derived from a careful study of the old covenant.



JOHN WADDEY

IT IS GOD'S INSPIRED WORD

When Paul said that "Every scripture is inspired of God" (II Tim. 3:16), he obviously included the holy scriptures that the Jews possessed. When Jesus affirmed that "the scripture cannot be broken (John 10:35), only the Old Testament was in existence. The Lord even went so far as to say that if we believe not Moses' writings we cannot believe in Christ himself (John 5:47). In Luke 24:44-45, Jesus explained that the law of Moses, the prophets and the psalms were "the scriptures" or God's holy writings. This we believe and teach.

IT ANSWERS MANY QUESTIONS

The old covenant provides solid answers to life's most serious and perplexing questions. We would have no sure knowledge of the origin of the cosmos did we not have Genesis and other Old Testament verses that tell us God spoke these things into existence, (Ps. 33:6).

We would have no strong reply to the wild speculations of the evolutionist if God's Word did not give us the story of man's creation in Genesis one and two. Likewise, man's relation to God would be a mystery were it not for the creation record.

We could only guess as to the reason for sin and the curse being upon man and creation, were it not for Genesis three.

Such questions as the origins of the various nations and languages are answered only in the Genesis account. So also the riddle of the vast fossil record inscribed across the face of the whole earth is explained by the record of the flood in Noah's day. A hundred other questions are similarly answered in this book.

A FOUNDATION

The Old Testament is the foundation upon which the new covenant was erected. "So that the law is become our tutor to bring us unto Christ. . .", (Gal. 3:24). The law was the shadow of good things to come, (Heb. 10:1). It foreshadowed the coming Christian age. Christ fulfilled all of those prophecies written in the old scriptures concerning him, (Lk. 24:44-45). The New Testament takes up just where the old leaves off. It has well been said, "The Old Testament is the New Testament concealed; the New Testament is the Old revealed."

A HISTORY

The Old Testament is a rich source of spiritual food for Christians. It provides multitudes of faith building lessons. "For whatsoever things were written aforetime were written for our learning. . .", (Rom. 15:4). Young Timothy had been taught those sacred writings from childhood and they had made him wise unto salvation, (II Tim. 3:15).

EXPLAINS NEW TESTAMENT TERMS

When one opens the New Testament he is immediately confronted with scores of institutions, persons and events that would forever be a mystery were it not for the Old Testament. What would we know of Melchiel or Aaron, Moses or David without the Old Testament? What would we do with the hundreds of quotations from the Old Testament, without the context in which they came from? Would we understand the

allusion to sacrifices and the temple had we only our New Testament?

PROFIT FROM ITS CHARACTER STUDIES

In Hebrews eleven, the writer draws numerous lessons from the lives of Old Testament saints. So can we profit from all of its characters. We learn lessons both of things to observe and things to shun. "Now these were our examples, to the intent that we should not lust after evil things, as they also lusted" (I Cor. 10:6).

EVIDENCE OF ITS PROPHECIES

Jesus said that the Jews scriptures bore witness to him, (John 5:39). The angel declared that Jesus was the spirit of prophecy, (Rev. 19:10). Peter told Cornelius that all the prophets bore witness of Christ, (Acts 10:43). The 300 plus prophetic details of Christ's life and ministry provided an overwhelming basis for belief in Him as God's Son. The same is true of prophecies relating to the church.

Truly we should be grateful to God for the Old Testament and read and study it thoroughly.

IT IS NOT OUR RULE

OF FAITH AND PRACTICE

As Christians we are under Jesus and His New Covenant. Hear Paul, "But now we have been discharged from the law," (Rom. 7:6). Again, he states that the old law "passeth away" and the new remains, (II Cor. 3:6-11). Christ "abolished in his flesh the enmity, even the law of commandments contained in ordinances," (Eph. 2:15). He took the old Covenant out of the way, nailing it to his cross, (Col. 2:14, 16-17). We have a better covenant, enacted upon better promises than the old. It is a NEW covenant, not like the one made on Sinai. That old covenant is becoming aged and is high unto vanishing away, (Heb. 8:6-13). When Peter would have equally honored Moses, the law giver, Elijah the prophet, and Christ, God spoke from His throne saying, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:3-5).

While we thank God for preserving for us the Old Testament, we look to the New for answers to such questions as:

How to be saved? How to Worship God Acceptably? How to live for Christ?

Is Doctrine Important?

JAMES A. HORTON

One of the fundamental marks of Modernism is its incessant attack against DOCTRINE! The Modernist says, "Doctrine is not important - it is Jesus who is important!" They make snide and cutting remarks about "sound doctrine" and "orthodoxy" which show their contempt for truth. They plead for all of us to "lay aside our 'petty' doctrinal differences and go back to Christ." They urge that we just "love one another" and "not worry about externals."

Inherent in the whole realm of MODERNISM, there is no greater falsehood than that which says that "DOCTRINE IS UNIMPORTANT!"

DOCTRINE IS IMPORTANT BECAUSE JESUS TAUGHT IN DOCTRINE. (Jn. 7:17 - "If any man will do His will, he shall know of the doctrine; whether it be of God or whether I speak of myself". (Matt. 7:28-29 - "And it came to pass, when Jesus had ended these sayings, the people were astonished at his DOCTRINE: for he taught them as one having authority, and not as the scribes". (Jn. 18:19 - "The high priest then asked Jesus of his disciples, and of his doctrine."

DOCTRINE IS IMPORTANT BECAUSE THE APOSTLES TAUGHT IN DOCTRINE. (Acts 2:42 - "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers". (Acts 5:28 - The High Priest spoke to the apostles and said, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your DOCTRINE, and intend to bring this man's blood upon us."

DOCTRINE IS IMPORTANT BECAUSE THE PEOPLE OBEYED DOCTRINE, (Rom. 6:17-18 - "God be thanked, that ye were the servants of sin, but you have obeyed from the heart that form of DOCTRINE which was delivered you. Being then

made free from sin, ye became the servants of righteousness."

Thus, DOCTRINE IS IMPORTANT because (1) Christ taught in doctrine, (2) the apostles taught in doctrine, and (3) the people obeyed doctrine.

NOT ALL DOCTRINE IS TRUE DOCTRINE.

There is the doctrine which the Bible calls "sound doctrine" (2 Tim. 4:2-4). In Rom. 16:17-18, Paul commanded that fellowship be withdrawn from any brother who caused "divisions and offenses contrary to the doctrine" which they had learned from God. There is another doctrine known as false (unsound) doctrine. (Eph. 4:14; 2 Pet. 2:1, and 2 Tim. 4:1).

PLEA FOR BIBLE DOCTRINE. Let the plea be heard throughout the world for sound doctrine. We must "abide in the doctrine of Christ" (2 Jn. 9:11), "give attendance to doctrine" (1 Tim. 4:13), "take heed unto the doctrine" (1 Tim. 4:16), and "Preach the word with all long-suffering and doctrine" (2 Tim. 4:2). Our plea is to "speak where the Bible speaks and to remain silent where it is silent."

ORIGIN OF BIBLE DOCTRINE. The Bible, the word of God, is the only source of true doctrine. 2 Tim. 3:16 - "All scripture is given by the inspiration of God, and is profitable for DOCTRINE, for reproof, for correction, for instruction in righteousness." Remember, Paul said to "Preach the word. . . for the time will come when they will not endure sound doctrine" (2 Tim. 4:2-3).

In discussing the qualifications of elders, Paul said, "Holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9).

The plea among churches of Christ is for a return to BIBLE DOCTRINE! Jer. 6:16 - "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein."

Yes, DOCTRINE IS IMPORTANT! True Bible doctrine must be taught, believed, obeyed, and defended by faithful Christians as long as the world stands! Don't let anyone sell you on the false hood that doctrine is unimportant!

Christ's Church-Church of Christ

GREER HENDON

I belong to nothing in religion save that church established by Christ on the day of Pentecost, (Acts 2), for I have done nothing but precisely what those Pentecostians did under the direction of the Holy Spirit speaking through the apostle Peter (Acts 2). Those on that day who did that were "added to the church" by the Lord who owned the church. Did the Lord add those people to a denomination? He did not. Call that church what you will; it is still the church of Christ - His church because it is His body, consisting of all the members of God's family. It is the church of God, the church of Christ, the family or house of God, the church of the Firstborn, the kingdom of God or the kingdom of heaven. It is all these things, and not any one of them to the exclusion of any of the others. So long as Christ called it "My church", (Mt. 16:18) just so long will it be the church of Christ; and so long as it conforms to the will of God, so long it be the church of Christ, so long will it be the family of God. Well, I belong to exactly that "organization" described in those terms. That puts me into no denomination of the church, but into the church itself. The man does not live who can show that I am a member of any church that differs in doctrine from that original church of Christ. It is folly to claim that, because the exact expression, "church of Christ", is not used in the New Testament; therefore, there is no such church named in that Book; for the various congregations of that church were called "churches of Christ" (Romans 16:16). But even if we did not have the latter expression a church built by Christ would be a church of Christ and nothing else. So long as Christ calls it "MY CHURCH", so long will it be the CHURCH OF CHRIST - and nothing more or less. There is no difference between "church of Christ" and

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Practical Suggestions On Prayer

(Continued From Page 2)

upon the Lord in times of difficulty.

PRAY WHEN YOU ARE HAPPY. It is easy to pray in times of crisis and equally easy to forget to pray when the affairs of life are going especially well. Most Christians need to thank God for their happy and prosperous lives far more often than they do.

PRAY ON YOUR KNEES WHEN POSSIBLE. The scriptures contain no rigid commandments concerning the physical posture to be taken while praying. Nevertheless some postures, such as the bowed head, closed eyes and bent knees are conducive to effective prayer. On our knees, we feel and show a deeper respect for God and are more likely to achieve the proper attitude of prayer.

PRAY ALOUD. Normally our prayers should be spoken audibly. There is something about praying "out loud" that makes the prayer more real - we are really talking to our Heavenly Father. That which comes over our lips and through our speech organs is more a part of us than that which exists in the mind alone.

PRAY SILENTLY. There are many situations in which an audible prayer would be hardly possible (in a crowded restaurant or on a bus or train, for example). Evidently, this was what Hannah was doing when Eli, the priest, beheld her lips moving but heard no sound.

PRAY SIMPLY AND NATURALLY. Prayers are not to be measured by their elegance or duration. They are to be simple, heart-felt petitions from the children of God to their Father. Christ condemned the Pharisees for their "much speaking", their "vain repetitions", and their praying "to be seen of men".

PRAY FERVENTLY. James says, "The effectual fervent prayer of a righteous man availeth much in its workings" (James 5:16). Christ commended the unfortunate widow in Luke 18 for her persistence. We must feel deeply the things we say to God and must say them earnestly, fervently and in good faith.

PRAY UNTIL PRAYER BECOMES A HABIT. It must not become a "mere habit" or "just a habit", but it ought to be something we do as regularly as we eat or sleep or breathe. Our lives are largely made up of habits. Let us include the good habit of prayer among them.

PRAY AT LEAST TEN MINUTES A DAY. A highly regarded preacher of our time often says, "I can guarantee that anyone who prays as much as ten minutes each day will be saved." On what basis can such a rash-sounding statement be made? The man who spends ten minutes a day in prayer will be the kind of a Christian who will do all the other things the Lord requires. Put it to the test. How much time do you spend in prayer? How many minutes did you spend today? Yesterday? Or any day this week? Well, then why not begin now?

Christ's Church - Church Of Christ

(Continued From Page 3)

"Christ's church". One is the possessive case, the other is a prepositional phrase, but identical in meaning. "The farm of John Black", and "John Black's farm", described the same farm. There is but one church, and Christ built that which makes it Christ's church, or the church of Christ.

We certainly cannot apply any sectarian name to the Church Christ built. Christ must have the honor of having built the true church and all names in the New Testament so honor Him. He "purchased the church with His own blood", (Acts 20:28). "He gave Himself up for the church", (Eph. 5:25), and He is "the Saviour of the body or church" (Eph. 5:23). His disciples are the children of God, and as such constitute the "family or

house of God". (1 Tim. 3:15). God has no child out of the church, seeing the church is the family of God; for it takes all the children to constitute God's family. If you are a child of God, and I am a child of God, WE BELONG TO THE SAME BODY OR CHURCH OF CHRIST. So far as I am concerned, I have done nothing but what the people on Pentecost did, those whom the Lord added to the church (Acts 2:38-47). If you did only that, then you and I are members of the same church and are members one of another. Let any man show that I am a member of anything that differs from that church on the day of Pentecost.

I claim to be a member of the church Christ built, "the church of Christ". Why don't you just be a member of that church?

Something To Rear A Family By

JOHNNY RAMSEY

As parents we must have a standard to go by in rearing our offspring. Otherwise, we would aimlessly strive to guide the footsteps of our beloved children. Can you imagine the tragedy of having an infidel for a parent? The world desperately needs fathers like Joshua who will say: "As for me and my house, we will serve the Lord" (Joshua 24:15).

We could certainly use more mothers like Hannah, Lois and Eunice who would teach their sons and daughters to expend their efforts in the service of God. In Proverbs 12:7 and 14:11, there is a vivid contrast set forth. "The house of the righteous shall stand. . . the house of the wicked shall be overthrown."

One of the most thought-provoking poems a parent ever read is the following:

To get his goodnight kiss he stood
Beside my chair one night
And raised an eager face to me,
A face with love alight.

And as I gathered in my arms
The son God gave to me,
I thanked the lad for being good,
And hoped he'd always be.

His little arms crept 'round my neck,
And then I heard him say
Four simple words I shan't forget
Four words that made me pray.

They turned a mirror on my soul,
On secrets no one knew.
They startled me, I hear them yet;
He said, "I'll be like you."

-Author Unknown

Pure Christianity will give us something to guide a family by. In the home, as God would have it to be, there is hospitality, respect, discipline, work, worship, and a distinct sense of humor. Pity the poor child who lives in a house without laughter! The writer was certainly correct in Psalms 127:1: "Children are an heritage of the Lord."

But, better that a child never had been born than to have the misfortune of living with folk who dishonor their Creator. May the years ahead find greater determination on our part in making our homes all that the Lord demands.

Preacher Changes

MARVIN BRYANT

G.W. (Jerry) Snowdon, age 44, has denounced the liberalism and error of the Christian church and has become a part of the churches of Christ. Jerry and his wife, Dorothy, have five children. One is yet at home and two are in college. Jerry was reared in New York as a Roman Catholic but was converted and baptized in his early twenties. Soon thereafter he wanted to serve Christ as an evangelist and he entered and ultimately graduated from Eastern Christian College in Maryland. From the beginning Jerry was committed to preaching Christ and his word regardless of the consequences. He served in the instrumental church of Christ-Christian Church for fifteen years

and he said, "I found it more and more difficult to present God's word in all its purity each year." Jerry spent most of his years engaged in building new congregations and restoring weak ones. Most recently he served the Welch Road Christian Church in Nashville, Tennessee for two months. He was told there that he sounded like a church of Christ preacher and that he was probably in the wrong church. During most of his fifteen years in the Christian Church he had been called "Ultra-conservative", and a "Breaker of Traditions."

Brother Denver Horton, a former elder of the Welch Road Christian Church and now a member of the Tusculum congregation, called brother Snowdon when he learned that he had been fired January 5, 1975. The following Sunday, January 12, he visited the Tusculum congregation and then during the lectures at David Lipscomb College, January 13 - 16, he had frequent visits with the writer, the elders at Tusculum and Kenneth Franklin, Robert Shank, Jerry Hurt and others. During this week he became convinced on the points of difference between the fellowship of the Christian Church and the churches of Christ and he has become a part of us. Brother Snowdon has been instrumental in leading at least twelve from the Welch Road Christian Church into the Tusculum congregation. At least that many more have gone to other churches of Christ in the city of Nashville.

The writer has introduced brother Snowdon to the southside congregation in Fort Wayne, Indiana, and he moved to that work February 23, 1975. His address is G.W. Snowdon, 3539 South Anthony Boulevard, Fort Wayne, Indiana 46806.

Advice To The Aged

JOHN WHEELER

So much advice is given to the young people that it seems fair that a little might be given to the older folk - in view of the fact that people are old longer than they are young.

1. Guard against sensitiveness. It is mostly an affliction of old age. Refuse to be slighted.
2. Do not bewail the fact that you are old. If you were not old, you would be dead.
3. Do as much for your appearance as you can. Well-kept antiques are considered beautiful.
4. Morals never change, but customs and habits do. Cheerfully scrap a bushel of your old customs and conform to the present, so long as it does not affect morals.
5. Remember that you once were young.
6. No one is ever useless so long as he retains his mental vigor, though he may be physically handicapped. Try not to complain of physical ailments.
7. Learn to be self-sufficient. There may come a time when you will be left alone.
8. Don't live in the past. Memories are precious to you, but unless solicited, keep them to yourself. Learn to laugh at your mistakes.
9. Believe and live your life for Christ. There is no situation you and God cannot handle.

The Preacher Hasn't Called Lately

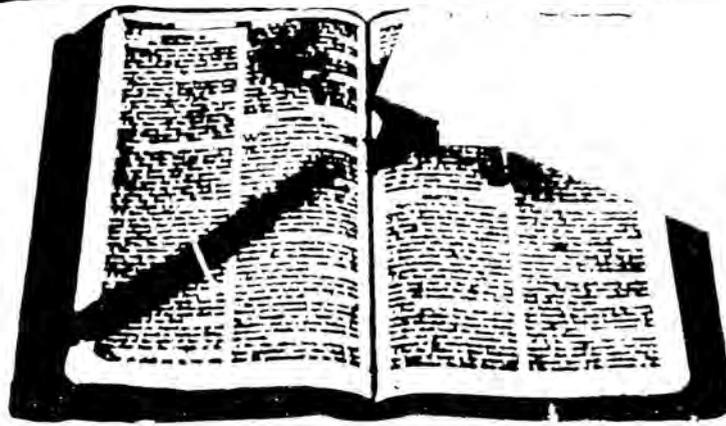
Quite often you hear someone say, "Our preacher never stops to visit in our home". If this is true, you probably have much for which to thank the Lord!

It usually means that death has not struck; that no serious illness have laid low the members of your family; that you are not a shut-in; or the surgeon's knife has not threatened you; or that you have no serious family problems to solve; or that you are not really a spiritually delinquent child of God.

As a rule, ministers do not make "social calls", for they do not have the time. They would enjoy doing so, as much as you would like to have them, but there is simply not enough hours in the day. But, be sure of this: your minister is willing to come at any hour of the day or night that you call to him for help. Thank God you haven't needed him. Some day you will, and he will be there.-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



"Speak forth the words of truth"
Acts 26:25
"The word of truth came by Jesus Christ"
Jn. 1:17

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No Christian Should Be "Self-Willed"

One who cannot accept and support group decisions is unfit for the eldership. God warns that in selecting elders, the church should pass over those who are "SELF-WILLED." (Tit. 1:7). One who is determined to have his own way is not qualified to serve as a bishop in the Lord's church. Indeed, all Christians should promote peace by allowing others to have "their way" in matters of expediency. "Let no man seek his own, but every man another's wealth" (or "good"—ASV). (1 Cor. 10:24). After compromising one's own preferences, there should be no bickering and back-biting of those to whom we have yielded in matters where God has not spoken: "Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10). Notice that this deference to another is to be done "in honor", and with "kindly affection." The same chapter warns: "Be not wise in your own conceits" (Rom. 12:16). Some seem to think that when they die, WISDOM will perish from the earth! Such are unqualified for church leadership.



FLAVIL H. NICHOLS
Sumiton, Ala.

An elder I knew objected to a proposed project, and contended in the elders' meeting that the church should not undertake that work. After presenting his reasons, he then asked each of the other elders: "Don't you agree with me?" Each in turn answered in the negative. Whereupon this elder said, "You brethren know the Bible as well as I; you love the church as much as I; you know the limitations of our congregation as well as I; and you have as much common sense and good judgment as I. Since not one of you agree with me, I withdraw my objections, and make a motion that we start this work at once!" This is the way to "follow the things which make for peace." (Rom. 14:19).

In the above example, if that brother had stubbornly objected, he could have created confusion and division in the church. He could have circulated among the membership, saying, "THEY decided to — but I was against it!" That would have been sowing "discord among brethren," which is condemned (Prov. 6:16-19; Rom. 6:17-18.)

Shall we let ONE MAN have HIS way, or shall we seek the collective judgment of the group? If God had intended for the elder to always

dominate the eldership, then a plurality of elders (Acts 14:23) would be useless and nonsensical. In a congregation without elders, no member should "pit" his judgment and wisdom against the consensus of the congregation. In the absence of elders, should the church be governed by one man? or by the minority, as opposed to the best judgment of the majority? Common sense answers emphatically: "NO!"

After discussion has brought out the facts, let

the group of elders (or the leadership) reach a conclusion — then let every man switch from his own previous individual preferences, let them UNITEDLY stand behind this decision — to a man! Let each promote the work and help achieve the goal as if the idea or suggestion had originated with him! This is the way to "be perfectly joined together in the same mind and in the same judgment" as commanded in 1 Cor. 1:10.

Placing Membership

RAY PETERS

The practice of placing membership is one that has been practiced by congregations of the churches of Christ for decades. There is nothing wrong with the fact or practice of going forward and placing membership with a particular congregation, to be recognized as a member of that congregation and to place one's self under the oversight of that eldership (if there is one), or to work with the congregation in any way possible.

There are problems that arise in connection with placing membership. The problem stems from brethren and not the validity of the practice. The procedure to be followed in placing membership is not a hardfast nor well defined procedure. Practices vary from congregation to congregation. Sometimes people go forward when the invitation is extended; some have it announced, and some do neither. Now here is a situation: Suppose a family or individual moves into a town, and he begins to attend this particular congregation, and he never does go forward or have announced that he wants to be identified with that congregation, yet he worships there for several years. After a few years, the husband stops attending, but his family continues to attend services and even places membership. Question? Who is to discipline the unfaithful? Does the congregation where he had attended (even though he never had his intention to be recognized as a member of that congregation announced) have a right to withdraw from this person if all the efforts fail to get him to repent and return to the Lord? It is this writer's conviction that they do.

The above illustration points out a real problem that exists in the brotherhood. Some people have the notion that they can drift from one congregation to another and never place membership with any particular congregation. There is no authority for an "UNLOCATED MEMBER" in the New Testament. God's design is for the local congregations which comprise the

Lord's body to be active in discipline. Even though a person may not formally place membership and attends a particular congregation for a period of time and becomes unfaithful, it is that congregation's responsibility to discipline that person. Who else knows of his or her situation? In actuality, he is a member of that congregation. This is a point that too many brethren fail to understand, and when action is taken to discipline that individual, they chime in and say, "Well, he never really placed membership with this congregation."

There are too many that run up and down the brotherhood unadmonished, unreprieved, and undisciplined. The reason is that they think they can get by without discipline by not "officially" placing membership. Too many congregations are slack when it comes to disciplining. It is very easy to put off disciplining those who need it by saying, "Well, they never were members here because they never "officially" placed membership."

Brethren, when you move into a town, place membership as soon as possible. Also (elders and men) be vigilant to see who needs to be disciplined even though they may not have publicly placed membership.

(EDITOR'S NOTE: When Paul came to Jerusalem soon after his conversion "He assayed to join himself to the disciples", but being a stranger to them, "They were all afraid of him, and believed not that he was a disciple" (Acts 9:26-30). Barnabas, who knew Paul stood good for him, and they began to fellowship Paul. Paul did not just move into the community and begin living as a member of the congregation. In case of one being a stranger to the local church he may need a letter of commendation from those back home who knew him as a faithful Christian (II cor. 3:1-4). But he is an erring brother if he does not identify himself with the church in some way upon arrival.

WORDS of TRUTH

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"What Must I Do To Be Saved?"

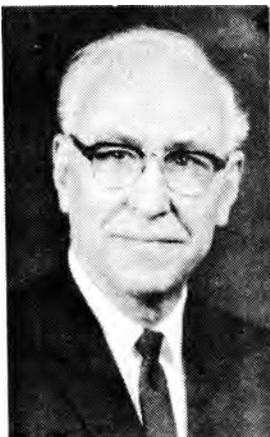
(NO. 3)

"UNBELIEF UNCONDEMNED"

Some contend that if baptism is necessary to salvation like belief, Jesus should have said, "He that believeth not and is not baptized shall be damned." But according to such logic (?) repentance is not necessary for the same reason, for he also did not say, "He that believeth not and is not penitent shall be damned," but only said "He that believeth not shall be damned" (Mk. 16:16). Does this fact exclude repentance? Neither does the other exclude baptism. In Luke 13:3 the Saviour said "Except ye repent ye shall all likewise perish." Did he mean here that faith is not necessary because he did not say, "Except ye repent and believe ye shall all likewise perish?" An unbeliever could not be scripturally baptized so as to be saved, for "Whatsoever is not of faith is sin." (Rom. 14:23). While a believer must be baptized to be saved, an unbeliever would not have to leave off a false baptism before his unbelief would condemn him. He would be "Damned" just the same if for some worldly reason he should be immersed. Hence, Jesus properly said, "He that believeth not shall be damned." (Mk. 16:16). But the fact that one is condemned who refuses to comply with a certain condition of pardon does not prove that there is only one condition. A refusal to believe the gospel is enough to "damn" one, but one must obey the gospel, as well as believe it in order to be saved (2 Thess. 1:7-9; Rom. 6:17-18).

PRESENT SALVATION

When Jesus said, "He that believeth and is baptized shall be saved," he meant present salvation, or remission of sins, and not final salvation in heaven. Luke's record of the commission calls it "remission of sins" (Lk. 24:47). Peter did not say baptism would save us in the future, but said "Baptism doth also NOW SAVE US" (1 Pet. 3:21). Eight souls were saved in



GUS NICHOLS

the ark by water which lifted up the ark and transferred them into a new world. As a figure, or likeness, of that we are baptized into Christ, and saved. Baptism is not a figure of our own salvation (1 Pet. 3:20-21). Neither is the salvation a figurative salvation. The apostles were not sent out to preach a figurative salvation. If the salvation of the commission is figurative, so is the damnation. Then it would mean, "He that believeth and is baptized shall be saved figuratively, but he that believeth not shall be damned figuratively." If the damnation is real, so is the salvation from it real.

When Peter said, "Baptism doth also now save us," (1 Pet. 3:21), he did not mean that baptism is our SAVIOUR. Neither is faith the SAVIOUR, yet we are saved by faith. Peter must have meant that baptism saves us in the sense that it is a **CONDITION OF SALVATION!** True, it is "Not the putting away the filth of the flesh" (not to cleanse the body from dirt and filth) but it has to do with the conscience, it "Is the answer of a good conscience." The conscience of those accepting the truth and wanting to be saved is not satisfied, or answered, until they are baptized. Satisfaction short of obedience is evidence that something besides the truth has been accepted.

COMMISSION CARRIED OUT

In our study of the commission we learned that the apostles were authorized to preach the gospel to every creature, and that sinners are required therein to believe, repent and be baptized in order to be saved (Mk. 16:15-16; Lk. 24:47). But since the apostles were subject to mistakes, like other men, they were commanded to tarry in Jerusalem UNTIL ENDUED WITH POWER FROM ON HIGH (Lk. 24:49-53). They did as commanded, and when the day of Pentecost came, they were endued with power, or baptized with the Holy Ghost, to enable them to reveal and confirm (for all ages to come) the gospel plan of salvation (Acts 2:1-4). The Spirit came as promised, to teach them, and to guide them into all truth (Jno. 14:26; 16:13). They were then ready to carry out the commission. They were in Jerusalem - the right place. The prophet had said "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," (Isa. 2:3). Referring to this prophecy Jesus said "Repentance and remission of sins should be preached in his name among all nations **BEGINNING AT JERUSALEM**" (Lk. 24:46-47). They were ready to begin to fulfill these scriptures. It was the right time - the Spirit for which they had tarried had come. They had received all needed power and inspiration. The kingdom had come with power (Mk. 9:1). The power and Spirit came "At the beginning", (Acts 11:15; Acts 1:8; 2:4). Having the keys of the kingdom, Peter was ready to open the door of entrance and make known the terms of pardon as required in the commission. (Matt. 16:19). He could (for the first time) preach Christ, and the full gospel, unto a lost world. (Matt. 16:20). The gospel was no longer a mere promise, but had become an accomplished fact (Rom. 1:2; 1 Cor. 15:1-4).

PETER'S DISCOURSE

When it was noised abroad that the Holy Spirit had come, the multitudes came together (Acts 2:1-6). Peter, using the keys of the kingdom, preached unto them the death, burial, resurrection and ascension of Christ, and said, "Let all the house of Israel know assuredly that God hath made that same Jesus whom you have crucified, both Lord and Christ" (Acts 2:14-36). (They thought he was an imposter fifty days before when they crucified him). "Now when they heard this they were pricked in their heart," (Acts 2:37). They were pierced to the heart by the message they heard. Jesus had promised that the Spirit would "Testify" of him and "Reprove the world of Sin" when he should come (Jn. 15:26; 16:13). The Spirit did this by speaking, and spoke through the apostles (Jn. 16:13; Acts 2:4). The people were pierced by the word which is "Sharper than any two edged sword" (Heb. 4:12). Peter was wielding the "Sword of the Spirit, which is the word of God" (Eph. 6:17). He was preaching the gospel "With the Holy Ghost sent down from heaven" (1 Pet. 1:12). The gospel "Is the power of God unto salvation" (Rom. 1:16).

WHAT SHALL WE DO?

"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?** (Acts 2:37). This is the great question which we are studying. Let us note carefully what they are told to do. They had already been commanded to believe, or to "Know assuredly," that Jesus had been made Lord and Christ (Acts 2:36). Having, evidently, believed this, they asked what to do. They had believed the gospel but had not obeyed it so as to be saved by faith.

PETER'S ANSWER

"Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Now the question is answered according to the commission. Believers were commanded to "Repent and be baptized. . . for the remission of sins". (1) They were required to believe that Jesus is Lord and Christ, Acts 2:36. (2) They were commanded to repent, and (3) be baptized, (4) for the remission of sins, Acts 2:38. Peter did not say, "Repent and receive the gift of the Holy Ghost for the remission of sins, and ye shall be baptized." But the order of his words in the answer to their question was: (1) repentance, (2) baptism, (3) remission of sins, (4) gift of the Holy Spirit, (Acts 2:38).

Responsibility

A mother with four children in Bible school approached the preacher with bitter complaints about the conduct of the school.

"I think they ought to have better teachers", she concluded.

"I quite agree with you", said the preacher, "and for the past two years I have been trying to get you and your husband to take classes in the Bible school, but you refused to take any responsibility. Do you really feel you have a right to criticize the people who are doing their best, even if they are inefficient?"

I never cease to marvel at the difficulty that exists in getting people to assume responsibility! The church is full of people (good, solid souls) who are just as willing as they can be for the church to go forward, expand its influence . . . provided other people assume the responsibility of doing the work that is so necessary, such as: teaching Bible classes, making visits to the sick, the wayward, the new members, the visitors, conducting cottage classes, etc.

How much real church work do YOU do in building up your congregation? Do you just attend??

(Selected.)

"Examine Yourselves"

G. F. RAINES

Newton, Miss. 39345

The apostle Paul said to the disciples at Corinth: "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" (II Cor. 13:5)?

The faith is the gospel of Christ (Gal. 1:11, 12, 23). We therefore examine ourselves to determine whether we are in the faith by searching our hearts and examining our lives in the light of the gospel. The Bible says: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

If you are more inclined to examine others than you are to examine yourself, I sincerely urge you to consider the following solemn admonition of Jesus which he voiced in the matchless sermon on the mount:

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:3-5).

The Lord's Hardest Commandment

Some things are harder to do than others. Any given commandment may be harder for one individual than for another. The Almighty has given men commandments from the very beginning and as Moses wrote, they "Are for our good always" (Deu. 6:24). It has been suggested that the three hardest words in the Bible to say are "I have sinned". This may be more or less difficult according to our determination and practice. But there is a command of God, sometimes expressed, sometimes implied, that appears to be more difficult for more people than any other.



VIRGIL BRADFORD

WHAT IT IS NOT

To believe that "God is" is one of the easiest of all of his requirements of men. In fact, it seems strange that any intelligent, thinking person should not believe in the existence of the Almighty Creator of heaven and earth and all things therein. And blind indeed is the eye that cannot see God in the world of nature under, over and around us. "The fool hath said in his heart, there is no God" (Psa. 14:1). Paul tells us that the invisible things of God are clearly seen, even his eternal divinity and power, in the universe of material things (Rom. 1). "Every house is builded by some one." (Heb. 3:4). When we see a house we "see" a builder behind it. Likewise when we see the twinkling, starry sky, the brilliance of the sun, the soft glow of a mellow moon, the budding trees and flowers and all the teeming life about us we KNOW that God designed, planned and made all these things. They did not just happen to be.

Again, it would be far more difficult for me not to believe than to believe that Jesus is the Christ, the Son of the Living God. The prophecies concerning himself he faithfully fulfilled. His spotless life, his mighty works, the wisdom of his words, and above all his glorious resurrection join in proclaiming, "Thou art the Christ, the Son of the Living God" (Matt. 16:16; Rom. 1:4).

The command to be baptized is neither hard to understand nor hard to do. It requires but little time and its benefits are such that we act out of self interest in obeying the Lord's command. So also it is relatively easy to give of our money, to pray for forgiveness and many other things because, as a rule, we learn from experience that they bring pleasure in the doing of the commandment.

THE HARDEST COMMAND - REPENT

So prevalent in Scripture is the command to repent that I omit all but one reference here. God "Commands all men everywhere to repent" (Ac. 17:30-31). This leaves us no room to doubt that repentance is a command. Repentance is the process of bringing our own obstinate will into complete subjection to the will and word of God. There is a turning involved, not only of our thinking but also of our doing, for repentance must bring forth its fruit to be what it should be (Cf. Matt. 3:8; Ac. 3:19; Matt. 21:28-32).

Jeremiah the prophet called upon the people of his time to "call for the old paths, - and walk therein". But it was not at all their will to turn, to REPENT, for they answered, "We will not walk therein." (Jer. 6:16). Again, Jesus spoke to some who searched the Scriptures, thinking that in them they would have eternal life, but because they believed not on him he added, "But ye will not come unto me that ye may have life". The WAY was open but their minds were closed, - and they repented not (Jn. 5:39-40).

Some of the most pointed language, the most scathing denunciations the Lord ever spoke, were against the men of Chorazin and Bethsaida. He

began to "upbraid the cities wherein most of his mighty works were done, BECAUSE THEY REPENTED NOT" (Matt. 11:20-24). Jesus said that it would be MORE TOLERABLE for Tyre and Sidon and for the wicked land of Sodom than for those who heard his gracious words and saw his works. Those wicked cities would have repented, say Jesus, if they had had the opportunities that Chorazin and Bethsaida had. It is difficult to imagine that the Sodomites of Lot's day would ever have repented of their wickedness, but Jesus says that they would have done so.

Repentance requires a poverty of one's own spirit to the point that allows the Spirit of God through the gospel to renounce every sinful thing and obey from the heart the commandments of the Lord (Matt. 5:3).

WHAT REPENTANCE IS AND IS NOT

Genuine repentance is not conviction, for those of Pentecost who were convicted of sin were yet commanded to REPENT (Ac. 2:38). It is not a mere reformation of life, for one might reform, changing his ways for the better as a matter of policy and not as a matter of faith. Repentance is not sorrow, nor even "godly sorrow", for it is godly sorrow THAT LEADS TO repentance (2 Cor. 7:10).

REPENTANCE is a changing of the mind from sin and self to the doing of righteousness unto God. It is a turning away from evil to do good. It is from a life of disobedience to one of humble submission to the gospel of Christ. The principle is well exemplified in the case of the parable of two sons (Matt. 21:28-32). A certain man said to his son, Go work today in the vineyard, to which the son answered, I will not. But afterward he REPENTED HIMSELF, AND WENT. He repented, changed his mind, and then went, bringing forth the fruit of repentance. Likewise the Prodigal son, Luke 15, "came to himself." His mind changed. He said, "I will arise and go to my father". And then what? "He arose and went." He, too, repented and thus brought forth the fruit of his repentance.

WHY SO HARD?

Repentance toward God tears a man from his idols and this only after a titanic struggle with a sometimes hardened mind, or heart. It must take place with the knowledge that "I have sinned" and this strikes an awful blow at the old ego within the man. Pride must go and humility brought in instead. True repentance punctures our ego like sticking a pin in a balloon. They just cannot co-exist. Jeremiah meets the problem head on in saying, "The heart is deceitful above all things and desperately wicked; who can know it?" (Jer. 17:9). The human mind is like concrete. As long as you stir and mix it, it remains plastic and pliable. But let it go unattended and it begins to set. The Lord knows this and consequently warns us again and again against the hardening of the heart.

Moses allowed sin and easy divorces because of the hardness of hearts (Matt. 19:8). To those who closed their eyes and stopped their ears Jesus said, Your hearts have waxed gross (Matt. 15:7-9). The Hebrew writer warns, Take heed, brethren, lest there be in any one of you an evil heart of unbelief in departing from the living God (Heb. 3:12). Hence, we see from the very nature of repentance that it is dealing with the hardest thing in man to bring under control, the human mind and heart. The concrete referred to above, it is said, reaches its greatest degree of hardness at about fifty years. So also the human heart, if not disciplined and controlled, will grow harder and harder until it reaches a point of no return, which is to say, no repentance.

THE COMMAND IS UNIVERSAL

Nations, cities and individuals in Old Testament times were called to repentance. John the Baptizer called upon Israel to repent and believe on him who was to come after him, that is, on Christ. Jesus constantly reminded the people of the needed changes in themselves. Paul calls upon all men everywhere to repent. Certain churches of Asia, in the Revelation, are urged to repent, or else! And on Pentecost, Acts 2, the command went forth, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Ac. 2:38).

The Lord's call to repentance is a call of love.

"As many as I love I rebuke and chasten; be zealous therefore, and repent" (Rev. 3:19). Genuine repentance makes easy the other commandments. Baptism TO THE PENITENT is no obstacle. And the Christian life being one of constant improvement brings the peace of God that passes all understanding.

May I suggest that a candid look into the Scriptures, the law of liberty, and the willingness to see ourselves as God sees us, and then make corrections as necessary, will certainly prevent the heart from growing hard and unresponsive. Paul put it this way to the church of the Corinthians: "Try your own selves, whether ye are in the faith; prove your own selves" (2 Cor. 13:5).

Operation Objectivism

While many claiming communion with Jesus are going through the outward motions of religiosity, those who follow the word of God are doing so as he instructed. We are not to respond positively to those who affirm they see visions and speak in gibberish which no one understands. We are not instructed to rely on some emotional encounter, which someone might or might not have had, on which to base our salvation and covenant relationship to God.

When you share the saving Gospel of Christ with the world and the world responds by suggesting that it is already saved by some subjective experiential encounter, you can rest assured that it is not; especially via subjectivism. When people come to your door peddling what is disguised as "God's plan for man," you can happily affirm that you have access to God's avenue of redemption already, namely, the New Testament. The Bible instructs us that when a spirit knocks on our door, we are to ask him an intellectual question (1 John).

Isn't it good to know that there is an objective revelation which is non-variable with the passage of time and cultures and that this revelation is directly from God to man through the instrumentality of the Holy Spirit? And isn't it good to realize that God's requirement for man is simple enough to understand, yet profound enough to save eternally? God's revelation to mankind is objective and intellectually reasonable and understandable. With that in mind, shall we continue to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3)?

Capital Punishment

RAY HAWK

Recently a young man, age 22, was murdered when a 16-year-old boy threw gasoline on him and struck a match. The younger man had entered the store with the intentions of robbing the store. The robbery was not carried off due to the match accidentally igniting the gasoline that had been thrown on the store keeper.

The incident caused THE GADSDEN TIMES to write a front page editorial in its March 20, 1975 issue. The article was entitled, "Capital Punishment: The time has come." The article ends with this paragraph: "Only by ending the ERA OF PERMISSIVENESS in dealing with lawbreakers can we return to the atmosphere of freedom from fear that we all once took for granted" (Emphasis mine, RH).

Paul stated in Gal. 6:7, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." We have taken away the death penalty, made it easy for criminals to get out of

(Continued On Page 4)



STEVEN CLARK GOAD

Capital Punishment

(Continued From Page 3)

jail on bond, and harrassed and intimidated police to the extent that they are almost afraid to arrest anyone. No wonder we must bolt our doors, lock our cars, and stay in off the streets at night. We have locked up innocent, honest citizens and released the criminal to roam our streets at night. We are truly reaping what we have sown.

In Rom. 13:1-7 the Holy Spirit entrusted THE SWORD to civil government to use against evil doers. The death penalty is not only needed, it is scriptural! When a man has been sentenced to life imprisonment and then escapes and kills some more, what more can you do to him but take him back to prison to escape and kill again if there is no death penalty? If a man may kill, be sentenced to life in prison, but receive a parole five, ten, or twenty years later, what will keep him from killing again? We have taken away an instrument of "terror to the evil" and allowed the wicked to terrorize the innocent. We hope and pray that all the murders, rapes, and other neinous crimes will shock America into restoring the death penalty and uncuffing the police so that the criminal receives his just rewards!

Religious Experiences

Ours is an age where supreme importance has been attached to subjective experience. As a matter of fact, in the final analysis, all sectarian organizations place strong emphasis on some kind of an ecstatic emotional contact with Deity. For many this experience is the absolute criterion for determining the correctness of one's belief. External manifestations instead of Biblical content has become the test of fellowship and acceptance. In other words as long as you have the "signs" you are accepted as one of the group. Instead of accepting a person on the basis of what he believes or what he has done the question of religious truth boils down to: "Have you had an experience?"

The basis of the Christian faith rests upon the fact that certain things are true. The trouble with an experience-oriented religion is that external signs can be easily duplicated or counterfeited. Paul warned of the "working of Satan with all power and signs and lying wonders." II Thess. 2:9. Often times psychological factors rather than the supernatural become the basis of so-called "signs". Furthermore there are unitarian groups and Buddahist groups who also have external "signs". Consequently we are faced with this situation: "Whose signs shall we accept as authentic religious experience?"

Existentialistic theology asserts that the content of the experience does not matter as long as you have the external signs and religious emotions. Such theology makes emotionalism the basis of orthodoxy. Both modernism and sectarianism made the fatal mistake of replacing Biblical content with subjective experience. Objective truth has become subservient to a vague, emotion-packed so-called "encounter" with God. This encounter, according to the advocates, is totally beyond verbal explanation. Furthermore, any attempt of verification is claimed to be an insult to God and a blatant token of unbelief. But John calls for objective proof when he asserts to "prove the spirits, whether they are of God. . . ." I John 4:1 (A.S.V.) The test whether one should be accepted or rejected is not the experience of the strength of emotion demonstrated by the advocate. The basis of Christian fellowship is



LARRY CHOUINARD

doctrinal truth. There can be no other final test.

God never meant emotional experience to be the basis of determining our justification. The heart of man is easily deceived and led astray from the narrow path of righteousness. (Prov. 28:26; 14:12) This does not mean that Christianity is an emotionless, tight-faced affair. It means that the whole man, including the intellect must act because certain things are true. Emotional experience is not the CAUSE of our justification, but a RESULT of a totally committed life. The great difference between sectarianism and the Bible is that the Bible teaches men to feel because they believe, and sectarianism teaches men to believe because they feel. Religious experience can never determine if justification has taken place. Biblical revelation must settle that question. For example, the Ethiopian Eunuch "went on his way rejoicing, because he had been justified." (Acts 8:39) His rejoicing was not the evidence that he had been justified. The evidence that justification had taken place hinged on the fact that he "became obedient from the heart to that form of teaching where unto ye were delivered." (Rom. 6:17-18). Justification depends on what you have DONE not what you have FELT.

The Bible appeals to the whole man and calls for the commitment of our total being. There must be strong emphasis on doctrinal content and the propositional nature of the Bible. — Rt. 2 Hwy. 78, Carbon Hill, Al. 35549.

Conscience Man's Protection-God's Gift

JOHN SIMPSON

Fundamental to the liberties of man is that faculty of the spirit known as "conscience". This is God's built-in governor in the character of every individual, where the mind may be used to determine a moral judgment of right or wrong.

MAN'S MORAL CONSTITUTION

INTELLECT enables man to discern between what is right and what is wrong: SENSIBILITY appeals to him to do the one or the other; and WILL decides the issue. But in connection with these powers, there is another which involves them all, and without which there can be no moral action. This is CONSCIENCE. It applies moral law to us in particular cases and urges compliance with it. Scripture teaches that conscience may be "defiled" (I Cor. 8:7; Titus 1:15), and "seared" (I Timothy 4:2); but it nowhere intimates that conscience can be destroyed.

BIBLICAL DESCRIPTION

God speaks of a good conscience (I Timothy 1:5, 19; Heb. 13:18); a pure conscience (I Tim. 3:9); a weak conscience (I Cor. 8:12); a seared conscience (I Tim. 4:2); a defiled conscience (Titus 1:15); an evil conscience (Hebrews 10:22). These show the degrees to which men have properly used or abused this God-given faculty.

HOW TO USE IT

There can be no higher contempt of God than for a man to despise the power of his own conscience, living in violation of it. It is the highest sovereignty under heaven, being God's most immediate deputy for the ordering of one's behavior IN THE LIGHT OF DIVINE TRUTH. Conscience alone is a dangerous thing: but the truth of God and a good conscience are the two most compatible elements in existence.

HOW IT WORKS

Conscience judges according to the standard given to it. If the moral standard accepted by the intellect is imperfect, the decision of the conscience, though relatively honest, may be wholly wrong. Conscience is uniform and infallible, in the sense that it always decides rightly according to the law given to it. Saul, before his conversion, was a conscientious wrong-doer. His spirit and conviction were commendable, while his conduct was shameful. When knowledge has become perverted through sin, it does not form a sound basis of judgment. Conscience also judges according to the social standards we have accepted. The only true standard for conscience is the Word of God as recorded by the Holy Spirit. When it judges according to the divinely inspired Scripture, its verdict is absolutely infallible.

Are You Slowly Killing Yourself?

RAYMOND ALLEN HAGOOD

The habit of smoking contributes to the death of a great many people. It contributes to the death of one out of every seven deaths in the nation. A minute of smoking costs the smoker a minute of his life. Therefore, if you smoke ten years, you run the risk of shortening your life and contribute a great deal to your own suicidal destruction. Smoking contributes to a number of diseases. It contributes to lung diseases, emphysema, coronary heart disease, peptic ulcers, strokes, cancer of the mouth and throat, bronchitis and lung cancer.

It also contributes to financial problems. If one smokes a pack of cigarettes a day, in one year it will cost him at least \$150.00. Remember, such money should be used to aid and assist in better health, education, a better library, better clothing, to aid the poor and unfortunate; or to be invested in a bank fund to accumulate interest which in a few years would give a better financial foundation upon which to build a successful career.

Those who by smoking develop lung cancer have one chance in twenty of recovery, even with the best of surgery. That means that 10 per cent of heavy smokers die of lung cancer. It is said that one out of every ten heavy smokers die because of his smoking. Smoking is, therefore, a gamble with your life at stake. Every cigarette smoked harms and injures the smoker in some way. The results of smoking are indeed frightening to well informed people. For this reason, NEARLY ONE HUNDRED THOUSAND DOCTORS in our nation have given up smoking.

Tobacco is a killer, and is therefore, a physical and moral enemy. This great foe, however, has not been defeated as yet. In fact, many otherwise fine people are trying to defend this powerful and dangerous enemy of mankind. They injure their health and waste money for tobacco which was needed by the family, and which could have been given unto the church of the Lord for the spreading of the gospel and for benevolence.

Furthermore, the use of tobacco, and smoking in particular, is harmful to others who do not smoke. Some of us who do not smoke are often made sick for hours and hours because of having to sit in a car, on a bus, or on a plane and breathe the sickening smoke. Just recently they began separating the smokers on the planes from the non-smokers. But we still have to breathe the polluted air to some extent and are not free from the effects of the sinful habit of those who thus violate the golden rule (Mat. 7:12).

Do You Live Or Merely Exist?

G.F. RAINES

DR. NORMAN D. FLETCHER HAS WELL SAID: "The idea that life is to be equated with existence, reduced to bread, lived as if it were a matter of things, automobiles, houses, clothes, and all that, and the more the better, this description of the good life as 'living it up,' is not only not living it up, but really not living at all. It is resigning from life in favor of existence."

Only those who are genuinely happy, really live; to be genuinely happy, we must have peace of mind; and to have peace of mind we must work righteousness (obey God's commandments, Psalm 119:172):

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17).

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20,21).

Jesus says: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

John says: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17).

EAST AFRICAN NEWSLETTER

APRIL, 1975

Greetings from East Africa,

I'm writing this newsletter by the illumination of a feeble light in my tent several miles away from anywhere that might appear on the map. While I'm in the tent the local Christians are outside by firelight singing God's praises. They will likely continue until midnight. My voice is entirely worn out from preaching all afternoon



BERKELEY HACKETT

in a local market place. Charlotte and Frances are home in Nairobi about 100 miles away. When I left this morning Frances had been vomiting since 6:00 a.m., and our septic tank had backed up and overflowed. There was nothing to do but take bucket and hose and apply some stop-gap measures to the tank until I could get back on Saturday. As for Frances I can only hope that it is nothing serious and that she will be recovered in a few hours. In the States it would have been possible to postpone this appointment or at least to call the plumber, the doctor and a member of the family or a friend to help us out, but here there was nothing for it but to "carry on". The people of this village had been expecting me for over a month and I felt reasonably sure that they would go to some trouble and expense in preparation for my visit. To not show up would have been a reflection on the church and an opportunity lost.

I am visiting in the home area of several of our recent converts in Nairobi. I've explained in the past how here in Kenya people are very attached to their home regions. They may spend a few years or even many years working in Nairobi, but eventually they will return to the "reserves" as the tribal areas are called. Consequently, to be successful our work in the city must also be extended as much as possible into the reserves. Because of this I try to make periodic trips into these home areas in order to help plant churches among the relatives of Nairobi Christians or failing that at least getting the church known in the outlying areas. This is Easter weekend and I can't help thinking of all the people back in America who will be in church this Sunday for their first time this year. Everyone will be dressed in their finest. I wish there was some way everyone could see these people here tonight singing and praising God, many of them dressed in little better than rags. And do you know that they have the nerve to thank God for their economic blessings! They live in poor mud huts and most of them could carry their possessions on their backs. I'm sure it would cause everyone to reflect on how much we have and to be thankful for God's material blessings. It might also cause us to want to show some of the spirit of these who have so little.

You have possibly heard on the news about the political unrest that we have experienced in Kenya of late. There have been several terrorist bombings and a leading politician has been assassinated. These incidents are considerably removed from our sphere of activities and I'm sure there is no cause to be concerned for our safety and well-being. We have been blessed by a long period of internal peace while the African countries surrounding us have been in turmoil. We pray that there are isolated incidents that will not lead to wide-spread civil disorders.

A few days ago I returned from a two-day meeting with the other missionary men. We met in a small hotel roughly equal distance from our various homes. Our purpose was to review our progress at writing new Bible teaching materials on

the programmed instruction plan. One of our great needs is more quality printed materials in Swahili and the various tribal languages. To meet this need we have divided up the responsibility among the missionaries here. We will be meeting periodically to review each other's progress and to offer each other constructive suggestions.

In the recent newsletter that was lost I told of Bro. Ed Matthews' visit to Kenya. Ed is teaching at Abilene Christian and is working on developing programmed teaching materials. Programmed teaching materials are designed so that the student can proceed with minimum contact with the teacher. This type of Bible teaching material seems well-suited to our situation here in Kenya. There are only a few missionaries here and the country is big with a large population. It would definitely be to our advantage to have printed materials that would by design permit us all to spread ourselves a little thinner without sacrificing effectiveness.

Each of the missionaries is writing instructional material in a separate area of Bible study. I am working on an improved type of tract built around the programmed method of teaching. The ones that I have finished cover becoming a Christian, instrumental music and the scriptural form of baptism. These tracts are in an entirely different

form than what we are used to and are in the Swahili language.

We are looking forward to the long rains and the accompanying cooler weather. In parts of the country the rains seem to have failed and those in the northern part of the country are experiencing famine conditions. In the past seven years we have had short rains, as has most of northern and north central Africa.

The Lord continues to bless our labors. I thank all of you for your continued interest and support. This effort lives because of all of you who love to do the work of the Lord.

Bro. Hackett

FINANCIAL REPORT

Received via. 6th Ave.	
Jasper, Ala.	\$2,000.00
Salary	800.00
Travel (auto & gas)	250.00
House & Utilities	250.00
General Expenditures & Supplies (not involving printing)	450.00
Printing & Supplying of Literature	250.00
Total	\$2,000.00

Contributions

Adamsville Church of Christ	\$ 50.00	Berry Church of Christ	50.00
Brookside Church of Christ	20.00	Brookside Church of Christ	20.00
Berry Church of Christ	50.00	Central (Tusc.) Church of Christ	100.00
Central (Tusc.) Church of Christ	100.00	Cleveland Church of Christ	100.00
Cleveland Church of Christ	50.00	Cottdonale Church of Christ	75.00
Cottdonale Church of Christ	75.00	Curry Church of Christ	50.00
Curry Church of Christ	50.00	Dilworth Church of Christ	40.00
East Walker Church of Christ	25.00	East Walker Church of Christ	25.00
Eldridge Church of Christ	25.00	Eldridge Church of Christ	25.00
Fayette Church of Christ	40.00	Fayette Church of Christ	40.00
Goodsprings Church of Christ	25.00	Goodsprings Church of Christ	25.00
Macedonia Church of Christ	25.00	Macedonia (Holly Gr. Rd.) Church of Christ	25.00
Midway Church of Christ	105.00	Midway Church of Christ	105.00
Millport Church of Christ	50.00	Millport Church of Christ	50.00
Mountain Home Church of Christ	15.00	Mountain Home Church of Christ	15.00
Northport Church of Christ	25.00	Mt. Harmony Church of Christ	30.00
Oakman Church of Christ	30.00	New Hope (Oakman) Church of Christ	20.00
Parrish Church of Christ	30.00	Northport Church of Christ	25.00
Pea Ridge Church of Christ	100.00	Parrish Church of Christ	30.00
Pleasantfield Church of Christ	10.00	Pleasantfield Church of Christ	10.00
Pleasant Hill Church of Christ	35.00	Pleasant Hill Church of Christ	35.00
Quintown Church of Christ	25.00	Quintown Church of Christ	25.00
Robinwood Church of Christ	25.00	Robinwood Church of Christ	25.00
6th Avenue Church of Christ	600.00	Sixth Ave. Church of Christ	600.00
Whitehouse Church of Christ	100.00	West Walker Church of Christ	40.00
Winfield Church of Christ	50.00	White House Church of Christ	100.00
Zion Church of Christ	25.00	Winfield Church of Christ	50.00
Herman King	40.00	Zion Church of Christ	25.00
Roscoe Kirkpatrick	10.00	Roscoe Kirkpatrick	10.00
Pre-School Class of Eldridge Church of Christ (Nancy Ruth Wyers, Teacher)	9.00	Herman King	20.00
Odis and Lorene Farris	10.00	Mrs. John H. Busby	60.00
Farley E. Geddie	5.00	Lorene Farris	10.00
William L. Guthrie	10.00	William L. Guthrie	10.00
James C. Hardin	10.00	James C. Hardin	10.00
Richard K. Mauldin	20.00	Felton Jones	5.00
A. L. McDonald	10.00	Richard K. Mauldin	20.00
Mr. & Mrs. C. Eugene McMurray	20.00	A. L. McDonald	10.00
Mr. & Mrs. Ben L. Morris	10.00	William C. Miller	25.00
Mary Frances Myers	25.00	Ben L. Morris	10.00
Bruce Odom	5.00	Mr. & Mrs. C. Eugene McMurray	20.00
Judy Pickard	10.00	Mary Frances Myers	25.00
Nolia Shipp	5.00	Bruce Odom	5.00
J. E. Terry	5.00	Judy Pickard	10.00
Adamsville Church of Christ	50.00	Nolia Shipp	5.00
Aldridge Church of Christ	240.00	J. E. Terry	5.00
		Mr. & Mrs. Clyde Welch	10.00
		Total	\$4,284.00



We had earlier baptized this young man's brother; now he has come to be added to the kingdom.



The building at Eastleigh, Nairobi. The building is open every day for a reading room and library, literature center.



A night evangelistic meeting. Most of these meetings are held outside and last for three or four hours.



Our new baptistry is in use. Before we always used a river.



Two young brothers added last week, Stephen and Daniel Abemba.



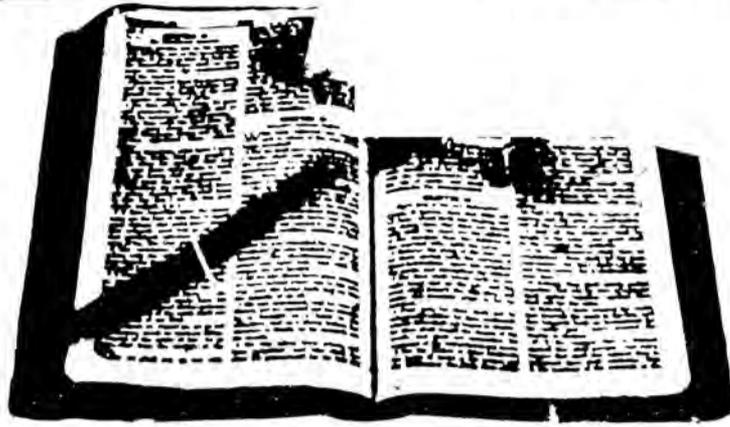
A young mother added to the Lord.



Sister Lois Wanjika. This sister obeyed the Lord this past month, and has since led one of her sons, aged 62, to the Lord. Another of her sons who is nearly 70 is now attending our meetings.

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

VOLUME 9

FRIDAY, APRIL 25, 1975

NUMBER 40

The Rich Young Ruler And Jesus

There are many practical lessons to be derived from the rich young ruler who came to Jesus during his personal ministry. We propose a three-part series in setting forth some of these vital lessons.



ROBERT R. TAYLOR JR.

Jehovah God does not have to relate an event a number of times for it to be of importance. Yet when an event of unusual interest is told more than once in Holy Writ it must be of more than passing concern to the students of Sacred Scripture. The story pertaining to the rich young ruler is related in Matthew 19, Mark 10 and Luke 18. Since we are going to be presenting three articles in a consideration of his character and drawing some helpful lessons from his meeting with the Lord Jesus Christ we shall refer to all three of the inspired accounts of his coming to the Lord allowing one of the evangelist's accounts to head our Scriptural text for each article. Matthew relates the coming of the rich young ruler in the following language, "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God? but if thou wilt enter into life, keep the commandments. He saith unto him, Which, Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19:16-22).

At the beginning of the second article we will observe what the inspired evangelist Mark says about this young man and in the third article will note what the beloved physician Luke says in regard to him. By putting all the accounts together we learn that he was rich, was a ruler, was young, came running at the first to Jesus, knelt before the Master, that Jesus looked on him with deepening affection and that the Lord loved the youthful aspirant for eternal life. In these three accounts we

have exhibited an excellent example of one inspired writer's supplementing or adding more information to the accounts of the other writers. Studying all the accounts in the Bible on a given theme is an indispensable rule for rich Bible Study habits. If any reader of these words has not adopted this splendid rule in his study of God's Word, we sincerely hope he will for the remainder of his life. It will pay rich dividends in his perusal of the Valiant Volume.

ADMIRABLE QUALITIES ABOUT THIS YOUNG MAN

There are all kinds of characters depicted within Holy Writ. There are both the righteous and the wicked. Toward some Biblical characters we are drawn instantly and with an ever quickening admiration. The rich young ruler of our present inquiry falls into this class with most students of the Bible. Toward other personalities of the Bible we experience almost an immediate repulsion. The rich young ruler quickly captures our hearts. There are so many desirable qualities instantly observed about this young man. He was young. He was following the sage counsel of the Wisest of the Ages, Solomon, who said in Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; . . ." He was not waiting for the sunset years before inquiring about life in yonder's world. He came to Christ as a youth. Many young people today could care less that Jesus Christ once came to earth and tasted death for their salvation if they would only turn to him and obey his will.

He was a man of ability. Luke depicts him as a certain ruler. Those familiar with the writings of Luke (the gospel that bears his name and Acts) are aware that he frequently employs the word certain. It is one of the key words in the two books and fifty-two chapters he penned of the New Testament writings. That he had achieved a position of rulership while still young is very commendable. Positions of rulership are frequently withheld from youth and reserved for those of riper years and more experience.

Being a ruler he would wield a wonderful influence upon the people. Being of the excellent character that he was and of a serious frame of mind he would no doubt have the confidence of the people over whom he was a ruler. His allegiance to the Lord Jesus could have paved the way for a number of others to be drawn to the Master of men.

This young man possessed wealth. The Bible is silent about the manner in which he came into possession of his riches. He may have inherited them; he may have made them through his own industry and hard work; he may have been given

them at an early age by some interested party that wanted to share his wealth with this promising young man. There is no indication that he came into them in the wrong way. There are three possible ways in which a rich man may fail the test as far as his goods are concerned. (1) He may have obtained them in an illegal or dishonest way. (2) He may place the type of trust in them that only Jehovah God deserves. (3) He may use them improperly while he yet lives or dispose of them unwisely by means of a will. This young man failed the middle of these tests. He placed a type of confidence in his earthly possessions that only God deserves. A great preacher of the gospel, Brother B.C. Goodpasture, has frequently pointed out that three parties play a role in our obtaining wealth—self, society and God. If these three play a role in our obtaining wealth, and they most assuredly do, then all three must be taken into consideration in the use of our earthly possessions.

This young man possessed a good character. It shows in his coming to the Lord. It shows in his running to the Lord. It shows in his kneeling before our Lord. He was a ruler himself and yet he knelt before Jesus. How significant! He recognized himself to be in the presence of a superior though at the time of his coming he did not recognize possibly the Deity of Christ. His character is displayed in the question that he asked. He did not come inquiring about a secular matter; he came seeking what was necessary to achieve eternal life. His character is set forth in that he did not go to the wrong source seeking help. He came to the very author of eternal life. His character is set forth in his belief that this life is not all — that another life exists beyond this one. He was not a Sadducee, was he? He possessed a fervent desire to inherit that life. How noteworthy this was. But the story does not end at this point.

"Family Worship"

MIKE SINAPIADES

"THE FAMILY WHO WORSHIPS TOGETHER STAYS TOGETHER": This is a motto which has been said time and time again because the value of its meaning has been proven beyond a shadow of a doubt throughout the ages. Not only a great spiritual satisfaction comes upon the members of the family in and through worship, but the moral strength of our sons and daughters receive sharing family worship is a value beyond measure. Our Lord has clearly pointed out that "man shall not live by bread alone." When the family as a unit worships the Lord together, the ties of love and mutual consideration are indeed fortified and

(Continued On Page 4)

WORDS of TRUTH

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FROM
THE EDITOR

Authority In Christianity?

A religious act may be authorized in the New Testament in one, or more, of three ways.

1. First of all, that which is commanded is authorized. There is no greater authority than a N.T. command for a thing to be done. Mat. 28:18-20; 1 Cor. 14:37; 1 Jn. 2:3-4; Rev. 22:14.

2. In the second place, an approved New Testament example, is sufficient for the doing of any thing thus commanded.

1 Pet. 2:21; Jn. 13:15; Phil. 3:17; 1 Thes. 1:7; 2 P. 2:6.

3. An act may be authorized by a necessary inference. That is, something may be necessarily inferred, from a statement, the logical deduction therefrom being that we should perform a certain act or acts of religion. Acts 16:9-10; 2 Cor. 5:14-15; Mk. 1:9-10; Heb. 11:4; Gen. 4:1-13; 1 Jn. 3:10-15; Mat. 28:18-20; Eph. 4:5.

4. Certain doctrines may be inferred from declarative statements of scripture. Gen. 1:1; Jude 5:7; 1 Cor. 10:1-12.

A DILIGENT STUDY OF COMMANDS IS NECESSARY

1. Not all of God's commandments are binding upon us, even in the New Testament. Some of them did not include us, but were for those at the time given. Some were to special people, as the apostles, etc. 1 Tim. 5:23; Mt. 10:19-21; Lk. 24:48-49; Mt. 10:5-7; Mat. 16:20; Acts 6:3.

2. There are specific commands — they specify certain details, and to that extent are specific. Obedience demands that we do all that is specified, without addition, subtraction or substitution. Deut. 4:2; 12:32; Num. 22:18; 2 Jn. 9:1 Pet. 4:11; Rev. 22:18-19; Mt. 15:9; Mk. 7:3-13; Rev. 22:14.

3. Most commands are to some extent generic, or general — by necessary inference, they include things implied and of liberty, or human doctrine — such as will expedite the doing of the thing commanded. Mat. 28:19; Mk. 16:15-16; Heb. 10:25; Col. 3:16.

4. A command may be both specific and generic



GUS NICHOLS

at the same time — SPECIFIC AS TO THE THING to be done — but GENERIC AS TO HOW TO DO what is required. "GO" — is specific — refers to a certain thing to do, as contrasted with "Stay", etc. Mt. 28:19.

5. But "GO" is not specific, but generic, as to how to travel. Mk. 16:15. "GO" authorizes "GOING" by specific mention, we have no choice as to the thing to be done. But as to how to "GO" we have a choice. If we choose to "WALK", we are going; if we "RIDE", we are still "GOING", and if we "FLY", we are sure enough "GOING". So, a generic command may be obeyed in different ways. But if the Lord had specified the method of travel by saying "WALK INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE," the command would have been specific, as to method. But the command to "GO" is a generic, or general command, as to method of travel, and leaves man a choice or preference in the method to be chosen. But it is specific, as to the thing to be done — which is to "GO" — and not just stay, or just pray, etc.

6. For instance, take the word "Sing", it is specific, AS TO THE KIND OF MUSIC to be used in worship, but it is GENERIC, AS TO WHAT PART WE SING, it does not tell us whether to sing soprano, or bass, tenor or alto. While the word "sing" LEAVES US NO CHOICE as to the KIND OF MUSIC we offer in praise to God — whether instrumental or vocal — IT DOES LEAVE US LIBERTY AS TO WHAT PART WE SING, and as to WHAT METHOD WE USE IN GETTING THE PITCH.

7. Neither should we be guilty of binding anything which inspired men loosed in the New Testament, for we must find it loosed at the judgment. Mt. 16:18-19; Mt. 18:18; Jn. 20:19-23.

WHAT IT MEANS TO BIND WHAT IS LOOSED, AND TO LOOSE THAT WHICH HAS BEEN DIVINELY BOUND

Mt. 16:19; 18:18.

1. Those inspired men have, in the New Testament, bound it upon us to "GO" and preach the gospel to every creature in all the world. This is bound upon the church, as well as upon individuals. 1 Tim. 3:15; Eph. 3:9-11; Mt. 28:18-19; Mk. 16:15-16.

It is a sin for us to loose this divine law by excuses, or because of covetousness, or indifference for the souls of men, and it will be found still bound upon us at the judgment.

But the command go "GO", in the commission, is not only SPECIFIC, as to the thing to be done, but it is GENERIC as to how to do it. God has bound the duty upon us to "GO", but he has loosed the how, or method of travel. If any one were to change the generic command "GO" to a specific command to "Walk", he would be trifling with generic authority, and perverting the word of God (Gal. 1:6;9. He would be binding that which God loosed.

Capitalizing On Our Calamities

JOE R. BARNETT

"It is good for me that I have been afflicted; that I might learn thy statutes" (Psalm 119:71).

The psalmist's diary uncovers many days which cannot be described as "green pastures" or "still waters". Tear-stains blur many of its pages. We are separated from him by seas and centuries, by customs and culture. But we bridge the centuries to "cry on his shoulder", for we, too, have been wounded. Our house of happiness has also wobbled on its foundation. We have concluded that there's more than blind pessimism in Job's chant: "Man that is born of a woman is of few days, and full of trouble" (Job 14:1).

Troubles vary. Some face calamities that are visible. Others weep in secret over "private" sorrows and bleed from hidden wounds. Whatever the form, the gray days of trouble are inescapable. Testing time is sure to come. The bleak chill of shattered dreams eventually visits every life. However, two opposite attitudes are assumed in facing life's distresses.

1. The Attitude of Surrender. Some walk cheerfully while they are winning, but give up the fight at the first sign of defeat. Instead of rising to

renew the struggle, they spent the rest of their days as spiritual invalids, whining about their hard lot. Their speech and countenance proclaim that life never dealt so harshly with anyone else.

2. The Attitude of Victory. This was the posture of the psalmist. Looking back on those days of stress and strain, he realized they had not resulted nearly so disastrously as he'd thought they would. In fact, they had worked out to his good. "Before I was afflicted, I went astray," he testified, "but not have I kept thy word", Psalm 119:67.

Paul was pierced by a thorn. He asked God to remove it. God refused, saying, "My grace is sufficient for thee." The apostle yielded. "most gladly therefore will I rather glory in my infirmities," he exclaimed, "that the power of Christ may rest upon me" (2 Cor. 12:9).

CAPITALIZING ON OUR CALAMITIES is one of the finest of arts. Learning to extract life's pure water from the brine of suffering is one of life's most valuable discoveries. Make your pathway of pain into a highway of happiness.

A Warning Sign To Elders

RAY HAWK

Sometimes elders reach a point in their ministry when the congregation seems to turn against them. Why? Have they not tried, to the best of their ability, to serve the local church that selected them to this work which they were appointed to? Have they not put in hundreds, if not thousands of hours, visiting, discussing what was best for the church, watching over the flock, and numerous other activities that occupied their attention? Why has the congregation turned against them? There are several warning signs that elders should look for to keep such a thing from happening.

When members talk to the elders and ask for, or suggest, certain changes and the elders never get back to those members, it causes hard feelings. Anyone likes to know why his proposals were not considered. The elders need to communicate with these individuals and tell them "why" they could not use their suggestions. If enough members are treated this way, they soon band together and a bad situation occurs. Members soon come to the idea that the elders are becoming dictatorial and thereby "lording it over the flock." To them, this is an unscriptural act and worthy of the elders removal. The elders, not realizing their fault in this area feel they are being confronted with a rebellion against their authority. So, both groups, feeling they are right, square off against the other and the church heads for a problem. Why? Poor communications!

Sometimes, due to poor communications, members will start leaving and placing membership with other congregations which are either closer to their homes, or with more active churches. If an eldership becomes "satisfied" with the status quo and does not try to lead the flock in new areas of growth and work, they will look for it elsewhere. Very few people leave a congregation that is truly involved in the Lord's work. I have seen members in Memphis drive past numerous buildings to get to one 20 miles across town because that congregation was truly involved in the Lord's work. Those elders were eager for growth, spiritually and numerically, and the members did not feel frustration due to apathy or complacency settling over the eldership.

When discipline is not practiced in a congregation, faithful members sometimes lose heart and become apathetic. They see the unfaithful coddled, cuddled, and pampered. This permissiveness becomes sickening to the faithful and they lose their will to continue working in such an atmosphere. Sometimes they leave if a congregation is near that does practice discipline.

If a congregation goes through several preachers in a four or five year period, blaming all the faults found in the congregation on the preachers, the elders need to wake up. If these same preachers are able to stay several years in places they move to, or they have been several years in the place where they came from, something is wrong with the congregation if those same preachers can only stay

(Continued On Page 4)

Understanding The Revelation Of John

No grander book confronts the Bible student than the Revelation of John. Students of this most challenging book are fully aware of the problems of interpretation it holds. Without a system of interpretation by which to approach the book, one will surely flounder in his attempt. Many interpreters reach faulty conclusions as to the predictions of the book because they tackle the symbolic visions apart from a sound method by which to decipher the whole book. Herewith are some useful principles of interpretation that will greatly assist the serious student.



JOHN WADDEY

1. In seeking to understand this perplexing book, we must always remember that obscure passages must be interpreted in the light of the clear teachings of the Scripture, not vice versa.
2. Only by a thorough acquaintance with the prophetic portion of the Old Testament is one prepared to interpret and teach this volume.
3. Although John's message is saturated with allusions to the Old Testament, we must not force Old Testament meanings upon John's words. Let John apply his own meanings. The important question is not where John got his material, but what the Holy Spirit is saying through John. Learn the general use of a certain symbol and then look for John's application.
4. To properly understand the book, the student must seek to know the author, the conditions under which he wrote and his relation to those who received the message. Also, the conditions the recipients were facing is essential background material.
5. "We must try to feel as Christians felt when they saw their brethren torn by wild beasts of the amphitheater, or stand as living torches each in his pitchy tunic, on one ghastly night in Rome." F. Farrar.
6. We must be reminded not to give to symbolic numbers a literal interpretation. Also the opposite is true, we must not give to a number a symbolic meaning that was intended to be understood literally.
7. "Similar prophecies of the same event must be carefully compared in order to elucidate more clearly the sense of the prediction." T. H. Horne.
8. It is usual with the prophets to express the same thing in a great variety of ways. These different expressions of the same lesson amplify and clarify the lesson being set forth.
9. "A chronological ORDER of time is not always to be looked for in prophetic writings; for they frequently resume topics which they have formerly treated, after other subjects have intervened and discuss them yet more." Horne.
10. As symbolic actions and prophetic visions greatly resemble parables, and were employed for the same purpose, i.e., more powerfully to instruct and gain the attention of the people, they must be interpreted in the same way as parables. Find the central truth which is being portrayed and let the details fit in in the most natural way.
11. We need to be reminded not to pry curiously beyond what is expressly written, nor should we interpret as being fulfilled, prophecies which are yet future. Similarly if a prophecy is once certainly and completely fulfilled, we have no right to look for some additional fulfillment.
12. "Concerning commentaries, the views of the

writers on Revelation are so utterly conflicting that the student soon finds himself driven to take from each whatever of useful suggestions he may find and then proceed independently in his search for the meaning and lesson of the book." J. A. Smith.

13. In Revelation, we have an interpretation of history, not as man sees it, but as God sees it.
14. What the student must consider in each attempted interpretation is not whether every minute detail can be explained and every question answered, but whether the system has grasped the main points of the book and successfully explained them in a logical, internally harmonistic way that is consistent with the rest of the Scripture.
15. Remember that God alone has the final word in interpreting prophecy. He gave the vision, He knows the true answer. II Pet. 1:20.
16. We should approach the book with that humility of spirit which is willing at times to frankly say, "I do not know." D.W. Richardson.
17. Remember that the benefits are so many and the lessons so vital, that whether we ever master the interpretation of all its symbols, we will still be enriched beyond measure by our study.

Without doubt the Revelation is the most difficult book of inspiration to understand. Its perplexing message has given birth to varied response by Bible students:

- A. Many are so awed by its mysterious symbols that they avoid studying it.
- B. Others display a fascinated obsession with its visions and consume all their study hours upon it.
- C. Serious scholars have produced a wider range and variety of interpretations for this book than any other of the Bible.
- D. It has often been the playground of religious eccentrics who abuse it to work out their own personal time table for future events and to find alleged proof for their human doctrines that could not be sustained by clear simple references.

The most amazing thing regarding the expositors of Revelation is the utter dogmatism with which they set forth their theory of interpretation and likewise dismiss or attack the views of other wise men. Some interpreters have been most confident in their ignorance of the book and its meaning.

Let us study John's masterpiece with all diligence, being assured that the Giver of every perfect gift will bestow upon us the needed wisdom. The suggestions of this paper will help us to "handle aright" this portion of God's Word.

The Bible Teaches

That there is only one God (Jehovah) – Eph. 4:6; I Cor. 8:4-6.

That there is only one Lord (Jesus) – Eph. 4:5; Matt. 17:5.

That there is only one Spirit (Holy Spirit) – Eph. 4:4; 2 Pet. 1:21.

That there is only one Hope (Desire, Trust) – Eph. 4:4; Tit. 1:2.

That there is only one Baptism (Water) – Eph. 4:5; Rom. 6:1-7; Acts 8:36-39.

That there is only one Body (Church) – Eph. 4:4; Eph. 1:22,23; Rom. 16:16.

That there is only one Faith (Belief) – Eph. 4:5; 2 Cor. 13:5.

That all who believe (Heb. 11:6), repent (Acts 17:30), confess Christ (Acts 8:37), and are baptized (Acts 2:38; I Pet. 3:21) will be saved and added to the Lord's Church (Acts 2:47).

That all newborn babies must grow (I Pet. 2:2) and remain faithful (Mk. 13:13).

That true worship consists of singing (Eph. 5:19), Giving (I Cor. 16:2), Prayer (Acts 2:42), Teaching (Acts 2:42), and the Lord's Supper (Acts 20:7; I Cor. 11:23-28) each week (Acts 20:7; I Cor. 16:2).

What Is Man And Woman's Place In Life?

JOE C. SCHELL

For man and woman to live a quiet, peaceable and happy life, they need to be submissive to the teaching and commands of the scriptures. Not only for a happy life, but in order to be good companions, to keep their vows to one another, the Church and to God.

In Genesis 1:27, we find where God created man in his own image, male and female created he them. In Genesis 3:16, the Lord said unto the woman, "In sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall rule over thee."

As a guide in choosing a lifetime mate, the following is scripture concerning evil and good found in both man and woman: (Prov. 12:4) A virtuous woman is a crown to her husband. (Prov. 18:22) Whoso findeth a wife findeth a good thing and obtaineth favor of the Lord. (Prov. 31:10, 11, 12, 23, 28) "Who can find a virtuous woman? Her price is far above rubies; the heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good all the days of her life. Her husband is known in the gates when he sitteth among the elders of the land. Her children rise up and call her blessed. Her husband also, and he praiseth her." Verse 30 "A woman that feareth the Lord, she shall be praised. (I Cor. 11:7) says "Man is the image and glory of God, but the woman is the glory of the man."

(Eph 5:25) The husband is commanded to love his wife as Christ loved the church and gave himself for it. (Col. 3:19) says "Husbands love your wives. Be not bitter against them." The above scriptures prove men and women can both be good husbands and wives. We should give much thought and attention to these teachings, and choose our mates accordingly.

Now, let's notice the evil found in some men and women – evil which we should look for and avoid. Paul warned in Acts 20:30 that men would arise, speaking perverse things. Also he warned in I Cor. 5:11, to not keep company with a brother that is a fornicator. Also, see I Tim. 1:19-20 and II Tim. 2:17-18. Many more may be cited.

Proverbs 21:9 says "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house", and verse 19, "It is better to dwell in the wilderness than with a contentious and angry woman." Proverbs 6:24-25 says, "To keep thee from the evil woman and from the flattery tongue of a strange woman". In Acts 5:3, Peter accused Ananias and Sapphira of lying.

Now, concerning a husband's and wife's relationship to one another as mentioned in Gen. 3:16, let's notice the scriptural advice given in the New Testament. In I Cor. 11:3, Paul said, "I would have you know that the head of every man is Christ, the head of the woman is the man, the head of Christ is God. Eph. 5:22-24 says "Wives submit yourselves submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife even as Christ is the head of the church. As the church is subject unto Christ, so let the wives be to their own husbands in everything." Does this prevail in your home? If not, why not? Col. 3:18 says, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." I fear the above scripture is not practiced among the vast majority of women members of the church, not to mention women of the world.

Now let's consider the scripture concerning the woman's place or relation to and in the church. In John 14:21, Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me." The apostle Paul told Timothy in I Tim. 2:11-12 to "Let the woman learn in silence with all subjection. But I suffer not a woman to teach or to usurp authority over the man, but to be in silence." This bone of contention is found mostly in I Corinthians, the 14th chapter. In almost every verse of this chapter, except verses 34 and 35, you will find references made to the man, but in these two verses the woman is directly mentioned and referred to (I Cor. 14:34-35).

A Warning Sign To Elders

(Continued From Page 2)

there one or two years! Instead of blaming the preacher, the elders need to do some soul searching and see what is wrong with their leadership, or what problems in the membership need to be investigated and solved.

Another warning sign is when one of the elders wants to have his way. If he continues to get his way, even though the majority of the elders have decided another way, you have an unscriptural condition in that there is a majority of ONE in the eldership! This will create untold problems. It will split a church and dampen its growth for many years unless it is handled scripturally.

These are just a few of the major warning signs to elders that something is wrong and needs to be solved. Elders have a tremendous responsibility upon their shoulders. The congregation has certain responsibilities it owes to its elders. May we all work together to make each congregation what Jesus would have us to be!

"Family Worship"

(Continued From Page 1)

strengthened.

There is no doubt in my heart that the teachings of Jesus, be they found in the Gospels or in other teachings of the Apostles, hold the key, not only to eternal life, but to the happiness, contentment, and complete satisfaction of our families in this life. However, the teachings will avail but little, when the family does not take advantage of the distinct privilege of sharing them in family worship.

There can be no doubt that religious instructions received in the Bible School and from the pulpit have a great value. However, the determining value depends upon the support of a FAVORABLE CLIMATE IN A CHRISTIAN HOME. It is not a contradiction to the Bible when we say "the home should be an intrinsically religious institution." Thus, a spiritually-minded home, "saturated with the Bible and immersed in an environment of religious experience of reality," is bound to bring rich spiritual wealth to those who live inside.

In closing, let me quote E. Truebold who said, "Couples who are finding terrible and perhaps justifiable faults with one another are not likely to separate if they face their problems in prayer and in humility which prayer tends to produce. . . There would be fewer divorces if the separated couples could somehow be brought to face their difficulties on their knees." Likewise, the tensions which arise between parents and children can be solved by worship which will help the parents to fulfill the command given them by the Apostle Paul in Ephesians 6:4.

Yes, it is still true: "Families that worship together stay together."

Storms And Sins

JOE R. BARNETT

May 11, 1970! On that night a devastating tornado ripped the heart of Lubbock, Texas. The worst in Texas' history, they say. It took only a few minutes for the storm to wreck the city.

But how long does it take to put a city back together? City and state officials have spent an unbelievable number of days planning the rebuilding of this town. Business executives and home owners have scarcely slept . . . just trying to restore a semblance of what existed before the storm.

Today (one month after the storm) I've driven through the stricken area once more. I've been expecting to wake up one morning and find things normal again . . . businesses in place, houses rebuilt, beautifully manicured lawns and flower beds peeking from behind neat fences. Instead, the

area still resembles the bombed-out ruins of a war-ravaged city. Some citizens still wearily comb through debris, seemingly searching for some bit of security from the past.

It takes a storm only minutes to bring destruction . . . but rebuilding requires months, and scars remain for years.

There's a striking resemblance between a storm and sin. Sin may be committed in a matter of moments. But how long does it take to put a life back together? Countless hours may be spent trying to restructure life! Many hours are spent in the sickening silence of personal remorse. Some may be spent counseling with a preacher, a trusted friend, or a psychiatrist. Like the aftermath of a storm, much time is spent combing through the rubble produced by one ill-spent night! Stunned by the inner destruction wrought by the sin, the victim moves about in pitiful unhappiness just trying to get life back to where it was before sin.

The sinner may have held the mistaken notion that he would taste sin's pleasure, then wake up to find the feeling of guilt removed . . . life rebuilt, conscience cleansed. But it seldom works that way.

It takes sin only minutes to stain life . . . but rebuilding may require months, and scars may remain for years.

There's nothing you can do about a storm. But there is about sin. "Let not sin therefore reign in your mortal bodies . . ." (Rom. 6:12).

Minute Messenger
Plainview, Texas

Key Words For Teaching

BOB CAREY

FAITH

The successful teacher MUST have faith in God as the creator of the universe. Faith in Jesus as the Son of God, the saviour of the world, and Faith in the Bible as the word of God. Faith in self, that he or she can accomplish the task before him with the help of God.

PRAYER

Pray to God for courage to teach the word of God, and for wisdom to say the things that need to be said IN THE WAY THEY NEED TO BE SAID.

PLAN

A good lesson is a well planned lesson. In making plans for a lesson the teacher should give thought to the purpose of the lesson, the needs and abilities of those being taught, the immediate objective, the language objective, motivations, procedure and materials needed to be used.

TIME

A teacher must take into consideration "TIME". How much time do I have? Is my lesson too short or too long? How much time shall I give to each point or part of the lesson? Time is also needed for preparation, without preparation all the time in the world is useless!

DUTY

A teacher should have a clear sense of duty: to self, to student, to the parents, and to the church. It stands as a matter of truth, the teacher must be accurate, neat, orderly, objective, and honest. Duty should suggest to the teacher, a call for the best he is able to produce.

MORAL

The teacher should realize his position of leadership in the classroom. It is important for the teacher to set the pattern for relationships of students to each other and to the teacher. The teacher must maintain control of the situation at all times.

VIGOR

Any work requires a person to put forth a certain amount of energy. The teacher should strive to give vigor, energy and enthusiasm to every lesson. Enthusiasm is contagious, students catch it if the teacher demonstrates it.

PUNISHMENT FOR THE WICKED. "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). Those who live a life of offenses shall "be cast into everlasting fire" (Matt. 18:8). Human beings seek to discredit the teaching of Christ on everlasting punishment for the wicked. The Bible still teaches that the impenitent are to suffer everlasting punishment.

HEAR THE LORD'S WORDS ON ETERNAL PUNISHMENT. "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mark 9:43-48).

FACTS TO PRICK THE MEMORY. "Ordinarily the worm feeds upon the disorganized body, and then dies. The fire consumes the fuel, and then itself expires. But here the worm never dies; the fire never goes out. The words of Cornelius a Lapide on the original passage in Isaiah are well worth observing here: 'I beseech you, O reader, by the mercies of our God, by your own salvation, by that one little life entrusted to you and committed to your care, that you will ever keep before your eyes the living memory, as of eternity and of eternal torments, so also of the eternal joys on the other side offered to you by God, and concerning which you here cast the die, and that irrevocable. Let these two things never depart from your mind'. "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

God's Help - Our Sufficiency

G. F. RAINES
Newton, Miss.

"God is our refuge and strength, a very present help in trouble" (Psa. 46:1).

God said to Israel: "When you pass through the waters I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you" (Isa. 43:2).

The apostle Paul says:

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:6, 7).

"Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. 13:5).

Charles Livingstone Allen has well said: "The God who created a power that can pull a train across a mountain did not forget to create a power that can pull a person across the steep and hard places of life."

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

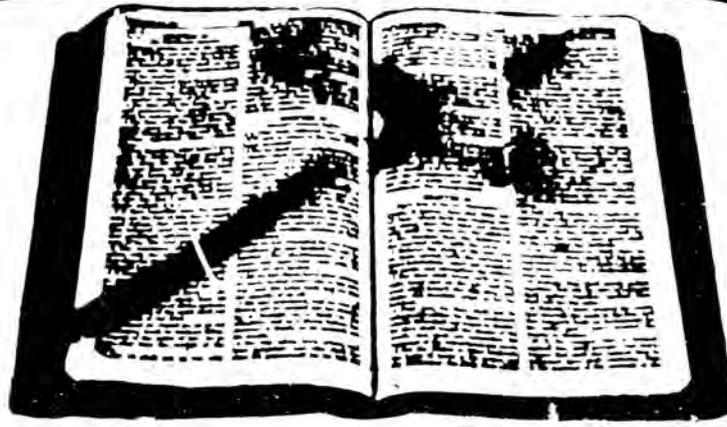
Everlasting Punishment

HOYT BAILEY

THE BIBLE TEACHES ETERNAL

ATTEND CHURCH
EACH SUNDAY

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 9

FRIDAY, MAY 2, 1975

NUMBER 41

What If You Were The Preacher?

We propose the writing of three articles that will deal with some troublesome relationships frequently faced among the Lord's people and offer some Biblical principles for possible solution. In addition to the above topic we plan to write a second article on "What If You Were An Elder?" and a third article on "What If You Were The Person In The Pew?" in this three-part series. Each article will be written within the framework of the Golden Rule. Matthew 7:12 states, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." We plan to say some things that need to be said.



ROBERT R. TAYLOR JR.

SOME BEGINNING REFLECTIONS

The writer is now in his twenty-sixth year as a preacher. Our experiences within the gospel ministry have been similar to others who are giving their lives to the proclamation of the word. It has been both fascinating and frustrating on occasion to face some of the misconceptions that are reflected generally toward preachers, their persons, their families and their work. Some are amazed to learn that preachers are human and can be just as down-to-earth as any other class of people. Some are amazed to learn that preachers have faults but we all do. There never has been but one sinless preacher and that was the Lord. Some are even amazed to learn that not all preachers are hypocritical, lazy, slow in meeting their debts or charlatans. The media of the day has greatly and gravely aggravated this concept of preachers and preaching. The media has largely destroyed the glory the work once held in the eyes of many and those who have betrayed their calling have completed the process of lowering the dignity of being a preacher. Absolutely too many people currently believe that character, good breeding, idealism and honesty are lost virtues among the preaching class of humanity. What a shame! We still meet people occasionally who seem genuinely shocked that preachers have to pay their share of Federal income tax. But April 15 annually is on the preacher's financial calendar just as it is for other employed citizens. Nearly everyone is amazed to learn that efforts are required before one ascends the pulpit and delivers a helpful

message to the auditors therein congregated. We have long been a people who recognized that preachers are not supplied currently with an instant message when they enter the pulpit and yet seemingly multitudes of our people ignore the realistic facts that much study goes into every worthwhile sermon. Many seem shocked to learn that a preacher needs to spend several hours in study every week if he is going to do his job well. Some have told us, "Oh, you do not need any time to study, you already know it." How full of mistaken notions such people are! Some have been surprised the first time they have had a preacher in their homes. It was not the impossible task they had long imagined. A lady once told the writer's wife that she could never prepare a meal for the preacher. Mrs. Taylor responded by saying she usually had a preacher at her table three times a day and she did not find it such an impossible task! Sometimes preachers fail to understand brethren; sometimes brethren fail to understand preachers and enter with sympathetic concern into the heart of their work.

SOME REALISTIC QUESTIONS

First of all we ask you to think of the Golden Rule. Then we ask you to consider with care some questions. What if you were the preacher? What if you were the preacher's wife? What if you were the preacher's children? Has it been your lifetime philosophy to treat the preacher as you would want to be treated? Have you always treated his wife as you would wish to be treated were you in her place? Have you always treated the preacher's children as you would want your children treated were the positions reversed? Has your treatment of the preacher made his ministry fruitful or fitful, a mission of majesty or a tenure filled with thorns? Has the preacher's wife had it easier or harder because of you? Has your treatment of the preacher's children made them happy their Daddy preaches the word or have you helped sour them by making their stay in your midst a nightmare of insecurity and subjected to sudden school changes without prior warning? Have you held up your preacher's hands as long as he was loyal in the preaching and practice of Jehovah's Word as the ardent Aaron and the holy Hur held up Moses' hands in Exodus 17:8-16 or have you become his enemy because he told you the truth as happened to Paul in Galatians 4:16? Have you lifted up his hands which may have begun to hang down and strengthened his knees which might have grown feeble as Inspiration inculcates in Hebrews 12:12? Preachers can backslide and apostatize also even as the Hebrew Christians were in the process of doing when this epistle was directed to them.

What if you were the preacher? You had spent many hours in preparing lessons for the Lord's

Day. Would you want certain of the members to drag in half way through your Bible class lesson? Would it please you to see a number of them leave between Bible Study and the Second Hour? Would you be pleased to see some of them meet you pulling a boat home as you were leaving the Sunday evening service knowing that they had forsaken the evening hour of worship altogether? Would it please you to know they had preferred the lake over the Lord, fishing over their faith, sailing over your sermon and pleasures over the prayers of the service? Is that the way you would wish to be treated were you the preacher? Do not forget Matthew 7:12.

What if you were the preacher? You had worked by day and prayed by night to help build a strong, sturdy, mission-minded church fully set for the defense of the gospel and its extension into the hearts of humanity. Attendance was good, the contribution was at an all time high, people were studying more, prayer was more in evidence, spirituality was ascending and a greater work for Jesus was being done than at any time in the congregation's past. Suppose you were away preaching in a gospel meeting or speaking on a lectureship (barely getting expenses) and needed to have a free and unfettered mind to concentrate on the work at hand. A distressing call came late one night from your wife informing you that a group had met secretly working for your immediate release or an infamous petition was being circulated by your critics seeking instant dismissal. Were you the preacher and had been sound in your preaching and upright in your life, how would you like to finish a meeting or lectureship with this on your mind? How would you feel toward coming home to this type of problem? Suppose she spared you while in the meeting but met you at the door with this type of news? Many preachers who read these lines could tell you from firsthand experience how one feels. Some could write a small volume of sorrow on this very score. How would you like to be in the place of the preacher's wife when this developed? Would you like to be in the place of the preacher's children and not know from one school day to the next if this would be the last day before moving? How would you feel, as their Daddy, if their first question after each business meeting was, "Daddy, do we GET to stay or do we HAVE to move?" . . . Each time that question was asked there was hurt in their hearts and tears in their eyes?

Brethren, there is a right way to handle a situation even when the preacher knows it is best for him to leave or the congregation knows there should be a move. But a secret meeting of the

(Continued On Page 4)

WORDS of TRUTH

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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 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!**

Social Drinking Damage "Permanent"

HARDEMAN NICHOLS
Fort Worth, Texas

A specialist in alcohol research indicted social drinking as destroying brain cells. Dr. Melvin H. Knisely, head of the department of anatomy at the Medical College of South Carolina, told a news conference in Washington, D. C. that so-called social drinking may result in a "great deal of damage" to the brain. When his level of social drinking is such that he feels very happy, a man is beginning to kill a few brain cells." He stated that as many as 10,000 brain cells were destroyed at a time, and the effect of damage was cumulative and could be significant over a long period of drinking.

Dr. Knisely, attending the 28th International Congress on Alcohol and Alcoholism recently described outward manifestations of brain damage as increasing forgetfulness and progressive loss of ability to work efficiently. As an example of the ravages of alcohol upon the brain itself, he said the bodies of "skid row" drunks showed such extensive destruction of cells that their brains were worthless for us in teaching normal brain structure to medical students.

Knisely pointed out that alcohol causes agglutination, or "thickening" of the blood and can lead to blockage of the blood flow through some of the brain cells. Starved of oxygen for as little as three minutes, the affected cells die. The specialist explained, "The damage is permanent."

Some who are not informed have sought to defend social drinking as "harmless" while condemning drunkenness. In the light of research on the destruction of brain cells by alcohol, such a defense is both unscientific and unscriptural. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye" (I Cor. 3:16, 17).

The Lord's Money Embezzled!

The Lord blesses John Q. Christian in the amount of, say, \$100.00 each week. So John Q. reads I Corinthians 16:2 and decides that on the basis of what God had prospered him, he could afford to return \$10.00 per week. He purposes in his heart to give that much each Lord's day.

But some weeks he does not feel well enough to attend worship, so he just stays home. Sometimes he goes up in the country to visit relatives. Since there is not a church there, he just cannot (?) worship that Sunday.

At still other times, he takes trips to see his mother and dad. He attends services there, but since he is just a visitor, they do not expect him to give much, so he just contributes \$1.00 anyway.

Now, when John Q. is out of town, or just out, what happens to the Lord's \$10.00? Oh, he just sticks it in his pocket on Monday and considers himself that much ahead. He is ten dollars better off! — at the Lord's expense. That is embezzlement! How much of the Lord's money have you embezzled?

—Author Unknown—

The Jerusalem City Dump

BOBBY J. NORRIS

"... and whosoever shall say, Thou fool, shall be in danger of the hell of fire" (Matt. 5:22).

Some do not believe in the doctrine of hell, viz., those who do not believe the Bible. The doctrine is a biblical doctrine. I'm sure that everyone reading this believes it, and could cite several scriptures to prove it. I want to consider one argument that is made by Mr. Armstrong, the Jehovah's Witnesses and others to get around the biblical doctrine of hell.

All agree that Jesus is here speaking of punishment. Jesus here names the punishment for the man who says to his brother, "Thou fool," an expression of condemnation. His punishment will be the hell of fire. The Greek says, "Gehenna of fire." It is argued that Jesus used the word "Gehenna" in reference to the Jerusalem city dump, which smoldered and burned constantly in the valley of Hinnom. The bodies of criminals (who had already received their punishment — death) were sometimes cast into the burning garbage heap. But no criminal was ever cast into the burning garbage heap ALIVE, AS PUNISHMENT. If he had been thrown in there alive, THAT would have been his punishment for his crimes. If the criminal were sentenced to death, then his punishment was something that would kill him. He might have been beaten to death, crucified, impaled on a pole and left hanging to die, beheaded, run thru with a sword, sawn asunder, pulled asunder by horses, stoned to death or drowned. After the punishment, the criminal's dead body was then thrown into the burning garbage heap. By what logic can anyone conclude that throwing a dead body into the garbage heap is punishment?

Therefore, when Jesus said the Gehenna of hell will be the punishment of the man who says to his brother, "Thou fool", he was not referring to the burning city dump in the valley of Hinnom. Jesus was talking about eternal punishment (Matt. 25:46), eternal destruction (II Thess. 1:9), Gehenna, hell fire (Mk. 9:30-40).

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Christians Urged To Teach

A. Z. HAYS

All Christians should be preparing to teach God's word, whether that preparation be for beginners or experienced teachers. Preparedness is the keynote of good teaching.

Why are not more Christians preparing themselves to teach? Christ has given us the inspiration in such statements as found in Matthew 28: "Go ye therefore and make disciples of all nations."

And in II Tim. 2, as Paul passed the Great Commission on to Timothy, "And the things which thou has heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Why have not more of us accepted the responsibility placed upon us? Is it possible for a person to be "risen with Christ", and not be enthusiastic about the gospel, or not care whether his friends and neighbors have learned of Christ? Have we as Christians considered the "Parable of the Talents"?

Christ taught whenever and wherever he could to any and all who would listen. He was always looking for opportunities to teach people the word of God. He took advantage of every opportunity, whether in a boat, at a well, from the mountainside, in a Jewish synagogue, or in a private home.

Our opportunities are more numerous than those at the time of Christ. Our facilities are good, the fields are white unto harvest, but the laborers are few. The gospel still has its appeal and power, and the rewards of teaching are many. More of us should enjoy the thrill that comes to a Christian

(Continued On Page 4)



Our Mutual Love

INTRODUCTION

The following was written to be read at wedding ceremonies. It has been widely used by many in such ceremonies throughout our nation, both in the church and out. The main point being emphasized is that both the bride and the groom genuinely love each other, and are hereby vowing that they will continue to do so, in deed and in truth as long as they live.



GUS NICHOLS

OUR MUTUAL LOVE

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 rest 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 and character drive 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

A Frequently Perverted Passage

There seems to be almost no limit to which some will resort in an attempt to justify false doctrine. Many have been caught up in the so-called "ecumenical" urge of the day and hence are working their way through the New Testament with a fine-tooth comb in an attempt to locate some justification for the notion that there are Christians within the various sects of



WAYNE JACKSON

religiondom. A passage that is frequently being appealed to these days for the coveted proof of this concept is Mark 9:38-40. Mark writes: "John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us." (Cf. also Luke 9:49, 50).

Now from this incident the following case is built. Here was a man not with Jesus and his disciples but he was doing good, hence, the disciples were not to oppose him. Accordingly, it is being said that there are many today who are not with us (i.e., they are not members of the church of Christ but are members of other religious groups), but they are doing good and teaching others about Christ. We therefore, ought to leave them alone. We must not oppose them; for though they are not "with us", they are nevertheless in their own way serving Christ. Without a moment's hesitation it may be confidently said that the above view is a gross perversion of the truth. It ignores the specific language of the context, and disregards the general teaching of the Bible concerning dealing with error. But let us examine these verses.

JOHN'S TESTIMONY — Since the apostle John was an eye-witness to this situation, his testimony is critical in determining the facts of the case. John says concerning this unknown exorcist: (a) he was casting out demons; (b) He was doing such in Christ's name. We have no reason to doubt the accuracy of what John said; as a matter of fact, since the apostle was complaining about the man, his testimony concerning the genuineness of the miracles becomes all the more valuable. Furthermore, viewing the matter from another vantagepoint, it is important to note that: (a) John does not charge the man with teaching error; (b) he does not contend that the man falsely claimed the ability to expell demons (as in the case of those mentioned by the Lord in Matthew 7:22, 23); (c) he does not suggest that the exorcism was a mere pretense. Demons were perfectly capable of discerning the difference between those who were true exorcists and those who merely feigned such. See Acts 19:13-16. And finally, (d) John does not accuse the man of misusing Christ's name. His sole charge is, "he followed us not." This is most significant!

THE LORD'S REPLY — Jesus declared, "Forbid him not." The force of the Greek text is literally, "Stop hindering him." The Saviour then proceeded to reveal exactly why the man was not to be hindered. "For there is no man who shall do a mighty work in my name, and be able to quickly speak evil of me." An analysis of this statement reveals the following details: (a) Christ acknowledges that the man is performing mighty works, i.e., genuine miracles; (b) these miraculous works were being done "in" (Greek, EPI) the Lord's name, meaning, "on the ground of My authority," (see W. E. Vine, EXPOSITORY DICTIONARY, III, p. 100); and, (c) the man, his message being supported by a spiritual gift, was

obviously teaching truth.

SOME CONCLUSIONS — In view of the foregoing facts, certain conclusions are clear. This exorcist, acting on the ground of Christ's authority, had been commissioned by the Lord to both teach and cast out demons. This is evident from the fact that miraculous signs were always connected with teaching; they were not simply works of compassion PER SE. Since the performance of miracles (including demon expulsion) was to CONFIRM the message being proclaimed (Mk. 16:17-20; Heb. 2:3, 4), this man was most certainly not teaching error, nor even an admixture of truth and error; rather, he was accurately instructing his contemporaries regarding Jesus Christ.

Moreover, Jesus plainly indicated that though this man was not in their immediate company, he was nevertheless "for us" as far as unity of labor was concerned. The Master's argument, logically arranged, would be as follows: (1) No man, performing genuine miracles, is able to quickly speak evil of Christ. (2) But this man was performing genuine miracles. (3) He thus was not speaking evil against the Lord. Furthermore, (1) Those not against Jesus and his disciples were obviously FOR them. (2) But this man was not against them. (3) He was, therefore, FOR them. And that is why they were not to hinder his work!

These facts being clearly seen, it is evident that there is absolutely no parallel between this biblical incident and modern day attempt to countenance error in sectarian bodies. This is true, first of all, because denominational groups are not, nor have they ever been, FOR CHRIST. They had their genesis without his authority and have been perpetuated in rebellion to him. Secondly, they do not teach uncorrupted truth but defile his gospel with human dogma. And finally, we are under obligation to oppose all error!

Absence And Alarm

There is a correlation, you know. When a Christian is absent from the worshiping assembly, there is a cause for alarm.

"Why? Whose business is it? It's my life, isn't it?", says the absentee. "If I want to miss, let me be - what does it hurt anyhow?"

Glad you asked the question — it hurts a lot! It hurts YOU first. Fellowship of the saints in the presence of Christ is a stirring experience. Sharing exhilarating emotions with those who love the Lord as together you sing, pray, teach, commune and give is an uplifting exercise. What better could you do? The Bible states to absent yourself only if there is a matter to be straightened out with you and your brother, doesn't it? The assembly certainly takes priority over the ordinary of life.

Secondly, you hurt those closest to you; helpmate or children quit because YOU do. Your lack of zeal and interest telegraphs to them, "church is unimportant". They love you — you are the big one in their lives; you thus take from the Lord instead of to Him, those you love most.

Thirdly, the relationship between absence and alarm is further heightened by the fact the surest path to backsliding is absenteeism. There is more to being a Christian than attending services, but the attendance can never be so minimized that it's not a vital part of duty.

Where else better can one go? Nothing is equal to the church of the Lord — to leave is to go down hill. Nothing is clearer than the duty to "Remember me". Jesus demands it. Absence lets you remember self. Why would not one be alarmed even when one member is absent? He's selling short his opportunity — he's disobeying His Lord.

Be certain about your attendance. It is alarming when you are gone! There is one certain fact — when one is absent willfully, he's going the wrong way. Turn around, Brother, Come home.—Selected via Southside's Bulletin

The Law Of Biogenesis

G.F. RAINES

The fact that life comes only from life is scientifically known as "the law of biogenesis".

William Thomas Kelvin, one of the greatest British scientists of his time, said: "Inanimate matter cannot become living except under the influence of matter already living. This is a fact in science which seems to me as well ascertained as the law of gravitation."

Prof. John Tyndall, the world-famous scientist who followed the great Michael Faraday as Director of the Royal Institution in London said: "Every attempt made in our day to generate life independent of antecedent life has utterly broken down."

Dr. McNair Wilson, formerly editor of the Oxford Medical Publications, said: "Modern Medicine and Surgery are founded on the truth enunciated by Pasteur, that life proceeds only from life and only from life of the same kind and type."

Since it is a well authenticated fact that life comes only from life, life has always existed; and, "There is not one shred of truth from science to account for the presence of life upon the earth other than a special creation by the great original First Cause — God — who is life and the fountain source of all life."

Baptist Preacher Baptized

MARVIN BRYANT
P. O. Box 2662
Mobile, AL 36601

Samuel Brown, age 23, was baptized February 8, 1975 by David Peeler in Dixon, Tennessee. It was in 1968 when Sam realized his need for God and he accepted Jesus Christ as his Saviour and was baptized into the Baptist Church. At that time Sam said that he was more or less told what he should believe and that he has since learned that this is not the Bible way. As time passed, Sam believed that God was not pleased for him just to sit and he committed his life to being a minister in the fall of 1971. In the meantime, he had married and his wife, Debbie, was a member of the church of Christ. For a time she went with Sam but then made confession of her error and returned to the church of Christ. She pointed out to him that the New Testament did not command tithing and that baptism was linked with salvation and that the security for the believer was conditional. Being committed to the authority of the Holy Scriptures, Sam turned to the Bible to study these matters more thoroughly. He soon became convinced that he had been in error on the subject of tithing. He developed a friendship and began a study with brother David Peeler who teaches school and preaches in the home town of brother Brown. This eventually brought him in contact with Doug Lowrance, a Baptist convert of two years from Whitney, Texas, who now is working as an associate with Gyneth Ford at the Walnut Street church at Dixon, Tennessee. Sam asked Doug about going with him to Freed-Hardeman College to the lectureship February 6, 1975. Doug in turn called the writer and asked if brother Shank and I could spend the greater portion of the day with Sam in study. The day was largely spent in studying eternal security, baptism and instrumental music in worship. On Thursday he called back and said his continued study on these points had convinced him that this was the truth of God and he was ready to embrace it.

Sam is ready to be placed with some good church as an associate with a special emphasis upon youth and/or student work. He has served as minister of a local congregation, as youth director and as student worker at a stage college. Sam would prefer being placed in Alabama, Georgia or Florida, but he would be willing to go anywhere. Sam and Debbie have twin daughters, fifteen months old. Sam can be contacted at Route 1, Burns, Tennessee 37029. Telephone (615) 670-3192.

What If You Were The Preacher?

(Continued From Page 1)

disgruntled when he is hundreds of miles from home in a gospel meeting is NOT that right way. Circulating a petition (or a list which is more innocent in connotation but just as deadly in function) is NOT that right way. Moneyed members withholding part or all their contributions in order to pressure elderships for a desired change in getting rid of a man who preaches too much Bible for their lukewarm and worldly dispositions is NOT that right way. Members who propose and practice such and elders who tolerate such will have to answer for this in judgment unless they repent of this grievous wrong in this life. This writer has more respect for the Watergates of national politics than for such base and unholy practices as these in the name of religion. Such is politics gone to seed!! Let the preacher be honorable when he decides to make a change. Yea, let him be honorable even when he is done wrong by a congregation. Let the congregation act honorably when it is best to make a change in preachers. Yea, let the congregation act honorably whether the departing preacher does or not. It is NEVER right to do wrong. It is NEVER right to be low and dishonorable.

Do you believe in practicing the Golden Rule in your treatment of the preacher, his wife and his children? It is our confirmed conviction that congregational application of the Golden Rule could go a long way in stopping the great exodus we currently face as preachers leave preaching and go into other endeavors. Do you not agree? Your preacher has feelings also? So do the members of his family. Do not trample them underneath unholy and inconsiderate feet. We cannot be right in treating preachers and their families wrongly.

Christians Urged To Teach

(Continued From Page 2)

who has taught someone the way of the Lord.

We should not overlook the persons we are associated with in every capacity as possible recipients of the gospel. The word of God has the power to make a Christian of any man. The impact of personality upon personality is great, but the impact of the word of God on the mind and heart of a vile sinner can change him into a Christian, who can in turn lead others to the way.

An examination of our purposes in teaching should challenge us to desire to teach or to do a better job of teaching.

First and foremost of our purposes should be to save lost souls. In order to accomplish this objective, teaching is necessary, that knowledge be gained, attitudes and ideals changed, and appreciations developed in each individual; because being a Christian is an individual matter as well as a group process.

A second objective of teaching is the "feeding of the flock," "the perfecting of the saints," "the building up in the Most Holy Faith." Christians never outgrow their need for teaching, and any brethren who do not attend Bible classes certainly would not have us believe they have reached full growth as Christians.

Many teachers are needed if all ages of the Church are to be properly taught, that they may continue to grow toward full growth in the Lord, an ideal never attained in this life; but the nearer we reach that ideal the better prepared we are to be with the Lord.

All of us need to learn the joy of striving in the Lord, of building toward the ideal, to know Christ better, to be more like Him. All this requires study, and study is accentuated through teaching.
Abilene Christian College

The first and foremost qualification of a good fault-finder is a disgruntled disposition.

God Is No Respector Of Persons

Peter began his sermon with the house of Cornelius with these words, "I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness is accepted with him." (Acts 10:34,35). Here are some ways that God is no respecter of persons.

1. He has declared that all are sinners (Rom. 3:9). "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles that they are all under sin." Also verse 23, "For all have sinned, and come short of the glory of God". All men prove this by sinning. There is not a perfect man that lives. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

2. God wants all men to be saved. God says, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?" (Eze. 33:11). Peter declares, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Paul declares, "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). God wants the rich, the poor and all to be saved. If we are lost, it will not be because God desires it.

3. God has provided a common saviour - Christ who has died for all. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Cor. 5:14). Christ is the one mediator between us and God, and he "gave himself a ransom for all to be testified in due time" (1 Tim. 2:5,6). When Christ gave the great commission, he extended the good news of salvation to all men of all nations. (Mat. 28:18-20; Mk. 16:15,16; Luke 24:46-49).

4. God is no respecter of persons in that He speaks to all men through the same medium - HIS WORD, THE BIBLE. He speaks through Christ today (Heb. 1:1-3). Christ sent the Holy Spirit upon the apostles in baptismal measure to guide them into all truth (John 16:8-14; Acts 1:5-8). They gave us the message of Christ in the New Testament. Man must be guided by this alone to be acceptable to God (Gal. 1:8; 2 Jn. 9). If God spoke through dreams, visions, still small voices, or other ways that man claims He speaks to some, then He would be a respecter of persons for not speaking to all this way. God's word is a complete guide for all man's spiritual needs (2 Tim. 3:16,17). It contains all that pertains to life and godliness (2 Pet. 1:3). What need we more than this? A person can never be sure when he has subjective experiences, but when he reads something in the scriptures, he can know he is right.

5. God has the same conditions of salvation for all men. To learn what to do to be saved, we must start at the great commission of Christ. He told those apostles to teach all nations and that those who would believe, repent, and be baptized, would be saved (Matt. 28:18-20; Mk. 16:15,16; Lk. 24:46-49). When we see this great commission carried out on Pentecost, this is exactly what the sinners did to be saved. They listened to Peter's sermon, believed, and were then told to repent and be baptized in the name of Jesus Christ for the remission of sins (Acts 2:38). In every case of conversion recorded in Acts, they did these very same things to be saved. We who live nearly 2,000 years this side of them must do the same things to be saved. Under the gospel, God has never saved one man in one way and another man in another way. He has always required the same things of all men to be saved.

6. God has a common church for all. Jesus just build one church (Matt. 16:18). A description of the characteristics of this church can be found in the New Testament. There is only one way to become a member of the church and that is to be saved from your sins so the Lord can add you to it. "The Lord added to the church daily such as should be saved" (Acts 2:47). Christ is the saviour

of the church (Eph. 5:23). The church is composed of the saved. God urges everyone to obey the same gospel so they will be saved and He can add them to His church.

7. God's judgment will be fair and impartial. "And if ye call on the Father who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Pet. 1:17). "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10). We had better prepare to meet Him in judgment.

God loves you and Christ's invitation of "come and I will give you rest" is extended to you. Won't you come and take advantage of the wonderful provision of salvation He has provided you?—Writer Unknown

The Lord Had Already Called

A call came on Sunday morning. . . "Tell mother not to go to church this morning - we are coming." But the mother went right on to church. The daughter came and was furious about it, saying, "I called you and told you I was coming and you went to church anyway." The mother's reply: "I'm sorry, dear, but the Lord had already called". Do you use company as an excuse for not attending the service of your Lord? . . . Don't forget who called first! "NOT FORSAKING THE ASSEMBLING". . . (Heb. 10:25; Mt. 18:20).—Selected

A Little Person-A Definition

GLEN B. RAMSEY
Carthage, Tennessee

Neither God's ways nor His thoughts are like man's ways and man's thoughts (Isa. 55:8-9). In his own conceit man often thinks himself to be something and thus become nothing (Gal. 6:3). Just like the little boy who became envious of his friend's marble playing ability, many become envious of others and say, "If you don't play like I want to, I'll take my marbles and go some place else!" Such is a poor commentary on one's spiritual maturity. One who will not work in one area of the kingdom thus forfeits his fitness to work in other areas or in other congregations (Titus 3:1).

The little person is the one who is not humble with respect to his ability. He is proud of his abilities and accomplishments and envious of others whom he assumes are receiving favor over himself. A Bible example of this attitude is in the case of Nebuchadnezzar (Dan. 4:30). Such an individual continually seeks ways to display his own virtues and is not content with doing what he can. He is like the Pharisee of Luke 18:11f. The little person desires the praise of his fellows and wants to be in the forefront of all happenings. Jesus warned about this kind of person in Matthew 6:2 and 23:5-7.

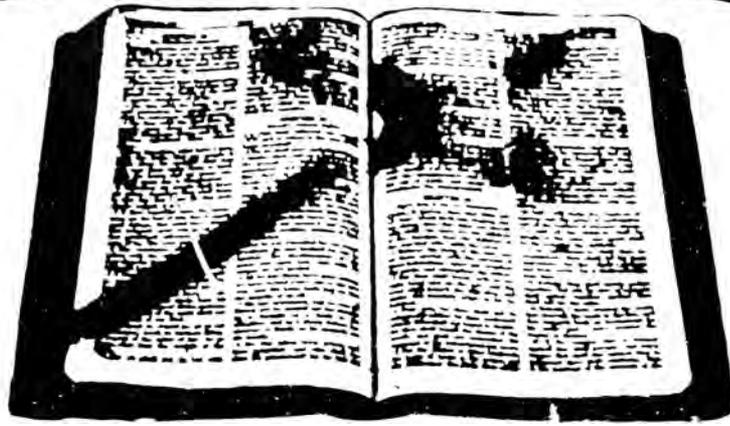
With such self conceit this "little person" demonstrates his jealousy of others' ability. As Paul says he is "yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3).

These "little people" boast of their ability, wear a permanent chip on their shoulders and allow their own self-righteousness to separate themselves from others. He should learn the truth of Proverbs 27:2: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

All faithful Christians must refrain from becoming "little people."

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 9

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More About Great Commission Baptism

In a four-part study we are noting some of the great verses of the Bible relative to the subject of water baptism or immersion in the element of water. Subsequent to the noting of the verses we are raising a number of pertinent questions in regard to this New Testament ordinance that is so misunderstood in our era. Perhaps there is no Bible subject taught as clearly as is baptism and yet no theme of Inspiration is less understood by the religious masses of our day. Of course they have had any number of religious counselors in the form of misguided preachers who have greatly and gravely misled them in connection with baptism. Friends, do you not find that significantly strange? The Bible is clear as to who is a proper candidate for water baptism, what action (whether sprinkling, pouring or immersion) it is to take and what its stated purpose is. By the noting of these verses and the questions in regard to them we hope to make quite clear this sacred act, this meaningful ordinance.



ROBERT R. TAYLOR JR.

In Acts 16:13-15 Luke informs us, "And on the sabbath we went out of the city by a RIVER SIDE, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And WHEN SHE WAS BAPTIZED, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." If the sincere worshipper does not need to be baptized who has been worshipping incorrectly, why was this woman taught the truth of New Testament Christianity and immediately baptized? The passage states that the Lord opened her heart? Did he not do this by the message which Paul preached and which she allowed to go into the very depths of her searching soul? The Bible states that SHE ATTENDED UNTO THE THINGS WHICH WERE SPOKEN BY PAUL. The specific ordinance mentioned that she gave immediate attention to was baptism. How would she have known to be baptized UNLESS PAUL PREACHED ITS NECESSITY TO HER BY THE RIVER SIDE WHERE the worship that day was

being conducted? She could not have learned about it under Judaism for the Mosaic Economy never mentions water baptism for the remission of one's sins. Could she have "ATTENDED" unto the things spoken by Paul if she had ignored baptism? If so, how? If baptism is as needless and unnecessary as many of the preachers of our day have continuously contended it to be, how do you account for the fact that she obeyed it with dispatch? How long does your preacher have to preach before he gets around to preaching baptism? Paul mentioned it in THE FIRST SERMON to Lydia and her household. Does your preacher preach baptism to those whom he seeks to convert? If not, then he is not like Paul, is he? He is not preaching the same gospel that Paul did, is he? Any preacher who can preach week in and week out and never mention baptism a single time is DEFINITELY NOT preaching the same gospel Paul did. Let us not forget that the man who preaches a different gospel than Paul did has a curse resting upon him. The Bible says in Galatians 1:8-9, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. And we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Cursed likewise will be the people who hear a perverted gospel and give approval to its deadly perversions. My reader friends, these are serious principles about which we are writing in this four part study relative to baptism. Souls are at stake! Eternal destinies are in the making in matters of this kind and our response to them.

Another interesting conversion occurs in this chapter of Acts. It is the crystal clear conversion of the jailor and his household. Luke, the beloved physician, writes in Acts 16:30-34, "And brought them out, and said, 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. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all house." Does your preacher usually read this much of this passage? Many preachers will place a period of absolute finality at the end of verse 31. They read no further than this; they preach no more of the passage than this; they want their audience to know no more of the passage than this. WHY? They know why they quit at this point and so do the rest of us who know their errors. But my reader friends, the record of the jailor's conversion

does not end at verse 31. Those who leave the story at this point leave before the sermon is preached in verse 32. They leave before repentance is exhibited in the jailor's radically changed attitude toward Paul and Silas in verse 33. They leave before the jailor and his household (family) are baptized. They leave before the rejoicing which occurs after baptism and not before baptism. Beloved readers, if people want THE TRUTH, the WHOLE TRUTH and NOTHING BUT THE TRUTH, why do they leave out or omit from any and all reference these verses of 32, 33 and 34? Who will answer? These verses also constitute an integral portion of the conversion record of the Philippian jailor and that of his family. If belief in verse 31 is all that is necessary for salvation, why did Paul baptize the man and his family in verse 33? After all the jailor simply wanted to know what to do to be saved? Did Paul do something for him that had no connection at all with his being saved? Would that not be strange if such really occurred? Since Jesus taught in Mark 16:16 that belief and baptism are both essential toward being saved, could this man have been saved if he had only believed and rejected baptism? Since Peter in Acts 2:38 commanded that people must repent and be baptized, could the jailor and his family have been saved if they had only exhibited the spirit of penitence but refused baptism? If salvation comes before baptism, as per a multitude of denominational claims, why did this man and his family rejoice only after they were baptized, and not one moment before?

We read in Acts 18:8 that "many of the Corinthians hearing, believed and were baptized." If they did not hear about baptism, how did they know to be baptized? If they did not believe in the essentiality of baptism, why did they submit to it? If there is no connection between hearing and belief and baptism, why are all three connected in this passage by the beloved physician Luke? Is this the kind of preaching you hear from your preacher? If not, why do you suppose he ignores or minimizes the theme of baptism?

In Acts 19:1-7 we read, "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost (Spirit-ASV) since ye believed? And they said unto him, We have not so much as heard whether there by any Holy Ghost (Spirit-ASV). And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him

(Continued On Page 4)

WORDS of TRUTH

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mystery does not disturb people. They enjoy the milk and butter without worrying of mystery.

CAN YOU EXPLAIN A WATERMELON? Why does a watermelon have a covering of green, a rind of white, and within the white a core of red? Where did it get its flavoring extract and its coloring matter? A little seed which produces a forty pound watermelon gathers from somewhere two hundred thousand times its own weight, and forces that enormous weight through a tiny stem and builds a watermelon. Until one can explain some of the mysteries mentioned here, he is not capable of telling us that there is no God.

THE BIBLE TELLS US THAT GOD CREATED ALL THINGS. This includes the heavens and the earth and all things therein. If one claims that God did not do this, then he is obligated to show who did create or how things came into being. Hebrews 1:3 reminds us that God upholds all things by the Word of His power. If someone knows that God does not do this, then he is obligated to tell us how this is done. God teaches us that He created man, male and female (Gen. 1:27), also, that we live, move and have our being in God (Acts 17:28). If one has proof that the foregoing is not true, then, he obligates himself to show how man exists without living by the power of God. The Bible teaches us that God made day and night (Gen. 1). This continues to be the order of things. If man can prove that we have day and night by some power other than God, then why doesn't man change day and night? The Bible teaches us that God created two great lights. This continues to be the order of things.

Defining Faith

STEVE WILLIAMS
Memphis, Tn.

One of the greatest problems in the study of the New Testament is the alleged contradiction between Paul and James. This problem is resolved to a large extent in my mind when I understand that Paul is not referring to a dead faith when he emphasizes salvation by faith. Paul speaks about the obedience of faith (Rom. 1:5). In another place he talks about faith working through love (Gal. 5:6).

On the other hand, James is not trying to refute Paul or deny justification by faith. James is trying to define what faith must be in order to be acceptable unto God. If faith does not result in action, James says it is dead, that is, it is not real, saving faith. One of his best illustrations is the fact that the devils believe and tremble, but they obviously have not been converted (Jm. 2:19).

One illustration of this principle in history is the criticism given by Lactantius to people like Cicero who knew that the pagan gods were false, yet, they had not turned from them. He wrote, "... though they understand the vanity of these ceremonies, nevertheless through some perverseness persist in the worship of those very objects which they condemn? ... What can you do respecting him, who, when he perceives himself to be in error, of his own accord dashes himself against the stones, that all the people may stumble? or tears out his own eyes, that all may be blind? ... What, therefore, did it profit you, that you saw the truth, which you were neither about to defend nor to follow?" (INSTITUTES II, 3).

These people give us a fine example of what James means by dead faith. They believe the pagan gods were false, but they kept worshipping them in ritual. They are very much like a group of Jews among the chief rulers who believed on Jesus, but they would not confess him openly. They feared they would be put out of the synagogue (Jn. 12:42-43).

In conclusion, if one approaches the writings of James and Paul with respect and with an open heart and mind, one can reconcile these two accounts. Paul is emphasizing the fact that we are saved by faith, not being able to earn our salvation through words of the law. James is defining what kind of faith we must have. It must be more than mental assent alone. Our faith must include obedience to Christ (Heb. 5:8-9).

What You Can Do

W.S. CLINE

What is the greatest achievement that a person can make in a lifetime? **TO LEAD A SOUL TO CHRIST!** Try the following daily:

SELECT ONE. Choose the soul you will seek to win. Be definite! The world can only be won on an individual basis. Surely there is one lost soul somewhere you are concerned about! Seek to win it.

LOVE ONE. "Love never faileth." Speak tactfully of your love and interest to let the soul know you love it.

TEACH ONE. No one can become a Christian until he knows what God requires of him. Offer to study the Bible or to show the film study on the Bible.

PERSUADE ONE. So many have been taught the gospel but have not obeyed it. Such need your love and kind words of persuasion. Your prayerful encouragement may be the one thing needed to move him. Paul said, "Knowing the terror of the Lord we persuaded men." But do not do this at the building. Such will cause the unready to quit coming. Let the sermon, songs and prayer have free course here.

BLESS ONE. Pray earnestly that the soul you are seeking to win may be saved. Ask God to help you say the right thing in the right way. Prayer can be the one thing needed to remove the last barrier.

BRING ONE. Bring the soul you seek to win to every service of the church that you possible can.

ABANDON NONE. When the soul is won continue to nourish it till it grows strong in the Lord.

Where Are You Going?

G.F. RAINES

Dr. Ralph E. Knudsen has well said: "We are much like the man in a city who ran nearly a block to catch a bus and when he had sufficient breath to ask a question, he said to the conductor, 'Where is this bus going?' It seemed to be more important to be going somewhere than to know where that might be."

We are all passengers en route to eternity, but many people do not seem to either know or care where in eternity they are going!

Those who obey the will of God, which is revealed in the Holy Bible (Rom. 1:16,17; 2 Tim. 3:16, 17), are going to heaven, whereas those who reject the counsel of God are going to hell (Psa. 9:17).

Daniel says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

Our Lord Jesus Christ says:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

One of the most solemn truths in the Book of God is the fact that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 24:41).

If you want to know what you must do to be saved, please read Acts 16:31; Mark 16:16; John 3:5; Acts 2:38; 2 Pet. 1:5-11.

Our loving Redeemer, "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9), says to all mankind, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

FROM THE EDITOR

Don't Lose Faith In God

GUS NICHOLS

Don't exchange faith in Almighty God
For faith in a mere human creature:
One who came from the dust of the sod,
Divinely formed in every feature.

Put your faith and trust in our Maker,
Not in created human beings.
Man would be a colossal faker,
To claim he created mind or seeing.

Believe the first words of the Bible —
"In the beginning God created" —
Then you'll believe the rest reliable, —
To be true as therein related.

But those who are wise in their own conceits,
Wish to destroy faith in Jehovah.
History of God they try to defeat;
Therefore they strive to make things over.

They wish to make man the supreme Being,
As though not of Divine creation,
Live by human wisdom and seeing.
And not by divine revelation.

But man's a mere created machine,
And needs the guidance of his Maker,
And he can't be saved by his own scheme:
Therefore, unbelievers are fakers.

God Created All Things

HOYT BAILEY

THE MYSTERY OF LOVE. Love which makes life worth living is a mystery. Can any one unravel the mystery of love? Must we claim that one must know love and understand it before having anything to do with it?

EVERYTHING WITH WHICH MAN DEALS IS FULL OF MYSTERY. The very food we eat is mysterious. We do not refuse to eat because we do not understand all the food. Mystery does not bother us in the dining-room, only in the church. The mystery of the egg. It is good for food when fresh, has market value, but not so after the hen sits on it for a week. Let the hen have the egg for three weeks, then there is a chicken. Can you explain how the black cow can eat green grass and give white milk with yellow butter in it? This

The Case For Moral Chastity

A great number of people in today's society have rejected the God-established rules of sexual purity. Through the news media, the classroom and the halls of Congress, spokesmen for the New Morality are seeking to destroy all guidelines for moral conduct except the individual's desires and passions. Rejecting the concept of man being specially created in God's image, they view him only as a sexually motivated animal. They call for unlimited expression of man's physical desires with no restraint.

Christians cannot allow themselves to be squeezed into the world's moral mould. Hear Paul, "For this is the will of God:

1. Even your sanctification;
2. that ye abstain from fornication;
3. That each one of you know how to possess himself of his own vessel in sanctification and honor;
 - a. Not in the passion of lust, even as Gentiles who know not God;
4. that no man transgress and wrong his brother in the matter;
 - a. because the Lord is an avenger in all these things, as we forewarned you and testified,
5. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who gives his Holy Spirit unto you." I Thess. 4:3-8.

The child of God sees numerous reasons for living a moral pure life. Consider the following points:

- I. **RESPECT FOR GOD'S LAW DEMANDS PURITY.** "Thou shalt not commit adultery," Rom. 13:9. One cannot honor God and dishonor His divine law.
- II. **RESPECT FOR GOD'S CLAIM ON OUR BODIES CALLS FOR MORAL UPRIGHTNESS.** "... he that is joined to the Lord is one Spirit. Flee fornication... 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. 6:17-20.
When one considers the awful price paid on Calvary to redeem us, he knows that he must honor and glorify God in his whole being.
- III. **THE CHRISTIAN ABSTAINS FROM ILLICIT SEX OUT OF RESPECT FOR THE HOLY SPIRIT, WHOSE TEMPLE WE ARE.** He trembles at the very thought of defiling the temple in which the Spirit of God dwells, I Cor. 3:16-17; 6:19. Fornication defiles and God will not hold one guiltless who defiles His dwelling place.
- IV. **BECAUSE OF OUR RESPECT FOR JESUS WHO DIED FOR US AND IS OUR SAVIOR AND LORD,** we live above the base passions of lust. He... "bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness..." I Pet. 2:24. Loving him, we keep his commandments, John 14:15.
- V. **OUT OF RESPECT FOR OUR OWN SELVES,** we abstain from moral uncleanness. Like Job, the child of God affirms, "Till I die, I will not put away mine integrity from me," Job 27:5. Any act of immorality robs one of his integrity. The Christian loves God first, then his neighbor, but then himself, Matt. 22:39. We must think of the consequences of sexual sin to



JOHN WADDEY

our lives.

Our SOUL is affected, for fornication is always sin, I Thess. 4:6-8.

Our CONSCIENCE is affected, for it always brings guilt and condemnation.

Our HAPPINESS is affected, for we worry about the outcome and we fear detection.

Our REPUTATION is affected, for even sinners know it is wrong. And our sins are sure to find us out, Num. 32:23. Remember a good name is rather to be chosen than great riches (Prov. 22:1). It takes years to repair a damaged reputation.

Our PHYSICAL HEALTH may be affected, for those who are indulging in forbidden pleasures often contract venereal diseases that can ruin their minds and bodies and even be passed on to their lawful mates or future children.

Our EMOTIONAL HEALTH is affected by such sin. Guilt and anxiety may cause immediate problems and even surface in the distant future to hound and plague our steps.

Our FUTURE can be ruined by ignoring God's moral standards. An unwanted child may well be the result of our immorality. An unwanted marriage may be forced upon a young couple, yoking them to someone they do not really love.

Our chances for a happy marriage can be spoiled by foolish acts of immorality. Because of personal guilt, some mates suffer from frigidity and impotence, being unable to express their love to the legitimate partner. If your past mistakes become known to your partner, it could arouse suspicion and jealousy even years later. Some marriages fail because of problems related to past sins of immorality.

- VI. **RESPECT FOR OUR PARENTS KEEPS A YOUNG ADULT FROM SEXUAL MISCONDUCT.** Children should honor their parents and their guidance, Eph. 6:1-2. The shame of immorality dishonors them and wounds them grievously.
- VII. **IF WE TRULY RESPECT THE PERSON WITH WHOM WE ARE TEMPTED TO SIN, WE WOULD REFUSE TO SUBMIT.** It is a foregone conclusion that they will pay a price for the few moments of carnal pleasure enjoyed. If we love our neighbor as ourselves (Matt. 22:39), we would never subject them to the problems that accompany sin.
- VIII. **IF WE THINK OF A CHILD THAT MIGHT BE CONCEIVED** as a result of our foolish conduct, we would cease from sin. Few people are penalized so severely for a sin they had nothing to do with as a child born out of wedlock. The golden rule applies here too, Matt. 7:12.
- IX. **RESPECT FOR OUR NATION CALLS FOR PROPER MORAL BEHAVIOR.** "Righteousness exalteth a nation; but sin is a reproach to any people," Prov. 14:34. God will eject a people from their land whose moral standards are like those of the Canaanites, Lev. 18:24-25. **IT IS ESTIMATED THAT MORE THAN 10 MILLION AMERICANS** have been born out of wedlock, at this present time.

Venereal disease is EPIDEMIC IN THE LAND! Homes are decaying and marriages are disintegrating at a frightening pace. Personal integrity is rapidly disappearing across our land. A decent remnant, living soberly, righteously and godly in the evil world, abstaining from fleshly lusts which war against the soul, is the best insurance our nation can have. That is worth more than an arsenal of nuclear warheads or a treasury full of gold.

May all of the King's children reject the alluring voices of worldly pleasure and adorn themselves in the pure garments of righteousness! (Editor: Amen!)

Just Like His Dad

JAMES G. POUNDERS

"Well, what are you going to be, my boy? When you have reached manhood's years; A doctor, a lawyer, or actor great, Moving throngs to laughter and tears?" But he shook his head as he gave reply, In a serious way, he said: "I don't think I'd care to be any of them. I want to be like my dad."

He wants to be like his dad, you men, Did you ever think as you pause, That the boy who watches your every Move, is building a set of laws? He's molding a life you're the model for, And whether it's good or bad, Depends on the kind of example set To the boy who'd be like his dad.

Would you have him go anywhere you go, Have him do just the things you do, And see everything your eyes behold And woo all the gods you woo? When you see the worship that shines In the eyes of your lovable little lad, Could you rest content, if he gets his wish And grows to be like his dad?

It's a job that none but yourself can fill: It's a charge you must answer for: It's a duty to show him the road To tread ere he reaches his manhood's door. It's a debt you owe for the greatest joy On this old earth to be had; This pleasure of having a boy to train Who wants to be like his dad.

Martin, Tennessee

Holy Provocation

HARDEMAN NICHOLS

"He provoked me! That's why I did it!" Usually when we hear these words, what was done was violent. Generally we think of provocation as the irritations that arouse one to anger. Such exasperations are certainly not righteous.

But there is a kind of provocation that is holy. It is commanded in Hebrews 10:24: "And let us consider one another to provoke unto love and to good works."

Instead of being irritated to evil, we are to be stimulated to do that which is good. Incitement has its place in God's plan for encouraging every one of His children to be more involved in the work of the Kingdom of Heaven.

We all need encouragement; therefore all are to give encouragement to others. We are to provoke "one another". We all are to be mutually involved in holy provocation. Every member ought to be a "Barnabas" (meaning a "son of encouragement").

The scripture tells us where we can start. Encourage love, good works, and worship. Let us consider how we may spur one another on toward love and good works. Let us not give up meeting together as some are in the habit of doing, but let us encourage one another — and the more as you "see the day approaching" (Hebrews 10:24,25. New International Version).

We should say and do those things that will provoke genuine love. The literal meaning of the Greek word for provoke is to sharpen. Love gets dull unless it is sharpened in the proper environment of consideration — real concern for other people.

Attention must also be given to inciting good works. When you see a good work, say so! Don't let it die for lack of encouragement. Tell others of your appreciation for their good works. Urge the inactive to get involved; but do it in such a way that they are provoked, not to hatred and disgust, but to love and good works.

Consider how we may encourage others to worship faithfully. Invite them, bring them. Tell those absent how much we miss them. Help them to know the purpose of worship and the joy of every occasion. Urge them to faithfully worship. "Let us provoke one another." Who have you provoked lately?

More About Great Commission Baptism

(Continued From Page 1)

which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost (Spirit-ASV) came on them; and they spake with tongues, and prophesied. And all the men were about twelve." If just any type of baptism is all right as long as the candidate is sincere in its reception, why did Paul baptize again the twelve men in Ephesus who had received John's baptism when it was no longer valid? If baptism is only binding or valid when performed in the name of the Lord Jesus or just Jesus and no variation in language can occur, as per the Pentecostal claim, why are people commanded to be baptized in the name of JESUS CHRIST in Acts 2:38, were baptized in the name of the LORD JESUS in both Acts 8:17 and 19:5 and were commanded to be baptized in the NAME OF THE LORD in Acts 10:48? Here is a variation of three expressions used in the New Testament in regard to Great Commission baptism. While in a recent gospel meeting this writer and a close preacher friend visited in the home of a "Pentecostal" preacher. He told us there is only one set of words that can be employed if the baptismal act is to be valid. He had no answer for this variation and we have yet to read from or hear a Pentecostal preacher who tries to maintain that ONLY ONE SET OF WORDS CAN BE EMPLOYED. What Pentecostal preacher will answer for their cause?

In Acts 22:16 Luke records the following words, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Saul's immediate response to this command is given in Acts 9:18 where the Scriptural record says, "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Saul's baptism occurred three days after he saw the Lord on the way to Damascus. If Saul had been saved the moment he saw the Saviour, why was he still in his sins three days later? If he were a saved man all these three days, why was he such a miserable person during these three days? If baptism is not necessary, why did Ananias command it of Saul? If baptism has no connection with the washing away of one's sins, why did the God-sent preacher Ananias connect this ordinance in water with the washing away of sins? Could he have called upon the name of the Lord (a Bible expression equivalent to gospel obedience) minus baptism? If so, how? Do you not remember that Jesus told the inquiring Saul on the Damascus road that it would be told him in the city what HE MUST DO? (Acts 9:6). Did you know that baptism is the ONLY command he received from Ananias when he arrived in the Syrian city? Does your preacher ever tell anyone that he must be baptized to fulfill the things appointed for him to do before he can become a Christian? If not, why not? Can it be that your preacher is not preaching the same gospel that Ananias did in the first century? If he is not preaching that same gospel with its proper emphasis upon baptism, do you really think it is safe for you to be listening to him Sunday after Sunday and supporting him in the proclamation of a perverted gospel? Why not turn and read Galatians 1:6-9 to see how God views any man who would pervert his gospel? Is it really any worse to preach a perverted gospel than willingly to hear and support a perverted gospel? Will not both the speaker and the willing listener and supporter be condemned under such circumstances? If not, WHY NOT?

Are All Doctrines True?

TOM CHILDERS

A few weeks ago, a speaker on the local radio station said: "... Yesterday on a radio station, I was listening to a program over the air and I heard

preachers cutting each other down and telling who was right and who was wrong in their belief and this upset me. Because if we look at ourselves we would worry about other people's souls. We would worry about our friends so much we will not think who is right and who is wrong. I love every kind of religion and every kind of denomination. Some people don't agree with that, but I've got nothing against any of them regardless of what it is. I love them everyone. But I say this out of love that we should get our minds on the souls that are lost instead of trying to prove who's right." We want to make a number of observations about this statement because it represents the compromising spirit that prevails in many religious circles, and even in some cases, among our brethren.

First, here is a preacher who criticizes me as a preacher for criticizing another preacher. Does that not seem a little strange? If it is wrong to criticize preachers, then why did the radio preacher criticize us? Such makes about as much sense as to argue that it is WRONG TO ARGUE, or DEBATE THAT IT IS WRONG TO DEBATE! We have found that the most critical people are the ones who say it is wrong to criticize.

Second, the radio speaker suggests that we ought to worry more about lost souls than about what is right. We are CONCERNED about lost souls, or else we would not be preaching the gospel from the pulpit, radio, publications, etc. But it takes the TRUTH to save souls (John 8:32; Ephesians 4:15; 1 Pet. 1:22-23). It is because we really love the souls of people that we warn them of false doctrines and practices. It is because we love the souls of people that we preach what they need to hear, regardless of how much it might displease them. Paul was concerned about the lost, but he never said it does not matter who is right and who is wrong. He preached the TRUTH in love (Ephesians 4:15). If we really love the souls of people we will do the same today, and preach the truth.

Third, the speaker said that he loved every kind of religion. He surely does for he once was a member of the church but left the faith and has since "floated" from one denomination, to another. We just wonder if he loves the "Jewish religion" which denies that Jesus is the son of God? We do not love their doctrine. We love their souls, but we hate their false teaching! The Bible teaches that we are to love the truth and hate every false way (Psalms 119:104). Like Paul, we are set for the defense of the gospel (Phil. 1:17,27; Gal. 1:6-9; Jude 3).

Last, the radio speaker said we should not try to prove who is right. Now we just wonder, was he not trying to prove that HE WAS RIGHT when he made the above statement? Was he not trying to get people to see that we were wrong and he was right?"

We will leave it to you to determine who really loves the lost, the person who speaks the truth in love, or the person who is for all the contradictory doctrines in the world?—P.O. Drawer O, Vernon, Ala. 35592

Let Us Preach The Word

G.F. RAINES
Newton, Miss.

An infidel lawyer said to a young preacher: "If I believed what you claim to believe, I could not take it as lightly as you do. I would warn men and plead with them to be saved. If I pled my cases like you present Christ, I would lose them all."

The faithful evangelists of apostolic times preached the word of God boldly and without respect of persons (Eph. 6:20; Jas. 2:9).

There is nothing that the world needs more urgently than faithful, fearless, and enthusiastic preaching of all the will of God; for "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).

Paul, the peerless apostle of Christ who preached the gospel in Asia Minor, Greece, and Rome, 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).

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:14-16).

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

Jesus, in giving to his apostles the great commission, said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15,16).

Theory Of Evolution

GUS NICHOLS

The theory of organic evolution is not a science, but is only an atheistic theory. Scientists know nothing of the origin of life upon the earth. Huxley, who was himself a scientist, says, "Of the causes which lead to the origin of living matter, it may be said that we know absolutely nothing." Dana, a great Geologist says, "Science has no explanation of the origin of life." Professor H.W. Conn, Wesleyan University says, "Upon this subject it must be confessed we are as deep ignorance as ever." But once more, Jordan and Kellogg, in their Evolution and Animal Life, p. 41, says, "We do not know a single thing about it. All life comes from life. The Biologist cannot admit spontaneous generation in the face of the scientific evidence he has." Now, since scientists "KNOW ABSOLUTELY NOTHING" about the origin of life on earth, then for ought they know all life came from God by creation, as the Bible teaches. All life that we know anything about has come from antecedent life, all the way back to God, the original LIFE. There is no proof that life ever has come from dead and lifeless matter by spontaneous generation. All efforts to demonstrate this have failed.

No new life is springing forth today from nonliving matter, and if it ever did such a thing there is no proof of it, and nature has lost her creative power. Who would reject the Bible for such a theory?? Even Darwin said, "The inquiry as to how life first originated is hopeless." This being true, let us cling to the Blessed Bible, and love and trust our Maker.

ATTEND CHURCH

EVERY SUNDAY