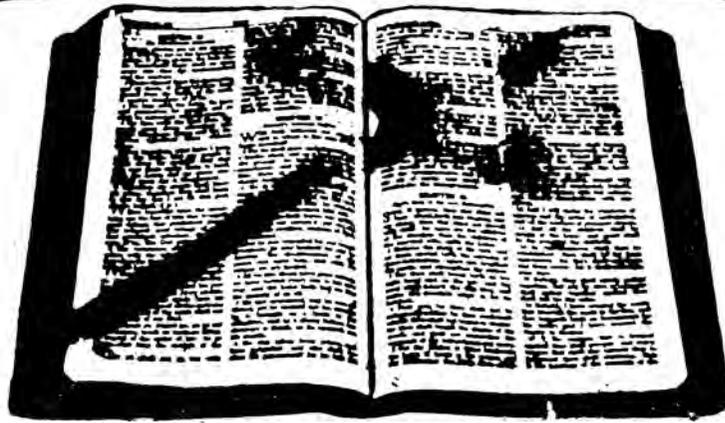


WORDS of TRUTH



"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 8

FRIDAY, MAY 18, 1973

NUMBER 1

The Nightmare In Red

SPECIAL NOTE: On the nights of March 7 and 8 it was my privilege to speak again on the annual lectureship of the Chestnut Drive church in Doraville (Atlanta), Georgia. My assignments were: to consider (1) COMMUNISM, and (2) other FALSE PHILOSOPHIES. In this issue of BIBLICAL NOTES I am carrying Part One of a two-part series on COMMUNISM. In doing the research for this lecture I consulted many sources, but depended mainly upon the following:

1. WIN NOW OR LOSE ALL. by Paul C. Neipp (731 N. Sanders Ave., Ridgecrest, California 93555);
2. THE GOD-KILLER?, James D. Bales (Christian Crusade Publications; 2808 South Sheridan Road (Box 977); Tulsa, Oklahoma 74102);
3. MASTERS OF DECEIT. J. Edgar Hoover (New York: Pocket Books, Inc.)

SUBJECT: Communism

TITLE: The Nightmare in Red

PROPOSITION: To make a general study of Communism.

OBJECTIVE: To help all to have a better understanding of Communism, and – consequently – to have a deeper realization of the threat which it is.

INTRODUCTION:

1. I began my lesson with you last year with emphasis upon the point that we are at war. It is a world war, and is against an enemy who is deadly serious and who intends to conquer. The great majority of Americans do not realize that we are in this war, but the Communists know it. They started it, and they will not be satisfied until they have conquered the world.
2. When Khrushchev said: "We will bury you!" he was not using figurative language. Appearing on American television screens – June 2, 1957 – Khrushchev told us, "Your grandchildren will live under Socialism." In 1960 he stated, "In the short time still have to live, I would like to see the day when the Communist flag flies over the whole world." On August 30, 1960, he boasted that Vice President Nixon's "children will live under Communism." On January 17 of 1961, Khrushchev predicted that "victory of world Communism is no longer far off."
3. "Modern Communism . . . began in 1903 under Nikolai Lenin with 17 supporters. In 1917, with only 40,000 followers, it overthrew the democratic, constitutional government of Kerensky and began its iron rule over Russia. Today there are more than one billion people, over five times the population of the entire United States, who are forced to live under this form of slavery called Communism . . . Since 1917 the Communists have enslaved almost a

billion people. They have captured an average of 60,000 people every day, 24 hours a day, 365 days a year, every year since 1917. And Cuba, only 90 miles from our shores, has become a stronghold of Communism with deadly missiles pointed at some of our largest cities."

4. General George Van Horn Moseley, while commenting on the decline of the Republic of the United States, said: "Historians of the future will marvel most of all at the non-resistance of those who had the most to lose."
5. In Eph. 6:10-13 Paul says: "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

NOTE: This reading emphasizes the obligation of the Christian (1) to know the nature of the warfare in which he is engaged, (2) to be properly prepared and equipped for his task, and (3) to fight constantly against all wickedness – especially against wickedness in high places.

6. In 1 Tim. 4:1-3 Paul says: "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron: forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth." **NOTE:** This reading refers to false teachers and false teachings. It sets forth the character of the false teachers under consideration: they would be hypocrites; they would be liars and deceivers; they would be agents of Satan; they would be men without conscience.
7. These Scripture selections (Eph. 6:10-13 and 1 Tim. 4:1-3) are particularly appropriate to our study at this time – COMMUNISM, or THE NIGHTMARE IN RED.
8. In my part of this lectureship, I will be considering with you certain false philosophies. Communism is one of these false philosophies.

DISCUSSION: In this connection, may we consider: Communism –

1. Its BACKGROUND philosophies.
 1. Friedrich Wilhelm HEGEL (1770-1831).

1. He was a German Philosopher.
2. "His philosophy is the basis of the political and philosophical thought of both the communist teachings of Karl Marx and the national socialism of Adolf Hitler" (World Book, 3362).
3. He borrowed the word "dialectic" from others, and stressed a dialectical process relating to all things. He believed that one fact (THESIS) would naturally generate an opposing fact (ANTITHESIS), and that the CONFLICT of the thesis with the antithesis would produce another fact (THE SYNTHESIS) which would be made up of the best elements of the thesis and the antithesis.
4. The philosophy of Hegel has had (and continues to have) an indescribable influence in our world. It is an astonishing fact that Hegelian philosophy has produced—
 - A. Communism.
 - B. Naziism.
 - C. The theory of evolution.
 - D. The "God is Dead" theory of Dr. Thomas J. J. Altizer. Hegel has a great influence upon another German philosopher, Friedrich NIETZSCHE (1844-1900). Nietzsche's theories were contrary to all principles of morals. He spoke against Christianity and refused to accept the Christian virtues. His ideal was the "Superman" who would trample on the lowly and weak-spirited and rise to higher things. His guiding principle was "the will to power." He claimed that the Christian ideal of humility and the democratic ideal of equality were contrary to the principle of "the will to power." His teachings were partly responsible for the development of the nationalistic and war-like spirit of Germany in World Wars I and II. Dr. Altizer says that his conversion to the "God is Dead" theory came like an old fashioned Methodist conversion, and that it came while he was studying – for the seventh time – an essay about Nietzsche.
5. Hegel believed that the state was closest to the ideal. He glorified the state. He taught that the state was not obligated to keep moral laws. He taught that governments did not have to keep their agreements. "This idea became part of German Nationalism and reached its

CONTINUED ON PAGE 3

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1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



A Denial Of Elders For The Church

Under the topic "SET OUR WOMEN FREE", Norman Parks, of Murphreesboro, Tennessee, wrote in the JANUARY issue of "INTEGRITY" complaining that even Christian women are being mistreated by Christian men when the men assume their responsibility and leadership in the home and church as commanded of God.

It is being falsely assumed that there is nothing much that is worth doing in the church, other than to "Run" the church and direct in all business matters, and so we should change the New Testament order of things so the church can be governed by a democratic form of government, and thus eliminate the elders from our congregations. Brother Parks says, "Who has not heard the charge that a few women are attempting to 'run the church' from behind the scenes? And who has not witnessed the results of 'she-elders' cracking the whip over their visible counterparts and shaping decisions that rightfully should be made by the whole church?" Note, please that our brother has so far departed into liberalism as to argue against the word of the Lord and say, "Shaping decisions" "Fightfully should be made by the whole church". It is the doctrine of the "Baptists" that the "Whole church" should shape church "Decisions" and that by a majority vote of the congregations, which would give a twelve year old boy as much authority and "oversight" in the church as an "elder" who had studied the Bible more than a half of a century. We wonder if brother Parks would knowingly want to travel by airplane if he knew beforehand that all matters of policy and decision would be made up in the air by taking a vote of all on board, even of the children! How far can a man leave the truth and still claim to believe in Christianity at all?

Near the close of the New Testament the churches had "Bishops and deacons", or elders and deacons, in each congregation - at least was this true in a reasonable length of time (Phil. 1:1-2). On the return missionary journey of Paul and Bamabas they appointed "Elders in every church" (Acts 14:23). The Antioch church sent a contribution unto "THE ELDERS", rather than sending it as liberalists would have done, unto the women of the church, (Acts 11:29-30), or, unto



GUS NICHOLS

the "whole church", as Parks expresses it. Why did not Paul call all the "whole church" to come unto him at Ephesus, instead of calling "the elders" to come? (Acts 20:17-28). When these "elders" came unto Paul why did he not say "you elders go back home to Miletus, call the church together and resign as "elders" then charge the 'whole church' to take heed unto itself and all the flock over which the Holy Ghost hath made the CHURCH ITSELF the overseers - OF ITSELF?" (Acts 20:28). This is modernism and liberalism, and would destroy the identity of the New Testament church in its organization. But what do liberalists care what Paul and the Holy Spirit said and did? Of church decisions Parks says, "The business of the church is conducted as if they (the women) did not exist." Parks further complains at the Lord's arrangement for elders by saying, "Though many (women) are gainfully employed and contribute their own earnings to the treasury, they are denied any voice in how it is spent, though they manage a sizeable part of the wealth of every congregation, their know-how is not sought or desired." May we say, this is only another way of saying money is to run the church, or govern in all matters, and not the will of God, as revealed in the New Testament. And if this liberal and modern philosophy is substituted for the oversight of elders, then the practice should be to let those who give most have most voice in running the church. Then others would claim the right to rule most because of their higher degrees in education; others might want a bigger voice in running the church because of their greater political experience and influence. When a church opens the floodgate there is no way of knowing just what all will come in while the gate is open. God closed the floodgate when He required "Elders", "Bishops" or "Overseers" (all the same) to be "over the church". They are called "overseers", just a few men may be wisely appointed to be "overseers" of the construction of a great "skyscraper". Only foolish men would want those who put most money into the project to have most authority over the building, or construction work.

Remember, Paul said unto the elders of the church at Miletus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:17,28). Here, in speaking of the church as a "flock" the apostle says the elders were "Over" it. And in order to emphasize the point, he goes on to say, "Over the which" the Holy Spirit had made them, as elders, "overseers". Now who is best qualified to be "overseers" in the church, those who make money? Most money? The poor? The rich? The whole group of members? Just men as such? Or women as such? No, a thousand times no! But men who have the Bible qualifications, as in I Tim. 3:1-8; and Titus 1:5-13.

But Parks further says in speaking of women in the church, "Though at least as well educated as the men, as devout, and as learned in the arts of gracious presiding and public speaking, their lips are sealed in the assembly." Here our modernistic brother is taking the position that the women in the church should be "Over" the church, the same as men, and there should be no distinction in men and women as to being elders of the church, or being "overseers" in the church, yet Paul, and the Holy Spirit, put men, and only men, into this responsible position, and ordained that an elder should be one who "Is the husband of one wife", and is always spoken of in the masculine in gender. (Acts 20:28; I Tim. 3; Titus 1.) But Parks thinks that if Mary and Martha could privately tell of the resurrection of Christ, they could get into the pulpit and preach, the same as do men. But Parks did not quote any scripture which teaches this. He knew it was not in the New Testament, and so he had to garble passages which say nothing of women preaching in the "assembly" where they would be exercising authority of men in the audience. He preferred to listen to the four women who advised him, (bottom of p. 114), than to fool away his time quoting scriptures about the assembly, such as "Let your women keep silence in the churches; for it is not permitted unto them to speak (Make public addresses in the assembly of the church, such as were made by the prophets

who might "Speak" one by one), but they are commanded to be under obedience, as also saith the law" (the law God placed over woman in the Garden of Eden when He said unto the woman concerning her husband "He shall rule over thee" (Gen. 3:16; I Cor. 14:34). "And if they will learn anything, let them ask their husbands at home (not be disturbing by asking the husband prophet there in the assembly, just to attract a little attention to themselves) for it is a shame for a woman to speak, (to make a public address, or make a speech) in the church (in the church assembly for worship) (I Cor. 14:34-35). Please read this reference again, from your own New Testament, and see how little regard men like Parks have for the word of God concerning the government of the church. He shows much more respect for his "four" women, who are not inspired, than he does for the inspired apostle (I Cor. 2:13; I Cor. 14:37). (See his first statement in footnote at bottom of page 114).

Be Not Ashamed

LEON BARNES

The idea of being ashamed is found often in the New Testament. Jesus warns his disciples against being ashamed of him. Paul declared that he was not ashamed of the gospel due to its great power to save lost humanity. Jesus despised the shame of the cross. Also, Jesus is not ashamed to call those who are sanctified "brethren". But there is a single chapter in Paul's final letter to his son in the faith, Timothy that contains a concentration of material on the subject of being ashamed. It is the first chapter of II Timothy.

In this marvelous chapter, Paul, the mighty warrior is preparing young Timothy for his impending death. Paul is hoping that Timothy will reach him with the books and parchments, along with his cloak before his final hour but just in case Timothy doesn't make it this final letter will greatly help the young preacher to face the trials that lie ahead. He warns Timothy to flee from weakness by saying, "For God hath not given unto us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). It is in connection with this exhortation that one finds the first statement with reference to being ashamed. Verse eight says, "Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: But be thou partaker of the afflictions of the gospel according to the power of God." Timothy's mind must have wandered upon reading this statement, back to several years before when he was with Paul and Paul wrote the great book of Romans and declared, "I am not ashamed of the gospel for it is the power of God unto salvation, unto everyone that believeth to the Jew first and also to the Greek" (Rom. 1:16). Timothy must have thought, Paul is wanting me to have the same attitude toward the gospel of God's testimony, which he has. But, was there much temptation for one in that day to be ashamed of the word of the Lord? Yea verily! Paul himself was awaiting execution because of his galant stand for the gospel. For Timothy to speak plainly of his faith and the gospel might bring him to the same end. There could hardly be greater temptations than this to be ashamed of the gospel. Did Timothy remain strong and faithful? We will not know for certain until we get to heaven. But with his background and the example of both Christ and Paul before him one is brought to the sincere trust that Timothy did remain faithful unto death.

In a day when men are doubting that the old gospel is what we need in a new age, we need the exhortation of this text. To be ashamed of the gospel will cost the loss of one's own soul plus the souls of all who are foolish enough to follow such teaching. Let all remember Paul and valiantly stand for the precious testimony of the Lord which can save men's souls.

Connected with the exhortation not to be ashamed of the testimony of the Lord is the plea for Timothy not to be ashamed of Paul the Lord's prisoner. To be the friend of a jailbird is not usually a thing one is proud of. But Timothy's friend was no regular jailbird. He was there

CONTINUED ON PAGE 4

The Nightmare In Red

CONTINUED FROM PAGE 1

- fullest growth in the philosophy of the Nazi party" (World Book, p. 3362).
2. Karl MARX (1818-1883).
 1. Marx inherited from Hegel the "dialectic" concept. He attempted to prove that political, social and economic events are to be understood in terms of certain general laws of history, called "the dialectic." Where Hegel has applied the "dialectic" theory to nations Marx applied to "classes." He thus tried to explain history in terms of the struggle between classes instead of the struggle between nations.
 2. Marx believed that everything in the universe is constantly changing and at the same time is in conflict. This is called DIALECTICS. He believed that God does not exist, and that the world is composed only of living matter -- that the world is made of material and motion. This is called MATERIALISM. The combination of these notions gives "Marxian dialectical materialism." Marx held that the course of history is determined by the dialectic, and that nothing can alter this course.
 3. His book DAS KAPITAL became the Bible of the Communist Party.
 4. The greatest influence in his life was his friendship with Friedrich Engels, another German philosopher and pioneer in socialism. Marx and Engels published the "Communist Manifesto" in 1848.
 5. At the time Marx wrote, history was still in the capitalist stage. Marx held that the capitalist stage could not and would not continue, but that it would develop its antithesis -- the proletariat (the working class -- which would overthrow the capitalist system). Out of this conflict between the thesis and the antithesis would come the synthesis called Communism. Marx held that this would be the apex of all history, and at this point conflict would cease. This new world would be the perfect and the final society. This new society would be stateless, classless, godless, and all the property used in production would be held in common, and human activities would conform to the principle "from each according to his abilities, to each according to his needs." It should be noted that Marx does not explain why the "dialectic" process would end at this point in history.
 6. According to Marx the struggle between "capitalism" and the "proletariat" was demanded by the laws of history. In this struggle, it would be the role of the Communist Party to provide guidance. According to Marx, most workers are stupid, uneducated, duped by capitalists, and could never start a revolution by themselves. They would need the guidance of the Communist Party.
 7. According to Marx, violence would be used when necessary to the overthrow of capitalism. Following revolution and overthrow, the "dictatorship of the proletariat" would be set up. This would be a "transitional stage between revolution and the arrival of the final form of Communism." Who would direct the dictatorship? The Communist Party. In this transition, all capitalist elements would be liquidated.
 3. Nikolai LENIN (1870-1924).
 1. Marx and Engels formulated the basic doctrines of communism, but they supplied few guidelines with regard to actual revolutionary activity. It was Lenin who took these doctrines and produced communist organization and ACTION. Lenin was the leader of the communist movement in Russia.

2. Lenin was the founder of the Soviet Union. Karl Marx had PREACHED the doctrine of communism; Lenin EXPLAINED it to the people of Russia, and tried to put it into practice. He was the evangelist of Marxian philosophy.
3. Lenin stressed certain BASIC IDEAS as being necessary for communist conquest of the world.
 - A. First, absolute ATHEISM would be essential for the progress of communism.
 - B. The Communist Party would have to be TIGHTLY CONTROLLED.
 - C. The members of the party would have to be FANATICALLY DEVOTED. "Members must live, eat, breathe, and dream revolution. They must lie, cheat, and murder if the Party was to be served. Discipline must be rigid. No deviations could be permitted. If an individual falters, he must be ousted. Revolutions cannot be won by clean hands or in white shirts; only by blood, sweat, and the burning torch." "What were needed were men willing to die because the Party told them to die."
 - D. Fourth, Lenin stressed the necessity of "TRAINED REVOLUTIONARIES." "The party must be composed only of trained revolutionaries. To allow anybody, curiosity seekers, the

- half-hearted, weaklings, to join would reduce the Party's discipline, striking power, and fanaticism. The masses couldn't be trusted to make a revolution. They would run at the first sound of gunfire."
- E. Fifth, Lenin stressed the importance of FOLLOWING THE RULES. He pounded out his rules for revolution, and he demanded that the rules be known and that they be followed.
 - F. Sixth, Lenin recognized the power of the PRINTED PAGE, and he made extensive use of it. In 1900 a young ex-seminary student in southern Russia read Lenin's paper, THE SPARK. THE SPARK had a great influence in the life of that young man whose name was Joseph Stalin.
 - G. Seventh, Lenin stressed that there could be NO PERMANENT COEXISTENCE between communists and non-communists. He held that non-communists would have to be liquidated, by force if necessary. "Marxists have never forgotten that violence will be an inevitable accompaniment of the collapse of capitalism on its full scale and of the birth of a socialist society."

4. Lenin taught--
 - A. Dictatorship is power based directly
- CONTINUED ON NEXT PAGE

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THE NIGHTMARE IN RED

CONTINUED FROM PAGE 3

upon force and unrestricted by any laws.

- B. The dictatorship of the proletariat is necessary, and victory over the bourgeoisie is impossible without a long, stubborn, and desperate war of life and death.
- C. As long as capitalism and socialism exist, we cannot live in peace: in the end, one or the other will triumph — a funeral dirge will be sung either over the Soviet Republic or over world capitalism.
- D. There is still too little of that **RUTHLESSNESS** which is indispensable for the success of socialism.
- E. Capitalism cannot be defeated and eradicated without the ruthless suppression of the resistance of the exploiters.
- F. Contempt for death must spread among the masses and thus secure victory . . . the **RUTHLESS** extermination of the enemy will be their task.

NOTE: This is the philosophic background underlying Communism.

(To be continued)

Be Not Ashamed

CONTINUED FROM PAGE 2

because of service to God and not for wicked deeds. Let us never be ashamed of either the things we suffer ourselves because of Christian living or of any of the Lord's servants today who are laughed at or mocked for their stand for God.

In verse twelve there is a second thought about not being ashamed. It says, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul had just pointed out that he was appointed a preacher, apostle, and teacher of the Gentiles. It is in connection with this statement that he says "For this cause I also suffer these things." Evidently his thoughts are going back to his original arrest at Jerusalem brought on because of his association with the gentiles. Years had past and Paul had been moved from one jail to another until he was in the imperial prison in Rome to stand before the infamous Nero. But, he says, "I am not ashamed." But look at the reason for it. It was because he knew the Lord and was persuaded of his power. The RSV sheds added light to this text by showing that it was not what Paul had committed to the keeping of the Lord, but what the Lord had committed to him that was in Paul's mind. The preaching of the gospel to the gentiles had been committed to Paul. But Paul was soon to die (II Tim. 4:6). What would happen to the gospel then? It would not suffer. It is cared for by the Lord and is not dependent upon any one man for its existence or power. Paul could face death knowing his work would not falter due to his decease.

The third use of the idea of not being ashamed is found in verse sixteen. It says, "The Lord give mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain." Very little is known of Onesiphorus. He is one of those few individuals about whom nothing but good is said in the Bible. He exemplifies the beatitude, "Blessed are the merciful, for they shall obtain mercy." He showed mercy to Paul now he would receive mercy from the Lord. Evidently, many had been ashamed of the chain and had thus stayed away from Paul in his last days upon the earth. One cannot help but wonder, "If I had lived in Paul's day, would I have been like Onesiphorus or like those who stayed away." Also, one wonders how those who stayed away because of shame felt after he was dead.

From this great chapter let us learn the lessons to not be ashamed. Let us stand strong for that which is right and for those who thus take such a stand.

Respect The Law Of Silence

Total respect for God's Word demands more than many are willing to give. We must study, perceive and accept the authority of God's silence. He does not have to say "thou shalt not" in order to prohibit a thing. Failure to recognize or accept this principle has been one of the fundamental underlying causes of our religious differences. Some of those who want before us recognized the importance of this principle.



JOHN WADDEY

"It is evident that whatever God has not commanded and has not instituted by express commands of Scripture. He does not want observed nor does He want to be served therewith, nor will He have His Word set aside nor made to suit the pleasure of men." This was written by Dirk Phillips in the 16th century in his book **VINDICATION**, quoted by J.D. Murch, **CHRISTIANS ONLY**, p. 15

That there is such a principle is clearly stated in I Cor. 4:6 where Paul writes that "ye might learn not to go beyond the things which are written." We see it applied in at least three instances:

1. In Acts 15:1 we read of certain brethren who taught circumcision as a Christian doctrine and insisted on its observance. The apostles and elders who wrote the brethren concerning this practice, "we have heard that certain (men) who went out from us have troubled you with words, subverting your souls; **TO WHOM WE GAVE NO COMMANDMENT**, "Acts 15:24. They proceeded to repudiate the actions of these certain men. Even though circumcision has been commanded under the Old Covenant, it could not be bound upon the church since no commandment concerning it had been given.

2. In establishing the superiority of Christ over angels, the author writes, "having become by so much better than the angels, as he hath inherited a more excellent name than they. For **UNTO WHICH OF THE ANGELS SAID HE AT ANY TIME, Thou art my son. . .**" The very fact that **GOD HAD NOT SAID** to one of the angels these words which He spoke of the son is proof of their inferiority to Christ.

3. While explaining the need for the Melchizedek priesthood of Christ, the writer says, "For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah: **AS TO WHICH TRIBE MOSES SPAKE NOTHING CONCERNING PRIESTS.**" Heb. 7:12-14.

If we do not respect the sacred silence of God's word, than no one can object to infant baptism or sprinkling, counting beads, burning of incense and a thousand other things that God did not specifically forbid, being introduced into the faith and worship of the church. The concept that "I can do anything God does not forbid" in Christian worship lets in an avalanche that few are ready to accept. See also Lev. 10:1-3 where Nadab and Abihu violated this law by offering strange fire. God had not **SPECIFICALLY** forbidden the use of their fire by a positive command. However, it was forbidden since He had specified that they were to use the fire from the perpetual fire on the great altar before the tabernacle for incense.

It is the silence of the New Testament on instrumental music that leads us to reject instrumental music and other like additions to our faith and worship. J.D. Murch comments on this theme: "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 a 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. (2) **THEY HAVE COME TO REALIZE THAT THE SILENCE OF THE SCRIPTURES MUST BE RESPECTED** as well as the commandments of Scripture, but that obedience to its silences permits freedom of judgment and action," **IBID.** p. 313.

Sadly, few Christians understand the "silence of the Scriptures" today. Every leader and teacher should familiarize himself that his own faith might be strong, but that he might also teach others. When a generation grows up that does not know this principle of truth, they may well reason like Martin Luther, "I can do anything the Bible does not specifically forbid." Woe to the church when that day comes.

However, it is not going by the "silence of the word" when the "**THING TO BE DONE**" is specified, but no way or method is mentioned, to say we have liberty in selecting an expedient way to do the thing commanded. This is not silence of the Bible as far as what to do is concerned.

Religious Debate**PROPOSITIONS FOR DISCUSSION**

The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world and the resurrection of the dead, occurred with the fall of Judaism in 70 A.D.

AFFIRMATIVE Max R. King
NEGATIVE Gus Nichols

* * * * *

The Holy Scriptures teach that the second and final coming of Christ, including the resurrection of all the dead, the day of judgment, the end of the world and the delivering of the kingdom to God the Father, is yet future in relation to us today.

AFFIRMATIVE Gus Nichols
NEGATIVE Max R. King

* * * * *

The discussion will, the Lord willing, be conducted at Warren, Ohio, for four consecutive nights, beginning the night of **JULY 17th, 1973**, and for 2 hours each night, speeches 20 minutes each, in the order of affirmative and negative; **Hedges Rules of Debate** to govern the discussion.

We will publish the debate if we can get enough pre-publication orders at \$4 per copy to justify doing so.

Gus Nichols.

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

* * *

Let us put our trust in the Lord and in the promises of his word, and not in ourselves. "He that trusteth in his own heart is a fool." (Prov. 28:26).

* * * * *

The blind man **OF JOHN 9** could not have properly trusted the Lord to give him his sight if he had refused to wash the spittle and clay from his eyes in the pool of Siloam as commanded.

* * * * *

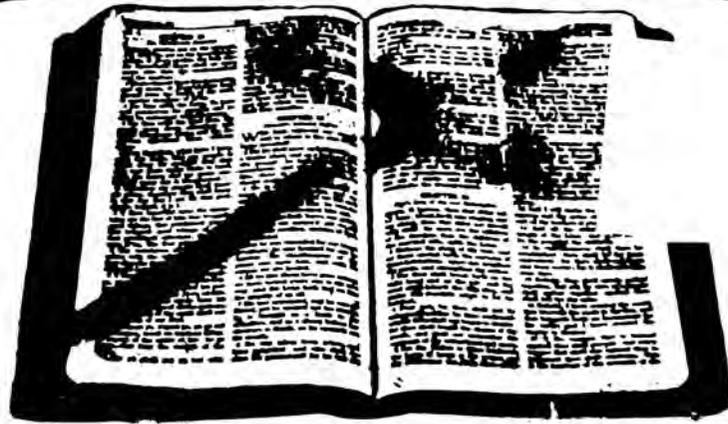
No moral coward is a Christian. (Rev. 21:8).

* * * * *

You cannot find a free Mason where Free Masonry has never been heard of; neither can you find a Christian where Christ has never been heard of, preached or proclaimed. (Mark 16:15-16; Rom. 10:14-17).

WORDS of TRUTH

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



"Grace unto
Jn. 1:17
s Christ"

VOLUME 8

FRIDAY, MAY 25, 1973

NUMBER 2

A Week At Alabama Christian College

It was this writer's recent privilege and pleasure to spend a week in Montgomery, Alabama, while engaged in a gospel meeting with the lovely congregation at Chisholm. While preaching in that meeting we had the deeply appreciated honor of speaking daily at the College Chapel services of Alabama Christian College each morning from Monday through Friday. On two of these days we also spoke at the High School Chapel service in the early afternoon. These were high honors upon our part and provided several interesting insights into the great work of Christian Education that is being done upon this lovely campus in Montgomery.



ROBERT R. TAYLOR JR.

This great work of Christian Education in Alabama's state capital began some thirty years ago when the doors of what is now Alabama Christian College were first opened for students. This great school was the dream of Brethren Rex A. Turner and Leonard Johnson, its co-founder and co-president. Like all of our schools it has required much sacrificial spirit to keep it in operation through these decisive and difficult years from the early 40's to the present. An undying love for the school from its administration, board, faculty, students and Christian patrons have kept its doors open for some three decades.

Through the years the school has steadily made progress. During the 1960's the school moved to its new location which is located on the Atlanta Highway. The beautiful and well kept campus is located on a choice piece of property in one of Montgomery's most attractive areas. All buildings upon this lovely campus are new, modern, and well adapted to the learning processes of about one thousand students who attend Elementary, Junior High, Senior High and college there. Ample parking facilities are more than adequate for any of the functions carried on at Alabama Christian College.

During the week that we visited and spoke on the campus of Alabama Christian we were favorably impressed with the dedication of the administration and faculty, the warm friendliness of the student body and the morale of the entire family of this great school.

We spent some time with Brother E. R.

Brannan, President of Alabama Christian College. The best years of his life have been spent with Alabama Christian as student, faculty member and administrator. He and the school in a real sense have grown up together. It is our conviction that the school is in safe hands under his administration.

While there we learned also that Brother Leonard Johnson is returning to the school effective later this year. Along with Brother Turner he was a co-founder of the school in the early forties. For a number of years he has been one of the very valuable assets of the Freed-Hardeman faculty. People at Alabama Christian specifically and the church in the Montgomery area generally are very delighted over the news of his return to work with the school and to preach in the area. He will be preaching for the College congregation that meets on the campus and has very attractive facilities. The name of Leonard Johnson is held high by faithful brethren in the Montgomery area.

It was a genuine delight to meet and become acquainted with such brethren on the faculty as Eris B. Benson, Don Brannan, James Turner, Lawrence Barclay, Curtis Cates, R. A. Baker, James Crabtree, Thomas Weaver and others. In addition to his duties at Alabama Christian College Don Brannan also serves as one of the ministers of the Chisholm congregation. We spent many pleasant hours in his company and learned of his deep dedication to the church of our Lord and the great work that is being done at Alabama Christian College. It is because of such men as Rex A. Turner, Leonard Johnson, Eulie Brannan, V. P. Black, Don Brannan and others that Alabama has a fine Christian school in its state capital. We thank God for these and all others who have built and maintained this school for some three decades.

During the Chapel services the writer spoke rather frankly and forthrightly relative to many of the problems we face in our perilous generation. We were pleased with the ready reception the students gave to these hard hitting messages. Both administration and faculty let it be known that they stand for strict soundness doctrinally and morally.

One of the joys of the week spent there was the privilege to be conducted through the fine library on the campus that is named in honor of our beloved editor-Brother Gus Nichols. THE GUS NICHOLS LIBRARY AND LEARNING CENTER is a beautifully built structure. It could not bear a more appropriate designation since the very name of Brother Gus Nichols stands for knowledge, wisdom and studious habits at their very best. Life-like oil portraits of Brother and Sister Nichols immediately catch the eye of those entering this building. It seemed that both of them should

speak as we looked upon these beautiful portraits. This building houses some 14,000 books.

Perhaps many of you are aware that Alabama Christian College has faced some critical financial problems during this year. But brethren who are familiar with the school and stand in solid support of it have dug down deeply in their generous giving at this time. We are confident that many of the readers of WORDS OF TRUTH have already been asked to give to Alabama Christian this year and have responded liberally. But perhaps there are many others who do not know of the need and thus have not given. We believe it would be a great investment on your part to help this great school immediately. The writer is not asking you to do what he is unwilling to do. As of today we have mailed a check to President Brannan for Alabama Christian College. We urge you to do the same. Whether your gift is large or small it will be deeply appreciated and be immediately put to good use. The address is: President E. R. Brannan, Alabama Christian College, 5345 Atlanta Highway, Montgomery, Alabama 36109.

The writer knows personally some of the board members of Alabama Christian College. We have the utmost of confidence in such men as Brother Gus Nichols, the walking Bible among us, Brother V. P. Black, noted preacher and outstanding fund raiser of the college, and elders such as Brethren Howard Jones and Ralph Norton, two of the very fine overseers of the Chisholm congregation where the writer has just closed a good meeting. These four men plus about 15 others serve on the Board of Directors. They and their fellow board members are dedicated to directing the school in harmony with the principles of sound doctrine.

Alabama Christian College is dedicated to providing the "Ideal Education" to the hundreds of students who come her way each year. The beloved physician Luke affirmed of Jesus, "And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52). Just as the Lord grew and advanced mentally, physically, spiritually and socially so Alabama Christian wants her students to grow mentally, physically, spiritually and socially. A school with these deeply impressive intentions deserves to live and make its tremendous impact for many years to come. Such is our prayerful hope for Alabama Christian College.

* * * *

Dare to be wise and to do right (Eph. 5:17; I Cor. 16:13). Those who never stick their necks out, never get their heads above the crowds. Don't be afraid of unjust criticism - Jesus was not.

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance. \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Church Problems

**EXTREMES TO BE
AVOIDED**

By GUS NICHOLS

In the study of the Bible and strict obedience to its teaching, there are extremes to be avoided. A failure to understand the Bible may lead some honest persons into very hurtful extremes: and sometimes, prejudice may influence decisions as to what is the truth. The desire to either please or to displease others may have great weight with some in their study of the



GUS NICHOLS

scriptures. Some seem to think a thing can't be true unless the great majority of people believe and accept it to be so. Some are even influenced in their study by their own past ideas and positions as to what the Bible teaches. Some even have the idea that a thing can't be taught in the Bible if very many people believe and accept it. Some truth is accepted by many, while some other truth is understood and accepted by very few. All of this is said by way of preparing our minds for a consideration of some extreme positions taken in our brotherhood, some by few and some by many.

LEADERSHIP IN THE CHURCH

The Bible says, "Bishops and deacons" were in the church at Philippi (Phil. 1:1). The "Bishops" are also called "elders" and "overseers" (Acts 20:17, 28; I Pet. 5:2; Titus 1:5-9; I Tim. 3:1-7). Deacons were leading servants or a sort of standing committee to see that the work planned by the "overseers" of the church is properly done as planned. Preachers, like Timothy and Titus were given instructions as to the qualifications of the men to be appointed as "elders" and "deacons" (I Tim. 3:1-13; Titus 1:5-9). These qualifications and implied appointments are for men. The elder must be the "husband of one wife" (I Tim. 3:1-3), and one "that ruleth well his own house", etc. (Vs. 4-5). The "deacons" are to have the right kind of "wives", which proves they are to also be men (I Tim. 3:8-13).

Men like Norman L. Parks, of Murphreesboro, Tennessee, are trying in their liberal paper called "INTEGRITY", January issue, to prove that women have equal rights with men to leadership in the church. Hoy Ledbetter is also yoked up with Parks in this effort to convert our congregations on this point. Of course, they both argue against there being any authority exercised in the church by any sort of leadership. They want to convert

our congregations to the democratic system of the church ruling itself, instead of elders ruling over the church, as the Bible teaches (Heb. 13:7, 17; I Tim. 5:17; I Thess. 5:12-13). Paul called "elders" the "overseers" of the church, and so did Peter (Acts 20:17, 28; I Pet. 5:1-2). There is the extreme position that elders should be ignored and that the churches should resort to the rule by majority vote of the members of the church. This would make nothing more than figureheads of the elders, or bishops, of the congregations and make mere numbers to rule in the church, rather than truth and wisdom. A twelve-year-old lad would thus be given as much influence by his vote in the church as the wisest man in the congregation. It would introduce politics into the church and take away the minds of the members from the real personal work of being Christians and serving the Lord and focus attention on the mechanics of church government, leadership and guidance. It would be as foolish as for a home with a large family of children to agree to settle all matters; majority vote. The word of the parents would have no more weight than the vote of a child. How much wisdom would small children have in the matter of governing and directing in the affairs of a family? It is time for elders, teachers and preachers to earnestly contend for the truth (Jude 3; Phil. 1:17). These false movements in the church can spread like bad weather throughout the brotherhood. Some look for and love extreme positions; and especially for something new in religion for our modern age, as though the Bible were not up-to-date — even thousands of years ahead of date (II Tim. 3:15-17; Mt. 24:35).

"INTEGRITY" STANDS FOR WOMEN PREACHERS—

Parks and Ledbetter, in the January issue of their paper, "INTEGRITY", contend for women having equal place in the leadership of the church with men, even to the point of preaching the gospel to the church assembly. They criticize the church today for forcing a place of inferiority upon our women in the church by not letting them be the same sort of leaders in the church as men. This is an extreme position, and should be nipped in the bud among us. It will not die of suicide, we must kill it with the sword of the Spirit, which is the word of God (Eph. 6:17).

Paul says, "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, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for a woman to speak in the church" (I Cor. 14:34-35).

Some liberal brother would say this was from the apostle Paul, who was an old bachelor, and was highly prejudiced against women having anything to do in the work of the church. This is close to blasphemy against God and the Holy Spirit.

1. Paul was not speaking out of his own heart what he himself had thought up, as a matter of human wisdom. But just two verses later he said, "The things that I write unto you are the commandments of the Lord" (I Cor. 14:34-35, 37). Again, he said, in this same First Corinthian Letter, "Which things also we speak, not in words which man's wisdom teachest, but in words which the Holy Ghost teachest; comparing spiritual things with spiritual" (I Cor. 2:13).

2. In the second place, Paul was not prejudiced against women in the church, nor those engaged in the work of the church. By the guidance of the Holy Spirit, he was only excluding women from exercising authority "over" the men in the church assembly.

3. Furthermore, Paul was not writing about the church-house — the meeting house, which is not the church, and he never called it the church. But he was regulating the assembled congregation. In verse 23, he had said, "If, therefore, the whole church be come together into one place", and then regulates that congregational assembly of disciples who had met for worship (I Cor. 14:23).

4. Then he said, in verse 34, "Let your women keep silence in the churches" — meaning in the public assemblies in church worship (I Cor. 14:34). The women would not be violating his scripture if they taught Bible classes of other women, or children, out of this assembly and in a private classroom, where she would not be

exercising any authority over men.

5. The women are commanded to keep silent in the congregation, or church assembly, or when "the whole church be come together into one place" (I Cor. 14:34-35; verse 23). This is no command for women to also "keep silence" out of the church assembly in "one place" and off in a private class room with those other than men in the class or classes, and where "the whole church" is not assembled.

6. The "silence" commanded simply forbids women to preach or teach publicly in the church assembly, when "The whole church be come together into one place" (I Cor. 14:23, 34, 35). It is an extreme and radical position to object to a woman teaching a ladies Bible class apart from the assembly of the whole church, and at a time which will not conflict with the church assembly period for worship. "The anti-Sunday school" brethren here make laws and try to enforce them which God did not make, just like those who "forbidding to marry, and commanding to abstain from meats," are trying to add to God's word their own laws (I Tim. 4:1-5).

7. Of course, the "silence" commanded also forbids women disturbing the speaker in the church assembly by getting up and asking questions during the sermon or public speech being made — especially the wives of the prophets who could ask their husbands at home. "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 (let them be in subjection) as also saith the law" (I Cor. 14:34), the law putting the woman in subjection to the man, given when God said unto Eve of Adam (her husband), "He shall rule over thee" (Gen. 3:16).

8. They were having confusion in the church assembly at Corinth by permitting all to try to speak, sing, etc. at the same time (I Cor. 14:26). And Paul wrote them that "God is not the author of confusion" (I Cor. 14:33). He also said, "Let all things be done decently and in order" (I Cor. 14:40). Hence, the women disturbing with questions addressed unto the public speaker during the service were out of order. Hence, Paul said, "And if they will learn anything (anything more than what is being preached or taught at the time), let them ask their husbands (they were the wives of the prophets) at home: for it is a shame for a woman to speak (to make a public speech, or thus interrupt and disturb) in the church" — or in the assembly when the "whole church be come together into one place" (I Cor. 14:35, 23). Hence, it is wrong for women to get up before a church assembly — assembly of "the whole church... come together into one place" and make a speech — a public address to the church assembled.

9. This is not saying that the women could not obey the Lord by confessing him before men (Mat. 10:32-33). That would not be making a speech — a public address. And neither is she violating these, or any other scriptures, if she teaches a women's Bible class, or a class of children, or youngsters, including some old enough to be members of the church, so long as they are not old enough to marry and be called men, as far as that is concerned.

10. Neither do these restrictions placed upon the women, by the Lord, prohibit them from singing in the assembly of the church in "one place", for singing is not making a speech, like preaching, etc. and is, in fact, commanded of all members alike, male and female (Eph. 5:19; Col. 3:16; Heb. 2:12). Singing is for all members, the same as the Lord's supper, or prayer. Of course, a woman does not have to lead the singing in order to sing, any more than she would have to lead the prayer in order to pray, or serve at the Lord's table in order to observe the Lord's supper.

11. Some are asking: "What if the elders want a woman to teach a men's Bible class, or even a mixed class of men and women?" While such a class is private, and not the church ("the whole church come together into one place", I Cor. 14:23, 34, 35), there is another scripture which forbids the women exercising authority over men anywhere, or even in private classes. Paul says to Timothy, "Let the woman learn in silence (in subjection to the man

CONTINUED ON PAGE 4

The Nightmare In Red

Part II

ACTS 2:41 THREE QUESTIONS ON BAPTISM

SUBJECT: Baptism

TITLE: Three Questions On Baptism

PROPOSITION: To set forth the Bible answers to these three important questions.

OBJECTIVE: To help all to have a clearer understanding of baptism.

INTRODUCTION:

1. Read Acts 2:41.
2. Regarding the text:
 1. This passage related to the wonderful events of Pentecost of Acts 2.
 2. Peter had preached a wonderful gospel sermon.
 3. This was the first gospel sermon under the Great Commission.
 4. The people had been brought to believe on the Christ; and--
 5. They had inquired as to what further they should do.
 6. Peter told them what to do (verse 38) and--
 7. Verse 41 says they did it -- they were baptized.
3. That the New Testament has a great deal to say on the subject of baptism admits of no doubt.
4. Yet, on this subject there is much confusion.
 1. Many hold that baptism has nothing to do with one's salvation. Cf. faith only, grace only, morality only, etc.
 2. Many hold that baptism may be either sprinkling, pouring, or immersion.
 3. Many hold that Holy Spirit baptism is essential to salvation.
 4. Many practice infant baptism.
 5. Reference to Subject, Title, Proposition, Objective.

DISCUSSION:

- I. QUESTION NO. 1 -- WHO may be baptized?
 1. The Scriptures teach that before one can become a Christian--
 1. He must be TAUGHT -- Jno. 6:44, 45; Mt. 28:19, 20; Mk. 16:15, 16; Acts 15:7; Rom. 10:14-17; Lk. 8:12; Jas. 1:21.
 2. He must be brought to BELIEVE -- Mk. 16:16; Heb. 11:6; Acts 16:31.
 3. He must be brought to REPENT -- Lk. 13:3, 5; Acts 2:38; 3:19; Acts 17:30.
 4. He must be brought to CONFESS -- Mt. 10:32; Rom. 10:10; Acts 8:37; I Tim. 6:12.

NOTE: Then, and only then, is one a proper subject for baptism.
 2. Consider the examples:
 1. The Pentecostians, Acts 2;
 2. The Nobleman, Acts 8;
 3. Saul of Tarsus, Acts 9.
 3. Obviously, there is no infant membership in the Scriptures.
 1. The child is not born in sin. Cf. Mt. 18:3; 19:14; Heb. 12:9.
 2. The doctrine of infant membership tends to make void the commandments of God.

- II. QUESTION NO. 2 -- WHAT is baptism?
 1. What is baptism so far as concerns the ELEMENT?
 1. There are only two possibilities: either a person is to be baptized in water, or in the Holy Spirit.
 2. The element is not the Holy Spirit (Note: We are concerned about the baptism of the Great Commission.)--
 - A. The baptism of the Great Commission is a COMMAND -- Whereas, Holy Spirit baptism was a PROMISE.
 - B. The baptism of the Great Commission is for ALL -- Whereas, Holy Spirit baptism occurred in only two instances.
 - C. The baptism of the Great Commission is administered only by HUMAN BEINGS -- Whereas, Holy Spirit baptism was administered only by the Lord. Cf.

Mt. 3:11, 12; Jno. 1:33.

D. The baptism of the Great Commission relates to FORGIVENESS of sins -- Whereas, Holy Spirit baptism does not relate to forgiveness of sins. Cf.

A. In Acts 2 the Holy Spirit, in baptism measure, came upon the apostles who had already been baptized "for remission of sins," Mk. 1:4.

B. Between Acts 2 and Acts 10 many had been saved; yet, to find a case similar to that of Acts 10 Peter had to go all the way back to Pentecost, Acts 11:15.

3. The element is water. Cf. Jno. 3:5; Acts 8:36-39; Acts 10:47; Eph. 5:25, 26; Titus 3:4, 5.

2. What is baptism so far as concerns the ACTION?

1. A common notion is that one may be baptized either by sprinkling, pouring, or immersion.
2. The word itself inherently involves the idea of immersion, submerging.
3. Cf. Acts 8:36-39.
4. Cf. Rom. 6:3, 4.
5. Cf. Col. 2:12.

III. QUESTION NO. 3 -- WHY be baptized?

1. To enter into the proper relationship with the Father, Son, and the Holy Spirit, Mt. 28:19, 20;
2. To receive salvation, Mk. 16:16;
3. To enter the kingdom of God, Jno. 3:5;
4. To receive remission of sins, Acts 2:38;
5. To wash away one's sins, Acts 2:16;
6. To receive the benefits of the Lord's death, burial, resurrection, and to walk in newness of life -- Rom. 6:3, 4;
7. To enter Christ, to put on Christ, to become a child of God -- Gal. 3:26, 27;
8. To be saved, I Pet. 3:21.

CONCLUSION:

1. We have sought to emphasize the Bible answer to three important questions regarding baptism: Who may be baptized? What is baptism? and Why be baptized?
2. We believe the lesson is simple and plain.
3. We emphasize that the Bible teaches that baptism is essential to your salvation.
4. Where do you stand at this time with reference to baptism?

Female Fashion

RUBEL SHELLY
Memphis, Tenn.

Christian ladies - both older and younger - are in a specially difficult predicament today. Dress styles have the hemline from several inches to a foot above the knee, and indications are that it will continue to rise. (Some have already risen until it is impossible for the wearer to be seated respectably). Fashion "PANTS-SUITS" usually fit so tightly that even the freckles show through. Shorts are standard street attire for most females. And this summer "HOT PANTS" (and the very name of them is revealing as to the thoughts of the person who wears them) are the rage.

Females are particularly style-conscious, and there is a great temptation to go along with this sort of dress. But I cannot feel that CHRISTIAN GIRLS AND WOMEN are mentally and spiritually comfortable when they first purchase and begin to wear such clothing, (or lack of clothing). They KNOW BETTER, and their good judgment and spiritual sensibilities are heavy weights upon their consciences! But what is the answer? What can be done to help these women out of this dilemma of choice between modesty and fashion?

I believe that I have the answer to the problem! The solution to the whole matter is in the hands of Christian husbands and fathers. IN A HOME THAT IS TRULY CHRISTIAN, God (in its organization) placed the husband and father as "head of the house". (Eph. 5:22-23; 6:1-4; Gen. 3:16.) A discerning Christian man has both the right and the obligation to set standards of

modesty for the women (both wife and daughters) in the home and not alibi by saying, "I can't do anything with them". In a Christian home, the problem has a workable solution. Men should not allow their wives and daughters to disgrace themselves and embarrass and put the church to shame for which our Savior died.

Some females may not (?) be aware of the temptations they present to men by wearing such immodest clothing. They may therefore be innocent in their "MOTIVES" in so dressing (or undressing) but HUSBANDS AND FATHERS know the facts, and will have to answer before God for permitting and endorsing such lack of attire, and immodest manner, just to be like the world (Rom. 12:1-2; Jas. 1:27; Tit. 2:11-12.)

Men are quickly aroused sexually by what they see of the female form, as it is exposed in present-day fashions. And just as it is wrong and sinful for a man to look upon a woman "to lust after her", (Mat. 5:27-30), it is wrong and sinful for women to dress--or undress--in such a way as to place such a temptation before men. Shorts, skirts, pants, and dresses which unduly expose the female form, by being hemmed too high, or cut too low, should not be in a wife's or daughter's wardrobe - especially in a Christian woman's wardrobe. And the head of the house - the husband and father has the responsibility to provide proper and loving counsel to his wife, or daughter; such as will help them to choose the more beautiful, modest, and lovely clothing.

And Christian wives and daughters should, in the love and fear of God, humbly respect the counsel and loving advice given by "THE MAN WHO KNOWS," loves and cares. (Only a terribly wicked husband, or father, would not love and care.) Even all good and pure young men (the choicest of the crop) are looking for MODEST YOUNG WOMEN for wives. And how could a Christian mother wilfully set a bad example for their own daughters, and other young ladies who look to (so called) Christians for the best examples in the pattern of a great life?

Also, both elders, deacons, preachers, teacher, and all others in positions of influence, should be good examples of the believers (I Tim. 4:12). Such leaders are required to have their families in subjection (I Tim. 3:4-5; Tit. 1:5-9). By the wisdom and design of Almighty God, every Christian man is to so teach and influence his family that each member will be modest, love and put Christ first in his or her life. It is a deliberate and wilful sin to be immodest (I Tim. 2:9-10). And those who die in wilful sin will be lost (Heb. 10:26-29; Jn. 8:21,24.) To make excuses and offer quibbles in defense of immodesty is to sin "wilfully"; for men know the danger of immodest dress, both husbands and fathers. Either the men can do something about immodesty in the home, or they have failed to be the Christian men they ought to be, and should repent. (I have known of some elders and deacons who were unqualified for their offices by their lack of talking proper oversight at home in such matters).

Let's quit putting all the blame for immodesty on the women, the wives and daughters. Christian men, who claim the oversight in the home, could and should solve the problem, if they are strong enough in character and convictions to do what they "KNOW" is right and should be done in the homes of the church. What about it Men? Women are so sexually asleep that they may not know the power of their deceptive and immodest appeal unto men for attention apart from wedlock. But husbands and fathers "KNOW"! And what the Bible calls "Whoremongers", "KNOW." (Rev. 21:8).

("ADAPTED" from a bulletin and for "WORDS OF TRUTH". EDITOR).

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An unfortunate Bible class always has two teachers: (1) The TEACHING teacher, and (2) The LIVING TEACHER.

* * * *

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

Church Problems

Continued from page 2

where ever he is present, and not in authority over him). But I suffer not a woman to teach, nor to usurp authority over the man; but to be in silence" (I Tim. 2:11-12). We have seen that her "silence" does not exclude her singing, praying, nor her confession of Christ, but means "silence" regarding making public speeches — "It is not permitted unto them to speak" (I Cor. 14:34-35). This had reference to the church assembly; but I Tim. 2:11-12 includes any speaking which would put the woman "over the man". She is not to "teach" "over the man", nor to exercise any authority "over the man", for if she exercises any authority at all "over the man" she is "usurping" or snatching, or taking unlawfully such authority. Thus it would be wrong for her to teach a men's Bible class, or even a mixed class of men and women. She should not teach "over" one man, any more than over a whole clan, or over all men in the audience for worship. She is "to be under obedience, as also saith the law" — God's original law that "he shall rule over thee" (I Cor. 14:34-35; I Tim. 2:11-12).

12. "But what about the woman asking a question of a man teacher of a class which is composed of both men and women?" In such case she is "under obedience, as also saith the law", and she is in "silence" as far as making a public speech over the church is concerned, and also as far as the man teacher is concerned. She is not taking over the class, nor ignoring the man in proper authority, but in full and complete subjection, as requested of all the class, she is simply asking a question, or giving a requested explanation of a scripture, when asked to do so. In so doing, she is not "teaching, nor usurping authority over the man", as forbidden by Paul (I Tim. 2:11-12). Neither is she making a public speech to the church assembled "into one place" (I Cor. 14:23, 34-35).

13. "Could she teach a man, as for example, if some men and women are in a car traveling together?" Yes, unless she puts the man, or men, under her authority, and tries to "teach", or "usurp authority over the man", just as in asking questions in a mixed Bible class.

"And Jesus, When He Was Baptized..."

WENDELL WINKLER

The baptism of our Lord is recorded by three of the divine biographers (Matt. 3:13-17; Mk. 1:9-12; Lk. 3:21-23). Let us lift one statement from Matthew's account and have it serve as the lead statement in introducing each observation in this study. The statement is found in Matt. 3:16 and reads, "And Jesus, when he was baptized. . ."

I. AND JESUS, WHEN HE WAS BAPTIZED, SET THE EXAMPLE

Our Lord never required anything for which he did not set the example, save repentance. He left us an example, that we should follow his steps. (I Pet. 2:21-22). Indeed, "He the great example is, and pattern for me". To say the least, those who refuse to be baptized are not emulating the example of Jesus Christ; for, he was baptized! (Mt. 3:13-17).

II. AND JESUS, WHEN HE WAS BAPTIZED, DEMONSTRATED ITS IMPORTANCE

The importance which Jesus attached to the sacred act of being baptized can be observed in at least three ways: (1) JESUS WALKED A NUMBER OF MILES TO SUBMIT TO IMMERSION AT THE HANDS OF JOHN. J.W. McGarvey says, "Tradition fixes upon a ford of Jordan east of Jericho as the place where Jesus was baptized. It is the same section of the river which opened for passage of Israel under Joshua, and later for Elijah and Elisha. This ford is seventy or eighty miles from Nazareth". (2) JESUS INSISTED UPON BEING BAPTIZED. Though John forbade him, Jesus said, "Suffer it to be so now". (3) JESUS SAID THAT HE MUST BE BAPTIZED IN ORDER "TO FULFILL ALL RIGHTEOUSNESS". Since righteousness is God's commands (Ps. 119:172), we certainly can deduct

that it was in the will of God that His Son be baptized. The importance of our being baptized cannot be overemphasized. We are baptized in order to enter into a sacred relationship with the Godhead (Matt. 28:18-20), to be saved (Mk. 16:15,16), to have our sins remitted (Acts 2:28), to have our sins washed away (Acts 22:16), to obey the commands of our Lord (Acts 10:47,48), to enter the benefits of the death of Christ (Rom. 6:3), to enter the body of our Lord (I Cor. 12:13), to become children of God and to enter Christ (Gal. 3:26,27); yes, once more, to be saved! (I Pet. 3:21).

III. AND JESUS, WHEN HE WAS BAPTIZED, WAS IMMERSSED

This statement is redundant; for, baptism is immersion. The word baptize is a transliterated word (the Greek word baptizo was simply brought over into the English language and given an English spelling). This word never meant otherwise than to dip, plunge or immerse. The original words for sprinkle (rantizo) and pour (embapto) were altogether different. In the immersion of Christ let us observe that (1) JESUS WENT TO THE WATER, Matt. 3:13, (2) WENT DOWN INTO THE WATER, Mk. 1:9 (the marginal rendering in the American Standard Version says that Jesus was baptized "into" Jordan!), and (3) CAME UP OUT OF THE WATER, Matt. 3:16. These three observations depict nothing short of an immersion. None of which obtain when a person practices effusion.

IV. AND JESUS, WHEN HE WAS BAPTIZED, SAW THE SPIRIT OF GOD DECENDING:

"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove decending upon him" (Mk. 1:10). Analogous to this, it is upon our baptism into Christ for the remission of sins that we receive the gift of the Holy Spirit (Acts 2:38). Such is not to be confused with the baptism of the Holy Spirit (received only by the apostles on Pentecost, the household of Cornelius and, unquestionably, the apostle Paul, Acts 1:5; 2:1-4; 10:43-48; 11:15-18; 2 Cor. 11:5), nor the miraculous measure of the Holy Spirit (received only by those upon whom the apostles laid their hands, Acts 8:12-21; Rom. 1:11). Rather, the gift of the Holy Spirit in Acts 2:38 is received by ALL penitents baptized for remission of sins, (Acts 5:32).

V. AND JESUS, WHEN HE WAS BAPTIZED, WAS ACKNOWLEDGED AS GOD'S SON:

Upon his coming up out of the water and the Spirit decending like a dove, there was a "voice from heaven, saying This is my beloved Son, in whom I am well pleased" (Matt. 3:16-17). In like manner it is upon our baptism, the culminating act in the new birth (Jn. 3:3-5), that we, too, can be rightfully acknowledged as sons of God. Paul told the Galatians "ye are" (at present time) "the children of God by faith in Christ Jesus". Because "ye have been baptized into Christ" (sometime in the past). Yes, presently children of God because sometime in the past they had become baptized believers! It is impossible to be a child (son of God) without baptism.

VI. AND JESUS, WHEN HE WAS BAPTIZED, STARTED HIS PERSONAL MINISTRY THEREAFTER

The baptism of our Lord is recorded in Matt. 3:13-17. Afterward in Matt. 4:1-11 we have the Lord's temptation related. Then, in Matt. 4:17 we are told, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand". Similarly, it is upon our baptism we begin our life of service for Christ. We must remember that salvation is not an end within itself. Rather, we have been saved to save, won to win, converted to convert, discipled to disciple, yea, saved to serve. Being made Free, we become the servants of righteousness. (Rom. 6:18). The Thessalonians turned to God from idols to serve the living and true God. (I Thess. 1:9). And, we are reminded of Paul who, straightway upon his conversion, "preached Christ in the synagogues, that He is the Son of God" (Acts 9:20). How much serving have you done since your salvation?

VII. AND JESUS, WHEN HE WAS BAPTIZED, WAS IMMEDIATELY TEMPTED

"And immediately the Spirit driveth Him into the wilderness. And he was there in the wilderness forty days, tempted of Satan" (Mk. 1:12,13).

Correspondingly, some of man's strongest temptations will be immediately upon his conversion to Christ. The devil is shrewd; and he knows when it is most appropriate to tempt. And, when is a person more vulnerable than when he has just left the paths of sin? Verily, the new convert will experience some of his severest trials and temptations. Jason of Thessalonica was a new convert when he was drawn away unto the rulers of the city, shamefully treated, and had to make bond for his release (Acts 17:1-9). But how comforting it is to know (1) that God is faithful and will not permit anyone to be tempted above that he is able to successfully endure (I Cor. 10:13), and (2) we have a high priest at God's right hand who has been tried and tempted in all points like as we are that he might be able to assist us in our every need (Heb. 4:15,16).

VIII. AND JESUS, WHEN HE WAS BAPTIZED, PRAYED

"It came to pass, that Jesus also being baptized, and praying, the heavens opened" (Lk. 3:21). Accordingly, it is upon our baptism, with the new birth having been culminated, resulting in our becoming children of God, that we enter into covenant relationship with God and are thus in a praying condition. Why? Because we are now his children, resulting in the exalted privilege of being able to address God as, "Our Father", (I Thess. 3:11,13; 2 Thess. 2:16). One who is not in the family of God and who turns his eyes upward and says, "My Father", is looking in the wrong direction (Jn. 8:44).

Would I Study My Bible?

PAUL JOHNSTON

William McPherson had a charge of dynamite go off in his face. He lost his eyes and hands and the feeling in parts of his face. He realized how much the Bible meant to him and he needed its strength greatly. He could not read it in Braille because of his artificial hands. He tried to place his lips on the dots but they were very numb. He found he could use his tongue to decipher the Moon-Type system of dashes. The metal left his lips and tongue bleeding and very sore but he prayed to God to help him to continue to learn the alphabet. In the 65 years that followed he read the Bible through 4 times with his tongue.

Would I study the Bible if the same thing happened to me that happened to Mr. McPherson? Would I have the intense desire to know God's will that I would go through what he did to learn? I wonder if I would not have decided, "I can't ever read the Bible again."

Would I study the Bible if I had to get up an hour earlier each day to work it into my busy (?) schedule? Or miss my favorite TV program if, at that hour, I remembered I hadn't studied my Bible for the day and wouldn't have time afterwards?

Would I study the Bible if I didn't feel just right or if I had had a hard day at work or if I was just too tired? (I wonder how that fellow learned to read with his tongue?) Or would I study even though I was a slow reader and it took me all day just to read one or two chapters?

Would I study the Bible on occasions when the saints were assembled (Sunday morning, Wednesday night and etc.) if I had to go without supper till after services or walk or drive several blocks to get there?

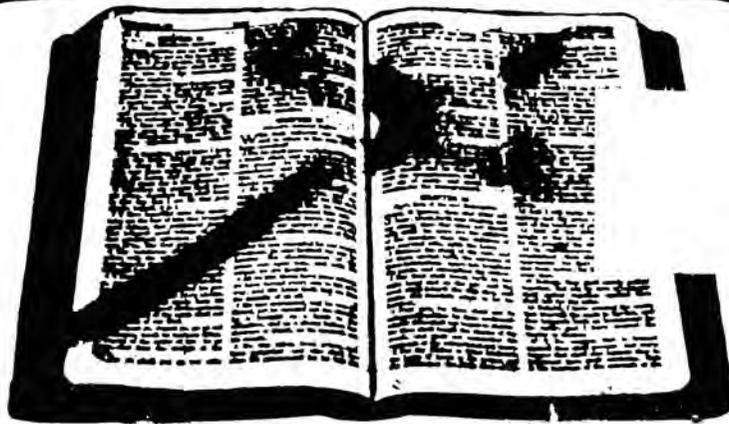
How many "ifs" keep you from studying the Bible? Is this matter of no importance to you at all? If it is, then do something about it. That McPherson fellow—I guess his example will haunt me the rest of my life.

A teacher who does not TALK TO GOD about his class, cannot properly TALK TO THE CLASS ABOUT GOD.

It is hard to hear what an unfaithful member of the church IS SAYING, WHEN WHAT HE IS, is thundering loudly in your ears.

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"
us Christ"

JN. 1:17

VOLUME 8

FRIDAY, JUNE 1, 1973

NUMBER 3

The Ten Commandment Law Has Been Removed

Biblical students who never learn to distinguish between the law given from Mt. Sinai and that better covenant that was inaugurated in Jerusalem the first Pentecost subsequent to Christ's death, burial, resurrection and ascension will remain continually in a state of confusion and misunderstanding relative to the Bible.



ROBERT R. TAYLOR JR.

Those who think the ten commandment law is yet binding will never be able to aid people in "rightly dividing" or "handling aright" the sacred scriptures (2 Tim. 2:15; Heb. 1:1-2). Regardless of their sincerity they cannot help but deal deceitfully with the word of the Lord (2 Cor. 4:2). A man of this writer's acquaintance preached for the Presbyterian church for nearly a lifetime. A Christian one day taught him the difference between these major covenants. His response was something like this, "I have preached for forty years and never knew that until today!" Like Mr. Graham, of whom he has been a great admirer by the way, he thought the Decalogue was still binding. Mr. Graham recently said in his daily newspaper column, "The Ten Commandments give a concise statement of God's moral laws AND THEY HAVE NEVER BEEN SET ASIDE." (Emphasis mine-RRT). In this article we desire to set forth what the Bible teaches relative to the proposition contained in the title. We shall be going "To the law and to the testimony: . . ." (Isa. 8:20). "Seek ye out of the book of the Lord, and read: . . ." will be another guideline which will govern our study. We want to know "what is written in the law? how readest thou?" (Luke 10:26). We propose to speak "as the oracles of God" direct (1 Pet. 4:11).

THE OLD TESTAMENT SAID

THE DECALOGUE WOULD BE SUPERCEDED

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward

parts, and write in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34). The sacred scribe of Hebrews had his eye on this very passage in Hebrews 8:8-12. We wonder if Mr. Graham has read lately this prophecy in Jeremiah and its precise fulfillment in Hebrews 8. It is a matter of Graham versus Jeremiah and the writer of Hebrews. We think we know which side has the truth.

WHAT THE GODHEAD SAID ABOUT THE MATTER

One of the tremendous lessons learned from the holy mount of the transfiguration had reference to this very vital issue. Moses, the lawgiver, and Elijah, the prophet, were present with the glorified Son of God. By his offer to erect three tabernacles Peter apparently placed Christ, Moses and Elijah on a par. Such extended too much glory to Moses and Elijah and far too little to God's Son. Such a request on Peter's part was an utter failure to recognize the difference between him who was Son and the other two who were servants of Jehovah God. God said, "This my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5). In essence God said, "Moses has had his day to be heard as lawgiver. Elijah has had his day to be heeded as prophet. Now hear my Son." How could the Decalogue still be binding when we are directed to heed another law? How could Moses still be our lawgiver when we are clearly told to hear another and much greater lawgiver-Jesus Christ?

Jesus said after his triumphant resurrection, "All power (authority-ASV) is given unto me in heaven and in earth" (Matt. 28:18). If Moses and the Decalogue have never been set aside as lawgiver and law, they have neither power nor binding force today. Imagine looking to Moses a lawgiver whose legislative powers ended nearly two thousand years ago! Imagine looking to a law that has been abolished for nearly two millenniums of time! Jehovah God no longer commands us by Moses and the prophets. The law of Moses and its ten commandments have been set aside to make room for a better law which we have in Christ Jesus. (Heb. 8:6-13).

Jesus said in the early part of the Sermon on the Mount, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). When he fulfilled it he

took it out of the way (Col. 2:14).

Since the spirit inspired the recording of the preceding statements we see where all the Godhead have spoken relative to the Decalogue's end, and the bringing in of a better covenant. It is a matter of Graham versus the Godhead.

PAUL SAID THE DECALOGUE ENDED

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). How could people be dead to Moses' law and yet that law still be binding? This needs some attention from the internationally known preacher. "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). In 2 Corinthians 3 Paul talks of the two covenants. He calls the law from Sinai "the ministration of death" and the "ministration of condemnation." (2 Cor. 3:7,9). There is no possible doubt what law he had in mind. He said it was that which was "written and engraven in stones" (2 Cor. 3:7). After listing to the ten commandments in Deuteronomy 5:6-21 Moses said that Jehovah "wrote them in two tables of stone, and delivered them unto me" (Deut. 5:22). Concerning that law engraven in stone Paul said it "is done away" and "is abolished" (2 Cor. 3:11,13). Could language be any clearer? Paul said the Decalogue is not binding. Graham says it is. Paul says it is abolished. Graham says it has never been set aside. One of the two has to be wrong. Some may prefer to stay with Graham at all costs but the writer is staying in Paul's company. God inspired Paul. Mr. Graham is not inspired. If he were, he would not contradict what a real inspired man taught as he so frequently does. Graham would have people keep the ten commandment law. Paul told the fickle Galatians that a return to any part of that covenant necessitated their keeping all of it. Hear Paul, "For I testify again to every man that is circumcised (a part of that old covenant), that he is a debtor to do the whole law" (Gal. 5:3). Seeking justification by that law means a fall from grace has already occurred. Again we ask you to hear Paul, "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5:4-ASV). Graham would have people today keep a law that would surely damn their souls. In Galatians 3:19 Paul wrote, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator". In Galatians 3:21 the apostolic penman

CONTINUED ON PAGE 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



The Editor

Are Churches Of Christ A Denomination?

There is a history of about 250 denominations in the United States alone. Most of them were started and founded in the last three centuries, and cannot be found in either history, or the New Testament, BEFORE MODERN TIMES. They are man-made institutions, and are without divine authority for their existence. They are neither identical with each other, nor with the "Churches of Christ" in the New Testament. They contradict each other in faith, doctrine and practice; and have no fellowship with each other. No one of these 250 denominations is the church of the New Testament; neither do all of them combined make up the New Testament church.

NOT THE CHURCH IN GENERAL SENSE

The word church is used in the New Testament in the general sense of the word, to include all "CHRISTIANS", or as the body of Christ, or family of God, about eighteen times. No denomination in existence today is the church in the general sense of the word, as often used in the New Testament, over nineteen hundred years ago. In its general sense, the church which Christ built included all the saved, all the children of God, all Christians. Christ said, "I will build my church" (Mat. 16:18). Christ only has one church, in this sense of the word. It is his spiritual body, over which he is the head, and Ruler, or source of authority (Eph. 5:23-24; Col. 1:18-24; Eph. 1:20-23; Eph. 4:4-6; 1 Cor. 12:20; Rom. 12:4-5). Salvation, or reconciliation unto God, was "in" this one body (Eph. 2:14-16). Whatever then made one a Christian, or brought salvation from sin, made that one a member of the church which Jesus built.

And, obedience to the gospel of Christ never then made anyone a member also of some man-made denominational church. Neither will it do so today. On Pentecost, those who heard the apostle Peter preach the gospel of Christ, in its simplicity, purity and saving power, were pricked in their hearts and asked what to do (Acts 2:22-37).

As guided by the inspiration of the Holy Spirit, Peter said unto these believers of the gospel, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts

2:38; 1 Pet. 1:12).

Peter was then preaching under the authority of the Great Commission in which Jesus had given the apostles, 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" (Mark 16:15-16). Please note that Jesus did not say: "He that believeth and IS PRAYED FOR shall be saved", but said, "He that BELIEVETH AND IS BAPTIZED shall be saved". And Peter did not say, "Repent, AND PRAY EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS, AND UNTIL YOU RECEIVE THE GIFT OF THE HOLY SPIRIT". Of course not. But he said, "Repent, AND BE BAPTIZED every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Then the record says, "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).

They were then in the church of our Lord, and in it by the same process that had made them Christians (Acts 2:36-41). We read that, "The Lord added unto the church daily such as should be saved" (Acts 2:47). These believing, obedient disciples of Christ, were nothing but Christians (Acts 11:26; 1 Peter 4:14-16; Acts 26:26-28; Jas. 2:7). They never joined any man-made denomination, but were only members of the one church, or body of Christ, which included all the saved (Eph. 2:14-16).

Neither were the apostles, or gospel preachers, divided up into denominational bodies. Peter did not start a "Peterite" church, nor Paul a "Paulite" church etc. Neither was Christ divided against himself. Paul wrote to the church at Corinth which was about to divide over preachers, and said, "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. For it hath been declared unto me of you, my brethren, by them which are of the nouse of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" (1 Cor. 1:10-13). Since Christ was not divided, or leading off in different directions, by teaching contradictory doctrines, or by building different kinds of churches, with various kinds of creeds, organizations, or kinds of worship, they could not follow Him and become divided. And since the apostle PAUL WAS NOT CRUCIFIED FOR THEM, they should not wear his name, nor try to build a religious faction around him. And since they were NOT BAPTIZED IN THE NAME OF PAUL, it is certain that they should not wear the name of Paul, or say, as some were saying, "I am of Paul". The same is also true of Apollos and Cephas.

Paul, Apollos and Cephas were simply and only Christians, members of the one body of Christ, and taught the doctrine of Christ in its purity, and did not pervert the gospel of Christ, or change it in any way, either by addition, subtraction or substitution. So, since they, as preachers were united and preaching the same unadulterated truth, they were not founding or starting denominations; but were only members of the church of Christ, and doing their utmost to build it up, and to promote its unity and peace. Therefore, there is no excuse for any of the various denominations of today. The wedge, or wedges which split and divide the body of Christ are nothing less than the doctrines and commandments of men. Paul declares that divisions are caused by those who are going contrary to the doctrine of Christ (Rom. 16:17-18). Hence, those who pervert the gospel of Christ are to be accursed (Gal. 1:6-9).

Following the establishment of the church of Christ on the day of Pentecost, if all who have ever taught anything concerning Christianity HAD TAUGHT ONLY THE TRUTH, there never would, nor could, have been any church other than the church of Christ, and never could have

been a single denominational church on earth.

Even, in the last one hundred years, if all preachers and teachers had taught the word of God as it is, and had stood for specific and generic authority of the word of God in all matters of faith and revelation, rightly dividing the word of truth, there would not be a denomination in existence and the church of Christ would be the only church in existence today, as was true of it in the first century, or in New Testament times. The prayer of our Saviour for the unity and oneness of all who believe on him through the apostles' word would be true of believers today as back in the first century. We would have the same gospel preached today, as was preached by the church back there. And, the same word of God, and seed of the kingdom, (Lk. 8:11; Mk. 4:14), preached now would produce the same pure, primitive Christianity now as then. This was all included in the will of Christ and in his prayer for unity.

Furthermore, if we had only that same church now, that they had in the first century, the same unity and teaching now as that promoted by the inspired apostles, the world would not believe that God the Father, sent His Son. In other words, we would not have an infidel world, but a believing world. Jesus prayed that all believers might be one, or united, "That the world may believe that thou hast sent me" (John 17:20-23).

Neither does God want believers to be united in error. We must believe in Christ whether we can be united with others or not. We must not compromise the truth and disbelieve it in order to have unity with unbelievers and the disobedient. Such unity would promote unbelief and its resultant disobedience. It would be an indorsement of sin on the part of real Christians for us to embrace error for the sake of unity upon such disloyalty to Christ (Heb. 5:8-9).

Fringe Area Christianity

DUB McCLISH

In spite of the numerous TV transmitters that dot the map of our nation, there are still some remote spots that can only barely receive a picture. These are called "fringe areas". The picture they receive is very poor and hardly worth watching. The reason is because they are so far from the transmitter that the signal is very weak by the time it gets to them. At certain times, when the weather conditions are just right, the picture may come in very clear, but with the shift of the wind or the change in humidity the picture disappointingly dims again.

It strikes me that we have a large number of "fringe area" Christians. As far as the Lord's work is concerned these people live on the very fringe and they are practically "out of the picture." They live too far from the "transmitter" (the church) in terms of their interests, moral values, and emphases in life. Whatever picture they have of the church and its work is cloudy and dim. The Christian who is always finding something wrong with the church, whether in the lives of its individuals, in the way the money is spent, etc., is getting a "sorry picture" in most cases because he lives on the fringe, too far from the transmitter.

Once in a while such a person may be "turned in" just right (when the "wind" is blowing in the direction to suit him) and he seems to have a good picture of what the Lord's work is all about after all. But let a small disappointment come, or a slight offense happen, or something that he did not agree with occur, and his "picture" once again dims and fades. The simple solution to the "fringe area" type of Christian is that he needs to move closer to the transmitter! "Come near to God, and he will come near to you" James 4:8a (TEV).

An unfortunate Bible class always has two teachers: (1) The TEACHING teacher, and (2) The LIVING TEACHER.

It is hard to hear what an unfaithful member of the church IS SAYING, WHEN WHAT HE IS, is thundering loudly in your ears.

EAST AFRICAN NEWSLETTER

P. O. BOX 8086, NAIROBI, KENYA

MAY, 1973

Greetings from East Africa,

This month finds us all well and deeply involved in the work. The other day Frances said, "I know Africa isn't my home, but I've become quite an African". I think we all have.

One of the Nairobi churches has been supporting a full-time preacher for three months now. This is a big step for the church here in Kenya. This congregation is the first in the country to have a regular preacher; the preacher has attended our Nairobi training school.

Pray for the success of this congregation. They are stepping out into uncharted waters for the African church. Always before it has been the missionary who has supplied the salaries for the preachers, a thing that I have avoided. From time to time we have been under pressure from African brethren to provide salaries for local preachers, and to erect buildings with American money. As you are probably aware this type of activity has been the modus operandi for many missionaries. We have always refused to give in to these requests.

We feel that it will be beneficial for the African brethren if they are forced to stand on their own feet from the very beginning. If they need a paid full time native evangelist, they pay him themselves. If they want to build a building they build it out of their own treasuries. In this way we will have a better chance to establish a mature body of Christians to carry on when we are no longer here.

In the majority of countries where the church has been established American money has been used to provide preachers' salaries and to build buildings. In many places this has continued for many years well beyond the time when these works should have been self-supporting.

We do feel there are certain works that justify the expense. It is our plan to provide teaching in sound doctrine, training for those desiring to preach, aid in benevolent works and to give encouragement. We do not want to be a clearing house for American funds to prop up local works that could and should be locally supported.

Bro. and Sister Don Britt and family have moved to Nairobi only recently. They are a Christian family from New Mexico. Don has a contract from the World Bank Development Aid Corporation, and is backed by the U. S. Government to teach diesel mechanics to local Africans.

We are happy to have the Britts here and to fellowship with them. They are worshipping with the English speaking congregation that has just gotten underway this year.

The Britts were shocked at the prices in Nairobi. We'll be able to help them out by letting them use our furniture while we are in the States. Also it will save us paying storage for a year.

We will arrive in Birmingham on Delta flight number 721 at 8:09 p.m., June 29th after being away for three years, six months and twenty-two days.

Our plans are to return to East Africa for at least one more tour of mission work. We feel that the work here is at a point where great strides could be made. Our knowledge of Kiswahili makes us particularly useful in helping the brethren to accomplish this growth.

While home I'll be calling on churches to continue the support of our work here. I'll also be seeking new supporters so that we can greatly expand our efforts.



BERKELEY HACKETT

God bless you all. Remember us in your prayers.

Bro. Hackett

APRIL EXPENSES

Salary	\$ 600.00
House and Utilities	209.00
Auto	72.00
Postage (E.A.)	18.00
Supplies	64.00
Work Permits	43.00
TOTAL	\$1,006.00

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

CONTRIBUTIONS

Mrs. Mary Frances Myers	\$ 50.00
Mrs. Geraldine Redmill	15.00
S. G. Barker	10.00
Herman King	20.00
Roscoe Kirkpatrick	10.00
Mr. and Mrs. Odis Farris	35.00
Farley E. Geddie	5.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Mrs. Sterling Pate	15.00
Mrs. Corda Webb	5.00
Mr. and Mrs. Clyde Welch	10.00
Brookside Church of Christ	20.00
Central (Tusc.) Church of Christ	50.00
Cordova Church of Christ	75.00
Cottdale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Townley Church of Christ	20.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
TOTAL	\$ 965.00



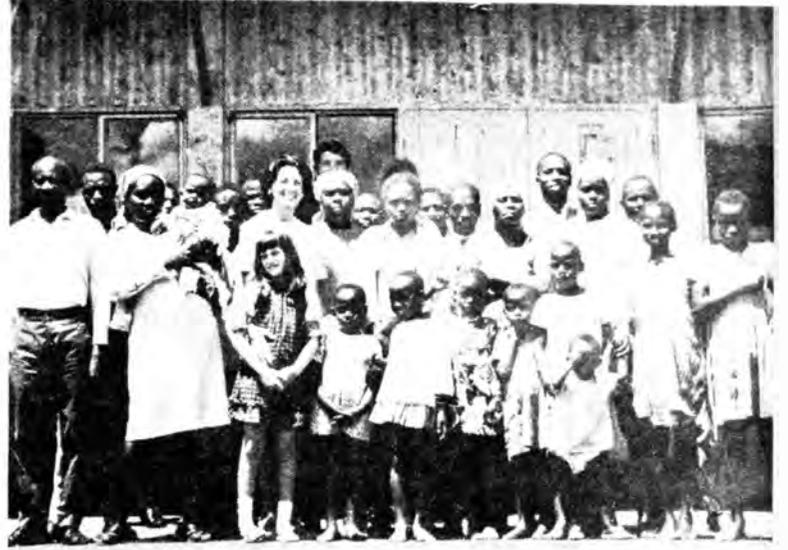
Baptizing in a small pool of water. This is the only water deep enough for the purpose for miles around.



Crushing sugar cane.



A Bible Study under a tree. I'm planning a congregation near here. This was my first visit to this village.



After a church service, a Nairobi congregation.



Ruth Murendwa, a young Christian mother, crushing corn for the making of a favorite dish, crushed corn and red beans.



My tent set up in a village where I recently did some teaching.

Blessed Book, Precious Book

Among my earliest recollections in childhood is the gathering of our rather large family at mother's feet for the reading of the Bible and prayer. The denominational church we attended in those days conducted no mid-week services, and we had no automobile to make our way to services elsewhere. My father, not trusting himself to read effectively, willingly gave his approval to this family study period. The passing of years has brought home with great force the beautiful sentiment expressed in the old song entitled, "Mother's Bible". "There's a dear and precious Book, though its worn and faded now, which recall those happy days of long ago; when I stood at mother's knee with her hand upon my brow, and I heard her voice in tender tones and low..."

How eternally grateful we ought to be who remember the Bible as the first Book to which we were introduced in childhood. The Grand Old Book has held a fascination for this writer for so long as he can remember. Those formative years, Dear Reader, are far more crucial in the life of your children than most have realized. Impressions made at an early age will continue throughout life. The scoffing of the skeptic, the mocking of an unGodly society, and the otherwise crippling blows of liberal preachers will fall to the ground when imposed upon the ears of the boy or girl whose parents loved the blessed Book. A more careful and thorough study of the Book of books through the intervening years has strengthened my faith in its authenticity, increased my love for its grand message, and broadened my view of the purpose of life.

Of the precious Book R.G. Lee correctly stated. "the Bible is beyond other books as the river is beyond a drop of water, as the sun is beyond the candle, and as the mountain is beyond a grain of sand. It is the fountain in which martyrs have cooled their faces, the pillow upon which the saints of all ages have rested their hearts; it breaks the fetters of the slave, takes the pain out of parting, takes the sting out of death, takes the gloom out of the grave and gives us hope that is steadfast and sure." Of it Wm. E. Gladstone wrote, "I have spent seventy years of my life studying that Book to satisfy my heart; it is the Word of God. I bank my life on the statement that I believe this Book to be the solid rock of Holy Scripture." John Quincy Adams advised, "The first and almost the only Book deserving of universal attention is the Bible. I speak as a man of the world... and I say to you, 'Search the Scriptures.'" Gladstone also observed, "I have known ninety-five great men of the world in my time and of these eighty-seven were followers of the Bible."

IT ABIDES FOREVER

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 23:35). "The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (I Pet. 1:24b, 25).

Every effort to destroy the blessed Book has failed. The Voltaires come and go, but the Book they make their target remains. The present generation of God haters will pass from view, and men will someday dig beneath the surface of the earth in an effort to learn something of their ideas, but the Bible will remain in its entirety, influencing for good every generation of man to the degree of their sincere perusal of its contents. The waves of the storms of the centuries have not penetrated and destroyed the Bible. It stands like the great rock at the Western end of the Mediterranean, undented, impregnable as ever. The beautiful temple in Jerusalem is gone. The Parthenon, pride of Athens, is in ruins. The Bible



R. W. GRAY

remains.

IT REVEALS SALVATION

Worlds may be conquered, the planets explored, but man will have gained nothing if he, in the process should lose his soul. And only from the pages of that dear and precious Book may we read of the way that leads to eternal life. Here we find the revelation from God, the revelation of His Son, the greatest character that ever crossed the centuries to leave footprints in the sands of time. "And this is the record, that God hath given to us eternal life, and this life is in His Son" (I John 5:11). "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). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). The message of salvation in Christ, the glad tidings of great joy for all men, is found in no Book but the Bible.

IT WILL CHANGE YOUR LIFE

We may enjoy the reading of many books, but we can never say of them, "Their message has made me a new creature." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "Thy testimonies have I taken as a heritage forever: for they are the rejoicing of my heart" (Psa. 119:111). "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation..." (Romans 1:16).

An African native once reported to a missionary that his hunting dog had eaten two pages of the Bible and would henceforth be useless to him. "Why do you think so?" he was asked. The native replied, "I have seen fierce warriors who have been tamed by the Bible and I am afraid it will do the same for my dog."

We may lose everything else, yet if we cling to the message of the Word of God it will carry us through all the days that are to come and will bring us safely at last into the Haven of Rest. "Blessed Book, Precious Book, on its dear old tear-stained leaves I love to look. It grows sweeter day by day, as I walk the narrow way that leads at last to that bright home above."

THERE IT STANDS

"Where childhood needs a standard
Or youth a beacon light,
Where sorrow sighs for comfort
Or weakness longs for might,
Bring forth the Holy Bible,
The Bible, there it stands!
Resolving all life's problems
And meeting its demands.

"Though sophistry conceal it,
The Bible, there it stands!
Though Pharisees profane it,
Its influence expands;
It fills the world with fragrance
Whose sweetness never cloys,
It lifts our eyes to heaven,
It heightens human joys.

"Despised and torn in pieces,
By infidels decried—
The thunderbolts of hatred
The haughty cynic's pride—
All these have railed against it
In this and other lands,
Yet dynasties have fallen,
And still the Bible stands.

"To paradise a highway,
The Bible, There it stands!
Its promises unailing,
Nor grievous its commands;
It points man to the Saviour,
The lover of his soul;
Salvation is its watchword,
Eternity its goal!"

James M. Gray

A teacher who does not TALK TO GOD about his class, cannot properly TALK TO THE CLASS ABOUT GOD.

Prayer Of Thanksgiving

ROBERT R. TAYLOR
A PRAYER

Our holy Father who art in heaven. May thy name be held in reverent respect on earth even as it is in heaven. May thy will be done on earth as it is in heaven. We know that in the Palace of the Universe thy will is done swiftly, willingly, completely and joyfully. May the doing of thy will on earth take on more of these beautiful characteristics.

We are so thankful for the church of Jesus Christ. We thank thee for its existence in purpose, prophecy, promise, preparation and from Pentecost onward in resplendent perfection. We thank thee for the blood of thy Son which was its purchase price. We thank thee for the infinite wisdom displayed in its design. We thank thee for its establishment and the fact that the gates of Hades have never been able to prevail against it. We thank thee for the marvelous wisdom it majestically manifests in its plan of salvation, its manner of worship, its type of organization, its scope of work, its glorious fellowship and its ultimate destiny in that world that is yet to be. We thank thee for all who have been members of it in the centuries of its existence since Pentecost of Acts 2. We thank thee that we can be members of it today. We thank thee for Jesus who is its head, Lord and Saviour. We thank thee that therein we can be children of thine. We thank thee for the Holy Spirit and all the necessary truth he has revealed to enable us to serve acceptably in the Kingdom of thine only begotten Son. We thank thee for the wisdom of the aged who are members therein. We thank thee for the enthusiasm and idealism of its youth. We are grateful for the one wherein we could experience that degree of unity for which thy Son prayed so fervently and forcefully as he stood in the shadows of Calvary. We thank thee for those who serve as elders and deacons-overseers and servants respectively. We thank thee for those who preach and teach thy word—both by word of mouth and a life of love. We thank thee for those who write for the profit of people and the glory of the Godhead. We thank thee for those who lead us in our singing. We thank thee for those who labor in the great works of visitation and personal soul winning. We thank thee for little children as they grow up learning about thee and thy Son and who will one day confess Jesus as Lord and Saviour and will have their souls buried into thy kingdom by means of the new birth. Help us ever to be true and faithful to the old paths in order that the church may stay pure and spotless both in its preaching and practice. May we love the church and give our all for it. May we thy people be faithful and fervent in thy cause in order that we may be a part of all the redeemed in your world. Then with the saved of the Patriarchal and Mosaic Dispensations Christians of all ages may praise thee for endless ages. In the name of him who saved us we pray. Amen.

Preaching A Positive Gospel

DUB McCLISH

More and more over the past few years we have heard how desperately we need to hear "positive preaching." I would guess that there are few preachers around who haven't heard people say this in their presence or suggest it to them. I agree. We need to preach positively. We have something to offer to the world and we must unashamedly offer it. We must not hide or cloak the gospel message in anything that will detract from its beauty. If this is what those who beg for a positive gospel have in mind, then I will certainly voice a loud "AMEN!"

However, I have found that some folk who really press home the point about "positive" preaching have something else besides the above in mind. When given the chance to elaborate it often comes out sounding like the following: "DON'T preach on sin," "DON'T preach on the plan of salvation," "DON'T preach about the church," "DON'T preach that man must obey God,"

The Ten Commandment Law Has Been Removed

Continued from page 1

wrote, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law". In the same context Paul continues, "But before faith (the gospel system) came, we were kept under the law (the Decalogue), shut up unto the faith (the gospel system) which should afterwards be revealed. Wherefore the law (the Decalogue and all the Mosaic system) was our schoolmaster to bring us unto Christ, that we might be justified by faith (the gospel system). But after that faith (the gospel system) is come, we are no longer under a schoolmaster (the Mosaic system including the Decalogue). (Gal. 3:23-25 Parentheses mine-RR.T.) How much clearer could the apostle have made the matter?"

Paul told the Ephesians, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: . . ." (Eph. 2:14-16). The law of Moses with its Decalogue was that middle wall of partition. It divided Jew and Gentile. It has been broken down and abolished. Yet Mr. Graham says it has never been set aside.

To the Colossians Paul wrote, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Col. 2:14-17). What Paul says has been nailed to the cross Mr. Graham has still in effect. What Paul says has been taken out of the way Mr. Graham has still binding. What Paul has as the shadow Graham would project as the real substance. It is clearly a case of Graham versus Paul.

GRAHAM AND THE BOOK OF HEBREWS

If Graham is right, the book of Hebrews should never have been written. Its basic thesis deals with a group of people who were about to return to abolished Judaism with its Decalogue, temple worship, Levitical priesthood, relics and other ceremonies. If Moses' laws were still binding, they had done wrong in leaving them in the first place, and now were about to correct that mistake by hearkening back to them. Yet the writer of Hebrews wrote from the inspired position that a return to Moses' system was the same as a total rejection of Christ and Christianity. Such surely constituted total apostasy from God's only approved religion for us, Christianity. The writer of Hebrews realized quite keenly something that Graham has never apparently seen - that one cannot be subject to both Moses and Christ simultaneously. One cannot be subservient to both laws at the same time! Attempts at such constitute the sin of spiritual adultery. The entire book of Hebrews exhibits Christ's superiority over Moses as a lawgiver, over Aaron as high priest, over angels which proved conclusively that his law was superior to that given through the disposition of these heavenly beings. (Acts 7:53). There can be no successful argument against the following statement, "He taketh away the first, that he may establish the second" (Heb. 10:9). With that clear and concise declaration we close the case.

Preaching A Positive Gospel

Continued from page 3

"DON'T preach about religious error," "DON'T preach on worldliness," etc. (all of which seems to be a rather NEGATIVE approach to POSITIVE preaching!).

While I restate my agreement that Christ should

be preached in a positive way, I would remind us all that Paul said that "preaching the word" includes reproving and rebuking, as well as exhorting (II Ti. 4:2). One would be out of balance in his preaching to do nothing besides reproving and rebuking and the church that listened to such preaching for very long would be unbalanced. One is just as much out of balance to preach ONLY from a "positive" viewpoint and the church that listens to such preaching for very long would be unbalanced.

If those who continue to cry for a "positive" approach mean that we should really uphold what the word says and the world needs (they correspond perfectly), then I couldn't agree more. But if they mean, as some apparently do, that all they want to hear from pulpit and class room is "love" (as they define it), grace, faith, "Jesus" and mercy apart from their accompanying themes of sin, obedience, works, the Church of Christ and judgment, then I couldn't disagree more.

The religious seas are strewn with the rotting hulks of religious movements that tried to sail wholly under the banner of extreme negativism (oppose everything) or extreme positivism (oppose nothing). The only infallible and safe course is charted by God's word which teaches a wholesome respect for both principles. God helps us to strike the balance between the two and to hold firmly to them both! - 1308 W. Blodgett, Carlsbad, New Mexico 88220.

Thou Shalt Not Tempt The Lord Thy God

On April 8th, Jimmy R. Williams and Buford Pack died at Newport, Tennessee after taking strychnine as a demonstration of their faith in God. Both refused medical attention. I read with sorrow the story of the death of these two "Holiness Church of God in Jesus' Name" ministers. It is sad because it was a needless act and because it was absolutely of no spiritual value. Both men left large families of children.

It is tragic when sincere people, misunderstanding God's Word, bring such terrible consequences on themselves. The wise men of Athens worshipped God in ignorance (Acts 17:23). So do some today.

It is true that the apostles of Jesus could work miracles by the power of God (Acts 5:12). It is also a fact that Jesus promised those APOSTLES THAT TRULY BELIEVED on him, "in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:14-18).

Note, however, that HE DID NOT COMMAND them to drink poison or to take up serpents. Rather "IF" they drink any deadly thing, it would not hurt them. We read of no instances where early Christians displayed or tested their faith by handling snakes or drinking poison. Why? Obviously they did not so understand the Lord's statement to require it. We do read of Paul accidentally being bitten by a serpent and suffering no harm (Acts 28:3-6). That Luke mentions this event in his chronicle suggests that it illustrates the meaning of Mk. 16:17-18. When Jesus was tempted by Satan to cast himself off the pinnacle of the temple some 90 ft. to the pavement, he said, "Thou shalt not make trial of the Lord thy God" (Matt. 4:7). To intentionally jeopardize our lives or safety, even in the name of Christ or to demonstrate faith, is not in accord with Jesus' conduct.

A careful study of the New Testament shows

that the purpose of apostolic miracles was to confirm them and their message as from God, "they went forth and preached . . . the Lord CONFIRMING the word by the signs that followed" (Mk. 16:20). See Hebrews 2:3-4. Paul, in I Corinthians, chapters 12 and 13, discusses the whole range of supernatural gifts and then points out that those gifts were "in part" or partial in nature. But said he, "WHEN THAT (neuter) which is perfect is come, that which is in part shall be done away" (13:10). That which was "in part" was miraculous gifts such as mentioned in Mk. 16:17-18. That perfect thing which was to come was the completed, New Testament revelation. It is called "the perfect law of liberty" (Jas. 1:25, also II Tim. 3:16-17). When it was completed by John in about 96 A.D., miraculous gifts ceased to be given.

If the gifts still were in the world, and exercised by the Holiness Church of God in Jesus' Name, someone would have "laid hands" on the dying men and they would have recovered. If that had failed, surely someone would have raised them from the dead, like the apostles did. Compare Acts 9:36-43, 20:7-12. Inasmuch as they could not do those miracles, it is no wonder the poison demonstration failed.

I appeal to those honest, sincere members of those churches who hold such ideas to give serious consideration to these matters lest others suffer needlessly from their misconception of the will of God. There is a vast difference between faith and foolishness.

Sentence Sermons

No one can have Christ as the Saviour of his soul who will not let him be the master of his life.
* * * *

If you want a neighbor to see what Christ would do for him, let him see what Christ has done for you.
* * * *

The biggest room in the world is the room for improvement.
* * * *

There are always excuses if we are weak enough to use them.
* * * *

A church which is frozen by mere formality in worship needs God—needs more than the fires of eloquence to warm it up and make it zealous.
* * * *

The man who aims at nothing is sure to hit his mark.
* * * *

Reputation is what men think you are: it is your market value. But character is what God knows you to be: It is your real value. Character is also a coat of steel for your protection and for the admiration of your friends.
* * * *

Reputation is largely what a man is supposed to be, while character is what one really is.
* * * *

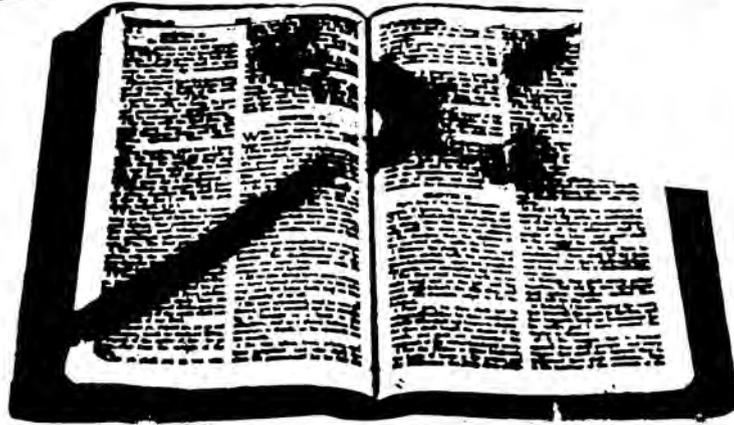
Self importance does not make a man important.
* * * *

The man of cheerfulness and goodwill is a man of power and influence for good.



JOHN WADDEY

WORDS of TRUTH



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

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

VOLUME 8

FRIDAY, JUNE 8, 1973

NUMBER 4

Priced Above Rubies

The Old Testament book of wisdom, Proverbs, concludes with a priceless portrait of the worthy woman. This thrilling tribute to the wonders of womanhood at her beautiful best is without equal in either sacred or secular literature. This message of moving moment begins with the following trio of eloquent enunciations of how Inspiration truly felt relative to



ROBERT R. TAYLOR JR.

worthy womanhood. "Who can find a virtuous (worthy-ASV) woman? for 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." (Prov. 31:10-11 Emphasis mine-RRT.) This entire section of sacred scripture, Proverbs 31:10-31, was read by Brother Raymond Hagood with particular appropriateness at the funeral services conducted for Sister Addie Mae Pitner of Ripley, Mississippi, who recently passed from earthly scenes. Like many of her feminine predecessors upon the interesting stage of life she sought to direct her life by the great principles of this golden chapter. She sought the same destiny as did other worthy women of the past.

Sister Pitner began life as a baby girl in the Hopper family of Tiplersville, Mississippi, some seventy-five years ago. She was born and reared in Tippah County, Mississippi. Except for a few short periods the entirety of her life was spent in this county located in northeast Mississippi. Early in her life she met and fell in love with a young man of much promise in the business world. She and W.R. Pitner were married on August 23, 1914. Had she lived just a few months longer this lovely couple would have celebrated fifty-nine years of marvelous matrimony on August 23, 1973. We recently paid honour in WORDS OF TRUTH to this couple and nine others of our congregation here in Ripley who had been married fifty or more years. Surviving Sister Pitner are her husband, Brother W.R. Pitner, Sr., who is in his eightieth year, three sons, W.R. Pitner, Jr., John Pitner and Bobby Pitner, eleven grandchildren, five great-grandchildren and three brothers, Clarence Hopper, Wilford Hopper and Clifton Hopper.

Tributes were given at her funeral service by Brother J.A. Thornton of New Albany, Mississippi, and this writer. Brother Thornton read John

1:11-12 which states, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: . . ." Sister Pitner was the first Sunday School teacher Brother Thornton remembers having as a boy. She encouraged him to memorize this scripture and offered him a reward for so doing. This childhood impression from a deeply respected teacher has never been forgotten by this fine gospel preacher. How far reaching in directional importance is a Bible teacher who points a youthful mind to the marvelous memorization of God's holy word. Perhaps some teacher who reads these lines in 1973 has just encouraged a little boy in Bible class to memorize a verse or two from the Bible. Some forty or forty-five years from now that boy, then a man, may recall at your funeral that very passage of scripture just as Brother Thornton did at the funeral service conducted for Sister Pitner.

This writer based his remarks upon 1 Samuel 20:18 where the just Jonathan said to the devout David, "Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty." Some seats in the family circle are empty due to sinful desertion, others due to a temporary journey in connection with business and others due to an extended stay in the service of our country. Multitudes of empty seats are traceable to the coming of death's hand. No home is long immune from the sure coming of the "King of Terrors." In her departure from this mundane sphere Sister Pitner has left a vacant chair-an empty place. She will be missed in the family circle, in the circle of Christians here at Ripley, Mississippi, and in the circle of the community among her many friends and lifetime acquaintances.

HER VALUE TO THE FAMILY

She was priced above rubies in the FAMILY sense. She was a dutiful daughter to her parents, a loving sister to her brothers, a loyal and loving wife to her successful husband, a Christian mother to her sons and a pleased and affectionate grandmother and great grandchildren. Love and loyalty, service and sympathy, and patience and purity were some of the ardently accepted ingredients of her beautiful blend of family togetherness and lasting stability. Many people today live in such a manner as to destroy the God-given concepts of marital love and family loyalty. She added a colorful chapter and a meaningful message to the growing book of HOW TO LIVE IN THE FAMILY CIRCLE. The tender ties that attractively bound together Brother and Sister W.R. Pitner were beautiful to behold and wonderful to witness. The chords of genuine

gentleness prompted each of them to see lovingly and loyally to the needs of the other. They made a living together. They made a life together. They reared a family together. They prayed and read the Bible together. They attended church as a team. In their declining days when health began to fail for both of them each sought to lift the burdens of the other and to relieve each other's discomfort by unflinching and unflinching marital loyalty. Would God that every woman in the twentieth century had loved her family and served with such distinguishing devotion as did Sister Addie Mae Pitner.

HER VALUE TO THE CHURCH

She was priced above rubies in the CHRISTIAN sense. About sixty years ago she and Brother Pitner obeyed the gospel together. Brother Will Crum, who baptized them in a pond at Tiplersville, literally took both of them under the water at the same time. Such was an accurate indicator as to how close their lives would be to the Lord and to each other for the next three score of years. They thus were both married to Christ by gospel obedience before they were married to each other. For nearly sixty years they practiced the precious precept that "Marriage is for those who love God and one another." Such is the title of Brother Tom Warren's book on Marriage and the Home, one of the greatest volumes ever written on this fundamental theme. They practiced this principle long before he wrote the book.

Faithfulness best describes her patient pilgrimage as a Christian. She was faithful as a teacher in her more active days. She faithfully stood by the side of her good husband as he actively and with distinguished success served in the eldership for many, many years. She was faithful in doing good to others. Her hands were frequently busy baking something to take to a family whom she wished to help in a time of need. As we viewed her hands in the open casket we thought how busy in benevolence they had been for most of her life. She was faithful in her attendance at all services. Many times they came to service when neither was really able to be outside their home. It greatly grieved both of them when they had to give up attending faithfully all the night services. She was able to attend part of the time at night. In fact just a few hours before the attack that proved to be fatal she attended Wednesday Bible Study. By the next morning she was critically ill and lingered only a few days. She was faithful in her encouragement of gospel preachers. This writer has been the rich recipient of many of her soft spoken and kindly rendered words of appreciation and approval for both

CONTINUED ON PAGE 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



Qualifications of Elders

The New Testament organization for "the churches of Christ" (Rom. 16:16; Matt. 16:18) includes "elders", or "bishops" and "deacons" (Phil. 1:1; Acts 11:29-30; 14:23; 20:17, 28; I Tim. 3:1-13). The "elders" are the "overseers" of the local church, or congregation. They are the "bishops" whose duty it is to see that things done by others are done rightly (Thayer's Greek-English Lexicon).

The Holy Spirit makes men "overseers" by His teaching through the revelation of the Spirit in the New Testament, and not by direct miraculous power (Acts 20:28, v. 17; I Tim. 3:1-7; Titus 1:5-9). The Spirit makes elders and deacons by the power of His word, given through inspired men, now in the New Testament, just as He converts sinners by this word (II Tim. 3:15-17; I Cor. 2:13; I Pet. 1:12; Acts 2). And the same is true of the deacons (I Tim. 3:7-13; Phil. 1:1). The evangelist laboring with a church without elders, or where more elders are needed, should teach and qualify men for such good work, as well as for public preaching (II Tim. 2:2). And all true Christians should pray that the Lord will send more laborers into his vineyard; for the harvest is wasting and falling to the ground to rot and perish (Lk. 10:1-2; John 4:31-38; Prov. 27:1).

We need good elders, or bishops, to take the oversight of the local congregation, and so effectively and wisely oversee the church and its work, under Christ, the great Head of the church, that it will be the best place on earth in which to produce great men and women, boys and girls. Both the church and the home should be a holy environment in which great servants and leaders of men can be produced. Little children should be so taught and trained to believe in and love God that they will want to grow up to be successful soul winners and leaders in God's great work in the church, and among men.

QUALIFICATIONS OF ELDERS

1. **THE FIRST QUALIFICATION FOR AN ELDER** is that he is to desire the work of an elder, and therefore desire the position or office of an elder (I Tim. 3:1; Acts 20:17, 28-32).

2. **"MUST BE BLAMELESS"** - "WITHOUT REPROACH" - No charge against him, not blamed for any trouble (I Tim. 3:2; Titus 1:5-6). All Christians should aim at being blameless (Phil. 2:12-14). "Blameless" does not mean sinless perfection (I John 1:7-10).



GUS NICHOLS

3. **"HUSBAND OF ONE WIFE"** - Not involved in a doubtful or questionable marriage, and one whose wife is in subjection, and is a faithful Christian, as are the wives of the deacons (I Tim. 3:8-12).

4. **"VIGILANT"** - WATCHFUL, awake, cautious, on guard, not careless, or unconcerned (I Tim. 3:2; Heb. 13:7, 17). All Christians are to aim at being vigilant (I Pet. 5:8).

5. **"SOBER"** - "SOBER MINDED", level headed, temperate, sensible, dignified, well balanced mentally, not controlled with passion, or prejudice (I Tim. 3:2; Titus 1:8). All should live soberly the Christian life (I Thes. 5:6; Titus 2:2,4; I Pet. 1:13; I Pet. 4:7).

6. **"OF GOOD BEHAVIOR"** - a well behaved and courteous person, orderly, respects the Bible standard of right and wrong, etc. All Christians should be well behaved persons (Titus 2:3; I Tim. 3:15). Especially elders (I Tim. 3:2).

7. **"GIVEN TO HOSPITALITY"**, one who loves people and wants them in his home, one who delights to help others in need, who would wash the feet of a stranger, etc. (I Tim. 3:2). All should be hospitable (Rom. 12:13; I Pet. 4:9; I Tim. 5:9-10).

8. **"APT TO TEACH"**, a trained and qualified teacher, a man who daily studies and knows the word of God, and is under its influence (I Tim. 3:2). One who would attend a class for such study (II Tim. 2:2). All should thus hunger for truth, for otherwise he cannot qualify to teach others, as all should strive to do (Heb. 5:12-14; I Pet. 2:2; II Pet. 1:5-11; 3:18).

9. **"NOT GIVEN TO WINE"**, no drinker of strong drink, no drunkard, etc. (I Tim. 3:3; Titus 1:7). No Christian should drink wine, liquor, beer, etc. (Prov. 20:1; 23:29-35; Lk. 1:15). No drunkard can inherit the kingdom of God (I Cor. 6:9-11; Gal. 5:19-21; Rom. 14:21). All Christians must abstain from all appearance of evil (I Thes. 5:22).

10. **"NO STRIKER"** - "NOT VIOLENT BUT GENTLE", one who would not fight, not ready with a blow, would not return evil for evil, or resort to use of carnal means (I Tim. 3:3; Titus 1:7). No Christian should do so (Rom. 12:2; Cor. 10:4-5).

11. **"NOT GREEDY OF FILTHY LUCRE"** - one not given over to making money, is not trying to be rich in earthly treasures, but one who will take time to serve the Lord, and do his will, regardless of the cost, or loss (I Tim. 3:3; Titus 1:7). No Christian may follow Christ and lay up his treasures in this world (Matt. 6:19-21; Phil. 4:14-18; I Tim. 6:5-19). He is no lover of money.

12. **"BUT PATIENT"**, is able to bear up under stress and strain, trials and hardships, one who does not give up, nor quit when the going gets rough and difficult (I Tim. 3:3; Rom. 2:4-11). All members of the church should cultivate patience (II Pet. 1:5-11). It is not a foolish, don't-care attitude.

13. **"NOT A BRAWLER"** - "NOT CONTENTIOUS", "NOT QUARRELSOME", but gentle, a cultured gentleman, dignified, one who is fair, kind and just in argument, and can differ from another about something without wanting to fight. One who does not think one is his enemy if he disagrees about something presented. One who can argue for truth without "fussing", anger and the like (I Tim. 3:3). This sin is one of the biggest sins in the church. It can divide the church, destroy peace and harmony, turn love into hate, wreck and ruin the home, and quickly turn others toward hell and eternal ruin! Don't be "CONTENTIOUS". One so called elder is reported to have announced when appointed, "I shall be against everything the other elders are for."

14. **"NOT COVETOUS"** - "NO LOVER OF MONEY", but a man who would gladly give reasonable time and means to the work of an elder, and to building up the church. A man cannot be "A LOVER OF MONEY" and be a true Christian, much less an elder in the church (I Tim. 3:3; Titus 1:7; I Cor. 5:7-13; Col. 3:5).

15. **"RULES HIS OWN HOUSE"** - "CHILDREN" and family in subjection (I Tim. 3:4). If he has failed in this, "How shall he take care of the church of God?" (v. 5) His children must not be accused of riot, or unruly (Titus 1:6). They must be faithful in the home, even though

some of them may not be old enough to be Christians. And, it is unjust to blame the father for it if the child goes astray years after marriage, and has drifted away from the truth, just as it would be UNJUST TO BLAME ELDERS with the sin of some member who has drifted off and away from the influence of the church many years after leaving for another state, etc. There is no guarantee that a true Christian can't apostatize. Why consider a man for the eldership in whose family there are those under parental authority living in wilful sin? Even little children should be obedient to parental authority (Eph. 6:1-4).

16. **"NOT A NOVICE"** (I Tim. 3:6) - Not a new convert, or newcomer to the faith. However, in Paul's day, new churches had elders in four or five years after they were started (Acts 14:23; 13:1-4). Some can learn more in a few years than others in half a century. Also, a novice, or new convert, would be tempted to become proud and conceited, and thereby fall as did the Devil himself (I Tim. 3:6; I Jn. 2:14). The church needs mature members in the eldership.

17. **"OF GOOD REPORT OF THOSE WITHOUT"** - "OUTSIDE THE CHURCH" (I Tim. 3:7). He must have a good name, which is rather to be chosen than great riches (Prov. 22:1; Acts 10:22). Even all members of the church should so live as to have a good name. Each should care about his character, clothing, behaviour, attire, manners, etc.

18. **"NOT SELF WILLED"** - "NOT SELFISH, NOT WANTING HIS OWN WAY ABOUT EVERYTHING" (Titus 1:7). But he must be one who would contend for God's will (Phil. 1:17, 26-27; Jude 3). Yet not be contentious about incidentals, but go along with others in matters of indifference. It is disgusting to hear elders argue for hours about "NOTHING". A self willed man is a problem everywhere. One such monkeywrench in the wheels of machinery means trouble (Rom. 14:19).

19. **"NOT SOON ANGRY"** - THIS DOES NOT SAY CAN'T BE MADE ANGRY. (But a hot headed "fool" is not even fit to be a "dog catcher".) He is a problem in the home, community, church, everywhere. He has a chip on his shoulder, and is out looking for trouble. His speech is seasoned with folly and hate. He will talk while others talk, but just to "get it off his chest". He is always wanting to give someone a "piece of his mind", when he has nothing worthwhile to give. What could be worse than "high temper"?

20. **"A LOVER OF GOOD MEN"** (Titus 1:8). "A LOVER OF GOOD" - and good everywhere - not the bad; the good in men, and the good which can be produced in the church. If one loves GOODNESS, he will work and pray for it. He will strive to promote it.

21. **"JUST"** - not UNjust, not partial, not UNfair, nor tricky, but one who does justice, and is honorable. He is one who is not overly critical, but is given to fair and just treatment of all people. He will treat people as he would like to be treated (Matt. 22:37-39). Yes, he is one who is "JUST" (Titus 1:8).

22. **"HOLY"** (Titus 1:8). One who is sanctified, "set apart for God, to be, as it were, exclusively His" (THAYER). Not worldly, but totally committed, dedicated, consecrated to Christ and His church. He has given up the sinning business, and is aiming at sinless perfection, just as a ball player aims at perfection, but may make serious mistakes, but not intentionally.

23. **"TEMPERATE"** (Titus 1:8). One who controls himself, instead of being controlled by the flesh and the devil. He keeps his body under and brings it into subjection to God's divine will (I Cor. 9:27; Matt. 7:21; I Jn. 2:15-17).

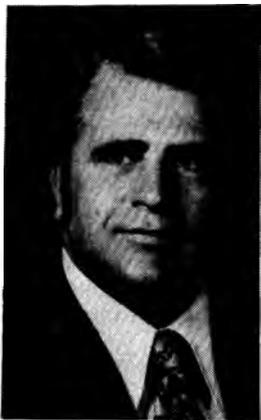
24. **"HOLDING FAST THE FAITHFUL WORD"** . . . IS "ABLE BY SOUND DOCTRINE BOTH TO EXHORT AND TO CONVINCING THE GAINSAYERS" (Tit. 1:9). He knows the truth, the doctrine, and is able to present it so as to do good. And he holds to the doctrine, and will not give it up under any circumstances (II John 9-11). He will also mark and avoid false teachers, causing divisions and offenses by their false doctrines (Rom. 16:17-18; Titus 3:9-11). The church is now facing trying times, the age of unbelief, atheism

Methodist Preacher Baptized

By MARVIN BRYANT

Jessie Wright, age 32, minister of the East End United Methodist Church in Decatur, Alabama, was baptized May 19, 1973. Jessie is married to Dorothy Wicker Wright and they have three children.

Brother Wright began preaching ten years ago in the Methodist Conference in Alabama. During this time he has also been studying in their college at Athens, Alabama, and more recently at a Roman Catholic College in Cullman.



Jessie Wright

Brother Wright's love for truth and belief in all of the Bible precedes his entering the ministry more than ten years ago. His dissatisfaction in the Methodist Church has come in finding that many of his teachers as well as church members did not share his belief and conviction in the Bible as the infallible word of God. Dissatisfaction mounted until finally May 1 he asked that his name be taken from the ministerial role May 31 and that he not be reappointed June 1 at the next Methodist Conference. He made this decision and stepped out in faith not knowing where he would go and what he would do. Within days some of our brethren in Cullman, Alabama, learned of this brave decision and the writer was contacted. An appointment was made and an entire day was spent in study. The next week all the Wrights came to Mobile and spent several days with me on the Gulf beach in my mini motor home. After much study Jessie asked to be baptized.

We have moved the Wrights to the Briar Cliff Apartments, 729 23rd Avenue East, Apartment 10, Tuscaloosa, Alabama 35401. In June he will be working and traveling with the writer but after July 1st he would like to locate as an associate with some good minister and elders in a fine congregation. He would like to thus work for one or two years and thereby integrate himself into the total life and work of the church. Brother Wright can be contacted either in Tuscaloosa, or through us here in Mobile, P. O. Box 2662, Mobile, Alabama 36601, telephone: 205-626-2222.

Perilous Times

We have enjoyed relative freedom in this good land for so long that we take it for granted. There are a number of signs in our time that indicate the termination of much of the freedom and respectability accorded the people of God to this good time. Failure to recognize these will cause us to fail in our preparation for more perilous trials. The god of this world is blinding the minds of men by the millions, and all of them are not outside the body of Christ. We need to exhort one another, and so much the more, as we see the day approaching (Heb. 10:24-26; II Tim. 3:1-2).

The internal strife within a local church would have gone largely unnoticed by the new radio media just a few years ago. Now it is different. When an eldership decided to end questionable conduct on the part of certain of its membership the liberal press and tv newscasters jumped into the midst of it. Why? Because a moral issue was involved. They saw an opportunity to ridicule the people of God regarding their stand against sin and indecency. Their teeth are showing. They are becoming militantly opposed, not simply passive



R. W. GRAY

toward such matters, and they will do their part to stamp out the last vestige of decency left in our beloved country.

An Atlanta radio station dedicates most of its time to the ridicule of the Bible, openly attacking man's belief in God as Creator, and scoffing at the morals of those who choose to live for Christ. It is rather apparent that the station exists as a vehicle to disparage anything that smacks of true Christianity. But such a plot would have met with financial failure a few decades ago. Not so in our time. There seems to be no difficulty in gaining and retaining sponsors for the purpose of spouting their venom over the air waves. Several such stations are doing a big business in large metropolitan areas throughout America.

God fearing men have warned for decades of the consequence of godless evolution, so-called theistic evolution, or just plain evolution—period! We are just beginning to reap the harvest. The situation will grow worse, not better. The present generation of youngsters still have some support, when sought, for their faith. But so far as public education is concerned, and so far as many religious schools are concerned, the next generation will experience a famine of the word of God. It is because of these trends that we may say, "these are the beginning of sorrows."

The church has faced liberalism on the college campus and elsewhere. We have been warned that those caught up in this infidelity would work underground and subtly, and this has been their characteristic until now. We will see them become much more militant in days to come. The sleeping giant is aroused. He is very disturbed that his identity has been discovered. From the wolf in sheep's clothing he will turn into a roaring lion, caring not whom he devours. Evidences of this attitude has been seen in a number of places, and we will be hearing much more very shortly. The caustic, unfair tactics of the ultra-conservative brethren of past decades will pale into insignificance by comparison. From this segment in the religious world and throughout our great brotherhood we face great peril.

In the presence of iniquity love grows cold. This is the grave danger for the God-fearing Christian. Some are already turning aside for fear of the battle that lies ahead. The noise of the artillery and the smell of the stink of spiritual warfare will cause the weak to abandon the ship of Zion. It was regarding perilous times ahead that the Hebrew writer penned the words so familiar to us all: "Not forsaking the assembling of yourselves together, . . . but exhorting one another: and so much the more, AS YE SEE THE DAY APPROACHING" (Heb. 10:25). We will need again in our time to ponder the question posed by Peter in the long ago, "To whom shall we go?" (John 6:68). Our reflection upon that question will lead to the inevitable conclusion. In this old world torn by sin and strife we have received from our Lord the words of eternal life. If we abandon this we have no place to hide. With it we have nothing to fear. (Heb. 13:5-6). A time of peril need not be a time of despair for the saints of the Lord. But it must be a time of united effort, a time of trusting and loving our brethren who with us fight the good fight of faith. While our hearts are breaking as we see the lines of battle being drawn once more, our faith is increased as we behold men standing firm as a rock for the truth of Almighty God.

Let us look once more at our charge: "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. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:1-5).

Freedom And Its Obligations

RAY HAWK

I suppose one of the several words misused today is the word "freedom". The Communist offers freedom; by that he means freedom to believe and accept communism. The disobedient, rebellious youth who occupies buildings and

streets in the name of freedom means HIS freedom, but not YOURS. We hear freedom shouted by blacks who want to be free; whites, youth, women, labor, and others who want their freedom. Yet, very few know what real freedom is, nor how to use it.

TRUE FREEDOM

Jesus said (in John 8:32): "Ye shall know the truth, and the truth shall make you free." Again in John 8:36: "If the Son therefore shall make you free, ye shall be free indeed."

Freedom comes from one single source by means of one single agency. The source of true freedom is Jesus Christ. The agency it comes by is the truth, which is the word of God (John 17:17). Jesus makes us free from sin. Rom. 6:18 says, "Being then made FREE FROM SIN." We are made free from sin, and we are then free to become and be something else. Rom. 8:22 states, "But now being made free from sin, and BECOME SERVANTS TO GOD." Not only are we free from sin, we are free from the consequences of sin. "For the wages of sin is death" (Rom. 6:23). Yet, with every opportunity comes a responsibility. Freedom carries with it a responsibility.

WHAT DOES FREEDOM IN CHRIST MEAN TO YOU?

Some become Christians without counting the cost. They think (for it is evidenced by their actions) that they are now free to worship one hour a week on Sunday morning. How sad that their freedom means no more to them than that! Some have the idea they are free to enjoy all the spiritual blessings in Christ, but they have no responsibility to share these blessings with anyone. We are engaged in a WAR! There is no place in the kingdom of God for soldiers who only sleep, only want to be soldiers part-time, or who want weekly passes. If we are not full-time fighters, we are full time traitors. We cannot rest here. Our rest comes later (Rev. 14:13). If we rest, we may die spiritually. We are to put on the whole armor of God (Eph. 6:10-17) and fight a good fight (I Tim. 6:12). This freedom we enjoy must continually be fought for, and won, from the devil! Therefore, we must get involved in the cause and work of Christ!

I often hear people say, "I want to be more spiritual". I say, "Amen." Anyone who wants to be more spiritual should be encouraged and commended. Of course, by "spiritual" I do not mean to go the way of the Neo-pentecostal. I like the comments of brother Bob Barnhill in an article he wrote entitled, "Being Spiritual". He said:

"Being spiritual" is not being more emotional in our prayers than the average person. 'Being spiritual' is not feeling ecstatically on Cloud 9 during the 11 o'clock worship hour. 'Being spiritual' is not radiating Jesus to people around you by silent inner glow, so that through a process of divine osmosis others 'absorb Jesus' too. By common usage, 'being spiritual' has, in the last few years, been re-defined to mean, having an emotional, radiant, inner glow.

"Such a narrow definition of spirituality stands out in sharp contrast with the view of New Testament writers. Paul felt being spiritual was to 'not fulfill the lust of the flesh' (Gal. 5:16) and live every day in a way that pleases God (2 Cor. 2:13). Such statements from the Bible are strong inducements to follow God's specified will.

"Any product is best seen by its fruit. 'Being spiritual' is not shown by constant discontent, withdrawing from the (church) for being so emotionally involved as to ignore God's written way. 'But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, patience, (Gal. 5:22). Certainly, 'fruits' such as love and meekness (when Biblically defined), would be qualities of spirituality which demand exact obedience.

"Frankly, to conclude there is an absence of spirituality because 'most Sundays there is an absence of an emotional high peak at worship' is a plain misunderstanding of what true spirituality involves. A far more valid test of spirituality lies in attitudes toward regular, corporate worship and more especially, toward the routines of ordinary living. How a Christian housewife washes dishes, changes diapers, and keeps a tidy house; or how a husband conducts his business affairs, may be a greater test of their spirituality - even greater than

Continued On Page 4

Priced Above Rubies

Continued from page 1

sermons and Bible class messages. She was faithful in her trusting reliance in the efficacy of availing prayer. Scores of times when visiting them in the hospital she would frequently say prior to their departure, "Give us a little prayer" or "Say a little prayer for us before you go." Moist eyes and gratitude on their lips would frequently be their last response before going. All the rubies in the wide world do not add up to the value of Christian faithfulness in a worthy woman.

HER VALUE TO THE COMMUNITY

She was priced above rubies in the COMMUNITY sense. She made the world a better place in which to live. She lived to help, never to hinder. Truly she plucked the thorns along the pathway of life and in their stead planted roses to bloom for those who would come after her. The fruitful influence of her saintly shadow had rested upon her community for scores of years. An increase immediately of her tribe would do much in improving every community.

CONCLUSION

"Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." (Prov. 31:28-31). Christian character and Christian service met and merged beautifully within the life of this serene saint. Truly her price was above riches.

Qualifications of Elders

Continued from page 2

and doubts. The science which is overthrowing faith in true religion is "science falsely so called" (II Tim. 5:20). We need first century Christianity in this twentieth century. We need preachers, teachers and elders who will take us back to the word, in every controversy which may arise. The Bible is not obsolete, or out of date. It is actually thousands of years ahead of date. We have not caught up with the golden rule, in practice, nor with loving our neighbor as ourselves (Matt. 7:12; Matt. 22:37-39). Our nation, and our world needs pure, primitive Christianity, as it is in the New Testament scriptures. This lesson on the qualification of elders is just a glimpse of the kind of people true Christianity can produce, and will make of all who accept and wholeheartedly follow it, without addition, subtraction, or substitution. The Bible as it is, is adapted to man as he is, just as is the sun, the air, and water of creation.

Freedom And Its Obligations

Continued from page 3

how emotional they become at worship services. "Spiritual growth is not a magical process of instant osmosis. It comes gradually, through the years, by growth in Christian graces (2 Pet. 3:18). . . Rather than equate 'spirituality' with a sense of inner-glow (which will be its by-product), let's recognize that spirituality is best seen in the way we walk when we are not on the mountain tops, but in the valleys."

THE COST OF SPIRITUALITY

If a person wants to be more spiritual he must be willing to pay the price of self-discipline and self-involvement. The individual who says he wants to be more spiritual but is not willing to give up bad companions (1 Cor. 15:33), is not really sold on being spiritual. A person who says he wants to be more spiritual but is not willing to tell himself "no" to those things that will keep him from being spiritual, is not really interested in growing spiritually. The father who wants to be spiritual, but is unwilling to have prayer with his family at home, or read the Bible, or help his children with their Bible class lessons, is not really interested in spiritual growth - His or theirs. A man's family will rise no higher spiritually than he is, unless they go elsewhere to be taught!

Mid McKnight in his personal work course suggests that we develop courage to do personal work by using language that will show people where we stand such as, "I'll see you tomorrow, IF IT IS GOD'S WILL." This can be part of our course in growing spiritually. We talk about everything else, why not about the Lord and His church, the Bible, and other matters of eternal worth and interest? Do you want to grow more spiritual? Prove it. Get involved in the freedom you have gained in Christ.

I hear brethren talk about wanting to be soul winners. In the Old Testament, Solomon said, "He that winneth souls is wise" (Prov. 11:30). I wonder how many UNWISE members of the Lord's body we have. If a person wants to do personal work, the best way to start is to do it. How many want to be soul winners, but "don't have time" to learn how? How many want to win souls but "don't have time" to get prospects? or, to teach them? When you find someone who says he wants to be involved in winning souls, but then gives you that "I-don't-have-time" bit, he doesn't really want to pay the price of being a soul winner. If a person is serious, he needs to set aside one or two nights a week, find someone else who is interested, and then go to it. May God give us more ACTION members, and fewer TALKERS!

How many times do we see and hear brethren who talk about their desire to go to heaven. DESIRE translated is ACTION! If a Christian desires to go to heaven, it will be seen in his development of character and conviction. He will find ways to put his abilities into work. He will grow and mature in Jesus Christ. Gerald Cowan wrote these definitions of maturity in a recent bulletin:

"Maturity is being able to see someone you know deliberately snub you, and still make allowance for his action, and love him anyway.

"Maturity is being able to listen to someone criticize you, even unkindly, and receive instruction from it, without hard feelings.

"Maturity is being able to see someone doing something which is against your Christian standards, without reacting self-righteously.

"Maturity is being able to see a work which you have begun, taken away from you and given to another, without feeling bitterness.

"Maturity is being humble enough to admit being wrong when you are wrong, and being big enough to avoid saying 'I told you so' when you are right."

The freedom we enjoy in Jesus Christ does NOT free us to DO NOTHING. It does not free us from responsibility, but makes us responsible. We may not shirk our obligations. Let us get busy and defend this freedom by fighting and resisting the devil! Let all get involved with the cause of Christ!

"False Advertising By Counterfeit Evidence"

JIMMY R. VEST

There are many ways of advertising by agencies presenting counterfeit evidence to sell their products. However, this false advertising is not limited to selling products. The Oral Roberts Evangelistic Association, Inc. publishes a magazine entitled "ABUNDANT LIFE" and on the cover of the March 1973 edition is a picture of Oral, Johnny Cash, and Pearl Bailey. This is a type of false advertising! It is an attempt to associate famous personalities with Oral Roberts' religion so as to make it more appealing. If you like Johnny Cash and Pearl Bailey, that is supposed to cause you to endorse Roberts religion. According to the book, APPLIED LOGIC by Little, Wilson and Moore, "The advertiser or propagandist who uses the device we call "meaning from association", tries to establish in the mind of his prospective customer a connection between the subject he is dealing with and some logically unrelated subject. This connection is made in such a way that the prospective customer transfers meaning from the unrelated subject to the subject under discussion." What does Johnny Cash or Pearl Bailey have to do with the truthfulness of Oral Roberts religion? The answer is absolutely nothing! It is a gimmick to lure people to support Oral Roberts.

This practice is not limited to Oral Roberts but

it is also used by other false teachers on television. Recently Cecil Todd of the Christian church has some T.V. personalities on a special T.V. program and it was designed to gain favor from the audience by association. Again, I ask, what does a movie star of famous personality have to do with what these men are teaching?

Does it mean that a razor blade is better simply because Joe Namath used it? Surely we can see the falsity of such advertising!

The time is far spent when those who claim to be religious should be going to the Bible, the sole authority in religious matters, to attract the lost. The Gospel is God's power to save. Rom. 1:16.

The Oral Roberts magazine is filled with testimonials about how folks are healed miraculously. Roberts promises you miracles and the Bible says miracles have ceased! Eph. 4:11-13; 1 Cor. 13:8-10. It is evident why Oral Roberts appeals to famous people and false association to promote his false religion. He can't do it with the Bible! The idea that "you pay and I'll pray" did not come from the word of God. It is of Oral Roberts.

Regardless of how big the movie star and flowery the advertising, do not be misled by those who are not teaching the truth. They are presenting counterfeit evidence.

Budget Your Time

JOHN SIMPSON

"WE MUST WORK THE WORKS OF HIM WHO SENT ME, WHILE IT IS DAY; NIGHT COMES, WHEN NO ONE CAN WORK." JOHN 9:4 RVS

TIME, TIME, TIME! This is the most TIME conscious generation of history. TIME is the most precious ingredient with which man works - surgeons fight against it with precision; Aeronautical engineers, data processing machines, and the capsule command pilot calculate it to the most minute detail in the maneuvering of space craft; businessmen and housewives are constantly watching the clock to meet busy schedules.

TIME is important to God also - only He is not limited to it as man is. God measures TIME as it is designed for man and creation. "When the fullness of TIME was come, God sent forth his Son" - Galatians 4:4. The Bible also teaches that the patience of God may wear thin because of the misuse and abuse of TIME by man. He expects us to use it wisely.

We budget our income to put it to proper use. TIME is more important and should be budgeted with more prudence. Enjoining practical duties upon followers of Christ Paul said, "Not slothful in business; fervent in spirit, serving the Lord" - Romans 12:11. Business matters are important and must be handled honorably, but TIME is the most precious ingredient. It is that of which life consists and with which we serve God.

Set up a schedule for your daily activities that you may serve God more efficiently. Before you say, "I don't have TIME," try to adjust your budget - you may be able to work it in.

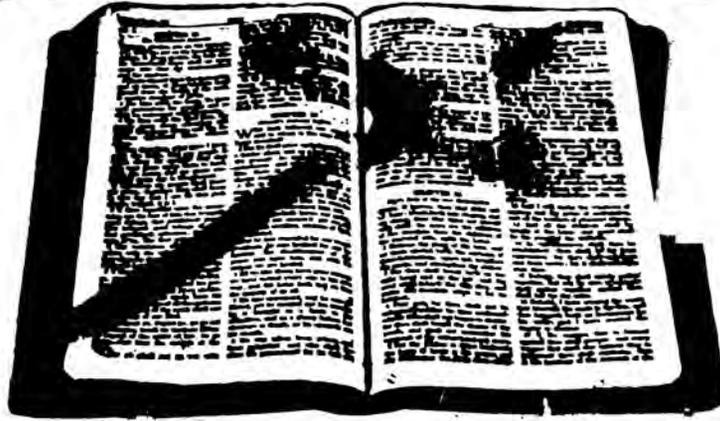
While many are arguing that we can reject the commandments of the Jesus and still go on to heaven, let us remember that in the last chapter of the New Testament John says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

"The gospel of Christ. . . is the power of God unto salvation" (Rom. 1:16). God does not convert sinners by miraculous and irresistible power. "The law of the Lord is perfect, converting the soul" (Psa. 19:7).

We would manifest great sympathy and concern for a farmer who would try to produce a crop without sowing or planting seed. What about the man who would try to be converted, or try to convert others without "The seed" which "is the word" of God? (Lk. 8:11). "The sower soweth the word" (Mark 4:14). A man must go forth and sow the seed in order to have a harvest (Psa. 126:5-6). And home-made seed, such as one might make out of wood, would not do the job. Neither will man-made doctrine save the soul of man (2 John 9:11).

WORDS of TRUTH

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



"Grace with you"
Jn. 1:17

VOLUME 8

FRIDAY, JUNE 15, 1973

NUMBER 5

Vain Religion

The scribes and Pharisees of Jesus' day had worked out quite an elaborate system in which they sought to impress the common people with their pretended piety and an external exhibition of religious show. Apparently it never dawned upon them that a religion which expressed itself only in the outward man could never be Jehovah's approved religion. In the second place they chose to place a far higher premium upon adhering to human tradition than in following diligently divine authority. They were quite scrupulous about washing their hands before they ate their meals. Had this been just an act of cleanliness or personal hygiene the practice would have been highly commendable. However, they made a religious rite out of it and found fault with Christ's disciples because they ignored it as a religious practice. Matthew 15:1-2 states, "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." The parallel account in Mark 7:2 says, "And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault." The marginal reference for defiled is "common." This practice, to which they were tenaciously clinging, originated within the traditions of the elders which were composed of humanly devised laws. The law of Moses, under which they then lived, inculcated no such requirement. While stubbornly stressing avid adherence to these humanly imposed laws they could daringly disobey the fifth commandment of the Decalogue (the ten commandments) with no smearing of conscience at all. Jesus unmasked them for the hollow hypocrites their real natures amply proved them to be. Matthew writes, "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15:3-6).



ROBERT R. TAYLOR JR.

VAIN RELIGION LED TO VAIN WORSHIP

Added to Jesus' intense investigation of their signal failure to show respect for God's law relative to parental respect was the revelation of the hypocritical nature of their whole religious philosophy. In language unmistakably clear the Christ said, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. BUT IN VAIN THEY DO WORSHIP ME, teaching for doctrines the commandments of men." (Matt. 15:7-9).

Mouth and heart or lips and mind must be in harmony if God is to be worshipped correctly. The lips cannot pray acceptably unless the scripturally worded prayer flows from a heart that responds with a demand for unison. The tongue cannot sing psalms, hymns and spiritual songs as real worship unless the chords of vocal music originate within the heart that is richly filled with the word of Christ. Paul wrote these words to Christians at Colosse, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16). The heart, not some mechanical device such as a piano, organ or brass band, is the God approved instrument that is to make melody to his glory. Paul wrote the saints at Ephesus these words, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; . . ." (Eph. 5:19). THE AMPLIFIED NEW TESTAMENT greatly errs when it puts the denominational doctrine of mechanical music into the very text of Ephesians 5:19. When finished the PERVERSION reads this way, "Speak out to one another in psalms and hymns and spiritual songs, offering praise with voices (and instruments), and making melody with all your heart to the Lord, . . ." This is a classic example of putting the creed into the Bible. The fact that the perverted addition of "and instruments" is set off in brackets does not undo the grave and grievous damage by this major perversion. An explanation in the beginning of the work says that "BRACKETS (): contain justified clarifying words or comments not actually expressed in the immediate original text." The perverted injection of this expression is neither justified nor does it clarify. It is totally unjustified and absolutely confuses the reader. Yet of this new work Billy Graham says, ". . . the best study Testament on the market. It is a magnificent translation. I use it continually." It may be magnificent for Graham's cause but it lacks much being magnificent for God's cause when it injects errors such as this one into the very text of the

Bible. The use of mechanical music in Christian worship makes vain the worship of every person who so employs it.

Lips that weekly partake of unleavened bread and sip the fruit of the vine in the Lord's Supper with the heart cold, calloused and far removed from Calvary's bleeding Redeemer constitute hypocritical mockery in the extreme. Worship that just appears on the lips but never touches the heartstrings of the worshipper is hollow and vain. It brings shame to God's cause and reduces to vanity and emptiness the worshipper's attempt to draw nearer to his Maker and praise the God of his being.

WHAT CAUSED THEIR RELIGIOUS WORSHIP TO BE VAIN?

Jesus wrote vain over the religious practices of the scribes and the Pharisees? Why? Because the foundation of their practices originated in the commandments of men. They made their appeal for religious authority to the wrong source. If pursuing the doctrines of men made their religion and worship vain in the first century, and it did, will it not have the same result now? An emphatic YES is the ringing answer to this query! Yet most of the religious world does not believe in worshipping exactly as Christians did in the first century. Anything that one does in Christian worship today that is lacking in New Testament authorization (we do not live under Old Testament authority now) originates in human tradition and totally lacks divine authority and heavenly sanction.

A CONCLUDING CHALLENGE

The church of Christ in your community believes in worshipping God today just as Christians did in New Testament times. Why not seriously investigate the stand these religious people in your community are making for a complete return to the doctrine of Christ as set forth within the New Testament? You will be glad you did.

It is being said by some that it is foolish and wrong to urge Christians to aim at sinless perfection. Contestants in the games aim at perfection knowing they cannot play perfectly. No one aiming at striking out, or fumbling the ball is fit to be on the team. Who is most likely to win in a shooting contest? Those who aim to hit the "spot" or those who aim to miss? "Let us go on unto perfection." (Heb. 6:1) "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Mat. 5:48). Those who sin wilfully must repent or be lost (Heb. 10:24-29). A high standard is a challenge to jump high. No one will likely jump very high if the broom handle is only held a foot from the ground. God's challenges can only bring out the best of which we are capable when we aim as high as the word of God.

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



What Long Hair Signifies

(Anonymous Bulletin Article enlarged and revised).

Before discussing our subject, "What Long Hair Signifies," let us define what we mean by long hair. First of all, we do not mean the long hair of women, some of whom still wear their hair long enough to help them to be identified as women. (1 Cor. 11:1-16).

Second, we have no reference to a man's hair when he has hair only a little longer than usual just before going to the barber shop. We have in mind men's hair long enough to come down over their ears, and to hang down over their collar on the back of the neck. Such is a reasonable definition of "long hair", as far as men are concerned, and in comparison with normal and average length of hair for women.

It is not God's will for men and women to wear their hair alike in length, and as to method of grooming. God does not want the two sexes to "LOOK" alike; and when they wear the same kind of clothing, and the same "HAIRDO" it is easy to be mis-identified. (1 Cor. 11:1-16; Deut. 22:5; 1 Tim. 2:8-10.) And, unless women can be identified, as such, they are not likely going to receive the special courtesy and respect due unto them.

Furthermore, one labels himself as unhappy, and as a "MIS-FIT" in life who wants to dress and appear in this attire and role of the opposite sex. Each should be happy to be what God made him to be. Why should either sex try to destroy and change the marks of identify by which it is distinguished from the opposite sex? There is a real and deep meaning covered up in such changes and wordly efforts on the part of both sexes.

It cannot be denied that long hair, as worn by males today, has deep, symbolic meaning. Not all teenagers, or adults, who wear long hair intend to identify with a certain group or philosophy of life; but they do it, nevertheless.

"Jerry Rubin (a lawyer), one of the most notorious young radicals of our generation, 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. . . Where ever we go, OUR LONG HAIR tells people where we stand on Vietnam, campus disruptions, and dope. We're living commercials for the revolution. Long hair is the beginning of our liberation from sexual oppression



GUS NICHOLS

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 the following to the Corinthian church, "Doth not even nature itself teach you" (as well as the Bible) "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." (1 Cor. 11:14-15.) Such scriptures teach us something of the relative length of hair for men and women, boys and girls. A man may wear his hair so long as to be a "dishonor to him," says the apostle, who was inspired by the Holy Spirit. (1 Cor. 11:14-15; 2:13; 14:37). True Christians must not lower the standard of morals and Christian ethics in dressing, and acting, like sinners of the world. (Titus 2:11-12; Rom. 12:1-2; Jas. 1:27.)

In all generations, God has drawn a clear line of distinction between the sexes. For instance, God through Moses said, "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 the type of clothing, the relative length of hair is one of the most distinctive differences between the male and female.

But some ask: "How long is long hair on a man?" It is too long when it conceals his manly features, and when it hides his natural marks of the male sex divinely stamped upon his head, and in his face. When the hair is so long as to destroy the distinction and marks of identity of the sexes, it is too long! It is a question of keeping up the distinction between the sexes. Both the male and the female should be so attired and groomed that no one would need to ask "Whish is he, and which is she? upon being told that a couple, male and female, are walking down the street together. In such a case, the hair of the male is too long and that of the female may also be far too short.

The title of an article appearing in the "NATIONAL OBSERVER" this year - 1973 - was: "MANY NATIONS REGARDING LONG HAIR A CURSE." Here are some quotations from the article: "Shaggy tourists are being shorn in Singapore, denied admittance to Mexico and booted as they walked the streets of Tanzania. . . In Singapore, for instance, the government initiated "Operation Snipship" - "Bans hair over the ears, forehead, and touching the collar."

The Corinthians were much given to effeminacy, and it was true of the Corinthians, as it has been in all lands, and in every age, that the effeminate male has a strong urge to adopt the looks, manners, and appearance of the female. The female hair style on a man would certainly be against nature.

What does "Effeminate" mean? It means: "To make womanish"; and "Having the qualities generally characteristic of women." God does not want his people to identify themselves with the people of the world, by word, deed, or appearance. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:14-18; 7:1).

But some tell us that Jesus had long hair, and so why not the men of today? There is no proof that Jesus wore long hair. We have no scripture saying so, and no real pictures of Jesus. You may say the artists depict Jesus with long hair. Yes, but these pictures are nothing but man's guesses as to how Jesus looked. The fact that such pictures contradict each other in prominent marks of identity, prove such pictures to be of no value at all as proof that Jesus wore long hair. Such artists also picture angels as "women" when in the Bible they are presented as masculine in gender.

The long hair-fad among many young men symbolizes a confused and immature effort at "self-expression" and a basic indcision concerning character which is at the very heart of many of our modern youth. For many years there has been parental permissiveness, refusal to exercise discipline, materialistic and atheistic tolerance of worldliness, the spirit of lawlessness and disrespect for properly constituted authority; and now this

tree of forbidden fruit is producing a wicked harvest which is symbolized even in ordinary matters, as well as in the most sacred things of life. Sacularism, organic evolution and the lower standard of character tolerated at home and in our schools and colleges are rapidly catching up with America. The sex craze is being loudly advertised by improper dress, the language of the press and of poronography, and the desire to break down all distinction between the sexes and to have all act like lower animals, and go into the jungles of immorality and shame.

No step taken in the direction of immodesty, immorality, loss of virtue and respect of proper authority, can be a step of progress. All symbols of lust, hatred, and disorder should be laid aside immediately. Only Christianity, as it is in the New Testament, can save our country, our character and our souls.

The Church And Young People

FRANKLIN CAMP

There are more young people in the world today than ever before. We have many fine young people in the church that are loyal and dedicated to the truth. But we also have some who are using the young people in an attempt to restructure the church. Campus Evangelism was the first major effort to lead the young people away from the truth. Campus Evangelism was only a name to cover up what its real aim and purpose was. It was never designed to reach students in the universities with TRUTH. Campus Evangelism no longer exists by name, but it is not dead. It has just gone underground. The principles and practices of campus evangelism are still being advocated by many that are leading our young people astray. When Campus Evangelism threw in the towel many thought that was the end of the problem, but when seeds of error are planted, they are not so easily rooted out. Many of the errors of Campus Evangelism are still being advocated. These errors and practices will corrupt the young people in the same way that Campus Evangelism was doing it.

The problem among young people in the church did not develop overnight. Some of the things that we have allowed to happen opened the door. The beginning of this problem was that of parents rejecting their responsibility to bring their children up in the nurture and admonition of the Lord (Eph. 4:1-4). Parents got so involved in the materialism of our day that they did not have the time, nor the inclination to do any teaching at home. The church was having classes, so just let the church take care of teaching the children.

It is fine for the church to have classes for young people. But this will never take the place of the responsibility of parents. God never intended for the church to take over the responsibility of fathers and mothers. The church cannot do this, even if it tries. It is time for the church to refuse to accept the responsibility of parents then back to seeing after their God-given responsibility.

I hear and read that the church is losing its young people. I deny that it is the "church" that is losing its young people, it is the "homes" that are responsible for it. We need to put the blame where it belongs. The church cannot be saddled with responsibilities which God did not give it. How can the church be blamed for the failure of a responsibility that God never gave it? In our efforts and urging to get people to Bible classes, we have forgotten to teach parents to do some "homework". It is time that we send parents home to do some of the work.

The church, in allowing parents to put their responsibility off on it, found a load it could not carry. Elders began to look for ways to do the work. This is where youth directors, youth ministers and retreats for young people came in at the door. In addition to the church trying to take over the work of parents in teaching the Bible, it was now ready for the next step. It must provide recreation for the young people. The church found that it was unable to do the teaching necessary when parents gave up their responsibility, and so in order to try to hold the young people, it had to get into the recreation and entertainment field. Church sponsored basketball, baseball and softball.

Continued on page 4

Is "Disfellowshipping" The Language Of Cain?

In the April issue of *Mission Messenger*, edited by Carl Ketcherside, there are two articles, one by Ketcherside in which he gives his answers to queries on the "name of the church," and one by Norman L. Parks entitled "Your Brother's Brother." Some good thoughts are present in both articles. However, there is no doubt in the writings of these men that all who oppose their views are legalists and if the expression "church of Christ" is used, the user is sectarian and legalistic. In this article my special interest is in a paragraph from brother Parks which I here give in full so that the reader may see exactly what he wrote and the anathema pronounced upon any brother who would dare use the word "disfellowshipping." It is significant that he does not make so much as one direct scriptural reference to "fellowship" in the entire article. His article reads as follows:



VIRGIL BRADFORD

"Resort to power and force in the church today is to model after the City of Cain. In God's family we can no more prescribe the terms of our relationship to our brothers than could Cain. God's KOINONIA simply requires that we be our brother's BROTHER because we bear the same relationship. IT IS THE LANGUAGE OF CAIN TO TALK OF 'DISFELLOWSHIPING.' (Emphasis mine, V.B.) Letters of excommunication against an unorthodox brother constitute a species of murder on the model of Cain. It is an effort to usurp God's power, even as Cain sought to play God. Rather, we must accept fellow-Christians as God accepts us with all our imperfections. In accepting a brother we do not condone his sins or share erroneous beliefs he may have." (*Mission Messenger*, April 1973, page 61.)

The above quotation relates in its entirety to KOINONIA, a Greek word variously rendered by the English fellowship, communion, sharing in common, communication, partnership, distribution, companies or associations. In God's family WE do not "prescribe the terms of relationship to our brothers." Those terms, or conditions, have been PRESCRIBED nearly 2000 years and are found in the New Testament Scriptures. Positively, those terms are prescribed in the Great Commission and related passages. (Jn. 3:5; Mk. 16:15-16; Mt. 28:18-20; Lk. 24:46-47; Gal. 3:26-29). To be a brother in Christ involves acts of faith which bring us into that state. (Gal. 3:26ff.) It would appear that brother Parks is holding to the Calvinistic error of the "perseverance of saints," or the "impossibility of apostasy." In a word, he is teaching "once a faithful child of God, always a faithful child of God." He argues that we must accept a brother in all his sins and errors, and if we are to accept him regardless of his sins and errors, it follows logically that we must KEEP him in full fellowship. — Please consider: —

The devil has children, too. (Jn. 8:44; cf. 1 Tim. 1:20). When men turn from sin and Satan to God they become his children. (Jn. 1:12-13; Gal. 3:26-29). Does brother Parks not know that this is a spiritual relationship? I am sure that he is aware that not all facets of parent-child relationships have their counterparts in the spiritual realm. For instance, in physical relations the ovum of the woman is joined by the sperm, or seed, of the man and human conception occurs. The growing embryo develops to maturity and without knowledge, consultation or consent is thrust into the world struggling for breath, then crying with all its might as he begins his journey from the cradle to the grave.

In the spiritual realm the "seed" of God's word is implanted in the human heart, or mind. That

mind must weigh the evidence, determine the truth of the message, discover that he is a sinner and then faithfully and deliberately obey from the heart the teaching of the gospel. As a believer he repents and is baptized unto the remission of his sins, and thus becomes a member of the family of God, the church. Upon those conditions the Lord himself adds him to his assembly of saved men and women. (Ac. 2:38; 1 Cor. 12:13; Jn. 3:3-5, etc.)

ONCE A CHILD ALWAYS A CHILD?

If a child of the devil can be changed by the gospel into a child of God through faith and obedience to the word, why cannot a child of God through unbelief and disobedience become a child of the devil? Did not sin in the early years of life lead him into the family of Satan? (Cf. Rom. 7:9-11) Then if the theory of "once a child always a child" were true a child of the devil never could become a child of God!!! But let us read: "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: WHOSOEVER DOETH NOT RIGHTEOUSNESS IS NOT OF GOD, NEITHER HE THAT LOVETH NOT HIS BROTHER." (1 Jn. 3:9-10) The first "is begotten" in the above quotation is from the Greek word which is a perfect, passive participle. The second "is begotten" is a perfect, indicative, passive verb. In both cases the perfect tense denotes something that took place in times past with action or conditions continuing into the present. So then, "is begotten" indicates the continuing, life-giving power of the "seed" in the life of a child of God. The same principle is set forth in Ephesians 4:22-23 and Colossians 3:5-17 which shows the continuous putting off of the old man and the putting on of the new man. The powerful and living word when kept and practiced keeps us righteous before God.

QUESTION:- Is it possible for a Christian to cease "doing righteousness?" Is it possible for him to cease loving his brother? If not, then "once saved always saved" is a reality. If he can leave off "doing righteousness" and, or, hate his brother he changes his relationship to God and pitches his tent once more in the devil's camp. If he so continues he may reach the point where his heart is irreparably hardened and cannot be brought to repentance. (Heb. 3:12; 6:1-6) With all such we may say "good were it for that man if he had not been born." (Mt. 26:24). Brother Parks wants to continue in fellowship with such a one and if we "disfellowship" the wilful sinner we are speaking "the language of Cain."

PLAIN TALK FROM INSPIRED MEN

Before presenting a few plain passages on fellowship note this brief definition of "disfellowshipping" from Webster's New Twentieth Century Dictionary, Unabridged:- "To refuse to associate with; used especially in reference to church fellowship or communion."

A very learned man once wrote to the saints in Rome and said, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned; and TURN AWAY FROM THEM." (Rom. 16:17) Thus FELLOWSHIP, or joint communication and service, must be denied the teacher of false doctrines. This is "disfellowshipping!" and according to brother Parks is the "language of Cain." The Spirit-guided apostle affirms that those false teachers were serving their own lusts and beguiling the innocent. God's word says, TURN AWAY FROM THEM. Parks says accept them. He would have us believe that these false teachers must be received and kept in fellowship and that we may do so without condoning their sin!

FELLOWSHIP WITH THE INCESTUOUS!

The ugly situation in the church in Corinth provoked the Holy Spirit to give them instructions on the matter of "disfellowshipping." (1 Cor. 5). A man had taken his father's wife. The strife-torn church in Corinth was too busy with its partyism to pay serious attention to the adulterous union. So, to them God's eternal word gave directions to "DELIVER SUCH A ONE TO SATAN - PURGE OUT THE OLD LEAVEN - PUT AWAY THE WICKED MAN FROM AMONG YOURSELVES." (1 Cor. 5:5,7,13). Furthermore, in the same

chapter the application is broadened so that Christians MAY NOT KEEP COMPANY WITH A BROTHER who is a fornicator, covetous, a drunkard, etc. The accusing finger of divine inspiration points straight at our liberal, fellowship everything brethren as it says, "WITH SUCH A ONE, NO NOT TO EAT." (vs. 11) Brother Parks says this is the language of Cain.

We read also, "HAVE NO FELLOWSHIP with the unfruitful works of darkness, but rather even reprove them." (Eph. 5:11) It would be interesting to hear someone explain how we may continue in fellowship with the false teacher, the drunkard, the adulterers, and those who hate the brethren, thus "accepting a brother" without encouraging, condoning and sharing his sins and errors.

WITHDRAW YOURSELVES

Is there any condition or circumstance in which the family of God may refuse fellowship with anyone? That is, may we scripturally "disfellowship" a brother or sister living in sin? Have we become so blinded in liberalism that we cannot recognize sin or understand the plain, simple instructions of the Bible? A final reference or so for this time:

"Now we command you, brethren, in the name of our Lord Jesus Christ, THAT YE WITHDRAW YOURSELVES FROM EVERY BROTHER THAT WALKETH DISORDERLY, and not after the tradition which they received of us." (11 Thes. 3:6) The context of this chapter indicates very clearly that some were walking disorderly, which term means to "break rank." Some would not work and were "breaking rank." The inspired apostle says, "HAVE NO COMPANY WITH HIM, TO THE END THAT HE MIGHT BE ASHAMED." (11 Thes. 3:14). Yet all such should be thought of and admonished as brethren. (vs. 15) We are to watch for any opportunity to lead them to repentance. Finally, the withdrawal of ourselves from a brother who is guilty of such things as mentioned above should be the very last disciplinary step of the church, not the first. We must follow every possible avenue available to bring back the lost and wandering sheep gone astray. "Reprove, rebuke, exhort with all longsuffering and teaching" should be our watchword - and when all efforts have failed "withdraw yourselves from every brother that walketh disorderly." And, "If any cometh unto you, and bringeth not this teaching, (The teaching of Christ, V.B.) receive him not into your house, and give him no greeting: for he that giveth him greeting PARTAKETH OF HIS EVIL WORKS." (11 Jn. 9-11).

What About Your Watch

One cannot safely follow even the best watch ever made, unless it has been correctly set by the right standard. If set by a false standard, it starts wrong and goes wrong, deceiving and misleading all who follow it.

And so it is with the conscience. If one's conscience is set by some false standard of religion, his sincerity of conscience is no proof that he is right. While Paul had his conscience set by Judaism he persecuted Christ and his church. But when Jesus appeared unto him, and Paul saw that He was raised from the dead, and truly the Christ, and Christianity true, he set his conscience by the truth and then cried out to know what to do, and how to become a Christian. While his conscience was set wrong, he thought he ought to do wrong, and did it (Acts 26:9-12). But he had a good conscience (Acts 23:1). When he set his conscience by the gospel, he felt lost, and in need of salvation. (Acts 9:1-6; 1 Tim. 1:13-15; 22:16.); It may not matter too much about your watch. But what about your conscience? Is it set and enlightened by the truth of the gospel? If not, you are deceived.

A church which is frozen by mere formality in worship needs God - needs more than the fires of eloquence to warm it up and make it zealous.

The Church And Young People

Continued from page 2

you-name-it teams. Now where is the scripture that even intimates, much less states, that this is the responsibility of the church? Timothy and Titus were young preachers associated with Paul, but with what stretch of the imagination can one conceive of Paul leaving Timothy at Corinth to organize a track-team to race with the church at Ephesus, with Titus as their youth director? Or is it possible to picture Timothy taking the young people at Ephesus on some retreat, then reporting in the Ephesus bulletin the following: "Young people at Ephesus have just experienced a new high in spirituality. Saturday night at 11:30, we blew out the lights and started spontaneous prayer, with the girls leading as well as the boys. We held hands while we prayed and you could feel the Holy Spirit working. At five minutes past twelve, we observed the Lord's supper. It had never been so meaningful at Ephesus. Instead of passing the trays, in the old folks' way at Ephesus, we were asked to pass by the table in single file. Each passed by the table, partook of the bread and wine, then returned to his seat. Titus led us in singing while we were observing the supper. That communion service was so meaningful! Every heart was touched. Each communicant experienced renewal and forgiveness! It was beautiful and we praise God for "a full cup of blessing!" The highlight of the retreat was the speeches made by Hymebaeus and Philetus. Both of these men really know how to turn young people on! Hymebaeus discussed the subject: "Church Traditions", and Philetus discussed "The Holy Spirit And Spontaneous Worship Services", and really got things going. Both of these speakers really know how to talk to young people and they really laid "The Establishment" low. We are looking forward to our next retreat, to be at the Moonside Motel, on the Sea of Galilee."

Timothy, Youth Director, for the Church at Ephesus.

Lest you think that I just made this up, let me say that the report of the Ephesus bulletin was taken from bulletins that I have received. I just changed the congregation, the Youth Director, and the name of the speakers at the retreat.

If we are still in earnest about following the Bible, it is time that we stop and give careful consideration to some of these things. Does the church have special interest groups? When will the elders employ a "Lonely Hearts Director"? "A minister for the sick"? and let him do the visiting for all the church? When will the church get a minister for the OVER-THIRTY group? And one for the "Old Folks"?

If retreats for the "Young People" produce a spiritual "high" for them, by turning out the lights and observing the Lord's supper at five minutes past twelve at night, would not a little of this be good for the Old Folks also? To listen to some of the youth directors and speakers on these retreats, the Old Folks need it more than the young. And if having the Lord's supper at midnight makes it so much more spiritual and meaningful than at 10 or 11 a.m., why not arrange for the whole church to meet regularly at midnight and observe the Lord's supper?

Another practice that has developed is to take the young people off somewhere on Sunday night following the regular church service and have some kind of a devotional? Is it wrong to ask what was wrong with the regular service of the church? Why is the regular service good enough for all but the Young Folks? And why not good enough for them? What scripturally takes place in these "devotionals" providing spirituality in them but not in the regular worship services of the church?

The church is the Body of Christ, and there are no special interest groups in the church, whether they be young or old, male or female, black or white. To promote a special interest group in the church violates the unity of the church, as taught in the scriptures (I Cor. 1:10; John 17:20-23). There is no more scriptural basis for special interest groups in the church than there is for "Clergy and Laity" group distinctions. Anything which promotes special interest groups in the church, whether it be young people, old people, or

any other groups, violates the spirit of unity taught in the New Testament.

Why can't we let our young people be just simple Christians like all the rest? The young people can contribute their influence and service to the cause of Christ just as older members do. They can work side by side and along with others in the church. They can grow spiritually in the same manner as the rest of the church. John said, "I have written unto you young men because you are strong, and the word of God abideth in you, and ye have overcome the wicked one" (I John 2:14). Is it not significant that not a single letter in the New Testament is written to young people as a group and dealing with their problems as distinct from other Christians? There are no special youth epistles in the New Testament. The instruction given to the young is right alongside the instruction given to all other Christians.

I am not opposing young people. I would be just as much opposed to making a special interest group out of old people, and corrupting them into error. If I had no interest in young people, I would never have written this article, as I know before it is printed that it is not going to win me any popularity contests. But I am not concerned about popularity, but the church and the spiritual and eternal welfare of our youth.

FRANKLIN CAMP

Adapted from "THE WORD OF LIFE" of which Brother Camp is the Editor. - (Gus Nichols).

Christian Church Preacher Changes

By MARVIN BRYANT

Charlie K. Alligood, age 31, comes to us from the conservative Christian Church. Charlie is married to Donna Pennington Alligood and they make their home at 901 B Armfield Circle, Apartment 102, Norfolk, Virginia 23505, telephone number 804-423-2218.

Brother Alligood is a graduate of Johnson Bible College of Knoxville, Tennessee. He has been preaching for some eight years and he has served churches in Kentucky, Indiana and Virginia. He has preached in revival meetings in at least 18 states. He has served congregations from 150 to 500 members.

Because of conviction he resigned as minister of the Colonial Heights Church of Christ (instrumental) of Norfolk, Virginia, in November of 1972. Charlie came to believe that instrumental music is contrary to the nature of worship.

Since November brother Alligood has been working in the field of sales and seriously considering his future. He and the writer, we both believe, met providentially and brother Alligood made his decision on a visit to Mobile, May 26-28 when he preached at the Alpine Hills Church of Christ.

Brother Alligood is ready to be placed in some fine congregation. He is both sound and capable. He is available to preach on weekends and to visit congregations anywhere. He is especially interested in the west but he will be willing to go anywhere. Until he is placed he will continue to work in the field of sales.

Paul speaks of some who "Changed the truth of God into a lie" (Rom. 1:25). The Devil is called the "god" of this world (little "g") in 2 Cor. 4:3-4. Recently our faithful and careful type-setters made the mistake of changing the little "g" in the passage to a capital "G" which changed the meaning of the scripture and made it to say, "The God of this world 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. 4:4). The "god" (little "g") of this world is not Almighty God, for the

The Key

"They are so much easier to read and understand." This is the predominant cry of those who laud and praise the new "translation."

One should, however, make a clear distinction between his need for READABILITY, and his need for RELIABILITY of the text. For example: "For the gospel reveals how God puts men right with himself: it is through faith ALONE (emphasis mine) from beginning to end." (Romans 1:17, GOOD NEWS FOR MODERN MAN) Now to any accountable person that quotation is "readable." But is it "reliable?" No! It is not even reliable according to the same translation! (cf. James 2:24, GNFMM).

What about the KING JAMES and the AMERICAN STANDARD versions? Are these texts understandable? Certainly! Can we rely on them? Without a doubt! Then we conclude we need not sacrifice either readability or reliability. We can have both.

Peter said of Paul's epistles that some things are "hard to be understood." (2 Peter 3:16). What language did Peter speak? Greek. What about Paul? Greek also. Well, were the texts of Paul's epistles which Peter had read "readable" and "reliable?" Undeniably! Obviously then, the key to Peter's understanding of Paul's epistles was not through translation.

In the same way, the key to our understanding of the scriptures, being in possession of a reliable text, is not through translation AD INFINITUM. The KEY which unlocks the door to the storehouse of God's riches and opens our understanding is STUDY OF THE WORD OF GOD! For this reason Paul wrote, "Whereby, when ye read, ye can perceive my understanding in the mystery of Christ." (Ephesians 3:4).

NOTE: 148 of the world's greatest Hebrew and Greek-English scholars translated the "KING JAMES" and "AMERICAN STANDARD" translations - accept and compare them to be safe. Editor.

translators knew this God would not blind the minds of men to keep them from seeing the light of the gospel, but that it is the old devil here called the "GOD OF THIS WORLD". The word "God" is next used in the verse to refer to the Almighty, and there we have the capital letter "G" -- "God". But the first time in the verse, "g" -- "god" is the devil. The lesson in this for us is that the mere changing of an ordinary letter into a capital letter can sometimes change the meaning of scripture. Jesus gives us an example of this in Mat. 5:18. Here the "jot" stood for "jod" the smallest letter in the Hebrew alphabet, and "tittle" is the little bend or point used to distinguish certain Hebrew letters from each other which were of similar appearance. Christ meant the law and the prophets would not pass away till fulfilled to the letter, or tiniest point.

Take the statement: "GOD'S WILL SHOULD NOW BE DONE" and take away the letter "w" from the word "now" and put the letter "t" in the place of the "w" and then the statement is changed into what Paul called a "lie". (Rom. 1:25). It would then FALSELY read, "God's will should NOT be done" which is the very opposite from the statement unchanged, which was: "God's will should now be done." This is the truth, but the other statement of it is false (Mat. 7:21; Eph. 5:17; Mat. 6:9-12; Lk. 22:42; 1 John 2:15-17).

"The gospel of Christ. . . is the power of God unto salvation" (Rom. 1:16). God does not convert sinners by miraculous and irresistible power. "The law of the Lord is perfect, converting the soul" (Psa. 19:7).

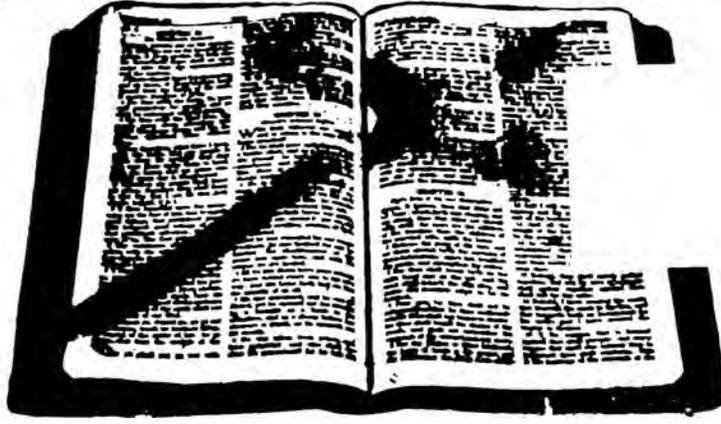


DARRELL PERRY



CHARLIE ALLIGOOD

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"
sus Christ"
Jn. 1:17

VOLUME 8

FRIDAY JUNE 22, 1973

NUMBER 6

Idolatrous Worship

While faithfully engaged in his second missionary journey the apostle Paul came to the city of Athens in Greece. The beloved physician Luke describes this visit in Acts 17. The famed metropolis of Athens enjoyed remarkable stature in the first century. It was the center of worldly learning. Here classical wisdom perched upon the well established pinnacle of world-wide acclaim. However, the spiritually minded apostle to the Gentiles was not particularly impressed with the wisdom of its philosophers, the ingenuity of its famed buildings on the Acropolis that had stood magnificently overlooking the Grecian city for the last few centuries or the well known pursuits of the Athenians to be up on the very latest happenings of the day. Through the external beauty and outward declarations of worldly success and selfish pride in their accomplishments Paul keenly observed a city that passed all others of its day in its worship of a multiplicity of idols. Luke, the writer of Acts, records Paul's deeply concerned attitude in these words, "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." (Acts 17:16). The marginal reference says that the city was "full of idols." One person observed that it was easier to find a god in Athens than it was a man!



ROBERT R. TAYLOR JR.

Paul preached to these people in three different locations according to the record in Acts 17. He disputed with the Jews in the local synagogue. He met daily in the market place with the devout persons and all who were disposed to give him a hearing. (Acts 17:17). This passage says, "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." After this Luke then relates, "Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to

tell, or to hear some new thing.) Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious." (Acts 17:18-21). Mars' Hill therefore was the third place in which he proclaimed the good news of salvation. From this hill of rock he reasoned with both the Epicureans and the Stoicks who were prominent philosophers of that day but held radical differences in their respective approach to life and its varied problems. Paul sought to lead them away from their totally false concepts of a multiplicity of idolatrous gods into the bright sunlight of accepting one God and one only. This God had been previously unknown to them even though they had erected an altar to him "with this inscription, TO THE UNKNOWN GOD." (Acts 17:23). They had worshipped this God in the framework of pathetic ignorance. Paul eloquently sought to dispel this notion of abject ignorance from their benighted minds. He desired to lead them from the darkness, error and superstitions of damnable idolatry into the light, truth and knowledge of the one God, his only begotten Son and the glorious religion of Christianity. The Athenians were no doubt sincere in their religious homage. They were worshippers but their system was not acceptable. The worship of idols has always negated worship of Jehovah. It always will.

SOME MODERN APPLICATIONS

Today in our various communities we do not have a geographical eminence called the Acropolis upon which are built fabulous temples wherein are housed gods and goddesses fashioned and formed from gold, silver or stone such as ancient Athens did in the first century, the time of Paul's visit there. The remains of these once glorious buildings are still seen upon the famed Acropolis. This writer has walked amidst the remains of this departed Grecian glory. They are sobering reminders of what ancient idolatry was like.

But we still have our idols today. They are more sophisticated and therefore more deadly, damaging and deceptive. Any person, thing or activity which comes between us and Jehovah God is our pet idol. It may be a relative who stands in our way of gospel obedience. Pleasures, money, houses, jobs, popularity, politics and sports all come first with the masses of our day.

The female form offering illicit pleasures has become the idol of multitudes of sensual men. For those short-lived pleasures men have trampled underfoot parents, wife, children, society, friends, future security and even the salvation of their very souls. Concerning this very type of fleshly loving idolatry the Bible says by way of warning, "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery

of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts." (Prov. 6:24-35). Truly the weeping prophet Jeremiah was so right when he observed more than twenty-five centuries ago, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9.)

BIBLE WARNINGS AGAINST IDOLATRY

Are you trying to approach Jehovah God in worship with an idol in your heart? Ezekiel, known in the Old Testament as "Son of Man," wrote, "Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know

Continued from page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Box 430, Haleyville, Ala.



How To Have Fellowship

The inspired apostle John wrote the following: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3).

1. Here the apostle affirms that the things which they had seen and heard (the truth of the gospel which the Lord delivered unto them) had been presented unto the brethren in his writings an inspired teaching.

2. This was to the end that the disciples might have "fellowship" with the apostles upon the basis of this divine truth, and thereby also have "fellowship" with God, the Father and with the Son.

3. The very nature of the truth is such that we cannot have fellowship with God unless we learn, believe, and walk in the truth of the gospel. He further says, "If we say that we have fellowship with Him, and WALK IN DARKNESS, we lie, and DO NOT THE TRUTH" (I John 1:6).

4. He then says, "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Fellowship, then, must not be sought upon the basis of false doctrine, but by all abiding in the realm of revealed truth, as it is in the Bible. God does not want a unity, or fellowship which is built upon compromising the word of God. We must believe, teach and follow the truth, whether or not we are in fellowship with any others claiming to be Christians. Fellowship automatically results from strictly believing and obeying the truth of the gospel; or in other words, by loyally following the teaching of the New Testament scriptures, under which we live today (II Tim. 2:15; Heb. 9:15-17).

When Jesus prayed that all who believe on him through the apostles' word (or gospel) might be one, as He and the Father were one, so the world might believe the Father had sent him into the world, he was praying that all believers in Him, for all time to come, would unite in following the doctrine of Christ so as to have unity and fellowship among themselves, and yet all be in strict obedience unto the truth (Jn. 17:20-23). Christ was back of John's statement saying, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I



GUS NICHOLS

John 1:7). To "WALK IN THE LIGHT" is to walk in the light or teaching of God's word. David 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" (Psa. 119:130). It follows therefore, as the light follows the day, that all who walk in the light of God's word already have fellowship with each other. Such belief of the truth and obedience thereto makes them one, unites them in Christ, and they "have fellowship one with another" (I John 1:7).

But in the realm of specific law, liberalism perverts the light, the word of God, or plain Bible truth, so that those accepting their teaching do not walk in the light, and, therefore, are out of fellowship with those who do walk in the light of Divine truth.

Under generic law, radicalism so changes generic law into specific law that those who follow radicalism do not walk in the light, and have no fellowship with those walking in the light of truth (I John 1:7). Walking in the darkness of error, they destroy unity and fellowship. To seek fellowship in the compromise of unbelief and disobedience to the light of Divine truth is to seek it in rebellion against God.

Some time ago, the writer was with Brother Dub McClish and the fine congregation for which he preaches in Carlsbad, New Mexico, and had a discussion with a brother who contends that churches of Christ should fellowship all believers in Christ throughout the world, regardless of whether or not they obey Christ in a single thing which He requires in the light of the gospel. Such doctrine makes a strong appeal unto the flesh. This brother will meet with and fellowship all the many denominations, including the Mormons, just because they claim to believe in Christ. They may not even claim that they have ever repented, or been converted, or been born again; but in their human wisdom this does not matter — they must have what they call "sweet fellowship" with each other anyway. Instead of having such faith only, John says, "If we WALK IN THE LIGHT, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Here, "WALKING IN THE LIGHT" not only includes obedience to the gospel in becoming Christians, but such an abiding in the truth as brings continued forgiveness and cleansing of sins, as is promised only unto faithful Christians. This fellowship is not to include those WHO ONLY BELIEVE in Christ, then REJECT WHAT HE SAYS and commands (Heb. 5:8-9; Rev. 22:14; I Jn. 2:3-4).

We are forbidden to fellowship those who do no more than believe and go on in their sins, and in the false teaching of their environment (Jn. 12:42-43). We must not fellowship those who will not live right and be faithful Christians. Paul says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). He did not say for us to meet with all "believers" and enjoy "sweet fellowship" with them regardless of what they believe about Christ (or his teaching) and whether or not they obey a single thing commanded by Christ. What could more quickly destroy the truth of the gospel from among us, and more effectively send a lost world into judgment without Christ, and without hope? The writer read a letter from the Editor of a most popular Texas religious journal commending this fellowshiping of all religious people who believe in Christ at all. Brethren, it is later than many think it is! It is still true that the word of God can be made of "none effect" by the traditions of men, and by compromising the truth in matters of revelation, and doctrine (Mk. 7:3-13). Brother, if you are not going to preach and contend for the truth, please stay out of the pulpit and stop preaching false doctrine, and you will lighten the burden of those of us who love and contend for the faith once delivered (Jude 3).

The only compromise a true Christian can make in the interest of fellowship is in the realm of generic law, or where God has not told us how to do the thing commanded of God. He has not told us how to "go" (Matt. 28:19; Mk. 16:15). Nor how to "teach" (Jn. 6:44-45; Matt. 28:19, 20). Nor, where to baptize; nor where the church is to meet (I Cor. 14:21; Heb. 10:25; Acts 11:26). We

may, or may not, "GO" by plane, or "TEACH" by the use of visual aids; "baptize" in a baptistry; use individual communion cups; preach by use of radio, TV, etc.

Remember, the churches of Christ may have fellowship with each other in FAITH AND OBEDIENCE, or by "walking in the light" (of specific truth) while at the same time walking in the light of generic truth which does not mention unspecified details being used to aid in the strict obedience to revealed truth. The only light we have in which to walk in the case of the church buying a lot and building a meeting house to be paid for out of the church treasury is in the background command for the church to assemble (Heb. 10:25; I Cor. 14:23; Acts 11:26). That which aids us in doing the very thing commanded under specific law is in divine light, and is authorized, but not by specific law which would leave us no option. The kind of a house to build, the size and cost, the number of rooms leaves room for compromise in the realm of truth. One may compromise his judgment and go along with others in building a smaller house than first purposed; or in going along with others in buying a very costly lot on which to build in a more desirable location, etc.

But there are to be no compromises in the realm where God has SPECIFIED THE THING TO BE DONE. We cannot scripturally add to it, take from it, substitute anything else for it, OR IN ANY WAY CHANGE THE THING TO BE DONE.

Yes, we may change FROM ONE METHOD of doing the thing commanded to SOME OTHER METHOD, if expedient: such as "go" by plane instead of by automobile, or by riding a donkey, etc.

However, NO ONE HAS ANY SCRIPTURAL RIGHT TO BIND HIS FAVORITE METHOD UPON ME, nor others, by making a law to govern all of us where God left it optional with us as to what aid or method to use in a given case. Where God did not bind any certain and exclusive method, or way of doing the thing commanded and specified, we must not bind in that realm, but leave it optional with all as God did.

Retired Christians?

BILLY R. NEWBY

There are no organizations in the political and industrial realms to my knowledge that permit retirement as soon as you enter the firm or shortly thereafter. The only area in which I have ever seen it attempted is among some members of the church. When you enter any type organization you expect to be involved in the work of that group and to participate actively for a number of years. If you failed to report for work each day and refused to work when you were present you would soon be dismissed and not be considered as an employee. When company officials checked on your whereabouts a show of indignation is being "checked on" and a plea of continual "Monday through Friday" sickness without a doctor's certificate would not suffice to be considered as an employee and remain on the payroll. You would cease to be eligible for insurance benefits, bonuses, and retirement offered by the company to faithful employees. You would miss the daily fellowship of fellow employees and the special closeness that comes from working together for years. In times of sickness and death it should not seem strange to you that the company and its employees did not do for you what they did for someone who has given them faithful service for years. Nowhere along the line would it be effective for you to say, "I am still an employee of the company, I just don't report to work any more."

If you think this article doesn't make sense and you readily admit that you would never think of trying any of the above mentioned deeds and expect to be an employee in good standing; apply it to your life and work as a Christian and see if it makes any better sense. Let us be like Jesus who said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4).

Is "Disfellowshipping" Scriptural?

In the April issue of Mission Messenger, edited by Carl Ketcherside, there are two articles, one by Ketcherside in which he gives his answers to queries on the "name of the church", and one by Norman L. Parks entitled "Your Brother's Brother." Some good thoughts are present in both articles. However, there is no doubt in the writings of these men that all who oppose their views are legalists and if the expression "church of Christ" is used, the user is sectarian and legalistic. In this article my special interest is in a paragraph from brother Parks which I here give in full so that the reader may see exactly what he wrote and the anathema pronounced upon any brother who would dare use the word "disfellowshipping." It is significant that he does not make so much as one direct scriptural reference to "fellowship" in the entire article. His article reads as follows



VIRGIL BRADFORD

"Resort to power and force in the church today is to model after the City of Cain. In God's family we can no more prescribe the terms of our relationship to our brothers than could Cain. God's KOINONIA simply requires that we be our brother's BROTHER because we bear the same relationship. IT IS THE LANGUAGE OF CAIN TO TALK OF 'DISFELLOWSHIPPING.'" (Emphasis mine, V. B.) Letters of excommunication against an unorthodox brother constitute a species of murder on the model of Cain. It is an effort to usurp God's power, even as Cain sought to play God. Rather, we must accept fellow-Christians as God accepts us with all our imperfections. In accepting a brother we do not condone his sins or share erroneous beliefs he may have." (Mission Messenger, April 1973, page 61).

The above quotation relates in its entirety to koinonia, a Greek word variously rendered by the English fellowship, communion, sharing in common, communication, partnership, distribution, companies or associations. In God's family WE do not "prescribe the terms of relationship to our brothers." Those terms, or conditions, have been PRESCRIBED nearly 2,000 years and are found in the New Testament Scriptures. Positively, those terms are prescribed in the Great Commission and related passages (Jn. 3:5; Mk. 16:15-16; Mt. 28:18-20; Lk. 24:46-47; Gal. 3:26-29). To be a brother in Christ involves acts of faith which bring us into that state. (Gal. 3:26ff.) It would appear that brother Parks is holding to the Calvinistic error of the "perseverance of saints," or the "impossibility of apostasy." In a word, he is teaching "once a child of God, always a child of God." What I here say is true because we must accept a brother in all his sins and errors, and if we are to accept him regardless of his sins and errors it follows logically that we must KEEP him in full fellowship. Please consider:—

The devil has children, too (Jn. 8:44; cf. I Tim. 1:20). When men turn from sin and Satan to God they become his children. (Jn. 1:12-13; Gal. 3:26-29). Does brother Parks not know that this is a spiritual relationship? I am sure that he is aware that not all facets of parent-child relationships have their counterparts in the spiritual realm. For instance, in physical relations the ovum of the woman is joined by the sperm, or seed, of the man and human conception occurs. The growing embryo develops to maturity and without knowledge, consultation or consent is thrust into the world struggling for breath, crying with all its might as he begins his journey from the cradle to the grave.

In the spiritual realm the "seed" of God's word is implanted in the human heart, or mind. That

mind must weigh the evidence, determine the truth of the message, discover that he is a sinner and then faithfully and deliberately obey from the heart the teaching of the gospel. As a believer he repents and is baptized unto the remission of his sins, and thus becomes a member of the family of God, the church. Upon those conditions the Lord himself adds him to his assembly of saved men and women. (Acts 2:38; I Cor. 12:13; Jn. 3:3-5, etc.).

ONCE A CHILD ALWAYS A CHILD?

If a child of the devil can be changed by the gospel into a child of God through faith and obedience to the word, why cannot a child of God through unbelief and disobedience become a child of the devil? Did not sin in the early years of life lead him into the family of Satan? (Cf. Rom. 7:9-11). Then if the theory of "once a child always a child" were true a child of the devil never could become a child of God!!! But let us read:—"Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: WHOSOEVER DOETH NOT RIGHTEOUSNESS IS NOT OF GOD, NEITHER HE THAT LOVETH NOT HIS BROTHER." (I Jn. 3:9-10). The first "is begotten" in the above quotation is from the Greek word which is a perfect, passive participle. The second "is begotten" is a perfect, indicative, passive verb. In both cases the perfect tense denotes something that took place in times past with action or conditions continuing into the present. So then, "is begotten" indicates the continuing, life-giving power of the "seed" in the life of a child of God. He continues in a begotten state. The same principle is set forth in Ephesians 4:22-23 and Colossians 3:5-17 which shows the continuous putting off of the old man and the putting on of the new man. The powerful and living word when kept and practiced keeps us righteous before God.

QUESTION:— Is it possible for a Christian to cease "doing righteousness?" Is it possible for him to cease loving his brother? If not, then "once saved always saved" is a reality. If he can leave off "doing righteousness" and, or, hate his brother he changes his relationship to God and pitches his tent once more in the devil's camp. If he so continues he may reach the point where his heart is irreparably hardened and cannot be brought to repentance (Heb. 3:12; 6:1-6). With all such we may say "good were it for that man if he had not been born" (Mt. 26:24). Brother Parks wants to continue in fellowship with such a one and if we "disfellowship" the wilful sinner we are speaking "the language of Cain."

PLAIN TALK FROM INSPIRED MEN

Before presenting a few plain passages one fellowship note this brief definition of "disfellowshipping" from Webster's New Twentieth Century Dictionary, Unabridged:—"To refuse to associate with; used especially in reference to church fellowship or communion."

A very learned man once wrote to the saints in Rome and said, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned; and TURN AWAY FROM THEM" (Rom. 16:17). Thus FELLOWSHIP, or joint communication and service, must be denied the teacher of false doctrines. This is "disfellowshipping" and according to brother Parks is the language of Cain." The Spirit-guided apostle affirms that those false teachers were serving their own lusts and beguiling the innocent. God's word says, TURN AWAY FROM THEM: Parks says accept them. He would have us believe that these false teachers must be received and kept in fellowship and that we may do so without condoning their sin!

FELLOWSHIP WITH THE INCESTUOUS!

The ugly situation in the church in Corinth provoked the Holy Spirit to give them instructions on the matter of "disfellowshipping" (I Cor. 5). A man had taken his father's wife. The strife-torn church in Corinth was too busy with its partyism to pay serious attention to the adulterous union. So, to them God's eternal word gave directions to "DELIVER SUCH A ONE TO SATAN—PURGE

OUT THE OLD LEAVEN—PUT AWAY THE WICKED MAN FROM AMONG YOURSELVES." (I Cor. 5:5, 7, 13). Furthermore, in the same chapter the application is broadened so that Christians MAY NOT KEEP COMPANY WITH A BROTHER who is a fornicator, covetous, a drunkard, etc. The accusing finger of divine inspiration points straight at our liberal, fellowship-everything brethren as it says, "WITH SUCH A ONE, NO NOT TO EAT" (vs. 11). Brother Parks says this is the language of Cain.

We read also, "HAVE NO FELLOWSHIP with the unfruitful works of darkness, but rather even reprove them" (Eph. 5:11). It would be interesting to hear someone explain how we may continue in fellowship with the false teacher, the drunkard, the adulterers, and those who hate the brethren, thus "accepting a brother" without encouraging, condoning and sharing his sins and errors.

WITHDRAW YOURSELVES

Is there any condition or circumstance in which the family of God may refuse fellowship with anyone? That is, may we scripturally "disfellowship" a brother or sister living in sin? Have we become so blinded in liberalism that we cannot recognize sin or understand the plain, simple instructions of the Bible? A final reference or so for this time:

"Now we command you, brethren, in the name of our Lord Jesus Christ, THAT YE WITHDRAW YOURSELVES FROM EVERY BROTHER THAT WALKETH DISORDERLY, and not after the tradition which they received of us" (II Thes. 3:6). The context of this chapter indicates very clearly that some were walking disorderly, which term means to "break rank." Some would not work and were "breaking rank." The inspired apostle says, "HAVE NO COMPANY WITH HIM, TO THE END THAT HE MIGHT BE ASHAMED." (II Thes. 3:14). Yet all such should be thought of and admonished as brethren (vs. 15). We are to watch for any opportunity to lead them to repentance. Finally, the withdrawal of ourselves from a brother who is guilty of such things as mentioned above should be the very last disciplinary step of the church, not the first. We must follow every possible avenue available to bring back the lost and wandering sheep gone astray. "Reprove, rebuke, exhort with all longsuffering and teaching" should be our watchword—and when all efforts have failed "withdraw yourselves from every brother that walketh disorderly." And, "If any cometh unto you, and bringeth not this teaching. (The teaching of Christ, V. B.) receive him not into your house, and give him no greeting: for he that giveth him greeting PARTAKETH OF HIS EVIL WORKS." (II Jn. 9-11).

Paul's Charge To The Elders Of Ephesus

ROY DEAVER,

Hurst, Texas

Text: Acts 20:28-38

Introductory

One of the greatest speeches ever made -- by anyone, at any time, under any circumstances -- is the wonderful speech made by Paul to the elders of the church at Ephesus, recorded in Acts 20:17-38. It was on the latter part of the third missionary journey, and Paul was hastening to be at Jerusalem by Pentecost. He was anxious to see the elders of Ephesus, but did not want to spend time in Asia. Consequently, when the ship landed at Miletus, 36 miles south of Ephesus, Paul sent to Ephesus and called for the elders of the church. They came to him at Miletus, and to them this great speech was made.

TO TAKE HEED TO THEMSELVES

These elders are charged to "take heed unto themselves". "Take heed" is the Greek "prosecho" which means to hold to, to apply the mind to, to give heed, to attend to, to observe, to consider, to provide for. The New Testament has a great deal to say regarding the duties, qualifications, and responsibilities of elders. Elders must be thoroughly acquainted with these teachings; they must see to it that their lives conform to the divine will. An elder's first obligation is to be certain of

Continued on page 4

Idolatrous Worship

Continued from page 1

that I am the Lord." (Ezek. 14:1-8).

A quartet of decisions came from the inspired proceedings of the Jerusalem conference. One of them had to do with their abstaining "from pollutions of idols." (Acts 15:20). In 1 Corinthians 6:9-10 Paul declares decisively that idolaters will not inherit the kingdom of God. In 1 Corinthians 10:14-15 Paul wrote, "Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." In Galatians 5:19-21 Paul listed idolatry as one of the works of the flesh. Its practice will bar one's entrance into the heavenly kingdom. In Ephesians 5:5 Paul classified covetousness as idolatry and declared that practitioners of such would not inherit "the kingdom of Christ and of God." John's final exhortation in his first epistle is, "Little children, keep yourselves from idols. Amen." (1 John 5:21.) In his depiction of those populating hell in Revelation 21:8 and 22:15 the same apostle lists the grave and grievous sin of idolatry. The best antidote ever given for idolatrous tendencies is found in Matthew 4:10, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Paul's Charge To The Elders Of Ephesus

Continued from page 3

his own life. The PRESENT imperative denotes CONTINUOUS action -- they were to continuously take heed to themselves.

TO TAKE HEED TO ALL THE FLOCK

The elders are charged to "take heed. . . to all the flock." The word "all" should be noted carefully. Elders must be concerned about "all" the flock, and must constantly seek the spiritual well-being of all. "Flock" is the Greek "poimnion" which term refers to a body of Christians "presided over by elders." Cf. 1 Pet. 5:2,3. The word suggests that the individual Christians are sheep, but are members (or parts) of a UNIT (flock, congregation) presided over by elders, who serve under the "Chief Shepherd," the Christ. The INDIVIDUAL idea must not be stressed to the nullification of the UNIT idea, and the UNIT idea must not be stressed to the nullification of the INDIVIDUAL idea. Elders must know the flock -- its needs, its opportunities, its capabilities. They must love the flock; they must lead, guide, and protect the flock.

THEY ARE "BISHOPS"

Paul reminds these brethren that they are "bishops." "Bishop" is from the Greek "episcopos," which in turn is a combination of "epi" (meaning "over") and "skopeo" (meaning "I see"). Hence, "overseer" is an accurate translation of "episcopos." An "episcopos" was (and is) "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly. . ." It should be noted that these men are the same men who in verse 17 are called "elders" (presbyters). The same men, in this same speech, are shown to be "shepherds." The difference is one of VIEWPOINT: WHAT are these men? They are OVERSEERS. What about their age, wisdom, experience, qualifications, and dignity? They are PRESBYTERS (elders). HOW do they function in their work? As SHEPHERDS do, in relationship to a flock. "Bishops" are men charged with the responsibility of overseeing the church. They serve under the Chief Shepherd, the Lord Himself. The divine will calls for a plurality of "bishops" in each congregation, Acts 14:23.

THEY MUST FEED THE FLOCK

Paul reminds these men that they must "feed the church of the Lord. . ." "Feed" is the Greek "poimaino" which means to feed, to pasture, to tend, to direct, to superintend, to rule, to govern. "Poimaino" (as distinguished from "bosko") is more accurately translated "tend." Elders are required to be "apt to teach," 1 Tim. 3:2. They must "hold fast the faithful word," "exhort in the sound doctrine," and "convict the gainsayers,"

Titus 1:9. They must speak the word of God (Heb. 13:7); they must admonish (1 Thess. 5:12). While elders do not have to do all the teaching, they must do SOME of it, and ALL of it should be done under their direction and supervision.

THEY MUST WATCH

Paul emphasizes to these brethren their obligation to "watch" in behalf of souls. He states plainly that following his departure "grievous wolves" would "enter in among" them, and that these would not spare the flock. He warns that perverse men would also arise from WITHIN the church. These (1) would be "from among your own selves"; (2) would speak perverse things; (3) would seek "to draw away the disciples after them." The "grievous wolves" from WITHOUT would succeed in combining their forces with the ungodly element WITHIN, and havoc would be wrought in the church. In view of this approaching, deplorable condition these elders are instructed to "watch." "Watch" is the present imperative of the Greek "gragoreo" which means to be awake, to watch, to be alive, to be attentive, to be vigilant. The PRESENT denotes "keep on" watching. Elders must watch with reference to dangers--both without and within. They must watch with reference to development and growth, both individual and congregational.

THEY MUST REMEMBER

They are to do their watching while "remembering." They are constantly to recall that for "three years" Paul himself "ceased not to admonish every one night and day" and that "with tears." Paul's own unceasing labors in teaching the truth and in guarding against error would serve as a wonderful example for them. And, upon the basis of this charge, and recalling the example of Paul, elders of our day must constantly "watch."

THEY MUST HAVE PROPER REGARD FOR GOD AND HIS WORD

Paul "commends" or "commits" these brethren "to God" and "to the word of his grace." "Commend" is the Greek "paratithami" which means to place near, to set before, to deposit, to commit to the charge of. Immediately preceding his death, the Lord said, "Father, into thy hands I COMMEND my spirit. . ." Lk. 23:46. This is "paratithami." These brethren are entrusted to God and His gracious word. His word is able (1) to build one up, to edify; it is able (2) to give one the inheritance among all them that are sanctified. God, through his word, gives the precious promises and outlines the conditions upon which the promises will be fulfilled. Elders must at all times maintain proper regard for God and his word, for in no way will they be "commended to God."

THEY MUST BE COMPASSIONATE

The reference to the "inheritance" reminded Paul (1) that he had not coveted material possessions; (2) that he had been hard-working and compassionate. He therefore cites these facts as an "example" for these elders, and presses upon them the obligation to be hard-working and compassionate. He exhorts these brethren to "support the weak," and to thus give to the needy. He admonishes them "to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'" An elder must be "given to hospitality," 1 Tim. 3:2. A stingy eldership will produce a stingy church.

CONCLUSION

Let elders everywhere take heed to themselves. Let them take heed to all the flock over which they serve. Let them serve well as overseers. Let them be diligent in feeding the flock. Let them watch constantly, carefully, and prayerfully for the souls of men. Let them remember the noble example set by Paul himself in teaching, admonishing, and in guarding against error. Let them have proper love and regard for God and His word. Let them be compassionate, and lead God's people to be "like-minded."

I'm So Busy

BILLY R. NEWBY

More and more of us are finding ourselves so busy that we do not have time to do any of the things we would like to do and that we feel are most important in life. Members of the family meet coming or going to their individual

appointments and activities. A night or day at home together as a family has become an impossible dream. Getting people to give an hour of their time to visit the sick or the lost has almost become a thing of the past. Who will work with the sinner who is willing to be taught the word of God or who will take the time to visit and try to reclaim the wayward church member? Are we so busy that we do not have the time to attend gospel meetings, vacation Bible Schools or to assist sister congregations in spiritual undertakings? Has the church and its activities become secondary to other matters in our "busy" schedules?

What are the things that crowd our schedule and how to they stack up in the scale of importance? Can it be that we are "majoring" in the "minors" and overlooking the most important facets of life and living. Too often we are traveling at break-neck speed with no destination in mind. It reminds me of a cartoon showing a man and woman traveling down the highway at high speed. The man turns to his wife and says, "I don't know where we are going, but aren't we making good time?" Are we wasting time in activities that we do not enjoy and which make very little difference, that we could be spending with our family? Are our children suffering from parental neglect because we are "so busy" with other pursuits? Are souls being lost because we have "more important" things to do than discuss the Bible with them? Brethren, it is high time that we begin to sort out our sense of values and allot our time to the more important people and activities of life. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4) He also exhorted through the sermon on the mount to, "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33). May we all, like the prodigal son, come to ourselves and begin to use wisdom in the proper use of our time instead of foolishly being busy "here and there."

Preaching

FELTON SPRAGGINS

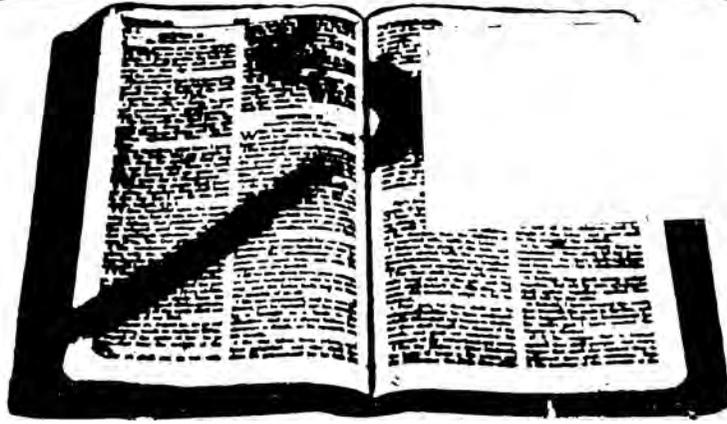
There is no appropriate substitute for preaching the word of God. To Timothy, Paul wrote, "preach the word" (II Tim. 4:2). Nothing else can take its place. It convicts men of sin (Acts 2:37), builds them up (Acts 20:32), and is "the sword of the Spirit" (Eph. 6:17). Psychology and psychiatry cannot take the place of the word of God. There are many who like to be entertained and want something new, but it is the word of God that saves our souls (James 1:21). Men need to know that they are sinners; that they must come by the way of the cross; and it is the Gospel of Christ that explains how this is done.

The apostle Paul discussed in the first two chapters of I Corinthians the worldly wisdom which men value so highly. In distinction to the wisdom of the world he stated: "For I determined not to know anything among you, save Jesus Christ and him crucified" (I Cor. 2:13). With reference to his message regarding Jesus Christ, Paul affirmed, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4-5). Paul's preaching did not conform to the wisdom of the world, with enticing words of man's wisdom, but in the power of God. Paul declared, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (footnote: thing preached) to save them that believed" (I Cor. 1:21). Paul preached the revelation of God. Though preaching itself is part of the wisdom of God, to the worldly wise it may appear as foolishness. Someone has wisely pointed out that we are saved by the foolishness of preaching and not by the preaching of foolishness.

The preacher must begin with a fundamental faith in the word of God. To declare the wisdom of God, one must recognize the scriptures as the infallible, inerrant, and verbally-inspired word of God, and Jesus Christ as the heaven-sent, virgin-born Son of God. Preachers are then to "preach the word" (II Tim. 4:2).

WORDS of TRUTH

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



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

VOLUME 8

FRIDAY JUNE 29, 1973

NUMBER 7

The Virgin Birth

— WHO WAS ALMAH'S SON? —

During the days of Ahaz, monarch of the southern kingdom of Judah, the kings of Israel and Syria formed a confederation for the purpose of overthrowing Judah. King Ahaz was in a state of deep despair, "his heart trembled," thus did Jehovah send unto him Isaiah the prophet, who in company with his young son Shearjashub, came to the King assuring him that these hostile forces would



WAYNE JACKSON

not prevail. Isaiah encouraged the depressed ruler to ask a sign of Jehovah in order to corroborate the prophecy. When Ahaz refused saying, "I will not ask, neither will I tempt Jehovah," Isaiah then turned from the King and to "the house of David" proclaimed, "Therefore, the Lord himself will give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14).

This wonderful OT prophecy is declared by Matthew (1:22, 23) to be fulfilled in the birth of the Lord to the Virgin Mary. To many this would settle the matter. Some months back, however, a Bible professor in one of our Christian colleges stated, "I took the position that in the context of Isaiah 7:14 the passage means young woman, and refers to a situation contemporary with Isaiah himself, and that it is not of itself a prediction of the Virgin Birth of Jesus." In all candor it must be emphasized that the professor does not repudiate the doctrine of the virgin birth of Christ, he simply rejects the idea that Isa. 7:14 is a prophecy thereof. Another professor hints that Mt. 1:22, 23 "may be a case of typological interpretation," rather than fulfilled prophecy.

Conservative Bible scholars and Christians in general have down through the centuries held that Isa. 7:14 was prophetic of the Messiah's birth. Early Christian writers such as Justin Martyr and Irenaeus contended strongly for the virgin birth against the pagans by quoting Isa. 7:14. We believe an accurate analysis of the passage, together with Matthew's inspired remark concerning it, declare unquestionably the Messianic scope of the verse.

"Therefore the Lord himself will give you a sign..." The term YOU here is plural revealing that the prophecy is addressed to the house of David, not to Ahaz as an individual. It is further indicated that an event, miraculous in nature would occur, i. e., a SIGN would be given. "The

word 'sign' in Hebrew usage is peculiar, denoting often a future fact or an aspect of it (compare the sign to Moses at the burning bush, Ex. 3)." (The New Smith's Bible Dictionary, p. 156.) The term VIRGIN in this passage has been a battleground since at least the middle of the second century A.D. It is alleged that the Hebrew word *almah* is mistranslated "virgin," whereas it really means only "a young woman." The truth of the matter is, *almah* is the only word in the OT that is consistently used of a virgin; it never refers to anything else. It is true that another word, *Bethulah*, is rendered virgin, but it is used with reference to a married woman in Joel 1:8 and Professor Solomon Birnbaum declares that *Bethulah* is used in Jer. 18:13 "in a state of marriage relationship with Jehovah, from whom she had gone astray. Here is a 'wife' who has left or lost her husband, and is yet called a *Bethulah*" (R. C. Foster, *The Battle of the Versions*, p. 19).

"*Almah* is the feminine of *ELEM* which occurs twice in the Old Testament. In I Samuel 17:56, Saul called David, when he came back from fighting Goliath, an *elem*. He was about twenty years old and unmarried; later Michal became his wife. After that, David is never called an *elem*. Nowhere is *elem* used of a married man. *Almah* occurs nine times in the Old Testament. In two places (Psa. 46:1; I Chron. 15:20) we have the plural *alamoth*. There is no passage where *almah* is not a virgin. Jastrow's dictionary shows that *almah* has no implication of marriage even in later Hebrew" (Herman Otten, *Baal or God*, p. 93). The scholarly R. C. Foster has written, "It (*almah*) does carry something of the meaning of 'young woman' but as between 'young woman' and 'virgin', it is not a case of either-or, but of both — and, 'a young woman who is a virgin.'" (Foster, *op. cit.*, p. 18).

Robert Lowth, the masterful exegete of the book of Isaiah, commented, "The Heb. (*almah*) most properly signifies a virgin, and so is it here by all the ancient interpreters; and is never once used in the Scriptures in any other sense, as several learned men have proved, against the pretensions of the modern Jews... The primary signification of the word... is, *HID* or *CONCEALED*; from whence it is taken to signify a virgin, because of the custom of the E. to keep their virgins concealed from the view of men." Adam Clarke suggests the "concealing" was with reference to the fact that *almah* was as yet concealed to man, i. e., she had not engaged in sexual relations. Besides, there would be no "sign" in merely a young woman conceiving and bearing a child; it happens all the time!

The name of the virgin-born babe was to be

IMMANUEL which can be none other than the Savior who came forth from God (Jn. 8:42), who was in God's image and form (Col. 1:15; Phil. 2:6), who in fact was God (Jn. 1:1; Heb. 1:8) and who dwelt among us (Jn. 1:14). Truly He was Immanuel (God with us) of whom Isaiah spoke. If Isaiah's prophecy was completely fulfilled in some contemporary event, then who was the illustrious Immanuel? He was not Isaiah's son, nor the son of Ahaz. Who was he?? Surely Dr. J. Gresham Machen was right when he said, "A really sympathetic and intelligent reader can hardly, we think, doubt that in the 'Immanuel' of the seventh and eighth chapters of Isaiah, in the 'child' of the ninth chapter, whose name shall be called 'Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace,' in the 'branch' of the eleventh chapter, one mighty divine personage is meant. The common minimizing interpretations may seem plausible in detail; but they disappear before the majestic sweep of the passages when they are taken as a whole" (J. Gresham Machen, *The Virgin Birth of Christ*, pp. 291, 292).

The most dramatic argument of all is the manner in which Matthew makes use of the prophecy in Mt. 1. He affirms in verses 18 through 21 that Mary was with child of the Holy Spirit before she was joined to Joseph. He announces, "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet..." He then cites Isa. 7:14 using his own *INSPIRED TRANSLATION* which is neither from the Hebrew or the Septuagint in verbatim form. Incidentally, this shows that the confusion over *almah* is all for naught; Matthew uses the Greek term *parthenos*, admittedly "virgin," and if he misrepresented the original idea, the indictment is against the Holy Spirit who guided him in the selection of the word! When inspired men quote the OT, "they do so with a divine authority which rises above any scribes who copied Hebrew manuscripts or translated a Greek version" (Foster, *op. cit.*, p. 42).

It is asserted, however, that in the verse in Isaiah "the birth in question and the child in question had to do with a contemporary situation." It did not really refer to the Christ, Matthew only "made it have something to do" with the virgin birth by using it as a type thereof. It is difficult to see how the NORMAL conception and birth of a child centuries prior to the Lord's birth could have any typical significance regarding a MIRACULOUS birth, which is the very point under consideration in the first chapter of Matthew.

Oswald T. Allis concisely stated the matter

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The New Testament Church Identified

The New Testament was written about nineteen hundred years ago. The church is mentioned in that inspired book more than 100 times. About 18 times the word refers to the church in its general sense, including all "Christians". About 92 times the word refers to local congregations of "Christians".

The inspired writers of the New Testament foretold that there would come a "falling away" or an apostasy from the original church therein established by Christ and the inspired apostles (Matt. 16:18; Acts 20:28-32; II Thess. 2:1-5; I Tim. 4:1-3; II Tim. 4:1-3).

This departure from the ancient order of things, as under the inspired apostles, began in their day. Paul said, "The mystery of iniquity doth already work" (II Thess. 2:1-9). There were some "false apostles" and other false teachers, even in the days of the INSPIRED APOSTLES (II Cor. 11:13-15; Rev. 2:1-5).

Eventually the New Testament church came into the "dark ages" and so far lost its scriptural identity, that there arose the need for a restoration of the pure, primitive Christianity of the New Testament. (See the history of the falling away and restoration by Shepherd.)

Human organizations sprang up, taking the place of the autonomous congregations called "Churches of Christ" or "Churches of God" in the New Testament (Rom. 16:16; I Cor. 11:16). These humanly devised and remodeled churches organized themselves into denominational bodies, larger than a single congregation, and yet smaller than the New Testament church in the general sense including all "Christians". They became denominational factions, parties, divisions, or religious sects, contrary to the Lord's prayer for the unity of all believers in the one church or body of which he is head (John 17:20-23; I Cor. 1:10-13; Eph. 4:1-6). These divisions were caused by the teaching of false doctrines invented by men, and by their departures from the pure primitive Christianity of the New Testament which they had largely exchanged for human creed books, confessions of faith and disciplines (Rom. 16:17-18). True believers need no "creed" other



GUS NICHOLS

than the Bible. The Bible is able to make us wise unto salvation (II Tim. 3:15-17; II Pet. 1:3-4). True "Churches of Christ" need no organization other than "bishops and deacons" in each congregation. The congregations do not have any scriptural right to become organized in such a way as to tie them together into a man-made organization, larger than a single congregation, and smaller than the whole family of God upon earth.

To the elders of the church at Ephesus, Paul said, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood (Acts 20:28). "Here we learn that the elders, overseers, or bishops of the local congregation, were in authority over the church. They were not "over" a district of churches, or were not "state-overseers" and the like.

The apostle Peter said unto the elders of the local church, "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" (I Pet. 5:2).

Pure primitive Christianity can never be restored until the church has the scriptural organization of elders and deacons in the church — as soon as men are found qualified for such oversight and leadership in the local church.

Of course, Christ is the Head of the church in its general sense, including the local churches and individual members. "He is the head of the body, the church" (Col. 1:18, 24; Eph. 1:20-23; Eph. 5:23-24).

And no congregation is identical with the local churches of Christ in the New Testament until it is scriptural in its faith and doctrine. The New Testament contains the faith of the gospel — once for all delivered unto the saints (Jude 3; Phil. 1:27; I Cor. 16:13; II Cor. 13:5; Eph. 4:4-6; Rom. 10:8-10). Unless a church abides in the doctrine of Christ it has not God; but if it abides in the doctrine of Christ it has both the Father and the Son (II John 9-11; Rom. 16:17-18). The congregation which preaches some other gospel than that the apostles preached is to be accursed (Gal. 1:6-9). Such false teachers cause the religious division in the religious world, and their false teaching produces the more than 250 denominational religious bodies in our nation; and 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 words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18). He had just mentioned such churches as were to do the marking and avoiding as being, "Churches of Christ" (Rom. 16:16-18). To be a true church of Christ then, a church must be a local body of Christians abiding in the doctrine of Christ. And, of course, it must believe that doctrine. Any religious group which begins to quibble about the "virgin" birth of Christ, his bodily resurrection and the efficacy of his atoning death and blood, and all such matters of faith, is not a church of Christ. To be a church of Christ a church must abide in the doctrine of Christ, and in the faith of that doctrine. A church must be set for the defense of the truth in order to be a church of Christ. Every gospel preacher must be thus set for the defense of the pure primitive Christianity of the New Testament, or he is not a follower of Christ. Paul said, "I am set for the defence of the gospel" (Phil. 1:17). The members of the church are to "strive together for the faith of the gospel" (Phil. 1:27). The elders are to see to it that false teachers are rejected (Acts 20:17, 28-32). God hates those who sow "discord among brethren" (Prov. 6:16-19).

There is, therefore, to be uniformity in all matters of faith and doctrine, or in all matters of specific authority. Christ has all authority in heaven and earth, and we must do whatsoever he commands, whether or not others like it, or agree with us. We must, as individuals, and as congregations of the saints, believe the truth and obey it regardless of the consequences — regardless of whether or not others will unite with us, or allow us to fellowship them. We can't go to heaven without faith in Christ and obedience unto Him

(Heb. 5:8-9; Rev. 22:14; I John 2:3-4). Therefore, we must all believe in Christ and obey him whether we are in the fellowship of others or not. Hence, faith and obedience to Christ involves our duties and responsibilities as Christians, and there should be unity and uniformity of practice in such faith and obedience.

This involves our worship, not a single item of which is to be a commandment of men (Matt. 15:9; Mk. 7:3-13; John 4:23-24; Matt. 28:20). Burning incense, instrumental music, and the like in worship are not authorized by Christ, and are no part of Christianity. A church must sing, teach the truth, pray, observe the Lord's supper and give for the support of the truth as each is prospered upon the first day of each week, in order to be a true church of Christ, or in order to abide in the doctrine of Christ and obey the Great Head of the church. (Acts 20:7; 2:42; 11:26; I Cor. 14:15; I Cor. 16:1-4). There should be uniformity in such worship, and therefore unity in the performance of such items of faith and doctrine (Eph. 4:1-6; John 17:20-23; I Cor. 1:10-13; Rom. 16:17-18).

However, there may be diversity in matters of **GENERIC AUTHORITY**: that is, where we have been commanded to do something in **GENERIC TERMS**, rather than **SPECIFIC**. For instance, we are to engage in such worship "upon the first day of the week" (I Cor. 16:1-2; Acts 20:7). While this is **SPECIFIC** authority, as to the "first day of the week", it is **GENERIC** as to the **HOUR OF THE DAY**. We may meet for such worship at some certain hour of that day, and some other church of the Lord may meet at a different hour; and so, while we have unity and uniformity in engaging in the God-appointed worship, we are united in our diversity as to the hour of the day. And while one church may sing certain songs, and the preacher, or teacher, may discuss some certain subject, we may sing other songs, even from a different song book, and our teacher, or preacher, may present the truth on an entirely different subject, still both churches having **UNITY** in **UNIFORMITY** as to the specific worship required, and at the same time have **UNITY** in **DIVERSITY** as to the matters of generic authority which leaves each church option or liberty, as to such matters left to human judgment. There should be no division as to matters of generic authority, but unity in that kind of scriptural option in our obedience. Our church may sing a song from memory, another, may use the hymn book in singing the same song. Hence, we must have **UNITY IN UNIFORMITY**, and also have **UNITY IN DIVERSITY** both at the same time.

But we err from the truth if we fail to distinguish between unity and uniformity in **SPECIFIC LAW**, in the one case, and **UNITY AND DIVERSITY** in the other case. We must not confuse specific and generic law. Neither must we trifle with specific law by making it into generic law; nor with **GENERIC LAW** by making it into **SPECIFIC LAW**. Specific law specifies the thing to be done, and may specify some certain and specific way to do the thing commanded. If so, the specified way becomes specific authority to the extent otherwise generic matters were left generic.

We must add knowledge, and grow in knowledge, as teachers and leaders in the church, or we cannot be able to teach, believe, and obey the truth so as to be saved eternally, and in order to promote the unity for which our blessed Saviour prayed in the shadow of the cross (John 17:20-23). We must follow the truth, and not error, so as to promote the unity of the Spirit — the unity into which the Holy Spirit leads those who follow his teaching in the New Testament (John 16:13; I Cor. 2:13; Eph. 4:3-6). Let us do our utmost to be simply and only Christians, members of the Lord's church (and it only) and to promote the unity of the Spirit. Let us build and promote congregations which are in all matters of faith and obedience, like those congregations in the New Testament, called "Churches of Christ" and "Churches of God" (Rom. 16:16; I Cor. 11:16). And let us strive humbly and prayerfully to get the more than 250 denominations of our nation back to the pure primitive Christianity of the New Testament. Let us restore the church of the New Testament, the church of our Lord back

Continued on Page 4

Introduction To Teenage Bible Class

(NO. 1)
HOYT BAILEY

I know that most of our young people are as fine as the world has ever known. This series of Bible lessons with our teenagers is to be conducted with the view of our young people being of high quality, or strong in character.

A study of the Bible with our teenagers is not out of line, because the founders of America believed in and promoted the study of the Bible. Four out of every five colleges or universities first founded in the United States used the Bible as the first Book to be studied. William Lyon Phelps expressed the sentiment of many when he said, "I believe a knowledge of the Bible without a college course is more valuable than a college course without a Bible."

It was J. Q. Adams who said, "So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society." Hear the observation of Mr. Jefferson, "I have always said, I always will say, that the studious purusal of the sacred volume will make better citizens, better fathers, and better husbands." Mr. Bacon declared, "There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

According to Mr. Nott, "Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every seat of learning throughout Christendom; and I do not know of a higher service that could be rendered to this republic than the bringing about this desirable result."

Chancellor Kent noted that "The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude; and to improve all the relations of social and domestic life."

Napoleon said, "The Gospel is not merely a book — it is a living power — a book surpassing all others — I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, and admirable moral maxims, which pass before us like the battalions of a celestial army... The soul can never go astray with this Book for its guide." Mr. U. S. Grant advised, "Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future." Righteousness exalteth a nation; but sin is a reproach to any people!"

Horace Greeley stated that "It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom." Mr. Franklin said, "A Bible and a newspaper in every house, a good school in every district — all studied and appreciated as they merit — are the principal support of virtue, morality, and civil liberty." According to William H. Seward "The whole hope of human progress is suspended on the ever-growing influence of the Bible." Bunsen said, "The Bible is the only cement of nations, and the only cement that can bind religious hearts together."

THE FUTURE SUCCESS OF MANKIND RESTS UPON THE SHOULDERS OF YOUTH.

We ought to recognize with James that "The interests of childhood and youth are the interests of mankind." All should know as expressed by Joubert that "Children and youth have more need of models than of critics." Carlyle said, "Good Christian people, here lies for you an inestimable loan; take all heed thereof, in all carefulness employ it. With high recompense, or else with heavy penalty, will it one day be required back."

Penn to his wife, said, "Above all things

endeavor to breed them up in the love of virtue, and that holy plain way of it which we have lived in, that the world in no part of it get into my family. I had rather they were homely, than finely bred as to outward behavior; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety."

Mary Howitt says, "God sends children for another purpose than merely to keep up the race — to enlarge our hearts; and to make us unselfish and full of kindly sympathies and affections; to give our souls higher aims; to call out all our faculties to extended enterprise and exertion; and to bring round our fireside bright faces, happy smiles, and loving tender hearts."

YOUTH IS THE PERIOD OF HABIT FORMING.

Hannah Moore exclaimed, "Oh, the joy of young ideas painted on the mind, in the warm, glowing colors fancy spreads on objects not yet known, when all is new and all is lovely." "The fairest flower in the garden of creation is a young mind", says J. E. Smith, "offering and unfolding itself to the influence of Divine wisdom, as the heliotrope turns its sweet blossoms to the sun."

"Youth is the opportunity to do something and to become somebody", so said T. T. Munger. Ruskin stated that "Youth is the period of building up in habit, and hope, and faith. — Not an hour but is trembling with destinies; not a moment, once passed, of which the appointed work can ever be done again, or the neglected blow struck on the cold iron."

Consider what heavy responsibility lies upon you in your youth, to determine, among realities, by what you will be delighted, and among imaginations, by whom you will be led.

J. Hawes warns that "If a young man is loose in his principles and habits; if he lives without plan and without object, spending his time in idleness and pleasure, there is more hope of a fool than of him." "As I approve of a youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth." . . . said Cicero.

Sir Walter Raleigh advised, "Bestow thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. While thou art young thou wilt think it will never have an end; but the longest day has its evening, and thou shalt enjoy it but once; it never turns again; use it therefore as the spring-time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life."

"Every period of life has its peculiar temptations and dangers. But youth is the time when we are the most likely to be ensnared. This, pre-eminently, is the forming, fixing period, the spring season of disposition and habit: and it is during this season, more than any other, that the character assumes its permanent shape and color, and the young are wont to take their course for time and for eternity . . ." so stated J. Hawes.

Crabbe noted that "Habit with him was all the test of truth; 'it must be right, I've done it from my youth.'" Hear the thinking of G. D. Boardman, "Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."

Horace Fletcher said, "The underlying cause of all weakness and unhappiness in man has always been, and still is, weak habit-of-thought." "A large part of Christian virtue consists in good habits . . ." stated Paley.

"As character to be used for eternity must be formed in time and in good time, so good habits to be used for happiness in this life must be formed early." Tryon Edwards observed that "Any act often repeated soon forms a habit; and habit allowed, steadily gains in strength. At first it may be but as the spider's web, easily broken through, but if not resisted it soon binds us with chains of steel."

Dryden noted that "All habits gather, by unseen degrees, as brooks make rivers, rivers run to seas." Horace Mann stated, "Habit is a cable. — We weave a thread of it every day, and at last we cannot break it."

THE BIBLE CAN HELP YOUTH FORM AND KEEP RIGHT HABITS.

Daniel Webster said, "If there be any thing in

my style of thought to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures. — I have read the Bible through many times, and now make it a practice to read it through once every year — it is a book of all others for lawyers, as well as divines; and I pity the man who cannot find in it a rich supply of thought and of rules of conduct."

The conclusion of Hamilton was that "The Word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there." "I cannot too greatly emphasize the importance and value of Bible study," said John Wanamaker, — "more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than on the eternal principles laid down by God, Himself."

Woodrow Wilson observed, "When you have read the Bible, you will know it is the Word of God, because you will have found it the key to your heart, your own happiness and your duty." Hear David Livingstone, "All that I am I owe to Jesus Christ, revealed to me in His Divine Book." Warren G. Harding said, "I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to man of the Word and Will of God."

Hear Lady Jane Grey, "The highest earthly enjoyments are but a shadow of the joy I find in reading God's Word." Prof. Dana said, "The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word."

Said Walter Scott, "The most learned, acute and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct, and illustrate the work of God and the ways of men; and he will at last leave the world confessing, that the more he studied the Scriptures, the fuller conviction he had of his own ignorance, and of their inestimable value."

(More Next Week.)

May We Never Be At Peace...

DUB McCLISH

UNTIL every soul on this earth in our age has heard the pure gospel at least once.

UNTIL we have made every effort possible to relieve the human misery we see around us every day.

UNTIL every member of the church has truly rebelled and revolted against Satan.

AS LONG AS our own community scarcely knows that we plead for the complete return to New Testament Christianity.

WHILE we continue to excuse the purchase of multiplied luxuries at the expense of the Great Commission.

AS LONG AS injustice, hate, pride and prejudice stalks our nation and the church.

AS LONG AS there are those in the body of Christ who have given up on the ideals of restoring the church of the New Testament.

WHILE there is even one member of the Lord's body who is uncommitted and unfaithful.

AS LONG AS the newstands and theatres of our city are flooded with corrupting pornography.

UNTIL we have the very best Bible school program that we are capable of having, regardless of the cost and effort.

AS LONG AS 45 percent of our people treat Bible classes as optional and 25 percent consider morning worship as dispensable and 60 percent consider evening worship and Wednesday evening Bible classes unimportant.—1308 W. Blodgett, Carlsbad, New Mexico 88220

The Virgin Birth

Continued from page 1

when he wrote, "And if the birth of Immanuel in Isaiah's time was a perfectly natural one, then analogy would clearly favor the rejection of the virgin birth of Jesus" (Oswalt T. Allis, *The Unity of Isaiah*, p. 13). We declare a hearty "Amen" to Dr. Machen who said, "We hold very strongly that the author of the First Gospel is entirely correct in taking the Immanuel passage as a true and very precious prophecy of the birth of our Lord" (Machen, op. cit., p. 288).

The New Testament Church Identified

Continued from Page 2

in our day to the point it will be identical with the ideal of the church in the New Testament.

Since the more than 250 man-made churches or denominations of our nation are not identical with the New Testament church, let us not hesitate for a moment to do all we can possibly do to bring them back to the Bible, and to the pattern of the church in the New Testament. Let us thus work and pray for the same unity for which Jesus prayed (John 17:20-23). It is being admitted that one can be a Christian and not belong to a denominational church gotten up by some mere man. But this means we are to be all they were in New Testament times. Religious divisions promote unbelief, or disbelief in the Christ (John 17:20-23). Let's be united, "that the world may believe".

Traits Of A Liberal

As the flood-waters of Liberal theology rage through the church, the chasm widens between those "earnestly contending for the faith," and those, "who concerning the truth have erred." One with the slightest insight into brotherhood conditions is aware of the polarization that is slowly overwhelming the church. As was forcefully set forth by Glen Wallace, we face a definite "Conspiracy to Divide Us." The tenets of Liberalism has crept into many an unsuspecting church only to leave it wounded and bleeding. Paul's admonition to, "mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned: and turn away from them," Rom. 16:17 is as perennial as the day he penned it. Shall we sit passively by while Satan's forces carry the church through the "muck and slime" of sectarianism, theistic evolution and secular thinking. Any truth-loving child of God must respond in the negative. However if we are to heed the apostle's counsel and successfully "mark them that are causing the divisions," it is essential that we develop Christians who can discern the "spirit of truth and the spirit of error." Many members of the church would not recognize Liberal theology if it "slapped them in the face at high noon." It is most lamentable that the distinctive features which are generally shared by all Liberals are not discerned until long after the damage has been done. In this article we shall examine some of the identifying peculiarities that characterize Liberal theologians.

The wonderful knack to speak ambiguously is one of Liberalism's foremost talents. One would think with increased learning and education, the Liberal could speak with unmistakable clarity upon any issue. But in reality the so-called intellectuals are the ones that are having trouble being understood. Brethren with at least average intelligence may uniformly understand them to say one thing, but when called into question they "spin their wheels" in an effort to explain precisely what they mean. When the dust clears brethren are no more enlightened upon the issue had they asked Balaam's ass. Such vagueness was not the style of the Apostle Paul, as a close analysis of II Cor. 1:13 and Eph. 3:4, reveals. If the church is to succeed in an age of uncertainty, its message must be clearly set forth in well defined terms. Christianity must be presented in

vivid antithesis to Neo-Pentecostalism, sectarianism and all the other isms that march under the orders of Satan. Would that more could express the convictions of N.B. Hardeman when he said, "I could write my position concerning any Biblical issue on a post card and still have enough room left to ask about the family."

Another classic trait of Liberalism is the refusal to preach the "whole counsel of God." Vital themes such as "The Essentiality of Baptism," "Identity of the Church", "Instrumental Music", and a host of others are filed away as non-relevant and repulsive to the modern listener. Liberals seem to function upon the premise that modern ears are too sensitive for the truth. The authoritative message of first century preaching was fine for that particular, unenlightened, unscientific culture. Today, however, such preaching ranks as arrogant, self-opinionate bigotry. In an effort to appear scholarly, Liberals take precaution so as not to appear dogmatic. (Except when their remarks are directed against the out-dated, narrow-minded, legalist.) To accomplish the feat, surgery is performed on the scriptures to eliminate all that maybe offensive or critical of opposing views. The result is a mixture of infidelity, sectarianism and a pinch of gospel to sweeten the taste and make it easier to swallow. It is this writers conviction that Barth, Tillich and Bultmann make a poor substitute for a "thus saith the Lord." In an age of relativity the truth must be communicated both aggressively and with love. Liberalism offers the world a watered-down gospel void of saving power. If twentieth century man is to be convicted in his sins the sword of the Spirit must not be dulled with the dogma of Liberalism.

Liberals see themselves as broadminded, jolly-good fellows, with a marvelous degree of spirituality. Under the pretence of tolerance every error and known heretic may be warmly embraced. As a matter of fact, the only time the Liberal demonstrates a lack of tolerance is when faithful brethren plead with him to return to the scriptures. Biblical love has been stretched so far out of proportion that one wonders if "resisting the devil" is the unloving thing to do. Paul recognized that love may contain an element of rebuke. Note as Paul reveals his purpose for writing his first epistle to the Corinthians. "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry BUT THAT YE MIGHT KNOW THE LOVE WHICH I HAVE MORE ABUNDANTLY UNTO YOU." II Cor. 2:4. Though with strong language Paul rebuked the Corinthian church, he nevertheless did so because he loved them. Refusing to expose error and mark sin not only is in violation of scripture, but also reveals a gross ignorance of the nature of Biblical love.

Liberalism reflects the spirit of the times. It is fashionable today to engage in criticism and established churches, hence the Liberal gets on the band-wagon by chiding the church of the Lord. Persistent cries that the church is out-dated, unspiritual and hypocritical creates an artificial need for restructure. However, Liberalism would re-create the church in the image of sectarianism and secular thinking. May it be understood this writer is not against restoring first century zeal and compassion for lost souls, but not at the expense of destroying the distinctive nature of the church. We certainly need more spiritually minded members, but not to the exclusion of being scriptural. Our worship must be kept free of hypocrisy and formalism, but in so doing let us avoid the extreme of Pentecostalism. The Liberal attempt to restructure the church is nothing more than an attempt to create another denomination. Instead of parroting Liberal theologians and denominational jargon, it is this writer's firm conviction that every honest question must be met with a scriptural response. An adequate scriptural basis must undergird any "reconstructing" that is to take place. Any unbiased investigation will reveal very definite internal problems facing the church. However, in answering these problems lets avoid the extreme of Liberalism by staying within New Testament authority.

The massive assault of Liberalism can be traced to a rejection of Biblical authority. This insidious movement if ignored or compromised with will

destroy the church for which Jesus died. Christians are earnestly exhorted to be watchful because Liberals appear as "wolves in sheeps clothing". It is hoped these few remarks aid us in our fight against the forces of darkness.

He Is Coming!

JOHN GIPSON

"Behold, he is coming with the clouds, and every eye will see him. . ." (Rev. 1:7).

"Behold, he is coming with the clouds!" Of whom does the apostle John speak? It is that One who has been "pierced," even "Jesus Christ the faithful witness." He was dead. He is alive. He is coming!

Jesus had warned, "You also must be ready; for the Son of man is coming at an hour you do not expect" (Luke 12:40). Angels informed the disciples, "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (Acts 1:11). And Paul says, "For the LORD HIMSELF will descend from heaven with a cry of command, and with the archangel's call, and with the sound of the trumpet of God" (I Thessalonians 4:16). Early Christians did not fear His return. They lived in eager expectation of it. "Come, Lord Jesus!" prayed the apostle John as he closed the book of Revelation.

We do not know when the Lord shall come, but until that event occurs there are some things we should do.

We must keep the memorial. Early Christians continued steadfastly in the breaking of bread (Acts 2:42). And true Christians everywhere will continue to practice, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (I Cor. 11:26).

We must use our talents. All men have received talents, and the Lord is interested in that which he has given into our hands. "Calling ten of his servants, he gave them ten pounds, and said to them, "Trade with these till I come" (Luke 19:13).

We must fight the good fight of faith. "Fight the good fight of faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses. In the presence of God who gives life to all things, and of Christ Jesus who in his testimony before Pontius Pilate made the good confession, I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ" (I Timothy 6:12-14).

We must endure tribulation. "God deems it just to repay with affliction those who afflict you, and to grant rest with us to you who are afflicted, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire. . ." (I Thessalonians 1:6,7).

Clouds are often mentioned in the Old Testament in connection with divine activity. And one of these days, we do not know when, men will look up into the clouds and see Jesus return in majesty and triumph. He is coming! Are you ready?

Thoughts Concerning

Orderliness

By GEORGE F. RAINES

Orderliness is essential to the success of all difficult undertakings. Therefore, the Bible says: "Let all things be done decently and in order" (I Cor. 14:40).

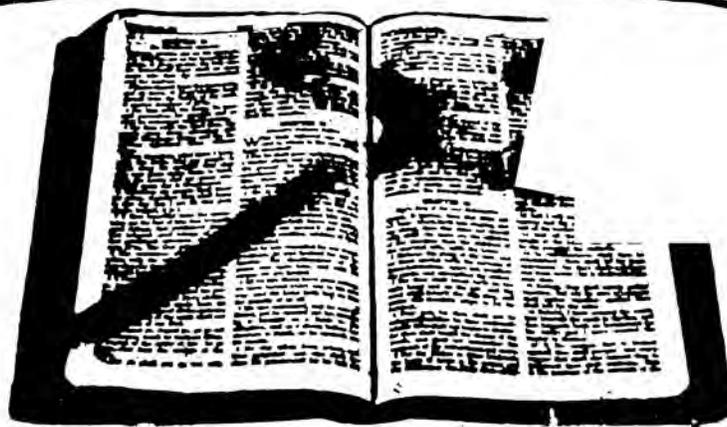
As Alexander Pope (1688-1744), the great British poet, said: "Order is heaven's first law."

David, the Hebrew psalmist, said: "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1).

Edmund Burke (1729-97), the British statesman and author, said: "Good order is the foundation of all good things."

And, according to Samuel Johnson, "Order is a lovely nymph, the child of beauty and wisdom: her attendants are comfort, neatness, and activity; her abode is the valley of happiness: she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent, disorder."

WORDS of TRUTH



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

"Words of truth"
25
"Grace and truth"
by Jesus Christ"
Jn. 1:17

VOLUME 8

FRIDAY, JULY 6, 1973

NUMBER 8

Introduction To Teenage Bible Class

"Do you know a book that you are willing to put under your head for a pillow when you lie dying? That is the Book you want to study while you are living. There is but one such Book in the world. . . said Joseph Cook. Selden concluded, "There is no Book on which we can rest in a dying moment but the Bible."

Thomas Adams noted, "The Bible is to us what the star was to the wise men; but if we spend all our time in gazing upon it, observing its motions, and admiring its splendor, without being led to Christ by it, the use of it will be lost to us."

GOD'S WORD WAS TO BE STUDIED UNDER THE MOSICAL LAW

"Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deuteronomy 6:4-9).

The Psalmist points out that the blessed man is one who "delights in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalm 1:1-3).

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee." (Psalm 119:9-11).

NEW TESTAMENT TEACHING IS PROFITABLE FOR YOUTH.

John said, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (1 John 2:14). In Titus, we have this admonition, "Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." (Titus 2:6-8).

WE ARE TAUGHT IN THE NEW TESTAMENT TO READ GOD'S

WORD DAILY

Of the Bereans, it is written, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11).

Paul wrote to Timothy, saying, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things" (1 Timothy 4:12-15).

In his second epistle to Timothy, Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

THE NEW TESTAMENT WARNS AGAINST THE WORKS OF THE FLESH.

Paul wrote, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:19-21).

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things' sake the wrath of God cometh on the children of disobedience; In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." (Colossians 3:5-8).

The apostle Peter admonished, "Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul." (1 Peter 2:11).

CONSIDER SOME IDEALS IN THE BIBLE

Some of the Bible ideals about God relate His speaking, "Let there be light, and there was light," and "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" God speaks, and it is done; He commands, and it stands fast. He upholds all things by the Word of His power. The Bible makes God immanent in all nature. Gravitation has no other explanation.

Not only is God infinitely strong, but infinitely wise. There is no searching of His understanding. It is no wonder Paul exclaims, "In Him are hid all the treasures of wisdom and knowledge. 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."

Add to almightiness and omniscience omnipresence. That is the spirituality of God, without body or parts. Add the eternity of His existence, for "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Remember that God is represented as righteous, just, holy, and all human conceptions of God are left behind. This God shall be our God forever and ever. Such being the lofty conception of God, what is the ideal of man? The first word about man is, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." No such lofty origin and destiny can be found elsewhere in human language and thought. In going back to man's beginning, man's imagination has no ground to stand upon. All is chaos. However, revelation shows us that God breathed Himself into man for a living soul.

SOME TEENAGERS CAN LEAD OTHER TEENAGERS

Each of us has influence either for good or for bad. Paul wrote, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:7-8).

Bulwer stated that "A good man does good merely by living." Plutarch said that "A word or a nod from the good, has more weight than the eloquent speeches of others." George Elliot observed, "Blessed is the influence of one true, loving human soul on another." "the influence of individual character extends from generation to generation. The world is moulded by it" according to Macleod. Pascal saw that "The least movement is of importance to all nature. The entire ocean is affected by a pebble."

TEENAGERS SHOULD WATCH THEIR INFLUENCE.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12). "Abstain from all appearance of evil." (1 Thessalonians 5:22). "Be not deceived: evil communications corrupt good manners." (1 Corinthians 15:33).

"Be not deceived; God is not mocked: for
Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



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. 120-21; II Sam. 23:2; Neh. 9:30; I Cor. 213; Jn. 16:13; 14:26). "2. How can one claim that the Bible is the word of God, when 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 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, in 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 this true? Are all of God's thoughts in the Bible? If



GUS NICHOLS

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 2:1-41; 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 for ever, 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 scriptures thoroughly furnish unto all good works. (II Tim. 3:15-17; II Pet. 13). 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 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. 24:35-39). 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.

On Removing Vexations

What color are your thoughts? There are some people I know whose thoughts always seem to be either blue or a somber grey. With sagging spirits they give in to moroseness and discontent. Their conversation always tends to bring out the gloomy side of life. At the drop of a hat they can tell you what is wrong with the world. They speak with authority on such themes as: disaster, financial reverses, cancer, accidents and funerals. And number one on their hit parade is, "Nobody Knows The Troubles I've Seen."

Ralph Waldo Emerson said, "A man is what he thinks about all day long." Marcus Aurelius said, "A man's life is what his thoughts make it." Norman Vincent Peale says, "Change your thoughts and you change your world." Solomon says, "As a man thinketh in his heart, so is he." And then he adds this advice, "Remove vexations from your mind." Fair enough, but how do I go about it?

Cooperate with the inevitable. Some things are beyond our control. You are not going to solve the problem of a jammed freeway at 5:00 p.m. An important business deal may be hanging in the balance, but if your flight is cancelled at the last minute because of bad weather there is no way you can keep the appointment. Maybe you receive an unfavorable report from your doctor, or the banker tells you that you are overdrawn. If you desire, you can give in to vexations of the mind. But what is the profit of giving in to fit or fury?

Practice the positive. Negative and debilitating thoughts need to be replaced with those that are wholesome and constructive. The apostle Paul says, "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Philippians 4:8). Try it for yourself and see. It works!

Listen to the Lord. Be sure to get His guidance through your vexation. Jesus said, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets" (Luke 5:4, 5). And you know what? The voice of the Lord brought them through their vexation.

Every man needs a positive, hopeful, faithful approach to life, but it must be accomplished by a deliberate act "Remove vexation from your mind."—John Gipson, Little Rock, Arkansas.

Seeking The Lost

GUS NICHOLS

Many souls are far away and lost,
And are slowly drifting with the tide.
Let's reach them regardless of the cost;
For their sins our blessed Savior died.

We cannot live as true Christian men
Unless we follow our Lord who gave
His precious blood for a world in sin—
Unless we teach his power to save.

Let us seek the lost each passing day:
Go bring them in to hear the good news.
Let us sing and work and toil and pray,
Until we fill all our empty pews.

Let us use our faith, our cars, and phones,
Sign them up to come by way of bus,
Thoroughly working all our city zones
And God will richly bless all of us.

Let every member bring at least one
And each strive to convert another
And don't ever say "It can't be done"
You must not be a faltering brother.

If your child wandered into the woods;
Would you cry for help and for him seek?
Would you not spend much earthly good,
To save one sinner, or poor lost sheep?

You should not be too backward and shy,
But should do your very, very best
To win many souls before you die
That they and you might be richly blessed.

"Isaacs In The Local Church"

B.A.N.

What did Isaac ever do? He is not the "Father of the faithful", as his father, Abraham was, and is. He was not the exciting supplanter his son Jacob was. In fact, he never did anything spectacular, like offering his son as a sacrifice. Yet the Bible refers to our God as "The God of Abraham, Isaac, and Jacob." (Ex. 3:15).

Abraham was a giant—we can understand why God was the "God of Abraham", for he was one of the greatest men that ever lived.

We can also understand why God is called the "God" of "Jacob", for he possessed the qualities out of which heroes are made. Jacob became a great man, despite his imperfections.

But what about God being the "God . . . of Isaac"? God was not his God because he was supremely blessed with great potentials and talents. Isaac was only a man of ordinary ability. Yet, God is the God of Isaac, as well as the God of Abraham, and of Jacob. He was an ordinary man, but, still God was his God. Isaac was inferior to Abraham and to Jacob in many respects. He never did accomplish as much as the other two, but God was his God.

God has a place for all the great men whom he can influence to serve him—men like Abraham and Jacob. But herein lies the powerful truth concerning Isaac. It is the fact that God also loves and has a place in his plan and service for ordinary men like Isaac.

What did Isaac ever do? He was born, got married, tended his flocks, dug wells, was offered in sacrifice by his father, and was therefore obedient unto him. (Gen. 22). He was a man of peace. (Gen. 26). He was also a man of great wealth (Gen. 26). He loved and served his God in a quiet sort of way, yet was never written up in "who is who?" This was not very interesting, but it should touch all of us! Not many of us want to be like Isaac—live and die out of the lime-light. But God was the God of Isaac, the same as the God of Abraham and Jacob. (Ex. 3:15).

Very few of us would be classed with Abraham, and Jacob. But, is it not a fact that most of us are very much like Isaac? We have never turned the world upside-down, nor done big things. But should not most of our biographical sermon be on "Common men of the Bible", like Isaac?

But what did Isaac do? Actually, he did what God wanted him to do, at least in the main. He was an obedient son, a loving husband, and good provider for his family. He lived a good, moral life. No scandal or unfaithfulness characterized him. He was a good man from the cradle to the grave. They needed men men in those days like Isaac.

We also today need more Isaacs. Thank God that we have as many Isaacs as we do have, just plain, common, ordinary men—men of character and honor. We could not operate effectively as the church, if we did not have the great number of Isaacs which we have.

They may not be great leaders, but they are good followers. The Isaacs may not do anything spectacular, but by living in unity and working together we can all have the God of Isaac as our God: He will be our God and wonderfully use and bless us. The Isaacs may not give great riches, but their liberality will become a great treasure for good. Their presence will be felt. The greatest mistake in life is to do NOTHING just because you are not an Abraham, or a Jacob. Our church, but we shall still fail unless we get that great majority of members, who, like Isaac, do what they can to glorify God and serve Him, who is the "God of Abraham, and the God of Isaac, and the God of Jacob" (ex. 3:15). All of us should be for God, regardless of talent and ability, for God is for all who are for Him.

These three men of God lived in the star-light age of the world—the Patriarchal age. They did not have any of the written word of God. They only had the meager amount of truth which had been given of God through oral revelation. But they tried diligently to live up to what light they had.

Later the Israelites living under the old covenant, were living under the moon-light age of the world. They had Moses and the Prophets and some 39 books of the Bible. God demanded more

of them, because he had given them more. They became a great nation, the nation of Israel. Yet, most of the masses of the people who accomplished so much were "Isaacs"—just common, and ordinary people, as far as talent and potentials were concerned.

When we come to the New covenant, we behold the Sunlight age—the Christian dispensation, with the 27 books of the New Testament, a better covenant, which was established upon better promises. (Heb. 8, 9, 10.) God now expects more of us under the blazing sunlight of the gospel of Christ, and of Christianity. He has done more for us. Let us do all we can for him, who is the "God of Abraham, and of Isaac, and of Jacob."

Many think very erroneously about the "God of Abraham, Isaac and Jacob." They think He was a great and good God back there, but now has become obsolete, out of date, and is no longer relevant to our modern world. But God has never changed. He is the same God today as He was in the days of Abraham, Isaac and Jacob. That is what he said hundreds of years after the days of Abraham, when he appeared unto Moses. He said for Moses to tell the children of Israel that he is, "The God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:15). All of this is like saying to some who do not know him, "I am the God who created the heaven and the earth in the beginning" — I have not lost my wisdom and power. In the last book of the Old Testament, He said, "I am the Lord, I change not" (Mal. 3:6).

The great sin of the ages has been the sin of doubting the wisdom and power of God. This was the sin of God's people, Israel. "They turned back, and tempted God, and limited the Holy One of Israel" (Psa. 78:41). They decided He was unable to do what he had promised.

Paul was a man of faith and believed in God, and said, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; Unto Him be glory in the church, by Christ Jesus throughout all ages, world without end" (Eph. 3:20-31). So, God is able to do as He wills.

God will not do things contrary to His will, even in answer to prayer. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us" (1 John 5:14). But, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).

God is still the unchanging God that he has always been — He is "The God of Abraham, and the God of Isaac, and the God of Jacob", and all this even hundreds of years after their death (Ex. 3:15). Jesus argued from this that Abraham, Isaac and Jacob, are therefore, still living — as to their spirits, or souls, even hundreds of years after their bodies were dead (Matt. 22; and Lk. 20).

Let us rejoice that our God is the same God who created the world, destroyed the world by a flood, in the days of Noah, and was the God of Abraham, Isaac and Jacob — that he is still our God today. He will yet raise the dead when Jesus comes. **HE IS NOT DEAD!** The great God of the ages is our God today!

"Born Of Water And Of The Spirit"

FLAVIL H. NICHOLS

Our Lord said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5.) What does it mean to be "born of water and of the Spirit"?

"BORN OF . . . THE SPIRIT"

Jesus did not say, "of THE water," he just said, "OF WATER." Any water will do - salt water, fresh water, fresh water, cold water, warm water, clear water, muddy water, still water, running water - - just ANY water will do! But he did say ". . . of THE Spirit." This refers to the Holy Spirit, the third person in the Godhead. (Rom. 1:20).

But what part does the Holy Spirit perform in the new birth? Let the Bible answer: "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14.) They are--what? Sons of

God." Then, they have been "born" into God's family. But what did the Spirit do in this procedure? The Holy Spirit "led" them: "For as many as are led by the Spirit of God, they are the sons of God."

SPIRIT GAVE US THE WORD

God gave his "good Spirit to instruct" men. (Neh. 9:20). But He did not give the Spirit to each individual; rather, he "testified against them by the Spirit in thy prophets." (v. 30). David said, "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23:2.) Inspired men were given the very words they should speak. (1 Cor. 2:9-12). Jesus said, "It is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10:20). The apostles "preached the gospel unto you with the Holy Ghost sent down from heaven." (1 Pet. 1:12; of Acts 2:1-41). "Holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21). So the Holy Spirit gave the word through chosen messengers, whom he also enabled to "confirm the word" with miracles. (Mk. 16:20; Heb. 2:3-4.)

WORD IS NOW REVEALED AND CONFIRMED

This word, which was at first in the inspired MEN, is now in an inspired BOOK—the Bible. It needs no new revelation; and it needs no new confirmation. Hear this claim from that inspired volume: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name." (Jn. 20:30-31).

BORN AGAIN BY THE WORD

The Scriptures are "given by inspiration of God." (2 Tim. 3:16-17.) The apostle Peter said, "This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake. . ." (Acts 1:16.) So, the HOLY SPIRIT revealed and confirmed the word of God. Therefore it is by and through that inspired word that the SPIRIT guides and leads men to become children of God — or to be "born again." Hence the apostle Peter wrote: "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.)

NO DIRECT OPERATION ON US

In the conviction and conversion of alien sinners, the Holy Spirit does NOT operate directly on the human heart, separate and apart from the word. Jesus promised his apostles, "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. . ." (Jn. 14:16-17.) He further explained: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (v. 26). So we see that the Spirit was promised to the apostles to enable them to accurately recall all that Jesus had taught them during his personal ministry. Furthermore, he would "teach" them "all things." Hear Jesus again: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." (Jn. 16:13.) What the Spirit guided them to preach is "the faith which was once delivered unto the saints." (Jude 3.) No man has any right to alter or pervert that gospel. (Gal. 1:6-9.) It — not a direct operation of the Holy Ghost — is the "power of God unto salvation." (Rom. 1:16.) The preached word "is able to save your souls." (Jas. 1:21,25).

SPIRIT LEADS US BY HIS WORD

One can learn from the Spirit's word — revealed and confirmed by inspired men — and written in the Bible (the inspired Book) — how to become a CHILD of God. So by his word, the Holy Spirit leads us to be "BORN AGAIN." (Jn. 3:5). Now read again Rom. 8:14: "For as many as are led by the Spirit of God, they are the sons of God." Just "as many" as follow the teaching of the Holy Spirit is his word, just that many are "born again" to become God's children. In this way they are "born of the Spirit." (Jn. 3:5,6,8.)

HOW KNOW I AM A CHILD OF GOD?

This week one who was asked if she is a

Continued on Page 4

Introduction To Teenage

Bible Class No. 2

Continued from page 1

whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7-8).

Born Of Water And Of The Spirit

Continued from page 3

Christian replied: "I feel like I am." But it is not by one's 'feelings' that he is to know whether he is a Christian. "He that trusteth in his own heart is a fool." (Prov. 28:26). We can know we are children of God by learning what the Spirit teaches us to do, and know that we have done just that! In this way we KNOW we are "led by the Spirit." "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14.) How many are sons of God? "As many as are led by the Spirit." Any more? No. Any fewer? No. Only those -- no more, and no less. Have you been "born again. . . by the word?" (1 Pet. 1:22-23).



ROGER D. ROSSITER

Don't Sleep Through The Revolution

There is a revolution going on in the religious world, and if we don't wake up now, we're gonna sleep right through it. We're all familiar with Rip Van Winkle. The Revolutionary War was on, and Rip Van Winkle slept it out. "Incredible" you say. Not exactly. Not if you will look around you and see how many citizens there are who are strolling like sleepwalkers through the crashing, bashing, lashing times in which we are living." (Paul Rees, Don't Sleep Through The Revolution, p. 9).

Man has always needed the Supreme Father, and it would seem that many are waking to this fact! There are movements going on now that wouldn't have been thought of yesterday. "THE JESUS MOVEMENT" is picking up daily. "KEY '73" is spreading through the land like wild fire! Denominations are trying in their feeble, erroneous ways to show the way to God! This year is one of EVANGELISM! Billy Graham is holding crusades by the number. Newspapers by the dozens are printing articles, and advertisements for religious groups. Books of all sorts are popping up everywhere on the theme of religion, Christianity and Christ. No doubt, religion in all its varied forms, of LIBERALISM, (going beyond the Bible), DENOMINATIONALISM, (sects dividing the religious world), ANTINOMINATISM (doctrine that the Christian is saved by GRACE alone, and not by works, or moral effect), FUNDAMENTALISM, (viewpoint of those who,

shortly after the century, resisted all liberal attempts to modify orthodox Protestant belief or to question the infallibility of the Bible in any respect; many of this persuasion prefer to call themselves EVANGELICAL CONSERVATIVES) is a very prominent subject today.

Now we are not in agreement with the Denominational world, and cannot unite in any effort set forth by it, but we must take advantage of the ever present realization that man needs God. We need to be WIDE AWAKE to every opportunity to teach those in our community the way of salvation. This present REVOLUTION is without a doubt an excellent time for the Lord's Church to take hold of the helm, and guide those who will listen in the paths of knowledge, and righteousness. We will have to do BATTLE WITH CONFUSED RELIGIOUS LEADERS, AND FALSE TEACHERS, but we have the necessary armour to do just that (Eph. 6:10-17). Some will not listen, but we must try to get them to. REVOLUTION is our purpose, CHARGE is our cry, JESUS CHRIST is our leader, and strength, SCRIPTURE, or TRUTH is our weapon; therefore, let's go on to turn the world upside down! Let's not back down an inch. Let's CHANGE this spiritually sick world to the CAUSE OF CHRIST in the right way. Yes brethren there is a "REVOLUTION" going on, so let's not sleep through it. Let's be SOLDIERS OF CHRIST and "REVOLUTIONIST" in the greatest cause of all!!!—3189 Union Ave., S.E., Minerva, Ohio 44657

Trials Of Our Time

Hebrews 11 is a record of triumph over trials through ages past in the lives of men and women who lived by their faith. The list of the indignities they suffered reads: ". . . others were tortured. . . and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated. . . wandering in deserts and mountains and caves, and the holes of the earth" (Heb. 11:36-38). There is still some suffering of this sort for righteousness in our world, but most of it is gone, at least in the Western World.

But we still have our trials. Ours are of a subtler sort, but they are none-the-less powerful and real. I am not sure but that because of their subtlety, they may in some ways be even more treacherous than those of yesteryear.

Our world is geared to success; and it becomes increasingly hard to resist the impulse to believe that life consists in the abundance of things possessed. Naked materialism, as it is heated to a white-hot, consuming lust by the drummers of Madison Avenue, provides a trial to many a saint no less deadly than the rack and the scourge. It is going to be difficult to explain to the Lord how we were able to acquire an estate, but were never able to get the gospel around the world.

Another fearful trial we face is satisfaction; contentment to be mediocre, to deal with superficialities. To exceed the church budget is great, but Laodicea was doing that. The temptation is ever with us to equate building a church with building a building; to mistake worship for service; to confuse inviting people to worship (do we even do this any more?) with taking the gospel into the world; to believe that regular class and worship attendance constitute faithfulness, regardless of how one lives in other settings; to assume that the flock is being pastored when we are having regular elders' meetings; to be satisfied that the church is fulfilling her mission when four worship and study periods per week are held.

Failure to recognize the reality of either the existence of potency of these trials of our time makes them all the more perilous. They rob the church and the individual as well of the spiritual life-blood necessary to serve the Lord acceptably.

Will it not be the irony of ironies if we squander the great material treasure the Lord has placed in our hands with which to do his work, on our

fleshly pleasures, so much so that we are drowned in a sea of contentment with small ambition for spiritual causes?—Dub McClish Carlsbad, New Mexico.

Not Faith Only

Divine faith is not only the belief of Divine truth, as it is revealed in the Bible, but it is the hearty and obedient acceptance of that truth. Proper and scriptural faith is the decision to obey the truth and to swing out upon its exceeding great and precious promises in full and complete "obedience of faith." (Rom. 16:26). It is to fall at the feet of Jesus, in what might be called, a wreckless abandon of the old and sinful life, and to totally commit one's everlasting all unto Jesus, for time and for all eternity. As contrasted with unbelief and atheism, it is to risk one's all, now, and for the billions of ages of eternity upon the fact that Christ's way for us is perfect and best for us in this life, and in the everlasting life that is to come. By this obedient faith we are converted, and have all our sins blotted out (Acts 3:19; 2:38-41). By this faith we walk and live a new life in Christ (II Cor. 5:7; Rom. 6:2-5, 17-18; II Cor. 5:17). By such a faith we overcome the world and all of its wickedness (I John 5: 4.) As Christians we live by this faith, as we physically live by breathing the air. Those who lose it always go back into sin, and are overcome thereby.

Saving faith always includes loving obedience to the gospel of Christ (Mark 16: 15-16; Acts 2:36-41; I Pet. 4:17; Rom. 10:16; Heb. 2:8-9). It is not a dead and do nothing sort of faith. But it is the kind of faith which may be spoken of throughout the whole world. (Rom. 1:8; II Thess. 1:3). This degree of faith includes the commanded acts of faith by which it saves. It includes repentance, confession and baptism for the remission of sins (Acts 2:38-41; 3:19; 17:30-31; 22:16). This obedient faith takes in every step and act of the Christian life, as we walk in the steps of that faith which Abraham had—steps of loving obedience to Christ (Rom. 4:10-20; Heb. 11:17-19; Jas. 2:14-26). This is why Christians are called "Believers". (Acts 2:36-41, 44; I Tim. 4:12).

In its beginning, faith has not saved for it has not obeyed and become trust or reliance upon Christ for salvation, by doing what he commanded us to do to be saved. (Mk. 16:15-16; Acts 2:36-41). It is after obedience to the gospel that we are saved by faith—faith which led us to obey and became trust or reliance upon the Lord for all his glorious promises. Only one of obedient faith can sing "Standing on the promises of God."

Reputation is what men think you are: it is your market value. But character is what God knows you to be: It is your real value. Character is also a coat of steel for your protection and for the admiration of your friends.

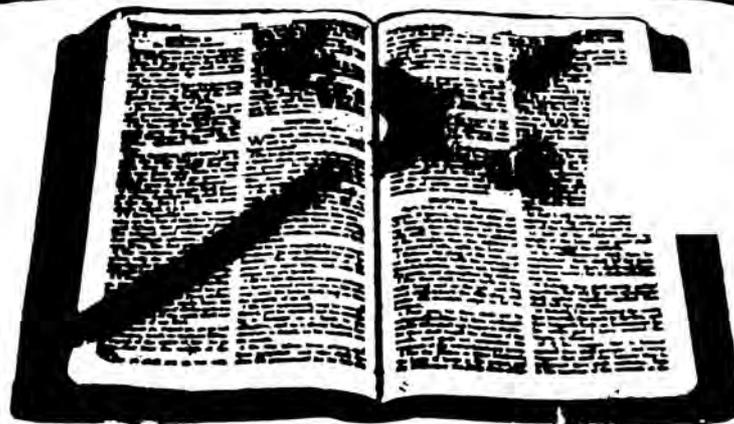
If you want a neighbor to see what Christ would do for him, let him see what Christ has done for you.

No one can have Christ as the Saviour of his soul who will not let him be the master of his life.

The man of cheerfulness and goodwill is a man of power and influence for good.

An unfortunate Bible class always has two teachers: (1) The TEACHING teacher, and (2) The LIVING TEACHER.

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

VOLUME 8

FRIDAY, JULY 13, 1973

NUMBER 9

"Will-Worship"

Worship must be based upon someone's will. Shall it be upon the will of the worshipped (Jehovah God)? or upon the will of the worshipper (man)? This is a very fundamental query in the realm of worship. Were this question submitted to the average religious person today, he would no doubt answer that it should be according to the will of God, and



ROBERT R. TAYLOR JR.

not of man's will. Yet his whole set of actions in worship may believe his real position in the matter. While saying God's will must have the supremacy in this matter, he (in reality) may be ignoring much of what Jehovah actually inculcated as worship, and may be practicing things as worship for which there is not a single syllable of divine authority. When asked why he practices some things clearly lacking divine authorization, he may defend his humanly-originated departures into forbidden areas of worship activity, by defensively declaring, "I do this BECAUSE I LIKE TO." Seeking additional justification he may say, "It is pleasant and pleasing to the ear to hear the soft strains of mechanically-made music floating through the air." But pleasant to WHOSE ear-his? or the Lord's? The Roman Catholic may say, "I find the smell of this delightful incense so pleasant and pleasing to the nose." But pleasant and pleasing to WHOSE nose-his? or the Lord's? Again, "I find it thrilling to my fingers to count the beads and do it as an act of worship." But thrilling to WHOSE fingers-his? or the Lord's? Another might say, "I feel better by worshipping on the sabbath rather than on the first day of the week." In such a statement as this, which is really reflected-the feelings of the Lord? or the feelings of the WORSHIPPER? Naturally the latter. ALL of the foregoing is WILL WORSHIP—worship based upon man's will. It is not a new sin but an ancient one somewhat dressed up in modern garb and with modified departures.

PAUL MET THIS SIN AMONG THE COLOSSIANS

The apostles Paul met this sin in his day when he wrote the Christians at Colosse. He wrote, "Which things have indeed a shew (show) of wisdom in WILL WORSHIP, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." (Col. 2:23-Emphasis mine-RRT.) The fatal Colossian error is dealt with

in this chapter. In essence it said that Christ was not sufficient for our spiritual needs. The saints needed something else to make them spiritually whole or complete. They needed the wisdom of men to finish what they said the gospel of Christ was insufficient to accomplish. With great vigor of soul Paul explodes this dangerous error once and for all. The wisdom of the human mind could offer nothing that was necessary for spiritual sufficiency that was not already found in the perfected gospel. He conclusively challenges them to accept total sufficiency as residing in Jesus Christ and perfected Christianity.

Let's note some of the great statements in this chapter: "In whom" (that is in Christ) are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;)

after the commandments and doctrines of men?" (Col. 2:3-22).

CURRENT APPLICATIONS

Is not the ancient Colossian heresy of "will worship" and its accompanying vices, the same basic error that is currently made today by so many people? Human wisdom looks at the simplicity of New Testament worship that is set in the general framework of worshipping the right object (God), in the right manner or proper disposition (spirit), and in the right way (truth)—and frowns with disapproval. Man's ambitious will looks at the specifics of Christian worship (singing-Col. 3:16; praying-I Tim. 2:8; teaching apostolic doctrine-Acts 2:42; partaking of the Lord's Supper weekly-Acts 20:7; and giving of our means-I Cor. 16:1-2) and decides these simple acts need some alterations, adjustments and human modifications. Men add the mechanical instrument to the singing, and this part of their worship becomes a matter of will worship-worship based on man's will and desires—not upon God's will. They decide to address Mary in prayer and ignore the Godhead. They pay no attention to the Spirit's instructions relative to the heavenly-imposed conditions of acceptable prayer. The name of Jesus is ignored as the one and only medium of successfully reaching the Father's throne of grace. The object, scriptural conditions, and even the mediator's name, are all irreverently by-passed for prayer-preferences concocted by men. Preaching and teaching God's will have been relegated to the background, while secular book reviews, social concerns, economic problems, and entertaining jokes emanate from modern pulpits all over the country today. The pulpit in multiplied instances has become the center of secular subjects, and gospel proclamation has collected cobwebs from long disuse. The Lord's Supper has been changed in the elements that compose it, the names by which it is designated, the time of its observance, its participants, and its supreme purposes. There is no fundamental facet of this sacred ordinance that has escaped man's tampering hands. The type of giving enjoined in I Cor. 16:1-2 is ignored, and all kinds of money-making machinery are substituted in its stead. Churches of Christ plead for only one way of raising money—that ordered in I Cor. 16:1-2: Do you know another scriptural way? If so, what is it? and where is the scripture that supports it?

Man's will has not yet retired from legislating in the realm of religious worship. But when he gets through, his worship is WILL WORSHIP, and is therefore sinful. God is the ONLY legislator as to how he should be, and desires to be, worshipped.

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



"Lord, Is It I?"

When Jesus made known unto his twelve disciples that one of them would betray him, each one began to ask him, "LORD, IS IT I?" (Mat. 26:20-23). Even Judas asked the same question knowing that he had already bargained to betray his Lord.

But is it not possible that some of us may be about to do something shameful, as did Judas? Or, it may be that we have already committed some terrible sin, or perhaps may be in the process of doing wrong about something. Therefore, let us sincerely ask, "LORD, IS IT I?" Then let us take a good look at God's holy word to see and find the answer to our question, for there is no other way to get answers to our questions now than from God's revealed word in the Bible. (II Tim. 3:15-17; Psa. 119:105, 130.) The Holy Spirit does not directly guide us now as he directly and miraculously guided the apostles and prophets in giving us the Bible (II Sam. 23:2; Neh. 9:30; II Pet. 1:21; I Cor. 2:13; Jn. 16:13; Jude 3.)

YES, "IS IT I?"

1. Christ loved the church and gave himself for it, and there are thousands round about us who ought to believe and obey the gospel, and thus become members of the church of our Lord, and then to help make it to grow and fill the whole earth with its influence, and they are not doing so. (Acts 2:36-47.) "Lord, is it I?" (Mat. 26:22; I Pet. 4:17; Rom. 10:16).

2. Some members of the church are failing to grow as they should, and as they are commanded to grow. (II Pet. 3:18; Heb. 6:1). They are still just "Babes" in the family of God, though they were born into the family many years ago. They are not desiring the sincere milk of the word that they might grow thereby (I Pet. 2:1-2; I Cor. 3:1-4; Heb. 5:12-14). "Lord, is it I?"

3. Some are so high-tempered, and have so little self-control, that they have to be skilfully handled lest they lose their temper, get mad and bring awful shame upon the church. (I Cor. 9:27; Rom. 8:13; Gal. 5:24). "Lord, is it I?"

4. Some, like Judas, are secretly betraying the church by dealing like enemies with sinners outside the church, and are working against Christ and his church. They talk unfavorably about the elders, the preacher, and others unto those outside, and then, like Judas, pretend when with us to be innocent (Mat. 26:14-23; Mat. 12:30.)



GUS NICHOLS

"Lord, is it I?"

5. Some members of the church are hard-hearted, and unforgiving. If some one has wronged them, later repents and confesses his sins publicly, they will not forgive him, unless he personally comes to them and falls at their feet in that sort of humble contrition of heart. They do not love him enough to accept his restoration as sincere, and as including repentance for all wrongs done. It seems that they never read the scripture which says, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32; Mat. 6:9-12; Lk. 11-14.) They get pleasure from holding old grudges and even little offenses against others. "Lord, is it I?"

6. Some members of the church are so critical of others that they can't see any good in them, even in faithful Christians; yes, even in a fine husband or wife, child or parent. They don't see their own faults as they do those of others; nor the good points in the character of others as they do their own few good points. They are too little to "Esteem others better than themselves" (Phil. 2:1-3.) They don't love their neighbor as themselves (Mat. 22:37-39.) They don't treat others as they would like to be treated. (Mat. 7:12). Such an attitude is an awful sin, and those guilty should repent and confess their sins. "Lord, is it I?"

7. Some members of the church have the proverbial chip on their shoulders and are walking about just daring some one to be so careless as to cause it to fall off so they can have something to fuss about. They are so sensitive as to look for offense in every word and deed done around them. They make themselves and others miserable if in their company. They are bitter and caustic in attitude. They can't differ from any one else without hating him, and wanting to, in some way destroy him. They seem to have the false idea that all who do not agree with them are their enemies. They can't argue a point with others in the home, on the street, or in the church without getting mad. They seem to think no one on earth has any right to discuss any point with them. Psychologists think such people are so little that they want to attract attention unto themselves, like a little child being rude in company to get attention from others. "Lord, is it I?"

A Beautiful Virtue

JOHN SIMPSON

"Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you."—Ephesians 4:32, RSV.

Kindness is a grace without which no character is complete before God or man. It constitutes mildness of temper, calmness of spirit, and sweetness of disposition. A king person is considerate, compassionate, and merciful. He seeks the welfare of others and finds it a joy to lift up the downtrodden.

The New Testament portrays kindness as a direct result of conversion — I Pet. 1:22, 23; it proceeds from godliness and issues in love (II Peter 1:7). It is an evidence of Christianity (John 13:35) and a part of the "NEW TESTAMENT" given by JESUS to the apostles (John 13:34). It is the BACKBONE of the kingdom of God (Ephesians 4:2), and is to continue as an abiding grace among Christians — "Let brotherly love continue." Hebrews 13:1.

We never repent of being kind, but of severity. The seed of kindness may be scattered at little or no expense. This is a language which the dumb can speak, the deaf can hear, and the heathen can understand. William Penn said, "I expect to pass through life but once—if therefore, there be any kindness I can show, or any good thing I can do to any fellowbeing, let me do it now, and not defer or neglect it, as I shall not pass this way again." Take time to be kind to all of God's creation—"As we have therefore opportunity, let us do good unto all men."—Galatians 6:10.

An Allegory

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is from above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." — GAL. 4:21-31. (The original account of these events is recorded in Gen. 16:21.)

And the end of his comments on Gal. 4, Dr. Albert Barnes makes the following observations: "This use of an historical fact by the apostle does not make it proper for US to turn the Old Testament into allegory, or even to make a very free use of this mode of illustrating truth. That an allegory may be used sometimes with advantage, no one can doubt while the "Pilgrim's Progress" shall exist. Nor can any one doubt that Paul has here derived, in this manner, an important and striking illustration of truth from the Old Testament. But no one acquainted with the history of interpretation can doubt that vast injury has been done by a fanciful mode of explaining the Old Testament; by making every facet in its history an allegory; and every pin and pillar of the tabernacle and the temple a TYPE. Nothing is better fitted to bring the whole science of interpretation into contempt; nothing more dishonors the Bible, than to make it a book of enigmas, and religion to consist in puerile conceits. The Bible is a book of sense; and all the doctrines essential to salvation are plainly revealed. It should be interpreted, not by mere conceit and by fancy, but by the sober laws according to which are interpreted other books. It should be explained, not under the influence of a vivid imagination, but under the influence of a heart imbued with a love of truth, and by an understanding disciplined to investigate the meaning of words and phrases, and capable of rendering A REASON for the interpretation which is proposed. Men may abundantly use the facts in the Old Testament to illustrate human nature, as Paul did; but far distant be the day, when the principles of Origen and of Cocceius shall again prevail, and when it shall be assumed, that 'the Bible means every thing that it can be made to mean'."

—Notes on the New Testament, II Cor. & Gal., p. 375

Adam Clarke notes that neither the Apostle Paul, "nor we have any thing farther to do with this allegory than as it applies to the subject for which it is quoted; nor does it give any license to those men of vain and superficial minds who endeavor to find our ALLEGORIES in every portion of the sacred writings, and, by what they term SPIRITUALIZING (which is more properly CARNALIZING) have brought the testimonies of God into disgrace. May the SPIRIT OF SILENCE be poured out upon all such CORRUPTERS of the word of God!"

—Clarke's Commentary, VI, p. 406



FLAVIL H. NICHOLS

Discussion Of Eschatology

By GUS NICHOLS,
Jasper, Alabama
And
MAX R. KING,
Warren, Ohio

PLACE OF DISCUSSION

Warren Western Reserve High School auditorium,
Warren, Ohio, located one block south of West
Market Street, off Nevada Street.

DATE OF DISCUSSION

July 17-20, 7:00 - 9:00 p.m. each evening.

PROPOSITIONS FOR DISCUSSION

TUESDAY and WEDNESDAY

1. The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world and the resurrection of the dead, occurred with the fall of Judaism in 70 A.D.

Affirmative: Max R. King

Negative: Gus Nichols

THURSDAY and FRIDAY

2. The Holy Scriptures teach that the second and final coming of Christ, including the resurrection of all the dead, the day of judgment, the end of the world and the delivering of the kingdom to God the Father, is yet future in relation to us today.

Affirmative: Gus Nichols

Negative: Max R. King

The discussion is under the direction of the Elders of the Parkman Road Church of Christ, Warren, Ohio.

The Sin Of Fault Finding

RAY HAWK

"And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." John 8:3-6.

When people begin to look for faults in a person's life, they will in some way find them, even if they have to manufacture some. The scribes and Pharisees were trying to find fault with the Faultless One!

I really doubt if these men were interested in punishing someone who had broke the law of Moses. They could not have cared less that the woman had committed adultery. She simply provided them an excuse to trap Jesus.

They were not interested in keeping the law. Lev. 20:10 is the law they referred to when they spoke to Jesus. Yet, where was the man? Apparently he had been allowed to go free. If Women's Lib had been around, no doubt the woman would have gone free too! If they had really been interested in keeping the law, both the man and woman would have stood before Jesus.

They were interested in trapping Jesus. If they could find some fault with him, they could use it against him before the people. If Jesus had answered them, saying the woman should be stoned in accordance with the law, they no doubt would have accused him of being inhuman, unmerciful, unkind, and without pity or compassion. If he had shown compassion and asked that she be released, they would have accused him of breaking the law. They thought they had him. But, Jesus turned the tables on them as the rest of the passage will show.

Too often, we today are like the Pharisees and scribes. We spend too much time picking one another to pieces rather than carrying out the principles and teachings of Christ.

In Gal. 6:1 we are told, "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." We should follow the "Golden Rule." "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). How much better we would be if we treated an erring brother in the

manner in which we would like to be treated if we were the erring one. It is said the Sioux Indian's prayer is, "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins" (shoes). How true. Someone has said it is smart to pick your friends, but not to pieces. The best thing to do behind a person's back is pat it. How much better the church would be if we would practice such things.

WHAT IS WRONG WITH FAULT-FINDING

In Gal. 6:7,8 Paul said, "For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." Phillips translates the passage, "A man's harvest in life will depend entirely on what he sows. If he sows for his own lower nature his harvest will be the decay and death of his own nature."

No one likes to be talked about behind his back. No one likes to be picked to pieces. If people hear you find fault with others, they will soon come to realize you will find fault with them when they aren't around. Soon the fault-finder will not have anyone to tell other's faults to! Besides, Jesus warned, "Don't criticize people, and you will not be criticized. For you will be judged by the way you criticize others, and the measure you give will be the measure you receive. Why do you look at the speck of sawdust in your brother's eye and fail to notice the plank in your own? How can you say to your brother, 'Let me get the speck out of your eye,' when there is a plank in your own? You fraud! Take the plank out of your own eye first, and then you can see clearly enough to remove your brother's speck of dust." (Matt. 7:1-5 Phillips.)

FAULT-FINDING IS EASY

If the scribes and Pharisees could find fault with Jesus, even though he had no fault, don't you suppose we could find fault with one another, seeing we are not perfect?

I suppose the most criticized group in any congregation is the eldership. Brother W.B. West Jr. once stated, "If you are on the firing line, you are going to be fired upon." How true this is of elders. They are on the firing line and they are shot at too much. Many, many times we fail to stand in their shoes. Preachers may even be their biggest critics. I am not saying that elders should never be criticized. But there are scriptural ways to deal with erring elders. (Gal. 6:1 James 5:19,20; 1 Tim. 5:19,20). Yet, too often we are busy criticizing the elders rather than praising them. I sometimes wonder if we had spent as much time praising and encouraging the elders as we have criticizing them, if the church would not be better off today than it is? Too much of our criticizing is destructive rather than constructive. We too often expect from elders what we are unwilling to do ourselves.

When the Holy Spirit inspired 1 Thess. 5:12,13 to be written, I wonder if those elders were any different than the average eldership today? Are we to suppose the Thessalonian elders never made any mistakes in judgment? Did they never goof? Were their children always perfect angels? Did their wives always dress just as everyone thought they should dress? Were their personal habits always what the congregation thought they should be? Did they always discipline, exhort, meet, work, and etc. when everyone thought they should, how everyone thought they should, and where everyone thought they should? I really doubt it. Yet, although they had similar personality traits, made mistakes, and etc. as elders today, Paul still told the church to "esteem them very highly in love for their work's sake." If that congregation could carry that command out with imperfect human beings serving as elders, don't you suppose we can today? It is interesting to me that the Holy Spirit never one time said to any church of Christ, "If you had better leadership from your elders, you would not be in the situation you are in today." Isn't it strange that when we do something wrong (not sinful), we want others to be understanding. Yet, when the elders do something we don't agree with, they become unstable, unqualified, and we need to get rid of them. We need so desperately to heed Heb. 10:24 today. "And let us think of one another and how we can encourage one another to love and do good deeds." (Phillips).

Many times preachers are criticized. They may

need it. Certainly all of us could improve. But, how many people improve from destructive criticism? Very few. How much better the church would be today if the elders encouraged and counselled with the preacher rather than criticized him. How much better if the preacher treated the elders in the same way. I am not saying that elders should compromise if the preacher teaches error and refuses to teach the truth, but I am saying that many personality clashes could be averted if both the preacher and the elders would practice Heb. 10:24.

We can find fault with anyone in the congregation or any work program that is in progress if we want to. How much better it would be if we boasted those programs rather than criticizing them to death. If the church of Christ is to carry out its divine mission completely, we must stop majoring in fault-finding and start majoring in encouraging one another to love and do good deeds.

Don't Be Afraid

JOHN GIPSON

Fear is an ever-present foe. And there is no relief in just winking and shutting our apprehensions up. Nor is it sufficient for a friend to utter those trite words, "Don't be afraid." Like a dove that has once been wounded by the talons of a hawk, we are frightened by the least movement of a wing. Yet when God says, "Fear not" we sit up and take notice, for along with the exhortation comes valid reasons for trust.

GOD HAS CREATED US. What a magnificent word is "created". It speaks of God bringing us into existence. And only man, out of all the works of God, bears the reflected image of the Creator. It just stands to reason that God has a very special interest in man for He said, "I have created him for my glory."

GOD HAS FORMED US. He has educated, fashioned and put formless matter into shape. If you have had the privilege of shaping and directing the lives of children you can understand somewhat the parental feeling of God. He is constantly interested in our welfare, and will do whatever is necessary to promote it.

GOD HAS REDEEMED US. Redemption speaks of sacrifice, love proved by expense. In the past God was willing to give up Egypt, Ethiopia and Seba for Israel. But no price was too high for our ransom. God gave up His Son. Thus the scriptures record, "The Son of man came. . . to give His life a ransom for many." If God has redeemed us, He will rescue us in the hour of fear.

GOD HAS CALLED US BY HIS NAME. SO close is the special intimacy we have with God, He has given us His own name. "See what love the Father has given us, that we should be called the children of God: and so we are."

Because God has "created. . . formed. . . redeemed. . . called," He is able to say: "YOU ARE MINE." Three little words, three little syllables; words that might be engraved in a ring, yet words so full of meaning that the firmament seems too small to hold them. Once we understand what God has done for us in the past and the love He has for us in the present, we will not look to the future with forebodings. Listen to His voice and be comforted:

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. (Isaiah 43:2).

Christian Apparel

BILL LAMBERT

God made man and God made woman. God wants a man to look like a man, act like a man, and feel like a man. God wants a woman to look like a woman, act like a woman, and feel like a woman. God made the two sexes with their differences so that they could compliment and bless one another. He has endowed us with certain drives and emotions which are part of God's plan for both. However, the fulfillment of the sex drives and emotional needs is to be accomplished in harmony with God's rules.

We are not to deny these differences. Neither are we to display these differences before the public eye. We are to use these differences and fulfill these needs, but only in the realm of God's will. God wills that the body be uncovered and sexual drives and emotions exercised only in marriage. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4). We must be virtuous and keep our bodies covered until marriage grants the right to uncover our nakedness to our marriage partners. Otherwise nakedness is a shame. In the Bible nakedness is connected with sexual activity. The body is not to be uncovered except in marriage. A display of the body before the eyes of the public is always a shame. (Read Gen. 9:21,27; Lev. 20:17-21; 1 Sam. 20:30; Nah. 3:5; Hab. 2:15,16; Hos. 2:9-10; Rev. 3:17,18; 16:15).

God wants us to be pure and chaste in our conduct. Because of his will in this matter God has instructed us to dress so as to promote purity. Nakedness promotes sexual activity, and stimulation which leads to such activity. It often causes such stimulation that adultery, fornication, and often the crime of rape are committed. Sexual activity outside the bonds of marriage is sinful. Thus, God declared that the uncovering of the body, to those other than one's marriage partner, is a violation of his wisdom and will, and is a sin.

When God made man and woman he placed them in the garden of Eden with instructions not to eat of the tree of knowledge. They did eat. After they ate they knew they were naked. They were ashamed of their nakedness and made coverings from fig leaves to hide this shame. (Gen. 3:6-11). Isn't it significant that as soon as they knew good from evil they were ashamed of their naked bodies? When people allow themselves to consider what is right and what is wrong, they know that the display of the body is wrong and they are ashamed. Only those who are blinded by Satan's devices have no shame in such case.

The garments which Adam and Eve made from fig leaves are called "aprons". The word for apron is KHIGORAH in the Hebrew Bible. This word means "a girdle or loin cloth." The aprons (KHIGOROT) which they made were about like a modern mini-skirt. It covered the body about like the mini-skirt, hot-pants, shorts, and better than most bathing suits.

God came and found them dressed in the apron (KHIGORAH) and was not satisfied with their manner of dress, although they were the only human beings in the world. The Bible says, "And Jehovah God made for Adam and for his wife coats of skins, and CLOTHED THEM." (Gen. 3:21). It was, and is, God's will that men and women be clothed. He was not, and is not, satisfied with the skimpy mini-skirts, hot-pants, shorts, and bathing attire which are like the "apron" made from fig leaves in Eden. These do not clothe men and women as God would have us to be clothed. The coats of skin which God made were in the Hebrew Bible called KUTTONETH. This word referred to a shirt-like coat which had long sleeves and extended down to the ankles. The Bible reveals that God wants us to be covered at the top and bottom. He does not want the body parts which cause sexual stimulation, and are connected with sexual activity, displayed. This shows that God does not approve of the modern practice of being scantily dressed. The clothes which God designed were for the primary purpose of covering the body. The design of his garment is to promote purity. A majority of the modern styles are for the very opposite purposes. They make an appeal to lust by DISPLAYING the body

parts which relate to sex, rather than COVERING them.

The New Testament conveys the same kind of teaching regarding dress which is becoming to God's people. Paul declared, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with gold or pearls or costly array." (1 Tim. 2:9). The word "modest" is from the Greek word KOSMIOS. This word means "orderly, respectable, honorable, modest". The word "apparel" is from KATASTOLE in the Greek Bible. This word properly referred to a lowering or letting down. Thus, it was used of a "garment let down." It is a direct descendant of a word which means "to restrain or be quiet." The STOLE (Gr.) was a loose-fitting garment that extended to the ankles or even trailed behind. From this we should get the picture that God was ordering an orderly, respectable, or honorable kind of dress which would cover the body with a restraining and quietening effect. The King James version of this passage says that it is to be done with "shamefacedness and sobriety." The word SHAMFACEDNESS is from a word meaning "an innate moral repugnance to the doing of the dishonorable act." The word translated SOBRIETY means "safe or sound minded, a mind that is in command of passions and desires." Thus, the Christian's dress should be the kind dictated by a mind which has a moral repugnance to wrong-doing, and a control over passions and desires.

That Stuff Called "Time"

DUB McCLISH

Many of our words are related to the passage of time. We have the precise measurements of seconds, minutes, hours, etc. We also use many words to approximate time lapse ("Whiles", "moments", "bits", "laters", "soon", "sometime", "jiff", etc.).

The scientist is more precise than most of us concerning a "jiffy"; to him it is the time it takes light to travel a centimeter, or .0000000003357 of a second! (How does that compare with you "jiffy"?). With all of the jokes and jests we use concerning time, let us never forget the respect that is due it.

TIME IS BASIC. Ben Franklin's famous proverb is literally true: "time" . . . is the stuff life is made of." When you attempt to reduce our universe to its most basic properties they all, eventually, must take their root in TIME. The end of the material universe and the end of time are inseparably linked by revelation (cf. II Pet. 3:10-12; I Cor. 15:23-28; etc.). Many think that money is basic, but it is simply another measurement of time.

TIME IS VALUABLE. Because it is basic it becomes exceedingly precious; it is so valuable that its true value cannot be fully expressed in human language. Because of its value, when we waste time, we waste much more than money; we waste life itself. Time is specially precious to believers, for it is during time that opportunity for laying hold of eternal life is available.

TIME IS FLEETING. Time is "faster than a weaver's shuttle" in its flight (Job. 7:6). Juvenal, the Roman Poet, observed:

The noiseless foot of time steals
swiftly by,

And ere we dream of manhood, age
is nigh.

The older we get the faster it goes until all of our anniversaries seem to appear with a dizzying frequency. There seems to be no way to slow down the pace and yet, it is not the clock that races; we race. If we live to be 100, what is that compared to 1,000 years, or what less when we vainly attempt to conceive of eternity?

TIME IS ACCOUNTED. "Each one shall give account of himself to God" (Rom. 14:12) is but a declaration that we must account for the way we have spent our TIME on earth. If time were not accounted it would not be so precious. This is another reason why a waste of time is so awfully sinful.

Lavater concluded well that "the great rule of moral conduct is, next to God, to respect time."

When God Dwells With Men

JOHN GIPSON

"God himself will be with them," affirms the book of Revelation. and that's reason for rejoicing! Just as a mother nurses and cares for her little child until all fears and all troubles disappear, so God cares for His own.

Some time ago I ran across a description of the tiger mother. "When her children are born, some power teaches the tiger to be gentle. A spirit she cannot resist, for it is the spirit of her Creator, enters her savage heart. It is a tiger's impulse to resent an injury. Pluck her by the hair, smite her on the flank, she will leap upon and rend you. But to resist an injury is not her strongest impulse. Watch those impotent kitten creatures playing with her. They are so weak, a careless movement of her giant paw will destroy them; but she makes no careless movement. They have caused her a hundredfold the pain your blow produced; yet she does not render evil for evil. These puny mites of helpless impotence she strokes with love's light in her eyes; she licks the shapeless forms of her tormentors, and, as they plunge at her, low transforms each groan of her anguish into a whinny of delight. She moves her massive head in a way which shows that "He who bade you turn the other cheek created her." Now if a tiger treats her own like that, what kind of treatment can God's children expect from Him?

"He will wipe away every tear from their eyes." So many tears have been shed because of sin, affliction, calamities and sickness. But what ever the cause, those tears are going to vanish. God shall come and wipe them away.

"And death shall be no more, neither shall there be mourning nor crying nor pain any more." All causes of future sorrow shall be done away. No death to fear. No physical distress nor spiritual ill to Bear. No pain to endure. These things are excluded, "for the former things have passed away." (Rev. 21:4).

You can depend upon this message. It was given by "a great voice from the throne." Rest assured. Every day is a good day when God dwells with men.

Paradox Of Spiritual Starvation

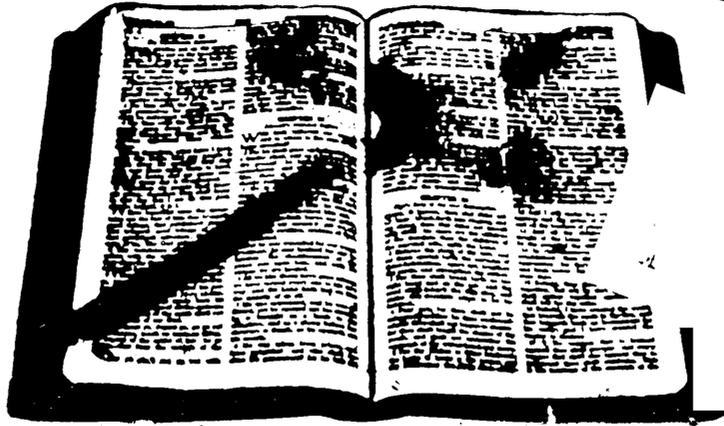
DUB McCLISH

Somewhere I have read that a bird can go 9 days without food, a dog 10 days, a turtle 500 days, a snake 800 days, a fish 1,000 days and some insects 12,000 days (about 33 years!). For man the limit is about 14 days. Notice that sooner or later all of God's creatures must have food or perish. Each of us has probably been hungry enough for physical food at some time that we could think of nothing else. So it is with all of the animal world. Although a man may be basically honest, if he becomes hungry enough, he will steal his food if he cannot get it otherwise. This is one of the most urgent and compelling instincts to be found in man and beast.

One might think that the soul that is shrivelling and dying from spiritual starvation would experience a similar yearning for nourishment, but here is the paradox. The soul that is most undernourished generally has the least appetite for spiritual food. The person whose soul is pygmyed for lack of bread from heaven is least likely to be hungering and thirsting after righteousness. The Christian who has remained a babe in Christ over the years has the least inclination toward maintaining a hearty diet of spiritual delicacies. Those who need them the most could hardly care less whether we even continue our program of Bible classes on Sundays and Wednesdays. They imagine themselves as people who have no need of such childish pastimes when really they are most in need of them. They identify themselves with various life forms; some like the turtle, have taken little nourishment in 500 days, others are like the snake or the fish or even the insect. How long has it been since you were in Bible class or since you studied your Bible at home?

WORDS of TRUTH

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



"words of truth"
"Christ"

VOLUME 8

FRIDAY, JULY 20, 1973

NUMBER 10

The Decalogue: An Absolute Or Situational

The Decalogue or Ten Commandment Law was given to the children of Israel at Mt. Sinai just shortly after they were successfully redeemed from the extreme cruelties of Egyptian tyranny. A record of this law is found in Exodus 20 and repeated again in Deuteronomy 5. Moses received this law which was written on two tables of stone and delivered it to the people at the base of the holy mount.



ROBERT R. TAYLOR JR.

Today we are living in a largely permissive framework. Old standards of morality and ethics are rapidly crumbling before our very eyes. "Situation ethics" or the "new morality" is the IN thing with today's swinging set of sophisticated sinners. That morality is absolute and a fixed type of thing is mocked by the masses of our day. In this article we should like to raise a question: Was the Decalogue an absolute system of religion and morality for those who lived under it, namely the Israelites until the time of the cross and the coming of Christianity, or was it intended to be understood in a situational framework? By the employment of this particular method we propose to show just how totally ridiculous this whole movement known as the "new morality" or "situational ethics" really is. First we shall give the Decalogue as it actually appears in our Bible and with some appropriate comments. Then we shall give the Decalogue in a permissive framework with some accompanying remarks. Finally we shall give some applications for those living under Christianity.

THE BIBLICAL VERSION OF THE DECALOGUE: AN ABSOLUTE

Exodus 20 is prefaced with the following two verses, "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:1-2). Then the commandments follow. We shall number them as they are listed.

1. "Thou shalt have no other gods before me" (Ex. 20:3). If these words do not breathe the very spirit of an absolute, it would be exceedingly difficult to phrase a commandment that did. This is definitely not a point of permissiveness!

2. "Thou shalt not make unto thee any graven

image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And shewing mercy unto thousands of them that love me, and keep my commandments" (Ex. 20:4-6). Every syllable of this commandment is an absolute. Idolatry is absolutely prohibited. No permissiveness here!

3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7). Absolute or permissive? The answer is rather obvious.

4. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20:8-11). This is one of the positive precepts of the Decalogue. A permissive attitude toward it would have been equal to the actual profaning of it - the very thing prohibited. These first four touch man's relationship with God. Each one is an absolute.

5. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). Unless parents commanded something of the child that conflicted with God's law parental obedience and respect were absolutely demanded of all Israelite children. Permissive child rearing experts would have found no fuel for their foolish system in this verse. This commandment was strictly absolute - situational.

6. "Thou shalt not kill" (Ex. 20:13). Murder was forbidden under this law. Capital punishment was practiced with God's approval under the Mosaic Economy but all murder was absolutely forbidden. No amount of permissiveness ever justified murder.

7. "Thou shalt not commit adultery" (Ex. 20:14). Perhaps in no area of human morals has the permissive element been as active as in this one. This is one of the moral codes that the sensual and promiscuous in our world are absolutely determined to destroy. Yet there is no way this absolute can be viewed permissively. If

so, HOW?

8. "Thou shalt not steal" (Ex. 20:15). Is this absolute or permissive? Is not the answer obvious?

9. "Thou shalt not bear false witness against thy neighbour" (Ex. 20:16). How could a situational explanation be given to this absolute rule?

10. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's" (Ex. 20:17). Which is taught here: an absolute prohibition against coveting or a situational framework in which certain kinds of coveting were right for the Israelites? Need we answer?

The last six laws of the Decalogue were to regulate man's relationship to man. Every one of them was absolute; not a single one was situational in scope or to be permissive in practice.

HAD THE DECALOGUE BEEN SITUATIONAL

The foregoing material in the previous section has presented factual evidence that the Mosaic Economy was based on absolutes in religious, moral and ethical relationships. Just now we wish to exhibit how extremely ridiculous the Decalogue would have been if given in a situational framework with the "new morality" as the chief guideline. Here is how it might have read.

1. "Thou shalt have no other gods before me unless the situation demands an occasional lapse into idolatry." Then the people could have chosen monotheism (the one God concept) or polytheism (a multiplicity of gods) as the situation dictated. After all we must keep in mind how very important the situation is!!

2. "Thou shalt not make graven images ordinarily but time and place may well demand deviation from this law." How convenient this would have been for Roman Catholicism for they never have liked the second part of the Decalogue in view of their system of relics, pictures, images, etc.

3. "Thou shalt not take God's name in vain unless the situation seemingly demands profanity to let off bottled up steam." A permissive profanity like this would now suit some of our church members who have never learned to control their words during moments of madness or fits of frustration.

4. "Remember the sabbath day to keep it holy unless certain unforeseen situations occasionally demand a temporary cessation of this holy practice." Such a permissive precept as this would have been very convenient for all Hebrews who detested sabbath day keeping. If you think some

CONTINUED ON PAGE 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



"Bible Ways To Do Bible Things"

If God not only tells us the "THING" to do, but also how to do it, then the "HOW" or "WAY" to do the "THING" specified is as much a part of divine law as is the "thing" to be done.

But if the "THING" to be done is authorized by a "generic" command which does not "mention" any certain, or exclusive, way or method of doing it, then the "way" of

doing it is a matter of human judgment and expediency under "generic" law, and would be a "Bible way" of doing what is commanded.

If the "GENERIC" command to do a certain and "SPECIFIC" "thing" may be obeyed in a plurality of ways, then each of these different ways is AUTHORIZED, one as much as another, except the over-all regulation that all things must be done expeditiously (I Cor. 6:12; 10:23).

SOME EXAMPLES OF THIS PRINCIPLE

God authorized Noah to do some certain, specific "things" in building the ark (Gen. 6:14-16). But He only gave general, or generic, authority for other matters concerning the ark. God did not "MENTION" any tools, nor the number and size of the "window", nor what size "gopher" trees to use. It must be admitted that Noah could do the "BIBLE THING" of building an ark and at the same time build it in "BIBLE WAYS" without all the "BIBLE WAYS" being "SPECIFIED", or "MENTIONED". "GENERIC" law, or authority, does not "SPECIFY" or "MENTION" all "THE BIBLE WAYS" of doing the "THING" which is "SPECIFICALLY" commanded.

However, if the "THING" being done is not itself authorized, specified, or mentioned, then there can be no "BIBLE WAYS" to do it. There can be no scriptural "WAY" to do an UNScriptural "THING".

As is true in the building of the ark, both "SPECIFIC" and "GENERIC" law are usually found in any example to be chosen.

In "GENERIC" law God both speaks and is silent. He speaks concerning the "THING" to be done, and is silent concerning some "WAY" or method of doing the "THING" commanded. When the "WAY" is not specified, any expedient

"WAY" is a "BIBLE WAY", and one as much as another.

Noah built the ark "by faith", even though he used his human judgment under "generic" law, as to the size and number of "rooms" to build into the ark (Heb. 11:7; Gen. 6:22).

NEW TESTAMENT EXAMPLES

The New Testament abounds in examples of "SPECIFIC" and "GENERIC" divine law in which "BIBLE WAYS" of doing "BIBLE THINGS" are not always mentioned, but are only authorized "GENERALLY", that is, without being mentioned in detail.

The command given by Christ unto his apostles to "GO" and teach all nations, was a "SPECIFIC" command, as to the "THING" to be done (Mt. 28:19; Mk. 16:15). But "GO" was a "BIBLE THING", and was essential, and had to be done. As to the "BIBLE WAYS" to do this "BIBLE THING", there was nothing but "GENERIC" authority. God did not "MENTION" the "BIBLE WAYS" to "GO". To change the "GENERIC" command to "GO" into the SPECIFIC "walk," "ride", "swim", or "fly", would be to pervert the word of God and change a "GENERIC" command into a "SPECIFIC" command.

We do not have to obey the "GENERIC" command to "GO" by traveling "by the same methods used by the apostles and early Christians". We can "DO BIBLE THINGS IN BIBLE WAYS" yet travel by modern methods, such as going by automobile, steamboat and airplane. A modern way to obey a "GENERIC" law of God is as much a "BIBLE WAY" to do the "THING" commanded as if we were to do it as the apostles did. We do not have to travel in the same "BIBLE WAYS" they did in order to "GO" in "BIBLE WAYS". It is just as scriptural now to "GO" by plane as it would be to ride a donkey, as Jesus did (Mt. 21:1-11).

We only have to do the same "THINGS" commanded of the apostles and early disciples, because these "THINGS" were under "SPECIFIC" law - were specifically commanded. No certain, "SPECIFIC" "WAYS" were always bound upon them, and they had to choose as to "BIBLE WAYS" to do most things. Now, how could their "BIBLE WAYS" be bound upon us, when they were not then bound upon them. They could just as scripturally have done the "THING" commanded in some other "BIBLE WAY" which was available.

Jesus commanded them to do the "BIBLE THING" which he called "TEACH"; and this is, as it is related to method, a "GENERIC" command which leaves "THE BIBLE WAYS" to their judgment; and we are not limited to "WAYS" of their choice. We are as free, under "GENERIC" divine law, to choose "BIBLE WAYS" to do "BIBLE THINGS" as they were back there. Of course, their chosen ways were then scriptural, and would be scriptural now, for they were approved of God. But they are optional with us now, as they were with them then. We do not have to travel as they did, nor teach in the same "BIBLE WAYS" they did. Our use of radio and TV in preaching and teaching the truth, as well as the use of telephone, and printed page, are just as much "BIBLE WAYS" of doing "BIBLE THINGS", as were theirs. Our "Anti-" brethren think their modern way of preaching by "RADIO" is one of the "BIBLE WAYS" to do a "BIBLE THING".

If ten people in a mission place start a true church by believing and obeying the gospel, they are "doing Bible things in Bible ways". They could build them a meeting house. But the New Testament Christians "DID BIBLE THINGS IN BIBLE WAYS" without building a meeting house, as far as is revealed in that Book. This just proves that the command to do the "THING" called "ASSEMBLING OURSELVES TOGETHER" (Heb. 10:25), can be done in "BIBLE WAYS" even when we build a modern meeting house to be owned by the church, which is a way, or method, of preparation not used by early Christians.

The same principle holds true in the example of a modern baptistry. It is a "BIBLE WAY" of doing a "BIBLE THING" called "baptizing them" (Mt. 28:19). Yet, hobby-riding brethren want their little faction to think the only "WAY" to do a "BIBLE THING" in a "BIBLE WAY" is to do it LIKE those did in the Bible. The preachers of

"anti-ism" have a way of quoting a scripture concerning the way the early Christians did something under "GENERIC" law, and then say, "Now, brethren, this is the way they did it - and that is the way God says for us to do it."

Let us now group a number of "generic" commands specifying the "THING" to be done, but putting the "BIBLE WAYS" under "GENERIC" law, leaving the ways so flexible as to take in modern "WAYS" of doing the very "THING" commanded. We have seen this principle at work under the "GENERIC" command to "GO" and to "TEACH" and to "BAPTIZE", and that we may use modern "WAYS" of doing these "THINGS" in "BIBLE WAYS". The same is true of the "GENERIC" commands to "sing", "pray", "give", "teach", and to eat the "Lord's supper". We may sing by the modern use of song books - note books - with four parts - soprano, alto, tenor and bass - use a tuning fork, sing invitation songs - which mean doing the "BIBLE THING" called "SINGING" in "BIBLE WAYS", though most of these ways were unheard of among the apostles and early Christians. They are modern "BIBLE WAYS" of doing a "BIBLE THING". Remember the "thing" must be specified, as related to what to do, while the "WAY" may be authorized only by "GENERIC" command, as to the method or ways to do it. If the Bible is silent about the "THING" being done, then no way to do such an unscriptural thing can be scriptural. There can be no right way to do a wrong "THING" - a thing not itself commanded of God.

A SCRIPTURAL CHURCH

Some say a church is the true church today if it does "BIBLE THINGS IN BIBLE WAYS". This is a misleading statement in the main, and is made by every faction among us. It is argued by the "Anti-Sunday School" faction. They argue that they are the true church because they study and teach in only one group publicly. This is one scriptural way of teaching, and was used for hundreds of years before the modern class method was introduced. They become a faction, not for having only one class, but for teaching the false doctrine that this is the "ONLY WAY" of teaching in a meeting house of the saints, and by making themselves a faction and trying to proselyte others to their hobby.

The "One-cuppers" who oppose the use of individual communion cups are not unscriptural as a church for using one cup. Fifty-six years ago when I started preaching every congregation I knew used only one (or two) cups, and they were scriptural. But these churches are factions because they teach the false doctrine that it is sin to use more than one vessel in the communion in obeying the "GENERIC" command to "divide it among yourselves" (Lk. 22:17). They change this "GENERIC" command ("divide" it) into a "SPECIFIC" as to "HOW" to do it - they add this to the Lord's command. This makes them into a faction. They make their chosen way a "SPECIFIC" Law, when it is under "GENERIC" authority only. Then they seek to convert the brotherhood to their man-made law.

The command for the church to "RELIEVE" (I Tim. 5:16) those in need, is "GENERIC" - as is now admitted by brethren in general; and they are not a faction for merely not giving to an orphan home, but for teaching the false doctrine that their way is the only "BIBLE WAY", and that the brotherhood must come to them and accept their man-made law, and that we cannot do a Bible thing in a modern way when the Lord has left the command to do the thing under "GENERIC" law (as to methods of "doing Bible things in Bible ways"). The early Christians did "BIBLE THINGS IN BIBLE WAYS" and so do we, when we do the very "THING" commanded, even if we do it in some modern way. Those who use modern ways of doing Bible things are perverters of the word of God, if they make a hobby of such methods and means, and build a faction around themselves, excluding others from their fellowship.

WHAT ABOUT INSTRUMENTAL MUSIC?

Someone may say we are doing this very thing when we all sing, and oppose playing, and exclude others from our fellowship who play AND SING.

Objections To Planned Giving

WENDELL WINKLER,
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It is commendable in members of the church of Christ that we will not accept a given practice without proper investigation. This spirit made the Bereans "noble". (Acts 17:11). However, after due process of investigation, with the scripturalness of the work having been established, and all objections thereto having been answered, one should then be willing to lay aside all said objections, and eagerly accept that which will demonstrably expedite the Lord's work.

Let us now examine seriously and carefully some objections to the PLANNED GIVING system. I believe that, after a serious study of each, we will come to see that there is not a single objection that is valid which can be waged against the system.

"THIS IS LIKE THE DENOMINATIONS." Just because denominations practice a given thing does not make the practice wrong. Thinking otherwise, is fallacious reasoning. Denominations have preachers, Bible schools, meeting houses, song books, educational annexes, communion facilities, etc. Are these things wrong? Certainly not. Then, consistently, we cannot reject the purpose cards and contribution envelopes on the mere basis that "the denominations use them."

"BUT PURPOSE CARDS AND CONTRIBUTION ENVELOPES CONSTITUTE AN ADDITION TO THE LORD'S WORD AND-OR TO THE ACT OF GIVING." Budgets and the use of purpose cards and contribution envelopes are NOT additions to the Lord's word, nor to the act of giving. For, when they are used, the individual still GIVES - and does NOTHING ELSE! Purpose cards and contribution envelopes fall into the same category in which we found song books, blackboards, charts, and such like. When song books are used in the song service, we still do nothing but sing. They do not constitute an addition. When we use blackboards and charts in preaching, we do nothing else but preach or teach. Neither do those things constitute an addition. In like manner, when purpose cards and contribution envelopes are used, we still do nothing but give. Neither do these constitute an addition.

"BUT THE LORD SAID, 'LET NOT THY LEFT HAND KNOW WHAT THE RIGHT HAND DOETH.' (MATTHEW 6:3)". If this text means we cannot declare what we will give, or that no one can know what we give, then we cannot give BY CHECK; for, when we give by check, somebody knows -- at least the treasurer or the man who counts the money. Then, too, concerning the use of contribution envelopes, fewer people will know what we give (when using this means) than if we give cash. Only the one who opens the envelope knows what is therein; whereas, if we give cash, several of those sitting next to us (especially if we are the first persons to give on the front seat) will know what we have given, along with the man who passes the basket. Therefore, on the basis of this objection, the use of contribution envelopes (at least) would be more acceptable than giving without such an aid. Also, we tell the government what we have given when we fill out our income tax forms. Truly, somebody will know what we give. The real meaning of Matt. 6:3 is this: We are not to give TO BE seen of men. The text is not prohibiting giving so that someone knows what is given. The same stipulation is made (in principle) in the context relative to prayer. It is not wrong to pray publicly, or to pray when others can see (or hear) us praying (Acts 16:25); but it is wrong to pray SO AS TO BE SEEN of men. Such is true in giving. The motive behind our deeds is the principle and point in Matt. 6:1-6. Too, the early church laid their money down at the apostles' feet. (Acts 4:34-35). The apostles knew how much was given, as evidenced by the fact that Peter knew Ananias and Sapphira had not brought the full price of their possession as they had feigned to do. (Acts 5:1-11). "O, but these were apostles, and they were inspired," we are told. This is true; but the same Lord who ordained the apostles, also ordained the eldership capacity. (Eph. 4:7-12). And, though elders are not inspired as were the

apostles, the very fact that the eldership is divinely appointed, should give some credence to the affirmation that there is nothing wrong with elders' knowing what one gives. No, Matt. 6:3 does not teach that no one may know what we give.

"BUT THE 'PURPOSE' IS TO BE IN THE HEART". Yes, and we also BELIEVE in our hearts; but we openly confess with the mouth what we believe in our hearts. (Rom. 10:10). The Lord is not suggesting by the instruction, "Every man according as he purposeth in his heart, so let him give" (2 Cor. 9:7), that the purpose is to be kept some deep, dark, secret. The Corinthians had "a forepromised", and this suggests some commitment. "I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion." (2 Cor. 9:5).

"BUT THIS SYSTEM DESTROYS THE FREEWILL ASPECT OF GIVING." This is not true. It could be that those who plan their giving, give far more FREELY than those who do otherwise! In the planned giving system there is no assessment made so as to destroy the freewill aspect of giving. One simply declares what he has freely purposed in his heart to give weekly. Does the mere declaration of what one intends to give, destroy the freewill aspect of the individual? If so, then if one were to commit herself in a business meeting to give a certain amount on a given project, does this not also destroy the freewill aspect of his giving? Instead of the planned giving system destroying the freewill aspect of giving, it rather assists one in doing what the Lord requires that is, giving liberally (Rom. 12:8), and according to purpose. (2 Cor. 9:7).

"BUT I DON'T WANT TO OBLIGATE MYSELF, FOR I DO NOT KNOW WHAT THE FUTURE HOLDS. I MIGHT GET SICK, AND BE LAID OFF MY JOB: IN FACT, I DON'T KNOW WHAT MIGHT HAPPEN." What about buying a car on the installment plan? Yes, this type reasoning would prevent any one from buying anything on credit. Remember that the amount purposed can be increased or decreased according to circumstances. A statement to this effect appears on the card. Also, if one cannot sign a purpose card because he does not know what the future holds, then he could not sign a card purposing to win one soul during a given year. Nor could he sign a card promising to be present for every service of a meeting. Brethren, how far can we go?

"WE USED NOT TO DO THIS." Formerly, we had no baptisteries, no individual communion cups, no collection baskets, no song books, no public address systems, etc. Furthermore, we used not to go to the meetinghouse in automobiles, sit in air-conditioned meeting houses, and on cushioned pews. Do we repudiate all these things? Assuredly not! It is not always wise to follow the same course. (1 Kings 13:9). Incidentally, the planned giving system is not something really new. I know of one congregation that was following the system to some degree in the early 1940's.

"BUT I DON'T HAVE A STIPULATED INCOME." When this situation obtains, one can still participate in the planned giving system. He can purpose a certain PERCENT of his weekly or monthly income, and then give accordingly.

"BUT SUPPOSE I MOVE OUT OF TOWN, OR CHANGE MY MEMBERSHIP?" The purpose commitment is made with the understanding by all that such applies only so long as the member is identified with said congregation. Just as the amount purposed may be increased or decreased according to circumstances, as is stated on the card, so may one be free from the commitment if he moves away.

"BUT I HAVE SO MANY RESPONSIBILITIES AND OBLIGATIONS CHILDREN IN SCHOOL, ONE IN COLLEGE, MEDICAL EXPENSES, CAR NOTE, ETC., TILL I'LL JUST HAVE TO GIVE AS I AM ABLE." We are to seek the kingdom of God "FIRST". (Matt. 6:33). We are to honor the Lord with the "firstfruits" of all our increase. (Prov. 3:9). One should consider the difference between a faithful, and an unfaithful, steward. A faithful steward will ADJUST his LIVING to his GIVING, whereas an unfaithful steward will adjust

his GIVING to his LIVING. On this basis, which type of steward would make the above statement? One cannot take care of all his secular obligations, and just wait and see what he will have left to give - and still fulfill the requirements of 1 Cor. 16:2: "Upon the first day of the week let everyone of you lay by in store, as God has prospered him, that there be no gatherings when I come." Too, according to the reasoning behind the statement being studied, if a man obligated himself for all of his salary, he would be free from the responsibility to give anything to the Lord. Many still treat the Lord no better than they treat their dogs: their dogs get the left-overs from the table, and their Lord gets the left-overs of their incomes! Let us change this picture, and give a liberal portion of all the income we are getting. (According to the original language, this is the meaning of Lk. 18:12.)

"WE GIVE WHEREVER WE ATTEND, AND WE ARE OUT OF TOWN A LOT: SO, I GUESS WE HAD BETTER NOT PURPOSE A GIVEN AMOUNT FOR EACH WEEK." WEEK-ENDING is bringing the church to a WEAK END! The very fact that the Lord put elders in the church and limited their authority to the local congregation (1 Pet. 5:2), necessitates local church membership for each Christian. There is no such thing as 'membership-at-large.' The church 'somewhere' cannot take care of our needs; nor can we make a distinct contribution to the church 'somewhere.' Yes, local church membership is essential. This being true, the members thereof should feel keenly their individual responsibilities to the local church. When this characterizes each member, he will always see that the local brethren can count on his contribution. Thus, whenever it is necessary for him to be away, he will either leave his contribution, or make it up when he returns. Suppose every member of the Lord's church reasoned like the above objection: there would not be a church in the brotherhood that could carry on an aggressive program of work to the glory of God!

CONCLUSION. There is not a single verse in the Bible opposed to the planned giving system. Rather, it is scriptural and apostolic in principle. Nor is there a human objection that can be raised against it, which cannot be successfully met. (1) Therefore, this system is absolutely safe. (2) The elders recommend it. (3) The elders ask for our cooperation in the use of this system. (4) Thus, how could we afford to do otherwise than participate in the planned giving system?

The Work Of An Evangelist

WILLIAM S. CLINE,
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As Paul wrote the final words he would ever write to his son in the gospel, he charged him to "... do the work of an evangelist, fulfill thy ministry." (2 Tim. 4:5). Timothy might well have asked the same thing which we may ask today: "What is the work of an evangelist?" By turning back a few pages in our New Testament we can SCRIPTURALLY answer the inquiry.

In 1 Tim. 4:13, 15 Paul wrote: "Till I come, give heed to reading, to exhortation, to teaching. Be diligent in these things; give thyself wholly to them: that thy progress may be manifest unto all." That is the BIBLICAL REQUIREMENTS of an evangelist. You can search the New Testament inside out, upside down, and any other way you desire -- and you will search in vain: you will find no other requirements laid down by inspiration for the evangelist.

The present generations in the church have been brought up through the traditions of the clergy system of the denominations. Brethren have the idea that the evangelist is to do all the paraphernalia that the present-day denominational pastor does. It may be a displeasing FACT, nevertheless IT IS A FACT that such is NOT required of the servant of God, and if he spends his time doing the odd jobs of the clergy, he might well lose his SOUL in the meantime, because he left undone what GOD TOLD him to do. Evangelists SHOULD BE CONCERNED about the

The Decalogue: An Absolute Or Situational

CONTINUED FROM PAGE 1

of them did not, you need to read the efforts to which they went in by-passing sabbath day travel restrictions or what Amos wrote in Amos 8:5. The way many so-called Christians treat the first day of the week one would almost think the Lord had established it within a permissive framework for they treat it as everybody's day except the Lord's.

5. "Honor parents ordinarily but situations may call for occasional rebellion as generation gaps widen." We have young people in the church today who treat Ephesians 6:1-3 as though it read just like the above statement. Such permissiveness as this will destroy any home in a short time.

6. "Thou shalt not kill unless the situation calls for murder." We doubt there is a confined or released murderer anywhere in our land who but thought the situation demanded his taking the life of the victim. Our country would become even more a jungle of wrong doing and violence than it currently is if this type of permissiveness became universal. No one's life would be safe anywhere.

7. "Thou shalt not commit adultery usually but certain situations may make pre-marital or extra-marital affairs quite beautiful and desirable." Could the Hebrew home have lasted if this had been the generally practiced rule between men and women? The answer is a clear, foreful and decisive NO.

8. "Thou shalt not steal usually but no hard and fast rules demanding total and continuous honesty will work all the time." Had it read this way in the Decalogue, the land would soon have been filled with theft as a way of life.

9. "Thou shalt not bear false witness unless a lie will better serve the situation than will the truth." The setting of a situation and not the fundamental principle of right would have been the determining factor in what was said had the commandment been given in a permissive framework.

10. "Thou shalt not covet unless the object is so beautiful to behold and desirable to have that further resistance toward this prohibition of the mind is both foolish and futile." Had this been the rule covetousness would have never been labeled as idolatry by Paul in Ephesians 5:5.

The reader will readily understand why we have not put book, chapter and verse locations for these last ten questions. They are NOT found in God's Book.

CONCLUSION

Jehovah's rules in the Decalogue were right and absolute. They were not ridiculous and absurd. These rules were so absolute for Israel who lived underneath them that the sabbath violator was stoned (Numbers 15:32-37), Achan, the covetous thief at Jericho's capture, was stoned (Joshua 6:10-26), King David who stole another man's wife and murdered the man was grievously punished (II Samuel 11ff) and the very lawgiver and first Hebrew high priest, Moses and Aaron respectively, were denied entrance to Canaan because they transgressed at the waters of Meribah (Num. 20:1-12). Inspiration declares that every infraction of the Jewish covenant "received a just recompense of reward" (Heb. 2:2).

The Decalogue was for Israel during the time between Sinai and Calvary. Now we are under the law of Christ. His laws, rules and regulations for us are just as absolute as an authoritative lawgiver (the Christ) can make them. If anything our Lord took the morals of the Old Testament law and really put additional teeth in them. Murder, adultery, etc. would not only be wrong under Christianity but the very thoughts and motives productive of such were given comprehensive legislative action (Matt. 5:21-28). Absolutes run throughout the Sermon on the Mount. Jesus recognized NO situations where wrong would become right and immorality a desirable aspect of admirable activity. Jesus and his apostles never sought to sugar-coat the crimes and corruptions of their day. Murder was murder whether done by Herod Antipas to John the Baptist, Pilate to the worshipping Galileans or an unknown zealot killing a Roman soldier. Adultery was adultery whether committed by Felix and Drusilla or the

unnamed brother in I Corinthians 5. Morality is so absolute in the New Testament that both the overt act and the motive of evil prompting it are of strict legislation in the Lord's law. Morality may be relative to the proponents of the "new morality" and the practitioners of "situation ethics" but ABSOLUTE is Jehovah's final word on human ethics. For Fletcher, one of the chief proponents of "situational ethics," there may be no rules — none at all — but every rule of ethical behavior incorporated into the Christian covenant is still binding. The Decalogue was not situational; neither is Christianity situational. Situations, regardless of what they may be, do not change sin into virtue, wrong into right and impurity into purity.

(Part of the material in this article came from a message this writer penned for the July issue of THE SPIRITUAL SWORD for 1972 and was entitled, HOW DOES MODERNISM AFFECT ETHICS?)

"The Bible Way To Do Bible Things"

CONTINUED FROM PAGE 2

But the cases are not at all the same.

1. The Bible "THING" is being done in the other cases, and in SOME WAYS thought to be expedient; we are all exercising human judgment in matters of liberty under "generic" law — which left the way to our judgment.

2. But this is not true of instrumental music in worship, for it is NOT under "generic" law, but is changing "SPECIFIC" law into "GENERIC" law. They thus are perverting the word and adding to the word of God. If God had said in the New Testament for us to "MAKE MUSIC", then the cases would have been parallel. But God did not say "AKE MUSIC"! He selected the kind of music he wanted and said it is "SINGING" (Eph. 5:19; Col. 3:16; I Cor. 14:15). This is a specific kind of music, and excludes the other kind, which is playing. "Singing" is not playing, and playing is not singing. "Going" can be done by walking, riding, flying, etc. "TEACHING" can be done orally, by writing, by radio, or TV, in one class, or many classes, etc. "Baptizing" can be done in a river, lake, baptistry, etc. Saints can "assemble" in a meeting house bought or built at the expense of the church, with baptistry, classrooms, restrooms, offices — or without them. They can use song books, notes, tuning fork, etc., and do nothing but the very "thing" which is commanded, which is to "SING". But to add an organ, or piano, and produce INSTRUMENTAL music in worship, is not a "way" of SINGING. It is an addition to singing; and we are not to add to God's word (Rev. 22:18-19). The "specific" command to "sing" (to make a CERTAIN KIND of music) is no authority to also make instrumental music. The command to "sing" is authority for the use of song books, etc., for they do not add to, take from, or in any way change, the practice of the very "THING" commanded. PLAYING is an addition of a coordinate element into the worship without any kind of authority. When we use the song book we produce no music but "singing", the kind which is commanded in the New Testament. But when others use the organ, piano, etc., in worship they produce another kind of music not authorized in the new covenant worship.

We may use modern "Bible ways of doing Bible things", but we cannot scripturally use any "way" to do a "MODERN THING"! Such is without divine authority. In order for the way of doing something to be scriptural, it must be a way of doing a "THING" commanded in the Bible. If the way being used is not also commanded, it must be authorized in "generic" terms, such as the command to "Go" — which left the apostles free to choose their method of travel (Mt. 28:19; Mk. 16:15-16).

The Work Of An Evangelist

CONTINUED FROM PAGE 3

desires of the brethren and the requirements of the elders; but his allegiance must FIRST be to God. It is not his JOB, it is his SOUL, that is at stake!

Paul charged Timothy to give himself WHOLLY

to reading, exhortation, and teaching. The pulpits and classrooms would not be so dry, the local work would be much stronger, and the brotherhood would advance at exceptional speeds if preachers did what the New Testament enjoins them to do. As I think of the hundreds of bulletins (most have at least one good article in them), the numerous magazines and papers which come across my desk each month, plus the volumes of books that need to be read, I realize that several hours a day would not be sufficient time devoted to reading alone. This would be time spent for growth, and would not include the hours of study which must be devoted to preparation for sermons, classes, and writing. In addition to the time spent in study, the evangelist is to give himself to exhortation and teaching. In 2 Tim. 4:2 Paul said it this way: "Preach the word, be urgent in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching." May the time come when preachers do this regardless of what the whims of the brethren might be!

I have in my possession a list of duties that an eldership gave their preacher. The list was a long one, and required him to visit the hospitals, the sick, the aged, etc. It required him to be a good social mixer, to "win friends and influence people." Not one time in any of the requirements did it even hint at his ability to preach the word, to study, and to give himself to the Bible. I have shown the list to some of the great men of the brotherhood who have been at the congregation where I preach in the past few months. All of their comments can be summed up in one word as one recently expressed it: "Ridiculous!"

Do not misunderstand me: I believe that one who works as an evangelist should visit. He should visit the sick, the hospitals, the new converts, the negligent, etc. There are other duties that he should perform. But this VISITATION and these DUTIES are NOT REQUIREMENTS of the New Testament for an EVANGELIST! These are services that he performs as a CHRISTIAN just as any other Christian performs the SAME services! The truth of the matter is that after the preacher has spent his time doing what God REQUIRES of him, he still does as much as (or more than) most other Christians when it comes to the 'clergy' duties. If the preacher does not visit as much as you think he should, if he is not active in the P.T.A., if he does not do the many things that brethren expect of him, don't criticize him as an EVANGELIST. It just may be that he does not have time to do what BRETHREN WANT him to do, after he has done what GOD HAS TOLD him to do!

May all preachers of the gospel take courage in the fact that if they spend their time WHOLLY in READING, EXHORTATION, and TEACHING, they are pleasing the One who counts — they are pleasing God!

Silent But Loud Preaching

JOHN SIMPSON

"LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN." —MATTHEW 5:16.

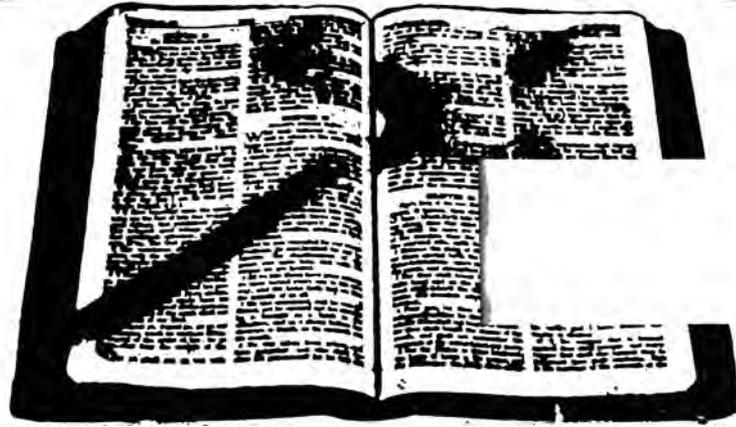
Does this caption sound like a paradox? Someone has said, "I had rather see a sermon any day than hear one." The power of example has long been recognized as one of the best teachers.

We are recognized by those from without as being a Bible-believing, Bible-studying, and Bible-quoting fellowship. There is no better way to confirm this belief than bringing your Bibles to class and worship. Another has said, "If you walk a mile to worship with your Bible in your hand, you preach a sermon a mile long."

It is very important to make a good impression upon those who are not members of the Church. However, if we bring our Bibles only to be seen of others, then we are just as the hypocrites who prayed in the streets for the same purpose (Matthew 6:5). "They have their reward." Bring your Bibles to study the will of God. Then others will "See your good works, and glorify your Father which is in heaven" (Matthew 5:16).

We will see you at Bible class and worship Sunday—WITH YOUR BIBLE IN YOUR HAND!

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"
26:25
"I came by Jesus Christ"
1:17

VOLUME 8

FRIDAY, JULY 27, 1973

NUMBER 11

The Disgrace Of Immodest Dress

A faithful reader of WORDS OF TRUTH in another state has sent us a letter with the request that we write some words relative to the grievous and growing problem of immodesty in dress (or undress as the case usually is). Because of the gravity of the problem and due to our being in the "undress" season of the year weather-wise we are answering this request with immediate promptitude. We are well aware that articles or sermons along this line do not win any popularity contests for either writers or preachers but purity is at stake here and that is much greater in importance than popularity.



ROBERT R. TAYLOR JR.

marvels of modern medicine have not been equal to the plague that has always been present with promiscuous people. Purity has far greater power to prevent this problem than penicillin does in eliminating it after it has once been contracted.

The possession of moral cleanness and highly prized virtue at the time of the marriage ceremony is becoming less and less the rule for altar bound couples in our deeply promiscuous period of lax morals and convenient sex. We verily believe there exists a definite connection between indecent dress and indecent actions. While some claim they can see no connection between the two we are reminded that no one is so blind as he who will not see.

DOES GOD CARE WHAT PEOPLE WEAR?

We HAD BETTER BELIEVE HE DOES!! It may take the terrors of judgment day revelations to convince some of this but the Bible has been teaching it all along. Jehovah God has always been on the side of moral purity. Strict and clear have been his laws about deportment between the unmarried. Clothing habits of both men and women have come under the jurisdiction of the pure minded Jehovah throughout the Bible. Adam and Eve knew neither shame nor sin when they lived in blissful innocence. When sin came shame descended. They sought to cover their bodies with fig leaves sewed together which constituted aprons. (Gen. 3:7). The word for aprons here comes from a Hebrew term "chagorah" and means "anything girded on." Possibly these covered about the same portion of the body that modern swim wear does today. But with these Jehovah God was not well pleased. Genesis 3:21 informs us that the Lord God made "coats of skins, and clothed them." God clothed both of them! Not only did the woman but the man also needed to be clothed. The sophisticated descendants of Adam and Eve today wish to wear practically nothing in the way of clothing. America is getting closer and closer to becoming a nation of nudists! Jehovah God considered the bodies of men and women sacred. Strict and binding prohibitions were registered in the Mosaic Code against the look of lusts and the end result of fornication or adultery. (Lev. 18). David, once called the man after God's own heart, committed the scarlet crime of adultery and later practiced deception and murder. (2 Sam. 11,12.) This blackest chapter in his otherwise illustrious and exemplary life began with an evening of idleness and the look of lust upon beautiful Bathsheba as she bathed. David did not know her name but that did not keep down the lustful desires that soon raged in his heart. We mention this last point because some so-called Christians think it is all right for them to go to Florida or some far away place and be immodest in their dress apparel because NO ONE WILL

KNOW THEM THERE. Men and women can and do lust after each other whether there is the previous knowledge of names or not. No normal man is safe when looking upon a beautiful woman as she bathes. David was not. Neither will we be in modern times. In David's case adultery, the conception of a child out of wedlock, deception and even murder were the final ingredients of this sordid story. Practically the same ingredients have been parts of the same crimes and sins in millions of flagrant cases since that day. The wearing of immodest apparel and the looks of lust such triggered have been the beginning chapters of this frequently recurring crime again and again. When will humanity ever wise up to how very dangerous near nudity is in human relationships?

DEMON POSSESSION AND IMMODESTY

Jesus contacted a man east of the Sea of Galilee who was demon possessed. Luke, the beloved physician, tells the story in the following words: "And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils (demons-ASV) long time, and WARE NO CLOTHES, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils (demons) were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils (demons) out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, OUT OF WHOM THE DEVILS (DEMONS) WERE DEPARTED, SITTING AT THE FEET OF JESUS, CLOTHED AND IN HIS RIGHT MIND: and they were afraid. They also which saw it told them by what means he that was possessed of the devils (demons) was healed." (Luke 8:26-36). While under the influence of demons this grievously stricken Gadarene wore no clothes.

CONTINUED ON PAGE 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.
Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Editorial Answers

From Missouri comes this query: "This age-old question of marriage, divorce and remarriage is among the problems facing the church today. Is the guilty party in an adulterous marriage which results in divorce, free to remarry? As a young preacher, I (along with many elderships) covet your views on this subject, knowing something of your Bible study habits, and extensive knowledge and experience. The leadership of every church can be helped by your answer."



GUS NICHOLS

I appreciate the compliments. First, let us study the general question of divorce and remarriage. Many people are perplexed about it. This question will not stay answered! People forget so soon! Many do not remember what they have been taught from the Bible — and some have not been taught the truth about it! Some even take the position that one may DIVORCE a companion guilty of fornication, but he cannot scripturally marry another on the ground of fornication.

There are only two passages in the New Testament which deal specifically with this question. One of them is Matt. 5:31-32: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whoever 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." From this statement it follows that one might scripturally divorce a companion guilty of fornication, and marry another, without being guilty of adultery in so doing.

Then in Matt. 19:9 the same Lord, our Master, said: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." From this scripture we learn that if a man puts away his wife for some cause other than fornication, and marries another, he committeth adultery. This means that if he DOES have that cause (fornication), he would NOT commit adultery. The word "except" is used: "Whosoever shall put away his wife, EXCEPT it be for fornication, and shall marry another, committeth adultery." An "exception" is an EXCEPTION! And it is a scriptural thing! For

instance, when Jesus said, "EXCEPT ye repent, ye shall all likewise perish" (Lk. 13:3, 5), does he mean that they shall perish anyway, even if they do properly repent and obey the gospel? When he said, "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); did he mean that if your righteousness DOES exceed theirs, you still cannot get into the kingdom? When Jesus said, "EXCEPT a man be born again, he cannot see the kingdom of God" (Jn. 3:3); does he mean that if one IS born again, he cannot see it? Being yet more explicit, when he said in repetition: "Verily, verily, I say unto thee, EXCEPT a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn. 3:5), does he mean to teach that one who IS born of water and of the Spirit, cannot enter into the kingdom of God? Of course not! And so, when Jesus said, "Whosoever shall put away his wife, EXCEPT it be for fornication, and shall marry another, committeth adultery," he means that it is a real EXCEPTION! He does not expect nor demand that one live on with a companion who is guilty of fornication, and will not repent.

Some have said, "O, but 'fornication' is the illegal or illicit sex relationships among UN-married people." They think that if one marries, then discovers that his wife has been (before marriage) guilty of FORNICATION, he could put her away and marry another; but if she (after marriage) commits ADULTERY, he cannot put her away. The facts are that the word "fornication" includes the MARRIED man (or woman — for God is no respecter of persons). "Fornication" sometimes stands for sexual sins either in, or out of, wedlock. For instance: where the K.J.V. says, "Now the works of the flesh are manifest, which are these: adultery, fornication..." — mentions both "adultery" and "fornication," whereas the American Standard mentions only one: "fornication" (Gal. 5:19). This one word stands for illicit sex by both married and unmarried in the ASV (Gal. 5:19).

When Jesus said, "...except it be for fornication" why, he simply meant this sin — whether it be in, or out of, wedlock — whether it be before, or after, marriage.

When the first letter was written to the churches (Acts 15:29) it said, "Abstain from...fornication...from which if ye keep yourselves, ye shall do well." Did this mean that married folks may commit all the "adultery" they might want to commit — just so they did not commit "fornication" before marriage? Would that be doing "well"? Certainly not! What did it mean, then? It meant to include this sin, whether it be technically called "fornication", or "adultery."

Furthermore, Jesus said, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matt. 5:28). Suppose she be a single woman, and he be an unmarried man: Jesus said "whosoever" — married or single — "...hath committed ADULTERY with her." Would it be 'innocent' just because it is not "adultery" in the strictest sense of the term? Why, of course not! Jesus said it is "adultery" regardless of "whosoever" was guilty. This is just as true if those guilty are single, else Jesus would have made the application to single persons.

The thing to do is not to be guilty of "fornication" (or adultery), and not to put away a companion even for "fornication" or adultery! Let the guilty repent and seek forgiveness, and be restored to his spouse. Let the innocent forgive, if possible, and save the home, save the marriage. Let the forgiveness be from the heart; let it be forgotten, and left in the past. Many times children are involved: for their sakes save the marriage, so they can have a home, and a good chance to become good citizens; forgive, and rebuild and re-establish the marriage relationship. (The late J. Edgar Hoover, former head of the F.B.I., said the first great cause of juvenile delinquency is broken homes.) The Bible doesn't teach people to break up their homes, even for fornication (or adultery); but it does teach that if they can't maintain the home, as some perhaps can't forgive and forget, then they might, on the basis of fornication, put

away the sinful, adulterous companion, and marry another.

"May the guilty party marry again?" I see no way in the world for it to be true that the 'innocent party' may PUT AWAY the 'guilty party,' and the guilty not really be put away. I see no way for the 'innocent' to have a right to another marriage, but the 'guilty' have no such right. If the 'guilty' is REALLY "put away," he is no longer married to the 'innocent party.' How could the 'innocent party' be loosed from the bonds of wedlock, and the 'guilty person' still be tied to the 'innocent'?

If one is handcuffed by an officer, with each hand locked and fastened to the other, how could the right hand be loosed from the left hand, so that it is no longer bound to the left hand, and yet the left hand still be bound to the right? "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). HOW could one of them be put asunder from the other, without the other being put asunder from that one? It seems to me impossible for the innocent to have the right to another marriage, and the guilty person not have such a right.

This is true, NOT because it isn't wrong for one to become and be the 'guilty' party! But SINNERS can get married! Even infidels can get married — scripturally! (I do not mean that it would be as good as a Christian marriage!) But I do not believe the children of two Orthodox Jews — unbelievers in Christ — are illegitimate — just because their parents did not believe in Christ. They were sinners when they married, and they are still sinners; but marriage is 4,000 years older than Christianity! It came from God, back in the beginning. Jesus said, "Have ye not read that he which made them at the beginning made them male and female" (Matt. 19:3-9)? So marriage is now to be like it was in the beginning, with Adam and Eve. It is as old as the Bible, older than Christianity. Marriage is not a Christian law, or ordinance. It did not originate with Christianity. It originated with God, who through Christ is the author of Christianity. He only involved that law, adopted it, into Christianity. But still, one does not have to be a Christian to get married. Marriage is a HUMAN-FAMILY LAW, and not a church law. It is not for the church only. It is not for Christians only. It is for people who are eligible, out in a sinful world! If atheists marry, and we later convert and baptize them, we would not remarry them, so they would have a Christian home! If we were to convert a couple, both of whom had been living in, and practicing, adultery (since their marriage), and we now convert them — we would not go back and remarry them. They now must be willing to lay aside the sin of adultery ("fornication"), and obey the gospel and be saved — not from THAT sin only, but from ALL sins. Marriage is not a 'Christian' ordinance in the true sense of the term — it is not just for Christians.

"But what about those who have entered into unscriptural marriages before conversion? Upon hearing the gospel, they want to be saved: do they have to separate to be saved?" If one was eligible for marriage, in getting married the first time, then any second marriage would be illegal in God's sight (unscriptural) UNLESS the first one was terminated by his spouse's death, or by a divorce based upon fornication of the first spouse. Then, if one, who did not have fornication as the ground for divorce and remarriage, wants to be converted, he would have to leave the unscriptural companion, with whom he has no right to live. The general command to repent of all sins would (it seems to me) require this. Since he would be in sin, just the general law of God against sin, and demanding repentance and obedience, must be complied with in order to obtain pardon (Acts 3:19; 17:30-31).

The man who thinks he knows it all has merely stopped thinking.

God never closes one door without opening another.

It is not the load, but worry, that makes you tired.

The Law And The Apple Box

The Mosaic law was good. Paul states, "So that the law is holy, and the commandment holy, and righteous, and good" (Rom. 7:12). The law was given for a particular purpose and it was successful in accomplishing that purpose. The law of Moses was not intended to CAUSE men to do more sin, but to point out and identify sin. "...for through the law cometh the knowledge of sin" (Rom. 3:20). The law made sin clear. The weakness related to the law - discussed in Rom. 8:3 - was not in the law itself, but rather was in the flesh - the human beings under that law.

The Old Testament Israelite was covetous. Covetousness had always been sin. But he had been covetous for so long a time and to such an extent that he failed to regard covetousness as being sin. Therefore, God gave the law. The law said, "Thou shalt not covet." Thus, in the life of the covetous person sin came "much alive." The person under the law "died." That is, he was brought to realize his guilt and his condemnation. This is Paul's own marvelous illustration in the amazing discussion about the law in Romans 7.

The sin in the life of the individual was made clear. The guilt was made clear. The condemnation was realized. But - the law of Moses could not take away that guilt or that condemnation. This was, therefore, a "wretched" condition (Rom. 7:24).

That the law of Moses could not take away sin - could not deliver from guilt - is abundantly taught in the New Testament. "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39). "...because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin" (Rom. 3:20). "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). "We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified" (Gal. 2:15, 16). "I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought" (Gal. 3:21). "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? Because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins" (Heb. 10:1-4).

In my boyhood days there was not the abundance of cardboard and cardboard boxes. There were more wooden boxes, and wholesale items often came to the grocer in these wooden boxes. Especially, apples and oranges came in these wooden boxes. Neither was there the abundance of heavy-duty paper sacks that we now have. Consequently, many grocery orders were packed in these wooden boxes, and these wooden boxes thus made their way into the homes. I recall personally what a delight it was to get one of these boxes, made of soft wood, and from which a boy could make so many things.

A father was preparing for a trip. He would be away from home several days. He had a young son who delighted to work with the wood from these apple boxes. As the father was about to leave home he called his son to himself, handed the son a hammer, some nails, and the end of an apple box. He said, "Son, I'll be away from home for several days. I want you to be a good boy. While I am away from home, if you do something that you know that daddy would not like - I want you

to drive a nail in the end of the apple box. When you do something that you know that daddy would appreciate, you can pull a nail out."

The father made his trip, returned to his home, and was anxious to see about his son and the end of the apple box. The father looked at the piece of wood carefully. He said: "I see that you have done a number of things that you knew I wouldn't like, for you have driven several nails into the end of the box. But, I see also that you have done a number of things that you knew I would appreciate, for all the nails have been pulled out." The little boy bowed his head, and said tearfully: "Yes, but daddy - the holes are still there!"

And so it was with the Mosaic law. The animal sacrifices related to the problem of sin. They were able to roll the sins forward year by year, but those sacrifices could not provide actual remission of sin. They were but a type of the sacrifice of the Christ himself, apart from which sacrifice there can be no remission of sins. Sin was a debt, and Jesus paid it all.

The law of Moses made the sin clear in the life of the individual. It caused the individual to realize his guilt and his condemnation. But, the law of Moses could not remove that guilt - could not bring actual forgiveness. The gospel of Christ makes the sin clear in the life of the individual. It causes the individual to realize his guilt and his condemnation. It causes the sinner to cry out, "What must I do to be saved?" But, the gospel brings actual forgiveness of sins. The gospel says, "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). The gospel of Christ brings actual forgiveness of sins. Under the law of Moses the holes were still there.

A SUMMARY ON TRUTH

"Stand therefore, having girded your loins with truth..." (Eph. 6:14).

It is with "truth" that the Christian soldier must be girded. It is "truth" that makes men free from sin, guilt, condemnation, Jno. 8:32. "Truth" is the word of God, Jno. 17:17. Christians worship "in truth," Jno. 4:24. Christ affirmed that he was "the truth," Jno. 14:6. Christ was full of grace and truth, Jno. 1:14. Truth came through Jesus Christ, Jno. 1:17. The Spirit was to guide the apostles into all the truth, Jno. 16:13. The judgment of God is according to truth, Rom. 2:2. Christians must speak "truth in love," Eph. 4:15. Love rejoices with the truth, I Cor. 13:6. Christians should think on things that are true, Phil. 4:8. It is obedience to the truth which produces purity of soul, I Pet. 1:22. Those who have not "the love of the truth" will be lost, II Thess. 2:10. The word of truth must be rightly divided, II Tim. 2:15. The church of our Lord is the pillar and the support of the truth, I Tim. 3:15. The devil is completely devoid of truth, Jno. 8:44.

Let us see to it that the truth has the emphasis and value and effect in our lives which God intended for it to have.

SUMMER WORKSHOP

INTERNATIONAL BIBLE COLLEGE

P. O. Box 66
 Florence, Alabama 35630
 Phone 205-766-6610

AUGUST 3-8, 1973

Theme: "How To Do It"

NURSERY - Daily, a nursery will be provided at Darby Drive Church of Christ. Charge will be \$6 an hour for each child and \$16 an hour for each additional child. No lunch provided. (This service is made available by IBC women.)

SPECIAL PROGRAM - Sunday afternoon August 5 from 2:00 p.m. to 4:00 p.m. - Carl Powell, Jr., Albert Hill, Jr., and Laville Hanback in charge of presentation focused on "The Effective Use of Audio-Visual Resources" and "Video-Television Evangelism."

EXHIBITS - All exhibits will be displayed for your observation and interaction at Darby Drive Church of Christ, 2002 Darby Drive (Phone 205-766-6610)

ACTIVITIES FOR YOUNG PEOPLE - (August 3-8) All activities are to be conducted in the auditorium of Florence Boulevard Church of Christ, 3402 Florence Boulevard, Florence, Alabama 35630 (Phone 766-3617)

- 9:00-10:00 a.m. daily - "What Can Young People Do?" A panel discussion and other activities led by Brant Bryan
- 10:00-12:00 a.m. daily - Chorus practice, led by Leon Sanderson
- 1:00-2:00 p.m. daily - "How to make Positive Plans for the Abundant Life" Speaker: Rod Tate
- 2:30-3:30 p.m. daily - "Food for Faith" (Christian Evidence) Speaker: Basil Overton

EVENING PROGRAM - ALL SESSIONS WILL BE HELD IN THE FLORENCE CITY COLISEUM AT 7:30 P.M. EACH EVENING

- Friday Night - August 3 - R. N. Hogan, speaker - Topic: "Preach the Word"
- Saturday Night - August 4 - Jerry Humphries, speaker - Topic: "Urgency In Preaching the Word"
- Sunday Night - August 5 - Wayne Kilpatrick, speaker - Topic: "The Church - Nauseating to Christ" Immediately following: Special Services: honoring John D. Cox
- Monday Night - August 6 - Jack Evans, speaker - Topic: "Why We Preach Christ To All" Immediately following: Chorus of Southwestern Christian to sing

Tuesday Night - August 7 - Gus Nichols, speaker - Topic: "The Cross of Christ" Immediately following: Special Services: honoring Sister Gus Nichols

Wednesday Night - August 8 - Harold Taylor, speaker - Topic: "We Love, Therefore, We Win"

SCHEDULE OF DAILY PRESENTATIONS: ALL DAYTIME PROGRAMS WILL BE HELD AT THE DARBY DRIVE CHURCH OF CHRIST, 2002 DARBY DRIVE (PHONE 205-764-4073). A LARGE AND A SMALL AUDITORIUM SHALL BE UTILIZED, BE SURE TO NOTICE THIS AS IT INDICATES WHERE TO ASSEMBLE IN ORDER TO TAKE ADVANTAGE OF THE VARIOUS PRESENTATIONS RELATING TO THE THEME OF THE WORKSHOP "HOW TO DO IT"

FRIDAY - August 3, 1973 - Large Auditorium at Darby Drive Church of Christ

- 9:00-10:00 a.m. - Ron Maynard, speaker - "Scholarship and Promoting the Bus Ministry"
- 10:00-11:00 a.m. - Wallace Kelly, speaker - "Leadership in the Bus Ministry"
- 11:00-12:00 a.m. - James Wilkerson, speaker - "Putting the Church to Work"
- Lunch: 12:00-1:00 p.m. - Lunch will be available at International Bible College. This is a service provided by IBC women
- 1:00-2:00 p.m. - Robert Wingfield, speaker - "How to Start and Maintain a Bus Ministry"
- 2:00-3:00 p.m. - Kenneth and Sharon Rhodes, speakers - "Organizing and Promoting a Christian Kindergarten"
- 3:00-4:00 p.m. - For Women Only - Sharon Rhodes, speaker - "How to Develop a Nursery Dept."

Small Auditorium at Darby Drive Church of Christ, 2002 Darby Drive (205-764-4073)

- 9:00-10:00 a.m. - Kenneth Rhodes, speaker - "Organizing and Supervising the Bible School"
- 10:00-11:00 a.m. - Paul Sherrod, speaker - "Organizing and Promoting a Personal Work Program"
- 11:00-12:00 a.m. - Ernest Clevenger, Jr., speaker - "How to Have Effective Church Bulletins"
- Lunch: 12:00-1:00 p.m.
- 1:00-2:00 p.m. - Leon Sanderson, speaker - "Improving Congregational Singing"
- 2:00-3:00 p.m. - For Women Only - Mrs. Paul Sherrod, speaker - "Women's Work for Christ"
- 3:00-4:00 p.m. - Ron Maynard, speaker - "Using Senior Citizens in the Lord's Work"

SATURDAY - August 4, 1973 - Large Auditorium at Darby Drive Church of Christ

- 9:00-10:00 a.m. - Ron Maynard, speaker - "Maintaining a Benevolent Center"
- 10:00-11:00 a.m. - Wallace Kelly, speaker - "Leadership in the Bus Ministry"
- 11:00-12:00 a.m. - James Wilkerson, speaker - "Putting the Church to Work"
- Lunch - A lunch will be prepared by the IBC Women at International Bible College. All are encouraged to eat your lunch there, since all proceeds go toward building a better IBC
- 1:00-2:00 p.m. - Robert Wingfield, speaker - "How to Start and Maintain a Bus Ministry"
- 2:00-3:00 p.m. - Kenneth and Sharon Rhodes, speaker - "Organizing and Promoting a Christian Kindergarten"
- 3:00-4:00 p.m. - For Women Only - Sharon Rhodes, speaker - "How to Develop a Nursery Department"

Small Auditorium - Darby Drive Church of Christ, 2002 Darby Drive

- 9:00-10:00 a.m. - Kenneth Rhodes, speaker - "Organizing and Supervising the Bible School"
- 10:00-11:00 a.m. - Paul Sherrod, speaker - "Organizing and Promoting a Personal Work Program"
- 11:00-12:00 a.m. - Ernest Clevenger, Jr., speaker - "Using Television to Evangelize"
- Lunch: IBC 12:00-1:00 p.m.
- 1:00-2:00 p.m. - Leon Sanderson, speaker - "Improving Congregational Singing"
- 2:00-3:00 p.m. - For Women Only - Mrs. Paul Sherrod, speaker - "Women's Work for Christ"
- 3:00-4:00 p.m. - Ron Maynard, speaker - "Using Senior Citizens in the Lord's Work"
- 4:00-5:00 p.m. - Special Services: Honoring John D. Cox

MONDAY - August 6, 1973 - Large Auditorium - Darby Drive Church of Christ, 2002 Darby Drive

- 9:00-10:00 a.m. - Mary Bridges and others, speakers - "What Women Can Do In Bus Ministry"
- 10:00-11:00 a.m. - Albert Hill, Jr., speaker - "Evangelizing Through the Home"
- 11:00-12:00 p.m. - Gary Braden, speaker - "Developing the Christian Worker"
- Lunch: 12:00-1:00 p.m. - Lunch will be prepared by the IBC Women at International Bible College. All are encouraged to eat your lunch there, since all proceeds go toward building a better IBC
- 1:00-2:00 p.m. - Robert Wingfield, speaker - "How to Start and Maintain a Bus Ministry"
- 2:00-3:00 p.m. - Kenneth and Sharon Rhodes, speaker - "Organizing and Promoting a Christian Kindergarten"
- 3:00-4:00 p.m. - For Women Only - Sharon Rhodes, speaker - "How to Develop a Nursery Department"

Small Auditorium - Darby Drive Church of Christ, 2002 Darby Drive

- 9:00-10:00 a.m. - Kenneth Rhodes, speaker - "Organizing and Supervising the Bible School"
- 10:00-11:00 a.m. - Paul Sherrod, speaker - "Organizing and Promoting a Personal Work Program"
- 11:00-12:00 a.m. - Alan Bryan, speaker - "Making the Church Grow"
- Lunch: 12:00-1:00 p.m. - Lunch will be served at IBC
- 1:00-2:00 p.m. - For Women Only - Mrs. A. R. Hill, Sr., speaker - "Becoming an Effective Teacher"
- 2:00-3:00 p.m. - For Women Only - Mrs. Paul Sherrod, speaker - "Women's Work for Christ"
- 3:00-4:00 p.m. - Jim Rogers, speaker - "Conducting Worship Services for Children"

TUESDAY - August 7, 1973 - Large Auditorium - Darby Drive Church of Christ, 2002 Darby Drive

- 9:00-10:00 a.m. - Mary Bridges and others, speakers - "What Women Can Do In Bus Ministry"
- 10:00-11:00 a.m. - Albert Hill, Jr., speaker - "Evangelizing Through the Home"
- 11:00-12:00 a.m. - Gary Braden, speaker - "Developing the Christian Worker"
- Lunch: 12:00-1:00 p.m. - Lunch will be served at International Bible College
- 1:00-2:00 p.m. - Ed Case, speaker - "Possibilities of Bus Evangelism"
- 2:00-3:00 p.m. - Kenneth and Sharon Rhodes, speaker - "Organizing and Promoting a Christian Kindergarten"
- 3:00-4:00 p.m. - For Women Only - Sharon Rhodes, speaker - "How to Develop a Nursery Dept."

Small Auditorium - Darby Drive Church of Christ, 2002 Darby Drive

- 9:00-10:00 a.m. - Kenneth Rhodes, speaker - "Organizing and Supervising the Bible School"
- 10:00-11:00 a.m. - Paul Sherrod, speaker - "Organizing and Promoting a Personal Work Program"
- 11:00-12:00 a.m. - Alan Bryan, speaker - "Making the Church Grow"
- Lunch: IBC 12:00-1:00 p.m.
- 1:00-2:00 p.m. - For Women Only - Mrs. A. R. Hill, Sr., speaker - "Becoming an Effective Teacher"
- 2:00-3:00 p.m. - For Women Only - Mrs. Paul Sherrod, speaker - "Women's Work for Christ"
- 3:00-4:00 p.m. - Jim Rogers, speaker - "Conducting Worship Services for Children"

WEDNESDAY - August 8, 1973 - Large Auditorium at Darby Drive Church of Christ, 2002 Darby Drive

- 9:00-10:00 a.m. - Mary Bridges and others, speakers - "What Women Can Do In Bus Ministry"
- 10:00-11:00 a.m. - Albert Hill, Jr., speaker - "Evangelizing Through the Home"
- 11:00-12:00 a.m. - Gary Braden, speaker - "Developing the Christian Worker"
- Lunch: 12:00-1:00 p.m. - Lunch will be served at International Bible College
- 1:00-2:00 p.m. - Ed Case, speaker - "Possibilities of Bus Evangelism"
- 2:00-3:00 p.m. - Kenneth and Sharon Rhodes, speaker - "Organizing and Promoting a Christian Kindergarten"
- 3:00-4:00 p.m. - For Women Only - Sharon Rhodes, speaker - "How to Develop a Nursery Dept."

Small Auditorium - Darby Drive Church of Christ, 2002 Darby Drive

- 9:00-10:00 a.m. - Kenneth Rhodes, speaker - "Organizing and Supervising the Bible School"
- 10:00-11:00 a.m. - Paul Sherrod, speaker - "Organizing and Promoting a Personal Work Program"
- 11:00-12:00 a.m. - Alan Bryan, speaker - "Making the Church Grow"
- Lunch: IBC 12:00-1:00 p.m.
- 1:00-2:00 p.m. - For Women Only - Mrs. A. R. Hill, Sr., speaker - "Becoming an Effective Teacher"
- 2:00-3:00 p.m. - For Women Only - Mrs. Paul Sherrod, speaker - "Women's Work for Christ"
- 3:00-4:00 p.m. - Special Speakers - "Developing in Team Teaching"

THE FOLLOWING MOTELS ARE LOCATED IN THE FLORENCE AREA. RESERVATION ARRANGEMENTS MAY BE MADE BY PHONE:

Florence Travelodge, 402 E. Tennessee St.	205 - 766-5350
Holiday Inn, 504 S. Court St.	205 - 766-2331
Howard Johnson's, 1241 Florence Blvd.	205 - 764-5421
Motel 6 Inc., 400 S. Court St.	205 - 766-5111
Tourway Inn of Florence, 1915 Florence Blvd.	205 - 766-2620

FREE HOUSING
 There exists limited housing provided free by the brethren in the Florence area. To inquire and make reservations, please call International Bible College.

The Disgrace Of Immodest Dress

CONTINUED FROM PAGE 1

Subsequent to the expulsion of the legion of demons he was found "sitting at the feet of Jesus, clothed, and in his right mind. . ." (Luke 8:35) Demon possession, separation from Jesus, unclothed and out of his rightful mind were all connected in this pathetic person's past. When with Jesus and enjoying the full restoration of his mind again the man was fully clothed. Do you suppose there is any moral that the indecently dressed (undressed) people of our time could derive from this story? THERE IS but they probably will not sense it in their mad craze to ape the immodest fashions characterizing the depraved of our time.

THE PROBLEM AMONG US

The grievous problem of immodesty and indecency in dress fashions would be serious enough if only those outside of Christ were guilty. But the problem is deep-seated among members of the church. Some feel like a change of location will change immodesty into modesty. Thus people go on vacation to some place several hundred miles removed from home. There they wear their abbreviated swim suits and other indecent attire with the feeling that such is all right because we are far from home. Since when did crossing a state boundary line change immodesty into modesty? Is it all right for a so-called Christian woman to provoke with indecent dress a man to lust after her if he does not know her name or that she professes Christianity back home? Some justify the wearing of such if only done among a few and where there is a close tie of friendship? A woman who feels that her husband's best friends surely will not lust after her while they are swimming or water skiing is rather naive about the make-up of men. Normal men are just not made that way.

Some of our members feel like the barriers can be let down while engaged in some sort of an encampment arrangement or while on a picnic. Some years ago this writer accompanied a group of church members to a lakeside setting for a picnic. We did not know it was going to turn into a mixed swimming party but it did. Guess who headed the list—the local preacher and his wife. Their bathing suits were just as immodest as were any of the others. A man like this cannot preach against immodesty. He would be a laughing stock of his congregation for many of his congregation saw him parade himself around in his brief trunks!

The reader who requested this article told of his recent visit to an encampment where several boys, girls and adults were spending the week. They were members of the church. As he approached the place of the encampment he saw a number of young men in swimming. He said to himself, "I guess the young ladies are over the hill someplace." But to his strong dismay they were not over the hill someplace! He said, "It is true that no young ladies were in the creek, that I could see, but several were there on the bank looking, and several ladies were present, including some wives of area preachers." The greatest shock came later when the director of the encampment came up to introduce himself. In the words of our reader he was "wearing only bathing trunks of the briefest sort." In that attire he was parading himself "in front of all the young ladies and the women present!" HE WAS ONE OF THE AREA PREACHERS. But the immodesty was not all on the part of the boys and men who were present. He observed that "one teenage young lady was there in shorts, ROLLED UP YET! (Emphasis his-RRT.) Brethren, if immodesty is all right in situations like the foregoing, it is all right anywhere at any time. If not, WHY NOT?"

THE PROBLEM AND ITS SOLUTION

Decently dressed women today would tend to eliminate much of present day lusting from the opposite sex. However, many women and young girls seemingly delight in seeing how great a temptation they can place before men and boys. Low cut blouses, hiked up skirts and dresses, skin tight outfits, shorts, halters with much of the midriff exhibited and practically all the back with the exception of a tiny strap, extra brief swimming

attire and other nearly nude fashions constitute the problem of immodesty and indecency in dress habits of today. The mother designer of the mini styles some years back confessed in NEWSWEEK that her designs for women were for the express purpose of seducing men. Does anyone doubt that her designs have been successful along this line?

Jesus sought to quench adultery at its very source. He said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27-28.) Do you really think the Lord looks with approval upon women who profess to be his disciples and yet wear the most provocative of apparel while appearing in public places? Paul stated the solution to the problem like this, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." (1 Tim. 2:9-10.)

CONCLUSION

The morals of a nation probably will never be any higher than the women of our time make them. What women wear or do not wear is either a prelude to greater promiscuity or productive of greater purity. CHRISTIAN WOMEN, TAKE HEED AT THIS POINT!!

The Lord Is With Us

JAMES D. BALES

HOW DO WE KNOW? Jesus told the apostles when he gave the commission that if they would go and preach the gospel, baptize believers into him, and teach them to observe all things he had commanded, he would be with them even unto the end of the world. There are other passages in which God, Christ and the Holy Spirit have promised to be with the people. (Mt. 28:18-20). How do we know that God is with us? We know that God is with us the same way we know He has forgiven our sins. How is this? We know it because we have His word for it. He has promised the believing penitent who is baptized into Christ that he will be forgiven. (Acts 2:36-38.) We can, in confidence, accept His word, meet His conditions and enjoy His promises.

He has promised the Christian that if he walks in the light, if he is a penitent believer in the presence of the Lord, that He will forgive him of his sins. (1 Jn. 1:7-10). We have God's word for it; that is more than enough for us. And yet sometimes people feel that they would like some special sign to prove that God is with them. For example, we pray that the Lord will help us to know what to say and how to say it in preaching and in personal work as we endeavor by word and deed to influence other people for Christ. God does not inspire us to speak with the inspiration of the Holy Spirit. We are not infallible. We must give close attention and think out as clearly as possible what we should say and how we should say it. We should pray as if everything depends upon prayer, and then launch out and work as if everything depends upon the word. We should be diligent in both.

In some cases, where an individual in the excitement of discussion of the Bible, or in some other situation, may feel as if he is on the sideline watching himself as he speaks. He may think that in some way the Lord has taken over. This emotional experience may be undergone in other situations. It is not a sign of the presence of the Lord in the other situation, nor when we are engaged in a religious discussion.

If we think that some assumed special sign is proof that God is with us in such a way that we cannot make a mistake, this leads to such things as the following:

First, it leads us to seek such situations and feelings and if we do not find them we think the Lord is not with us.

Second, it would lead us to think that we are inspired in such a situation and that anyone who contradicted us would be contradicting the Lord himself.

Third, it would keep us from learning from our mistakes. For we may make mistakes in situations

such as this, as well as from others. Or we may not make a mistake but there might be a way that we could say or do a thing that would be better. But if we feel that we are in some way inspired in such a situation we would hardly think there was any way to improve upon it.

Emotional experiences may come and go but they should not be that which we depend upon. WE SHOULD DEPEND ON THE WORD OF GOD! A religious leader many years ago said:

Feelings come, and feelings go.

And feelings are deceiving.

My warrant is the word of God.

Naught else is worth believing.

Working Together

JOHN SIMPSON
Memphis, Tenn.

"When each part is working properly, it makes for bodily growth and upbuilds itself in love." (Eph. 4:16, RSV.)

A colony of bees chose to make their home in the upper corner of the auditorium of the Jackson Avenue church building in Memphis. The cornice box provided them a ready-made hive, and these little creatures of God showed the church a few things.

1. EXAMPLE. They came to church, settled down, and got busy with the work God intended them to do. Most congregations have trouble getting their members to settle down and come to church, to say nothing of getting them to work.

2. ORGANIZED. Each one has a job and does it. If he gets lazy and doesn't do his job, the others discipline him.

3. PRODUCING. They set about to make one of the finest-tasting and most healthful foods. The product of the church should be even sweeter.

4. LIKE THE CHURCH. Some are workers, some are drones. The workers produce all the goodies drones enjoy them. As fall approaches, the drones are driven from the hive by the workers, and they perish from cold and starvation. However, the church is more humane.

What do bees show us? "By settling down, organizing, and doing what God intended them to do," they "produce." In the United States there are 5.5 million colonies of bees producing 250 million pounds of honey and 4.5 million pounds of beeswax annually. What could we do if we followed their example?

Sixth Area-Wide

Tupelo Campaign

The sixth area-wide campaign for Christ to be conducted in Tupelo, Mississippi is scheduled for August 6-12, 1973. The speaker for the event will be George Bailey of Dallas, Texas. Leon Sanderson of Florence, Alabama will direct the singing.

The campaign has as its theme—MAKE THE BIBLE WAY YOUR WAY—and is being conducted through the cooperative efforts of the East Main, Glaster Street and West Main Churches of Christ in Tupelo.

Approximately 30 people from Southeastern School of Personal Evangelism in Nashville will arrive in Tupelo a week prior to the campaign to direct local brethren in a door-to-door canvass of the entire city. By this means, Bible correspondence courses and home Bible studies will be scheduled.

Services will begin each evening at 8 p.m. An attended nursery will be provided. As in the past the services will be held at the large Civic Auditorin adjacent to the Tupelo High School on Varsity Drive. Brethren from congregation throughout the Mid-south are invited to attend, as well as all people, everywhere.

EAST AFRICAN NEWSLETTER

P. O. BOX 8086, NAIROBI, KENYA

JUNE & JULY, 1973

We have been back in America for about three weeks now, three wonderful weeks of fellowship. Our trip from Africa was enjoyable. We had opportunity to visit with many of the brethren and missionaries in Europe. It's always a joy to us to visit with other missionaries. It gives us a chance to exchange views and to evaluate our programs in light of what others are doing. I arrived back in Birmingham sick, and had to spend the first few days home in bed. I'm now fully recovered and ready to begin calling on our supporting congregations.



BERKELEY HACKETT

I'll be beginning our visits in August for the purpose of giving a personal report on the East African work to each of those congregations who have supported us faithfully for these past years. This work will keep us busy for the next three months, every Sunday and every Wednesday night. Watch for the date when we will be in your area.

While I am home the newsletter will run every other month.

REBUILDING TRAVEL AND WORKING FUNDS

It is very important for all of our supporting congregations and individuals to keep up their monthly support. You are all the lifeline of our work in Africa and your monthly support while I am home is the only way we are able to rebuild our depleted travel and work funds. We now only have ten months to rebuild these funds and with inflation and the revaluation of the dollar abroad we will need 25% more than we did in 1969. I have every confidence that the Lord will help us in this work and bless all who stand with us. Any who have a special contribution for rebuilding the travel funds or work funds may send a check to Kenya Church of Christ Mission Fund, P.W. Drawer 1488, Jasper, Alabama 35501.

HOME COMING

We had a marvelous homecoming with a bus load coming from Jasper to meet us at the airport. We appreciated the kindness of those who took off work in order to come and welcome us. Welcomes like that make a body want to go away and come back more often.

NEWS FROM EAST AFRICA

You'll remember that I have mentioned from time to time in the newsletter about the work in Uganda, the country right next to Kenya. You'll recall that for a time I was the Director of Bible Correspondence work there. Uganda has lately been undergoing a great deal of political strife as the dictator of that country attempts to put everything under his control. The week we left Kenya the news broke that his latest move was to ban the Church of Christ. This means that the Christians cannot meet or even profess openly to being Christians. They will be subject to arrest and imprisonment. Their plight recalls the days in Old Rome when the faithful had to meet in underground caves.

Pray for these brothers so that the persecution may pass, and that they might remain strong in the faith.

TRAVEL SCHEDULE

The following is a tentative calendar of our whereabouts during the next two months. This is only tentative but should be fairly accurate especially during the month of August. Come out to see us when we are in your area. I have slides of

the African work.

AUGUST

Wednesday 1st - Mt. Harmony
 Sunday 5th - East Walker
 Wednesday 8th - Eldridge
 Sunday 12th - New Hope, Marion Co.
 Wednesday 15th - Aldridge
 Thursday 16th - Pleasantfield
 Sunday 19th - Central, Tuscaloosa
 Sunday 26th - Cottondale
 Wednesday 29th - Zion, Parrish

SEPTEMBER

Sunday 2nd - Midway
 Wednesday 5th - New Hope, Walker Co.
 Sunday 9th - Millport
 Wednesday 12th - Brookside
 Sunday 16th - Whitehouse
 Wednesday 19th - Oakman
 Sunday 23rd - Cordova
 Wednesday 26th - Adamsville

This schedule is only tentative at the moment and one or two of these dates may change. I suggest that you check with the local church for any changes.

There are still a number of congregations that are yet to be scheduled. If the Lord wills I will be visiting a different congregation every Lord's Day and Wednesday night until next spring. Watch the newsletter for the night when I will be nearest you and, also, remember that the newsletter will appear every other month, the fourth Tuesday of the month in WORDS OF TRUTH

E. Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Avenue Church of Christ	200.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
TOTAL	840.00

CONTRIBUTIONS

June 1

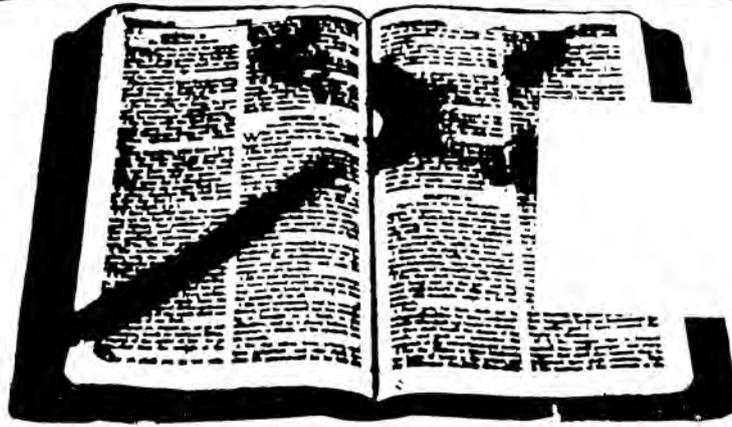
Brookside Church of Christ	\$ 20.00
Central Church of Christ (Tusc.)	50.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
E. Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
New Hope (Oakman) Ch. of Christ	20.00
Oakman Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
6th Avenue Church of Christ	200.00
Townley Church of Christ	20.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
S.G. Barker	10.00
Herman King	40.00
Roscoe Kirkpatrick	10.00
Farley Geddie	5.00
Richard K. Mauldin	10.00
Bruce Odom	5.00
Nolia Shipp	10.00
Corda Webb	5.00
Mr. & Mrs. Clyde Welch	20.00
TOTAL	805.00

CONTRIBUTIONS

June 30

Roscoe Kirkpatrick	\$ 10.00
Lorene Farris	25.00
Corda Webb	5.00
Robert Lee Williams	120.00
Brookside Church of Christ	20.00
Central (Tusc.) Church of Christ	50.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00

WORDS of TRUTH



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

ords of truth"
y Jesus Christ"

VOLUME 8

FRIDAY AUGUST 10, 1973

NUMBER 12

Dangers From Pentecostalism

The times in which we live are crucial to the Lord's church. Dangers of an exceedingly serious nature confront us on every hand. Many people in the Lord's church are totally oblivious to any and all these dangers. They seem to think that some of us are crying "wolf" when only a lamb is on the threshold. However, the danger we are to discuss briefly in this article is



ROBERT R. TAYLOR JR.

not a light one. It must be taken seriously for it is making inroads into the blessed church of our Lord Jesus Christ. Toward this error and all other departures from New Testament teaching we must obey the import of John's message in 2 John 9-11, "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." 2 John 9 in the American Standard Version reads this way, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." The marginal reference for "goeth onward" here is "taketh the lead." Pentecostalism is NOT New Testament Christianity. This is true whether one is speaking of older Pentecostalism or the thirteen year old movement known as "Neo-Pentecostalism." Neither the slightly older nor the newer form of this movement is old enough to be New Testament Christianity. The older forms of the movement began around the turn of the century and the "Neo-Pentecostalism" movement possibly had its beginning about 1960 when an Episcopalian rector announced to his congregation in Van Nuys, California, that he had received a special gift of the Holy Spirit and could speak in tongues. From this moment onward the movement has spread into many religious groups including both Catholic and Protestant bodies. Its spread among us is what concerns us in this current article.

A SURGE OF

PENTECOSTAL DOCTRINE AMONG US

If the query had been asked ten years ago, "Will Pentecostalism find a breeding ground among churches of Christ?" most of us would have

answered with confidence in the negative. But it has found a breeding ground among us. This article is written the day before the writer goes to another state to present a lecture on "Pentecostalism Then and Now." In recent days we have read rather widely concerning this movement both from those who espouse the movement as well as those opposed to it. In shocked amazement we have read the articles that compose the little booklet, THE ACTS OF THE HOLY SPIRIT IN THE CHURCH OF CHRIST TODAY. It is nothing short of startling that these people who apparently grew up on sound gospel preaching have fallen victim to the Holiness movement of Holy Spirit baptism for today, charismatic gifts throughout the Christian Age, a feeling that we have been unduly deprived of needed blessings today, a desire for instant spirituality and a continuing need to be on some kind of high emotional pitch all the time with an inner glow that defies description. Brother William Woodson, one of the best equipped men in the entire brotherhood on this subject, has often pointed out that one can read the writings of these men and can see at work a definite cycle at work. Almost without exception they were bored with the Church of Christ, felt a total worthlessness of their whole being, had experienced a great emotional upheaval in their lives, were filled with extreme anger toward the church of Christ, felt they were being deprived of something better felt than told, had an interest in bizarre activities and felt that the Holy Spirit had been a neglected topic among churches of Christ. Most of these have been commonly shared feelings and experiences among those who have gone off into this popular error and fallacy.

Within recent months this writer has spent many hours talking with brethren who are allowing Pentecostal doctrine to have a commanding sway over their religious thinking. One was a young man whom the writer has known from his boyhood days. We have often preached where he grew up and visited his home during gospel meeting work. The more he said the more we realized that he was on the very threshold of forsaking the Lord's church and going into the Pentecostal movement. A Pentecostal preacher of the young man's acquaintance evidently was quite magnetic in his pull over this young man's thinking. Another's thinking had been so clouded by Pentecostal doctrine that he even suggested that the Lord has TWO religious bodies and that the Pentecostal movement is one of them. But which Pentecostal movement is the Lord's other body? Is it the older movement which is divided into a number of religious bodies in turn, or is it the newer movement which is not peculiar to any

one religious group but finds its adherents among many religious bodies? This question needs an answer! Is it not significantly strange that one who claims to have Holy Spirit guidance, as this man does, will say the Lord has TWO bodies? If he is right, what did Jesus Christ mean when he said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ONE FOLD AND ONE SHEPHERD." (John 10:16). If the Lord has two folds, why did he say there would be just ONE? If there are TWO bodies and not just ONE, why did Paul write the following verses? "For as we have many members in one body, and all members have not the same office: So we, being many, are ONE BODY IN CHRIST, and every one members one of another." (Rom. 12:4-5). "But now are they many members, YET BUT ONE BODY." (1 Cor. 12:20). "Now ye are THE BODY OF CHRIST, and members in particular." (1 Cor. 12:27). "And hath put all things under his feet, and gave him to be the head over all things to THE CHURCH, which is HIS BODY, the fulness of him that filleth all in all." (Eph. 1:22-23). "There is ONE BODY, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." (Eph. 4:4-6). "And he is the head of THE BODY, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Col. 1:18). "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for HIS BODY'S sake, which is the church:..." (Col. 1:24 - Emphasis in all scriptures mind-RRT.) One body or two? Which is right?

Other brethren are claiming that spiritual gifts are still available for us today providing we have sufficient faith to work them. Performance of the supernatural has always required more than simple desire and energetic faith. It has always required being endowed to do such miraculous works. They dogmatically assert (while condemning the writer's dogmatic opposition to all Pentecostal fallacies) that we are wrong in contending for the correct understanding of 1 Corinthians 13:8-13 and Ephesians 4:8-13 which passages limit the supernatural to the infant period of the Lord's church. We recently wrote some rather lengthy articles for WORDS OF TRUTH in which we dealt quite thoroughly with these two passages.

It is exceedingly strange that some who claim Spirit guidance and heavenly direction for all their statements will say the very opposite of what real Spirit guided men and heavenly directed writers said in New Testament times and placed into the

WORDS OF TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Divorce And Remarriage

The following letter is from Ohio, and is a request for information concerning divorce and remarriage:

"Dear brother Nichols:

Please comment upon the following points involved in the subject of divorce and remarriage. You may do this in your weekly religious paper, 'WORDS OF TRUTH'. Preachers are continually telling the people that one may divorce his (or her)

companion because of adultery or fornication and marry another. We know that Jesus did say one might be put away for "fornication" (Matt. 5:31-32; Mt. 19:9). However, the apostles later did not teach this doctrine, and they were guided by the Holy Spirit into "all truth" (John 16:13). And the Spirit brought to their remembrance all Jesus had said unto them (John 14:26). But they nowhere said, "except for fornication". Paul, another inspired apostle, said if they separate for them to remain unmarried, or be reconciled to each other (I Cor. 7:11). Not one of the apostles teach that there is an "exception" in the case of "fornication". I believe the Christian is bound to the companion in marriage as long as they both live, and that there is no cause for divorce whatsoever. Matthew is the only one who ever mentions the exception, and that was during the personal ministry of Christ, before the cross, and before His TESTAMENT and WILL went in force (Heb. 9:15-17). Jesus gave the keys of the kingdom, which is the word, or gospel, unto his apostles (Matt. 16:13-19), and we are to be guided by that which they, as inspired apostles taught, and not by what Jesus said before Pentecost, when the great commission went in force. So, no one now can find any excuse for divorce, nor remarriage, while his or her companion still is alive. The apostles declared "the whole counsel of God" (Acts 20:25-27). But they did not teach nor endorse the doctrine of divorce and remarriage, even in the case of fornication. I will appreciate your comments and reply, in your paper: 'WORDS OF TRUTH'.

Yours truly, _____"

Our querist admits that Jesus did say whosoever shall put away his wife, "EXCEPT IT BE FOR FORNICATION" (Matt. 19:9), or "SAVING FOR THE CAUSE OF FORNICATION" (Matt. 5:32), "AND SHALL MARRY ANOTHER



GUS NICHOLS

COMMITTETH ADULTERY." The question supposes that which is not true, and that is: Nothing in Matthew, Mark, Luke and John, the first four books of the New Testament, could be for us unless repeated in the teaching of the apostles after Pentecost. This would force us to the indefensible position that very little in these four books applies to us, or is a part of the New Testament under which we now live. If this were true, then it would logically follow that there are only 23 books in the New Testament, and that these books are a part of the Old Testament, and should be added to it, making 43 books in the Old Testament. Furthermore, this position takes in the idea that none of Jesus' teaching before the cross could be for us unless it is all for us now in the New Covenant. It also assumes that A WILL and TESTAMENT has no existence until it goes in force. It assumes that nothing in these four books can apply unto us unless the apostles so applied it after the cross in their teaching under the great commission.

1. Let us take this last one first. Jesus' instructions in a case of discipline in the "church", said, before the cross, for an offended brother to tell the offender alone, and if he hear not the offended one, then the offended must take one or two more, and if he hear them not "TELL IT TO THE CHURCH" (Matt. 18:15-18). Our querist believes the church was not established until after the cross, or Pentecost (Acts 2; Matt. 16:18). But no apostles ever repeated this process for settling trouble in the church after Pentecost. Like divorce and remarriage for fornication, it is only mentioned in the one book of Matthew (18:15-17), and just one chapter before the last mention of divorce and remarriage for the cause of "fornication", as an exception to the general rule (Matt. 19:5-32; 19:9). If Matthew 18:15-17 can apply to the "CHURCH" and not be repeated in the teaching of the inspired apostles after the cross, why cannot Matthew 19:9; 5:32 also apply to the "church", though not mentioned in the teaching of the apostles after the cross? These teachings of Christ certainly were not meant as laws to go in effect just for the few days remaining before the cross (Matthew 19:9). They had no church to "tell it to" before Pentecost, Acts 2. Furthermore, no apostle ever repeated the golden rule, Matt. 7:12, after the cross. And if the golden rule can apply unto us, though not repeated by apostles later, why cannot the teaching about "fornication" as an "exception" to the rule also apply to us, when it is in the same speech with the golden rule? (Matt. chapters 5-7).

And again, we do not have every word of the teaching of the apostles, even on Pentecost (Acts 2:40; Acts 16:32). The only mention of baptizing "in the name of the Father, and of the Son, and of the Holy Ghost" is in the great commission before Pentecost, Acts 2. (Matt. 28:19). Is this not for us for the reason that no apostle ever repeated this in the New Testament record of their speaking and writings? Neither Mark, Luke nor John record the "except for fornication" of Matt. 5:32; 19:9. Does this mean that these verses were never in effect, and that Jesus should not have made these statements? We must take all that is said upon a given subject in order to always have the truth of revelation in its entirety.

2. But our querist argues that there is no exception to the rule of remarriage for death of companion (Rom. 7:1-4; I Cor. 7:39; Mark 10:2-12). If this were true, then an "exception" to a rule means nothing. But the rule is, for instance, all men are sinners and lost. But the exception is: "EXCEPT ye repent, ye shall all likewise perish" (Lk. 13:3, 5). Does this mean such as repent will perish anyway, regardless of what they do? "EXCEPT a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:5). Does this mean such as repent will perish anyway, regardless of what they do? "EXCEPT a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:5). Does this mean one cannot enter the kingdom at all? Or, does it mean those who meet the exception (condition) can enter it? And ARE THESE EXCEPTIONS NO GOOD BECAUSE MADE BEFORE THE CROSS?

When Paul said if the woman departs from her husband let her remain unmarried, or else be

reconciled to her, he was not speaking of a case of "fornication" but rather of the general causes of trouble between husbands and wives (I Cor. 7:1-16). In fact, one does not have to divorce a companion because of "fornication" and does not have to marry again, as having that cause. The guilty should stop his sin of fornication and the innocent forgive, if that is possible, and save the home and the children from continual shame and ruin. Divorce, even for the "cause of fornication" is no "cure all" - it creates problems it can't solve. Let all married couples be civilized and respectful citizens of the nation, and, better still, become and be faithful Christians, and they will have no problem of divorce and remarriage. But sometimes both are to be blamed for the broken homes in the land today. In other cases, only one is to be blamed for breaking up the home - of breaking the marriage tie by adultery followed by divorce. Some put away a companion for adultery and then marry another just as guilty, using the Bible as a pretext for their shame and folly.

Space forbids that we further discuss these matters now. As goes the home, so goes the church and nation.

Our Greatest Need-A Passion For Souls

DALE RANDOLPH

As one stands and seeks to examine the church of the Lord from an objective view (if one can be objective), he is made aware of the heavenly joys and human failures that obviously are present. It doesn't take a genius to recognize that many things need doing, many things need stopping, and many things need changing - a thorough examination of any one man's life would show the same thing. After all, the church is people, a peculiar people, but still just people! Until the kingdom on earth becomes the kingdom of heaven, there will be NEEDS. But some needs are greater than others, because they are more fundamental to the very existence of the church; therefore I suggest that the greatest need of the church today is a passion for the souls of men.

Jesus said of himself, "The Son of man is come to seek and to save that which was lost." (Lk. 19:10). Christianity exists today because of a passion for the souls of men in the great heart of God. (Jn. 4:16.) There is nothing more central to "Christ-likeness" than a great desire for the salvation of souls. What God has done, and is doing, is to the end of saving men. All the instructions given man by God have their ultimate goal in the saving of souls. IT IS IMPOSSIBLE FOR YOU AND ME TO BE CHRIST-LIKE, TO HAVE "THE MIND OF CHRIST," OR TO OBEY GOD, WITHOUT A DESIRE TO SAVE SOULS! There is simply nothing a Christian is more concerned about than souls, because this is GOD'S greatest concern.

Brethren, it is this passion for souls that we need more than anything else. As we develop a passion for souls, we will talk to our children about making the goal of their lives the saving of the lost. It won't make any difference how financially successful they are. Our business meetings will reflect our great desire to save souls. Our services in the building will show our desire to save souls. But more than anything else, as we develop a desire for souls to be saved, it will be reflected in OUR EFFORTS to save others. May God help us to develop a genuine passion for souls!

If what you have done yesterday still looks big to you, you have not done much today.

It is vain to be always looking toward the future and never acting toward it.—J.F. Boyles.

"God Heareth Not Sinners"

In defense of Jesus a friend observed, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). Some express reservation regarding the observations of the man born blind. They complain, "the statement is from the lips of an uninspired man, and is not reliable." Such critics note that a number of statements recorded in the Bible are statements of untruth, having been spoken by uninspired persons. The improper advice given Job that he should "curse God and die", and the musings of the fool's heart which concludes, "there is no God," are cited as examples.

The difference in the circumstances under which these matters were spoken and the statement of Jesus' friend is striking. To conclude that the thoughts of a fool are wrong is not to prove that every statement by uninspired men is a statement that is false. To show that Job received advice that was not pleasing to God is not to show that a statement made in defense of Christ to be untrue.

If the conclusions drawn by the man healed of his blindness by divine power were incorrect an inspired apostle, John, failed to point up the error, allowing it to stand as proof that Jesus was not a sinner. Jesus never rebuked the man for his statement, but in obvious admiration of his courage and convictions searched him out that he might become a disciple indeed (John 9:35-38).

Of the phrase, "God heareth not sinners," Adam Clarke observed, "This is substantiably and almost literally the reasoning of Nicodemus in John 3:2." Nicodemus reasoned that no man could do the miracles Jesus performed, "except God be with him." The conclusion reached by the sincere Jewish ruler was correct, and no one calls it in question. What form of logic, then, would one follow in questioning the same affirmative enunciated by the courageous man of John 9:31? His argument, syllogistically speaking, was as follows: (1) "We know God heareth not sinners." (2) "God heard this man who healed my blindness." (3) "This man, therefore, cannot be a sinner."

Jesus' defender knew, as did his Jewish antagonists, that God would not hear those who retain iniquity in their hearts (Psa. 66:18, 19). He spoke of something that is KNOWN to all who know God and his word. It is a valid statement. "For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil" (1 Peter 3:12).

It is also known by careful students of the Bible that alien sinners may not substitute prayer for obedience. Our Lord is author of eternal salvation only to the obedient (Heb. 5:9). And that obedience involves more than prayer for forgiveness (Acts 22:16; 2:38). Those who regard iniquity in their hearts, turning aside from the commands of the Lord, will find that even their prayer is abomination (Prov. 28:9). Hence, in this vein also one may correctly observe, "For we know that God heareth not sinners." The faithful Christian is reminded that we receive answers to prayer "because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

We do not conclude, nor is this the inference of John 9:31, that God does not listen when his erring children turn again to him in contrition, confession and prayer (1 John 1:10-2,2). Indeed their prayer may be, "God, be merciful to me, a sinner" (Lk. 18:13). For while prayer is not a substitute for obedience, the very thing to be obeyed by an erring child of God that he "repent and pray God" that he might forgiven



R. W. GRAY

(Acts 8:22). However, if the Christian persists in his sins, failing to repent, then the principle would again apply, "we know that God heareth not sinners..." An eternal principle is applicable often outside the immediate context in which it is stated. The statement that God heareth not sinners may be correctly applied to many situations and circumstances of man without a violation of the principle involved.

It is a mistake of monumental proportion to assume that the brethren of yesteryear never misused a single would-be proof text. They were fallible men. They never laid claim to anything more. There is nothing wrong or unhealthy, therefore, in re-examining their sermons, studying objectively every proof text used. If upon careful scrutiny it is discovered that they were mistaken on a point, affirming a point that could not be correctly adduced from the text employed, it is one's duty to refrain from making the same mistake. But it is likewise poor pastime to appoint ourselves the infallible critics of the great men to whom most of us could not "hold a light." For even their apparent mistakes are few, and most of the things presumed to be error are matters in which we fail to perceive the manner in which a certain text was meant to be applied. It turns this writer off to observe the desire of some who are just now beginning to shave to appoint themselves to the task of correcting the pioneers. And every such would-be critic will do well to know he has correctly represented the pioneer he proposes to criticize. It is not likely that many have misused the verse considered in this article, but many accusations are being heard to the contrary. Few if any of us take the time to enlarge upon the immediate context of every verse introduced into a single lecture or article. We would think it grossly unfair of our critics if they took us to task in every such instance. We owe it to those who have gone before to give them the benefit of the doubt, also, and to be as charitable toward them as we would expect others to be of us. We can surely find better employment for ourselves as servants of Jesus Christ than to spend our time becoming carping critics of those who blazed the trail through the wilderness of religious error that we might have the happy privilege of sitting, as did the saints of old, in heavenly places in Christ Jesus.

The Tolerance Of Christ

HARDEMAN NICHOLS,
Fort Worth, Texas

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

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

His allegiance to the truth was not subject to the barter for a larger following. Multitudes left him, charging him with "hard sayings," but he did not compromise one principle to get them to stay. (Jn. 6:66-69).

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

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

Like the doctor who hates the disease instead of the patient, Jesus distinguished between a sinner,

and his sins. He opposed their sins knowing the tragedy they bring. In John 7:21, he warned: "Ye... shall die in your sins: whither I go ye cannot come." He did not tolerate abuses of righteousness nor did he fellowship the practices of error.

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

Earthen Vessels

RAYMOND HAGOOD

There is a very prevalent notion in the world today that conversion must be accompanied by some supernatural apparition. This incorporeal feeling, having no tangible explanation, has become to some a proving point for conversion. Conversion is nonexistent in the minds of those people without this apperceptive sensation to convince one that he has been converted. The claim is that some great untold power, separate and apart from God's teachings, endows one with this heartfelt religion and almost forces conversion on him.

This writer is convinced that much of the misunderstanding concerning conversion is found in the fact that few people understand God's manner in dealing with man. The first six verses of II Corinthians 4 teach some wonderful lessons concerning God's word, but verse 7 of this fine chapter holds the key to the mystery of God's dealing with man. Verse seven says, "But we have this treasure in earthen vessels." There are two or three words that the honest reader of this verse must understand. The first word is treasure. What kind of treasure is Paul talking about? In Matthew 13:44-46 Jesus tells us the nature of this treasure and also what the treasure is. The treasure is the gospel, the very gospel that Paul tells us not to hide in II Corinthians 4, the same gospel that offers salvation to all who believe and obey it. So Paul, when he talks about the great treasure, is talking about the gospel, which is so precious that we should be willing to sell all we have to obtain this one pearl of great price.

The second word to be considered is earthen, which simply means those things pertaining to the earth. The third and last word is vessel. A vessel is used to carry things or bear things. What is this earthen vessel going to bear? The Bible tells us that it is going to bear a treasure and that treasure is the gospel. Paul is saying that the gospel is going to be borne by earthen vessels. We still have not answered the question as to the type of earthen vessel of which Paul is speaking. In Acts 9 Paul is referred to as a chosen vessel. This means that Paul was chosen to bear something and that something was the gospel. When Paul says that we have this treasure in earthen vessels, he is saying that we have the gospel in the hands of man so that man can bear the good news of Jesus Christ. That is why Jesus sent Ananias to Paul to tell him what to do to be saved; the gospel could only be delivered to Paul through an earthen vessel - man. Jesus could not tell Paul what to do to be saved on that Damascus road because the gospel was placed in the hands of man in compliance with God's plan that only man should communicate that message.

Friends, there is no need for supernatural visions and "better-felt-than-told" signs in conversion, because God does not communicate his message to man today in any way other than through God's written word, the Bible. The Bible therefore has been placed in earthen vessels, or, to say more clearly, in the hands of man.

(Note: Raymond Hagood is my faithful co-laborer at the Ripley Church of Christ, Ripley, Mississippi. He is a talented young man, dedicated to the Lord and is sold on the importance of sound doctrine. He has a bright future in the Lord's church. His faithful help meet is the former Lucy Brown, a daughter of one of the deacons here at Ripley. She is equally talented and as fully dedicated to the Lord's work as he is. Robert R. Taylor Jr.)

Dangers From Pentecostalism

permanency of the Sacred Canon of Holy Writ. This writer prefers to remain with those who had real Spirit guidance, the New Testament apostles and prophets, and not with these people today who claim to fill modern apostolic and prophetic offices with their alleged powers of Spirit guidance for modern man.

As part and parcel of this movement we have people who prefer feelings to faith, emotions to logical reasoning, sentiments to scriptures, touching and telling to truth proclamation and a ready reception of it, witnessing to preaching and teaching the gospel of Christ, darkened assemblies to luminous gatherings and instant spirituality to the slow, stable and steady type of spiritual growth envisioned within Holy Writ. One might as well expect a newborn baby to turn into a stalwart man over night as to expect a novice today to be spiritually grown tomorrow. The young man of much promise and potentiality who preaches his first sermon this Sunday morning will not be a seasoned N.B. Hardeman, C.R. Nichol, Gus Nichols, Foy E. Wallace Jr., Guy N. Woods, B.C. Goodpasture or V.E. Howard by the following Sunday. Those most interested in this instant growth seemingly are least interested in the Biblical manner of its real accomplishment. More is said concerning spiritual gifts in 1 Corinthians than in any other of the epistles from Romans through Jude. Yet the Corinthians were exceedingly slow in their spiritual growth. They were still on a milk diet when they should have been on spiritual meat. Paul wrote, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:1-3.) The presence of spiritual gifts in their midst had not resulted in instant maturity of a spiritual nature for them. But somehow it is supposed to work differently among its twentieth century claimants.

SOME QUESTIONS FOR THE PROPONENTS OF PENTECOSTALISM

If Holy Spirit baptism is for people today, then what about water baptism? Paul says in Ephesians 4:5 there is one baptism. Did he tell the truth about the matter? If it is Holy Spirit baptism, then it is not water baptism. If it is water baptism, then it is not Holy Spirit baptism. The men who wrote the articles composing the booklet, *THE ACTS OF THE HOLY SPIRIT IN THE CHURCH OF CHRIST TODAY*, have received two baptisms, according to their own testimony. They have received water baptism and, according to their claims, also Holy Spirit baptism. Pat Boone claims he has been baptized with the Holy Spirit. He administers water baptism to his converts in his Beverly Hills swimming pool. Pat has a real problem here and so do all these other fellows who have swallowed this fallacy hook, line and sinker. Is Pat talking of Paul's one baptism when he says he has been baptized with the Holy Spirit and that such is available for others also? If he is, then he is doing wrong when he takes people into WATER to be baptized. Is Pat practicing Paul's one baptism when he takes them into WATER to be baptized? If he is, then he is doing wrong in saying he possesses Holy Spirit baptism and that such is available for others also. Pat needs far more than A NEW SONG to deliver him from this problem. Perhaps his good friend, Oral Roberts, who claims to be the world's greatest living authority on the Holy Spirit, can help him out with his Herculean problem into which his error projects him. If these people are going to hang on to Holy Spirit baptism, then water baptism has to go. But when it goes, they need to tell us how one will get into Christ from henceforth. Water baptism is the ONLY ordinance mentioned in the entire Bible that puts one into Christ. (Rom. 6:3; Gal. 3:27). But this raises another problem for them. They must have water baptism to get into Christ. But they cannot have both water baptism and Holy

Spirit baptism at the same time for Paul says there is only ONE. But they must have Holy Spirit baptism for the performance of their miracles. Those who perform miracles in the New Testament church received this power in ONLY two ways - either by Holy Spirit baptism or by the imposition of apostles' hands. There are no living apostles now so this method of receiving the power is out. That only leaves Holy Spirit baptism. Now if they claim it today, they cannot have both it and water baptism for Paul says in A.D. 62, the time Ephesians was written, that there is only ONE. If they say it is Holy Spirit baptism, then water baptism is out. If water baptism is out, then they have no way of getting people into Christ for Holy Spirit baptism did not put people into the Lord Jesus Christ. Water baptism did that. If they hold on to their claims for Holy Spirit baptism for people today, then they deny salvation to every person on earth. But if they decide it is water baptism, then out goes their claims for Holy Spirit baptism. Then all their claims for modern day miracles fall to the ground. We have simply in these few questions turned their own logic on them. The truth of the matter is that there was a time when there were two baptisms in practice at the same time. The apostles were baptized with the Holy Spirit on the day of Pentecost and the three thousand were baptized with water. The same occurred in Acts 10. The household of Cornelius received Holy Spirit baptism as Peter began to speak. Then after the sermon was completed they were commanded to submit to water baptism. This is the last case of Holy Spirit baptism. These people today are too late for it. Paul says in Ephesians 4:5 that there IS ONE BAPTISM. It is water baptism - not Holy Spirit baptism.

If these people today are really receiving Holy Spirit baptism why do they continue to remain in human denominations? Why do they continue to use denominational jargon and not New Testament phraseology? Why is the Holy Spirit honoring denominational bodies by baptizing those who are promoting these humanly derived dogmas? WHO WILL ANSWER?

Keys Of Death And Hades

JOHN GIPSON

"I died, and behold I am alive for evermore, and I have the keys of Death and Hades" (Revelation 1:18).

"Stop being afraid. I was dead. I am alive. I will not die again. I have the keys to death and the unseen world." To men there is a finality in death. We instinctively fear it. But with Jesus things are different. He has power because he carries the keys.

To me there was all the difference in the world in the sixth and seventh grades. In the sixth we had desks with a shelf underneath for our books, but in the seventh grade we had lockers. And that's an important difference. I suddenly discovered that I had authority and power. It was vested in my locker key. I could open the door and close it. I could go in and out. That which was a barrier for others presented no difficulty for me. I had power I was in control; I had the key.

So when I hear Jesus saying, "I have the keys of Death and Hades, I rejoice. In the midst of midnight I see the lifted curtain of the dawn. Jesus has the power both to go in and out of Death and Hades. Before his death he said, "I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again" (John 10:17,18). He's in complete control. He has the keys. Jesus knows what dying is like. He endured it. More than that, he overcame it and stands ready to give us deliverance.

"If for this life only we have hoped in Christ, we are of all men most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep."

"Death is swallowed up in victory."

"O death, where is thy victory?"

O death, where is thy sting?"

Jesus has the keys! He has "abolished death and brought life and immortality to light through the gospel."

When Is One Saved?

J.C. CHOATE
C-22 South Extension 2
New Delhi 49, India

Christ said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) When did Christ say one is saved? Before or after baptism?

Peter said, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) When did Peter say one receives the remission of sins? Before or after baptism?

Ananias told Saul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) When did Ananias say that one has his sins washed away? Before or after baptism?

Peter also said, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." (1 Peter 3:21.) When did Peter say that one enters Christ? Before or after baptism?

Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3,4). When did Paul say that one enters Christ? Before or after baptism?

Paul also wrote, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26,27). When did Paul say that one puts on Christ? Before or after baptism?

The question is often asked: When is one saved? Before or after baptism? Many say before and others say after. If one will read the foregoing verses of scripture and honestly answer the questions asked, then he will readily know when one is saved. When this is done there is no need for further discussion.

When were you saved? Or when did you think you were saved? Did your actions match those in the verses quoted? If not, you have not yet been saved. You can be saved only when you do what the Bible teaches.

Congregational Methodist

Preacher Baptized

By MARVIN BRYANT

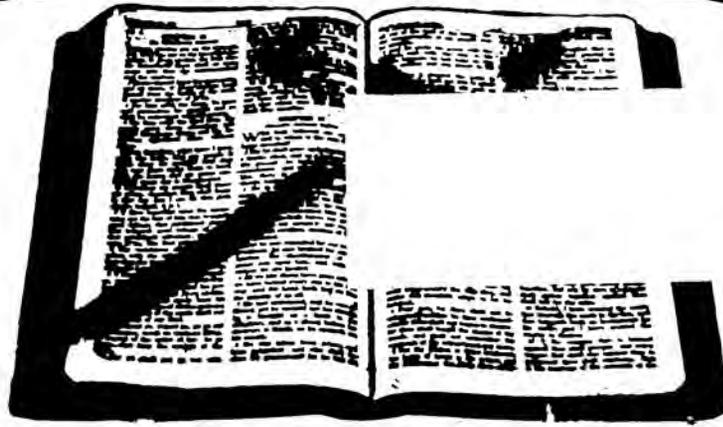
Shelton Earl Kelley, age 46, and his two children, ages 13 and 15, were baptized by Terry Gunnells in Elba, Alabama July 9, 1973. Mrs. Clara Mae Kelley will be baptized as soon as she is released as a patient from the hospital.

Brother Kelley began in the United Methodist Church but left them because of what he believed to be liberalism and became a part of the Congregational Methodist Church in 1952. He was ordained a minister that same year in that denomination and has been preaching since that time. Many have made their contribution in introducing brother Kelley to the church of Christ. Some of these have been his students, several ministers, including the writer, and many friends. Most of all it has been his own study and his determination to do that which the Lord wills.

In addition to serving a church on a full time basis, brother Kelley is the principal of the Middle School in Elba, Alabama. He holds the B.S. and M.S. degrees from Troy State University. He will continue to serve as principal of this school and will now work as an associate to brother Terry Gunnells under the good elders at Elba Church of Christ. Brother Kelley can be contacted at P.O. Box 516, Elba, Alabama 36323.

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

VOLUME 8

FRIDAY, AUGUST 17, 1973

NUMBER 13

Babies And Baptism

Some while back, in the denominational journal "Christianity Today," Lutheran theologian, David P. Scaer presented an article designed to prove that babies are entitled to baptism on the grounds that they are BELIEVERS. Though this position is not new (Martin Luther challenged his contemporaries to prove that an infant could not believe), it is off the beaten path of arguments commonly used by pedo-baptists. Usually, it is alleged that an infant is entitled to baptism on the merit of his parents' faith. Mr. Scaer, however, quite correctly recognizes that "the baptism of New Testament times was obviously administered in faith." Even more dramatically he says: "But there is not one shred of evidence of the baptism of a person without faith." He is thus forced to abandon infant baptism as a practice unauthorized by the Bible, or prove that babies can believe. He attempts the latter!



LANE JACKSON

In making his case, Mr. Scaer writes: "Luke 1:44 says that the unborn John the Baptist leaped for joy in Elizabeth's womb . . . leaping for joy was . . . a personal act, and joy is one of the fruits of faith in Christ." Surely the most casual reader of the NT is aware that the conception and birth of John was a miraculous event. Both Zacharias and Elizabeth were advanced in years and she was barren (Lk. 1:7). It had been prophesied that John would be filled with the Holy Spirit from his mother's womb. The preposition "from" (Grk. EK) reveals that John possessed the Spirit even while in the womb.

Additionally, when Mary visited Elizabeth and gave forth her salutation, scripture says: "the babe leaped in her (Elizabeth's) womb; and Elizabeth was filled with the Holy Spirit . . ." (Lk. 1:41). Thus, this event seemed clearly to be connected with a miraculous indwelling of the Holy Spirit in both Elizabeth and John (though John did not perform signs — Jn. 10:41). Certainly it gives no support to the theory that infants may possess "personal faith." McClintock & Strong comment regarding the incident: ". . . God's purpose was confirmed to them by a miraculous sign; for, as soon as Elizabeth heard the salutations of Mary, the babe leaped in her womb, thus acknowledging, as it were, even before birth, the presence of His

Lord (Lk. 1:43, 44)" (Vol. IV, p. 956). Another writer says: "It is commonly held by the Fathers, that this was the effect of miraculous interposition, and not of natural excitement" (Mac Evilly, Exposition of Luke, Vol. 2, p. 25).

It is truly remarkable to what lengths men will go in attempting to sustain human creeds. However, if Mr. Scaer's example in this case has any merit, it proves that UNBORN babies should be administered baptism — a conclusion which he refuses to accept. His argument (?) proves too much and thus, nothing!

Professor Scaer's second argument is based upon Luke 18:15-18. Luke notes that parents brought their infants to Jesus that he might touch them. The assumption is made that this involved the reception of some "blessing of grace" which, declares Scaer, is never received without faith. This conclusion is unsound and surprisingly shallow. Jesus affirmed that God blesses the just and the unjust, the good and the evil (Mt. 5:45). By this I am not implying that infants are evil, but simply showing that faith is not always a condition preliminary to the reception of some kinds of heavenly blessings. Even atheists are in reception of some blessings from God; and that, of course, without any faith on their part.

Scaer again contends that since infants are held up as examples "for those desiring to enter the kingdom" (as per Luke 18:16), this is further evidence for infant faith. He is wrong again! The Lord is drawing a comparison between those who would become citizens of his kingdom, and the character of little children. Note the term "such" in this passage. The Greek expression HO TOIOUTOS denotes "one who is of such character, such a one" (Thayer, p. 627). The Saviour is not speaking of little children as such at all; he only uses this illustratively. The Son of God himself is compared to a sheep and a lamb in Acts 8:32. The fact that the Lord is thus compared does not indicate that sheep possessed a mental or spiritual capacity analogous to his! Even so, the fact that aspirants of the kingdom are in some respects admonished to emulate children does not indicate that infants, like adults, are capable of faith. A comparison may be pressed too far and this is the fallacy of our Lutheran friend.

The doctrine that children are believers entitled to baptism is dependent upon the notion that, as Scaer puts it, "children are included under the universality of sin, as are adults . . ." To prove his point, our theological professor quotes from Robert Short's "Gospel According To Peanuts," to the effect that the innocent child is like the "noble savage," and allegedly, there is no such creature! Let me kindly suggest that if this doctrine is ever proved, one will need some such silly piece as "The Gospel According To Peanuts," for the Bible

teaches just the opposite!

Infants are not born in sin having inherited such from their parents; either do they sin personally. They know neither good nor evil (Dt. 1:39). God is the Father of the human spirit (Heb. 12:9). Hence, when the spirit come from Jehovah (Eccl. 12:7), it is as pure as the source. To suggest that an infant is endowed with a corrupt spirit is an outrageous insult to Almighty God. Human beings commence to practice evil in their "youth" (Gen. 8:21), not from their birth. The doctrine that infants are born in sin is a theological lie. The command to be baptized is applicable only to those believers in Christ who have repented of their personal sins. Infant baptism is a hollow and anti-scriptural human tradition.

In concluding these remarks concerning David Scaer's article, let me pose this problem. If infants are capable of personal faith, they are capable of personal DISBELIEF. It is a poor rule that fails to operate both ways. Now who will decide which of the infants are the believers and which are the ATHEISTS??? We will, at this point, leave this momentous problem in the hands of scholars like Mr. David Scaer — and Peanuts!

HEAR JERRY JENKINS at Sixth Avenue Church of Christ, Jasper, Alabama, beginning Sunday, Aug. 19 through Friday night at 7:30 each evening.

The farmer can't grow a crop, and reap a harvest without seed to plant. In religion, "The seed is the word of God." (Lk. 8:11-15).

What one thinks and believes moulds and makes him what he is. "As he thinketh in his heart, so is he" (Prov. 23:7).

All truly noble people seek to hear, learn and fully receive the truth and that regardless of what the truth may be. (Acts 17:11-12.)

It is truth obeyed that saves the soul and makes people children of God. (1 Pet. 1:22-23).

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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1500 Sixth Ave., Jasper, Ala.

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Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox. 430, Haleyville, Ala.



Editorial Answers

This question comes from near home: "What is it to be born of the Holy Spirit?"

To be "born of the Holy Spirit" is to have a new birth. The fleshly birth is not sufficient. After one becomes accountable before God, becomes a sinner, and is lost, the fleshly birth leaves one in sin, and actually called in the Bible a "child of the devil." (Jn. 8:44; 1 Jn. 3:10; Acts 13:10.)

Such an one, being a child of the devil, cannot (as he is) go to heaven - for heaven is for faithful children of God. Writing to the "churches of Galatia" (Gal. 1:1-2), Paul said, "Ye" - you church members - "are" (present tense) "all the children of God by faith in Christ Jesus. . ." Faith is the thing which has made them children of God. "For as many of you as have been baptized" (that's past perfect tense) "have been baptized into Christ, have put on Christ." (Gal. 3:26-27.) So, ye are now children of God, because you have been baptized into Christ, and hence, have become children of God.

Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5.) The Holy Spirit's part in this new birth is to LEAD us: "For as many as are led by the Spirit of God, they are the sons of God" - have been "born" into his family. (Rom. 8:14.) But, how does the Spirit lead us? The Holy Spirit leads one through his teaching and instruction. "Thou gavest also thy good Spirit to instruct them." (Neh. 9:20.) But, to whom does he give the Spirit to "instruct" them (-the masses of the people)? Verse 30 says, ". . . testifiedst against them by thy Spirit in thy prophets." So, the Spirit in the prophets testified, and through them instructed the people. David said, "The Spirit of the Lord spake by me" - David was a prophet - ". . . and his word was in my tongue." (2 Sam. 23:2.) Likewise the New Testament inspired men taught as the Spirit guided. Paul said, "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2:13; cf. 1 Pet. 1:9-11.) Peter said, "This scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake." (Acts 1:16.) So, the Holy Spirit spake the scriptures. Hence the Holy Spirit directs, guides, and leads through the scriptures.

No one is following the Holy Spirit simply by following his feelings -- unless his feelings are



GUS NICHOLS

scriptural feelings. Of course, when the Holy Spirit, through the scriptures, makes one FEEL that he should obey God -- that he should believe in Christ, repent of his sins, confess his faith in Christ, and be baptized for the remission of sins--because the scriptures say do that -- then he should not refuse to follow his "feelings." But he should follow them only because he is taught to follow the Holy Spirit, over and above human feelings, dreams, and such like.

"See ye have purified your souls in obeying the truth through the Spirit. . ." The Spirit gave that truth which they had obeyed: ". . . being born again, not of corruptible seed, but of incorruptible, by the word of God" -- that's the instruction!-- ". . . which liveth and abideth forever." (1 Pet. 1:22-23.) And the word of God says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) "They that gladly received his word" -- that is, they were led by the Spirit -- "were baptized". (v. 41). They were "born of the Spirit" when they thus obeyed the gospel. Jesus promised such would be members of his church or kingdom which is made up of Christians. It is the family, or "house" of God. (1 Tim. 3:15.) And God does not have "children" outside his family.

The Dignity Of Preaching

The All Wise God has ordained that through the foolishness of preaching the believer may be saved. (1 Cor. 1:21) The grace of preaching was vouchsafed to faithful men that the unsearchable riches of God's grace might be seen by Greeks and Barbarians, the wise and the unwise. (Eph. 3:8-11; Rom. 1:14:16). It is the will of God that faithful preaching continue in season and out of season; that sin be rebuked, and that saints be exhorted. (2 Tim. 2:2; 4:1-4). The salvation of the lost and the steadfastness of the saved are dependent upon the faithful and persistent preaching of the word of God. (Rom. 1:16; Heb. 3:12,13; 1 Tim. 4:16). Religious and moral depravity inevitably fill the void in the absence of faithful preaching. (2 Tim. 4:2-5; Jude 4). Our Lord was anointed to preach good tidings unto the meek. . . to proclaim liberty to the captives, and to open the prison to those who were bound by the chains of sin, superstition, oppression and despair. (Isa. 61:1-2; Lk. 4: 16-21.) God used the clarion voice of the great harbinger of the coming Prince of Peace to break the silence of the centuries, and to make ready a people for the Lord. (Matt. 3:1-3). Truly there is no greater work to which one may put his hand than the proclamation of the grace of God. (Rom. 10:13-17).

It has been the design of Satan through the years to minimize the importance of preaching. Every motion to curtail, to de-emphasize and-or discourage preachers and preaching is instigated by the devil. The Saviour warned that Satan comes when the word is preached, "and taketh away the word out of their hearts, lest they should believe and be saved." (Luke 8:12). "But if our gospel be hid," warned the peerless apostle, "it is hid to them that are lost: In whom the god of this world hath blinded the minds of them that 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). Documented preaching, the "book, chapter and verse" kind, is especially distasteful to Satan. (Heb. 4:12,13; Acts 13:33; 18:28). His pawns, therefore, scoff at such preaching, demanding the more relevant, Reader's Digest quotations.(?) To allow ourselves to be intimidated by the soft soap compromisers is to fall for one of the most familiar and oft used tactics of the devil. (2 Cor. 2:11).

Many of the signs of the times do not augur well



R. W. GRAY

for the future of the church of our Lord. But none of them portend more evil than the obvious designs to reduce the amount and water down the content of the preaching to be done. This attitude has formed slowly but has fastened itself upon our people to a harmful degree. The desire to curtail preaching has expressed itself in numerous ways, most of them so subtly as to escape the notice of the most cautious observers among us: (1) The long over due emphasis upon "personal work," as fine as it is, has tended to minimize the power of public preaching. (Acts 20:20). (2) Increasing the work load of local preachers, preventing proper preparation of sermons to be delivered, is a move, when carefully analyzed, to minimize the importance of preaching. (3) The "traditional" HOUR of worship demands that the lesson be cut short, increasing distaste for the preacher and the preaching that exceeds the limits set by men. (4) The pompous sophistication of some congregations creates a climate in which the proclaimer of the simple truths of the gospel comes across as a simpleton, completely out of step with the times. (5) The chronic complaint that "gospel meetings are no longer effective," and the subsequent cut back on the number planned and the duration of those conducted, is another way of saying, "preaching is out dated and useless." (6) The increasing emphasis upon special services on Sunday evening, the ever decreasing percentage of attendance at this service, and the absolute abandonment of preaching by some at night, is perhaps the single most obvious slap at the dignity and power of the gospel of Christ.

When the last chapter has been written as to the things that spawned liberalism, and the reasons for it's acceptance among churches of Christ, the minimization of gospel preaching will be seen as the foremost contributing factor. This is not the time for curtailing but for increasing the amount of preaching done. No other force is available that will successfully combat the evils that threaten to engulf and destroy the body of Christ. This writer has heard our aged and beloved Gus Nichols say of his 41 years of preaching in one congregation that he never expected to find the time to deal with and refute every error that has threatened the church where he works. Surely, in times like these we need the faithful proclamation of the word of God. We must cease our discouragement of those who wish to place themselves under the blood stained banner of the cross of King Jesus as a preacher of the word. The acute preacher shortage must be overcome, and preaching must be restored to its rightful place of dignity and of superlative importance if the restoration of the ancient order is to continue.

Is The Restoration Completed?

Many books and articles have been written on the Restoration Movement which followed the Reformation period, or attempts, of three or four centuries before it began. But what does a full and complete restoration of the New Testament involve? Has it been completed? Should any attempt be made in our day relative to a true restoration? How far is the church of the Lord



VIRGIL BRADFORD

Jesus from another great apostacy? These and other questions we hope to consider in the days ahead.

The coming of Christ drastically changed the history of the world. The church was established according to prophecy and flourished to the point where an inspired apostle wrote that ". . . the gospel which ye heard was preached in all creation under heaven." (Col. 1:23). However, the growth and expansion of the church was not to continue, for the word of God itself foretold a great "falling away" and the reveling of the "man of sin." (2 Thess. 2:3-4) By the beginning of the seventy century the first pope was officially crowned by

The Fallacy Of Feelings In Religion

By the above title we do not seek to cast any reflections upon the fact that approved religion and acceptable worship will be productive of feelings within the realm of religion. We believe such fruit cannot help but be produced in the hearts of pious people and worthy worshippers. However, we do not believe that feelings should be authoritative.



ROBERT R. TAYLOR JR.

This is the sphere of action which should be filled by the Bible and the Bible only. Our feelings are fallible; the Bible is completely infallible. Our feelings can be, and frequently are, mistaken. The Bible is surely right and cannot be wrong. Our feelings may be based upon falsehood and error; the Bible rests upon the foundation of truth and truth only. Our Lord stated the matter so clearly and decisively when he prayed in the shadows of Calvary, "Sanctify them through thy truth: thy word is truth" (John 17:17).

THE FALLACY OF JACOB'S FEELINGS

There is revealed in the book of Genesis a story that fully illustrates the very fact under current consideration. It touches the colorful life of a great patriarch - Jacob. In Genesis 37 we read concerning the horrible treatment given to Joseph by his evil brethren. Deliberately and maliciously they convinced their aged father that the youthful Joseph was dead. They removed the coat of many colors from Joseph before they allowed the slave traders to take him away to far-off Egypt. They dipped the coat into the blood of a slain animal. When Jacob saw the evidence presented by his other sons he came to what appeared to be an absolutely correct conclusion. He said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him" (Gen. 37:33-35). Every paternal feeling of his greatly grieved heart and deeply troubled spirit testified of Joseph's sure demise. Viewing the slain son with his own eyes could have offered no more convincing testimony than that which he painfully accepted. But his feelings were very much wrong. Joseph was right then very much alive down in the land of Egypt. Jacob's feelings were based on falsehood and deception. Yet they produced the same set of feelings in the heart of the aged Jacob as if Joseph had been dead. A falsehood believed to be truth will produce the very same set of feelings as will the belief of truth. Truth which is believed to be falsehood will produce the same strong feelings of aversion and rejection to the pure-minded and pious soul as if it were error. Feelings are so terribly fallible. Infallible reliance upon them is so very foolish.

THE FALLACY OF SAUL'S FEELINGS

In John 16:2 Jesus said, "They shall put you out of the synagogue: yea, the time cometh that whosoever killeth you will think that he doeth God service." Saul of Tarsus certainly fulfilled this prophecy and so did many other Jewish unbelievers in Jesus Christ just after the church was established on Pentecost in Acts 2. Saul aided in Stephen's execution in Acts 7. Luke reports the matter in the following language, "And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:58). The next chapter opens with the declaration that "Saul was consenting unto his (Stephen's) death" (Acts 8:1). Luke continues, "And at that time there was a great persecution against the church which was at

Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison" (Acts 8:1-3). Acts 9:1-2 relates, "And Saul, yet breathing out threatenings and slaughter against the disciple of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Speaking many years later in Acts 26:9-11 he looked back with deep regrets to the days of his persecuting past and in summary said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities." Yet through it all his feelings were sincerely directed and his conscience as clear as an innocent babe's. He summed up the entire tenor of his whole life in Acts 23:1 as far as sincerity in religious activity was concerned, "And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day."

His feelings throughout this painful period of his life were totally unreliable. Just because he felt right in going contrary to Jesus' will did not make his actions right and honorable. He was the chief of sinners while engaged in such cruel proceedings. In the final mention he made of this painful period in his life he said, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief" (1 Tim. 1:13-15).

THE FALLACY OF FEELINGS IN IDOLATRY

People in ancient times sacrificed their children as burnt offerings to pagan gods such as Molech. Their feelings endorsed their doing what these heathen deities demanded. To appease the wrath of these offended deities required the sacrificing of the dearest on earth to them. So they had been led to believe. But they had been taught a flagrant falsehood in these matters. The feelings they experienced while so engaged were terribly wrong. People in the Orient have thrown their innocent children into the rivers to be devoured by hungry crocodiles and did such with approved feelings. How terribly misguided were their religious feelings.

The average person in religion today is much more concerned with his feelings as religious indicators for his activities than he is with a "thus saith the Lord." He may even say, "I would not exchange my feelings for a stack of Bibles fourteen miles high." This shows his preference. He trusts how he feels more than what God has said. What has he done? He has made an IDOL of his feelings. If not, WHY NOT? A man with this disposition CANNOT be saved until he changes from a trustful reliance in his fallible feelings to a trustful reliance upon the infallible will of Jehovah God. That infallible will is the Bible.

CONCLUSION

Is your religious worship based on personal feelings or Biblical testimony? Is your salvation based upon personal feelings or Biblical testimony? Is your religious life built upon your personal feelings or Biblical testimony? Is your hope of the heavenly hereafter resting upon your personal feelings or upon the firm foundation of God's will? If any or all of the answers are upon human feelings, then you are surely building on the sand and your house will not withstand the testing elements of wind, rain and flood (Matt. 7:24-27). If all your religious endeavors are resting squarely upon Biblical testimony, you are most surely building on the rock of God's word. The

testing elements will beat relentlessly but harmlessly against such an established fortress of faith. Our feelings or the Lord's will? These are the two foundations that call for our allegiance. May the Lord help us to see the fallibility of our feelings at all times and the infallibility of his will in all matters.

"Grievous Wolves Or Blind Leaders"

ALAN CLOYD
Jasper, Ala.

There are any number of things which I am not: I am not a polished writer (which is easily seen). I am not very old (27). I am not one who has been associated with the churches of Christ very long (11.2 years). Still one does not have to be a "B.C. Goodpastor" or a "Gus Nichols" to see some danger signs among the brethren. My wife and I left the Independant Christian Church a year and a half ago desiring to labor with our more conservative brethren in the churches of Christ. Unfortunately as the months have rolled past we have seen time and again many of the same things we left behind practiced and/or tolerated among the brethren - things which could not and would not be tolerated by this writer on the "other side of the keyboard" and which cannot and will not be tolerated on "this side of the keyboard." I have not yet been infected with the "publish or perish" germ - this article is not written for the purpose of achieving identity or for recognition. . . I am disturbed!!!

The "straw which broke the camels back" was a column for teen-agers included in the newsletter of a large mid-western church of Christ congregation (name available upon request). The article suggested having a "lock-in". Now a "lock-in" is defined as (and I quote from said article) "an all-night-get-together, behind locked doors, in which we would have devotions, sing songs of praise to God and participate in various games and activities. Sounds like fun doesn't it? This is in my opinion a great idea. (youth minister's opinion) This is but one of the things we can be involved in as young people (Yes, Brother, the list is as long as the road to Hell). Let me know how you feel about things so we can hit the planning board."

I'm very interested in knowing why the youth minister in question wants to know how people "feel" about "things". I'll be happy to state how I "feel" about "things" of this nature. . . and why.

A few months ago the young long-haired youth minister of the Christian Church in Louisville, Kentucky, where I grew up, and his mini-skirted wife wanted to have the same kind of "lock-in". The elders of the congregation said "NO"! Now brethren, when people who are weak enough to endorse women leading in worship, premillennialism, church buildings with roller skating rinks, instrumental music in public worship, preachers called "pastor" and "reverend", church "boards", denomination baptism, the direct operation of the Holy Spirit, Key '73, and "Good News for Modern Man" are sane enough to see the wrong in such things as "lock-in's" why can't those who claim to be "The Lord's Church?" Has not the Apostle stated under inspiration in 1 Thes. 5:22 to "abstain from ALL APPEARANCE of evil?" I'm simply trying to "prove ALL things" and "hold fast that which is good." (1 Thes. 5:21) In all candor I ask you - what would the community at large say about a group of teen-agers "locked-up" ALL NIGHT in the church house? I!! All you what the City Fire Marshall would say: "It's against the law to keep people behind locked doors." What then do we do with Rom. 13 and obeying civil authority? I'll not get into that! In short, the "lock-in" creates an excellent situation "for the enemies of the Lord to blaspheme." It can even create an environment for undue temptations both between the sexes and doctrinally. Here is exactly where the sensitivity, hand-holding, girls praying "encounter" sessions begin among God's people. In reading this, no doubt some brethren have branded me as that "ungodly man" of Prov. 16:27 who "diggeth UP EVIL, and in his lips there is a burning fire." If

Continued on page 4

"Grievous Wolves Or Blind Leaders"

Continued from page 3

such is the case, I remain quite content to have others judge me by my enemies.

Before moving to another line of thought let me say that no one loves youth anymore than I. I encourage and endorse active programs for young people. Since moving to Alabama we have helped institute a monthly youth rally for our area youth, I work in our youth camp and only last week spent two rainy but wonderful days camping out with a group of our young men. My wife is having a houseful of young ladies over in a day or two for a fellowship gathering. We SHOULD be pro-youth, NOT TO THE EXTENT OF DEVELOPING A YOUTHFUL CONGREGATION WITH-IN THE CONGREGATION, but to the extent of allowing them to develop all of their christian potential. Let us temper our enthusiasm with grace so as not to "swallow" every gimmick which comes along. In Eph. 4:18 we read of those who "having the understanding darkened" were found as "being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." When the "lock-ins" of this world come along, christians need to exercise the ability of "walking circumspectly", as mentioned in Eph. 5:15, that is walking cautiously, knowing well the things and forces around them.

The passage from Eph. 4 which is cited a few lines before has brought us to the question asked in the title of this article, and to another closely related line of thought. In Acts 2:29 Paul warns the elders of the church at Ephesus that "grievous wolves" would enter in among them to the extent that the flock would not be spared. It happened as promised, apostacy entered in and per capita reigns today. No doubt we have "grievous wolves" among us, that is, those who are deliberate and calculating in their aims to undermine the old paths of the word of truth. Once they make their move(s) they are easily seen and can be ferretted out. These people, in one sense, don't disturb me as much as another group also mentioned in our title: "blind leaders."

The Master spoke of "blind leaders" in Matt. 15:14 and before going any further I must confess that I am guilty of a play on words in regard to "blind" leaders" and Matt. 15:14. The following paragraph should clarify itself, however. I sincerely hope that those brethren who endorse the "lock-in" type of activity are not of the "grievous wolf" variety. Moreover, I hope they are not of the caliber of the phariseical "blind leader" of Matt. 15:14. Well, what are they then? They're blind leaders!! LEADERS WHO ARE BLIND TO THE CONSEQUENCES OF SUCH ACTIVITIES. BLIND TO THE FACT THAT THERE IS NO PLACE TO QUIT WHEN SENSATIONAL ACTIVITIES ARE ONCE BEGUN. What blinds such potentially good people? The blazing sun of the desire to be popular. This has blinded more eyes than any other single thing. It follows that, compromise is always the pitch-black abyss into which blinded leaders and their unlearned followers fall. Because of this, elders (who are accountable before God for his church) should "take heed therefore". If the eldership doesn't "walk circumspectly", it's likely no one else will either!!!

So to answer the question which is worse, "grievous wolves or blind leaders"? I can only say it doesn't make much difference. I have in my gun cabinet at home a very beautiful and ornately engraved Browning shotgun. What difference would it make to you someone shot you DELIBERATELY with it or by ACCIDENT? Wouldn't that "BLIND" or accidental shot blow just as big a hole in your torso? The point is, weak compromising, blind leaders in the Lord's church (whether elders OR preachers) who allow the questionable to creep (or march!!) in can do as much damage as the subversive, deliberate radical.

Christians are to be "peculiar people." Whether you realize it or not the religious world looks to the church of Christ with respect because of the conservative stands taken for years among this brotherhood. Someone MUST draw the lines of propriety somewhere. Every football player can't

be the playboy Joe Namath variety. There must be the dogged lineman determined to quietly do his job - a reversal of this would bring an overnight end to the sport. The same is true in the church. "Lock-ins", encounters, skimpy dress, ladies' pant suits in worship, men with long hair and the rest of the questionable gammit may be very exciting (to the unspiritual) but what shape would the church be in if everyone began to practice same overnight? If it's right for one Christian it's right for all!!! Beloved, I have said in times past, "I didn't leave the Christian Church. . . it left me." We saw extreme liberalism march into that once conservative camp and virtually take over following the Disciples of Christ restructure in the mid 60's. The Disciples left the restoration plea totally. Hence, many of the leaders among the Independants quietly migrated to the left to fill the void left by the "Disciples of Christ fellowship" which has gone into complete apostacy. It CAN, it WILL, happen among the churches of Christ, if these matters are left unchecked. No one CONTENTS FOR ANYTHING among the Independant Christian Church - OPINION is KING. It seems that OPINION is becoming a PRINCE among our people. Is the scripture authoritative in matters of doctrine, such as music in worship, or water baptism only? Should not the Holy Word of God be the final authority in the guiding principles of the actions of life as well? If so how do brethren get around practices which could to so many onlookers APPEAR to be evil?

I don't wish to brand any of my brethren as "wolves" or "blind". It may be that those involved have never (before this article) stopped to consider the things involved in practices such as "lock-ins". If this is the case I should hope they would simply "continue steadfastly" in the light they now possess.

Is The Restoration Completed?

Continued from page 2

the Roman emperor. In due time the emperors were crowned by the pope and an ignorant "clergy" from the pope down to the parish priest dominated the world, politically and spiritually. Naturally the Bible was lost in the scramble for power. But thanks be unto God the invention of the printing press was destined to bring back the Bible to men and initiate an effort to spend the word of God which in turn opened the eyes of some men who saw for the first time the need of trying to "clean up the church" (the Roman Catholic Church).

The effort to reform, however, was doomed to failure. Even so, we are indebted to those valiant men who tried, many of them giving their lives in the attempt to bring order out of chaos. Wycliffe, Huss, Tyndale, Luther, Calvin, Zwingli, The Wesleys, John Smith, John Knox and others were instrumental in an effort to reform the existing order and abolish the corruptions of the religious institutions of their day. Reformation was not the answer. What was needed was a full RESTORATION of New Testament teaching and practice. This need was clearly seen by such men as James O'Kelly, Abner Jones, Chester Bullard, Barton Stone, Thomas and Alexander Campbell and Walter Scott. As group after group gave up denominational names and creeds a purer order was without doubt found in existence, and the seed of the kingdom, long dormant, began again to produce sons of the kingdom known in the Scriptures as Christians. (Ac. 11:26; 1 Pet. 4:16). As the years went by the church was beset by division after division. The Missionary Society and instrumental music led the way. The church was divided and as time moved on the divisions were divided again. Issues, true and false, premillennialism, cups, uninspired literature, women teachers, baptistry indoors, flowers on the rostrum, the no-elder theory, and a dozen other things have continued to plague us and to impede the progress of pure New Testament Christianity. Every generation must see the need and respond vigorously, "contending for the faith which was once for all delivered to the saints." (Jude 3).

PRELIMINARY CONSIDERATIONS

A thorough knowledge of the word of God is the best defence against error. "Through thy

precepts I get understanding; therefore I hate every false way." (Ps. 119:104). The TRUTH IS NOT LOCKED UP. It is present and available. Compare the statement from Moses to Israel with that of Paul to the disciples in Rome. (Deut. 30:11-14 and Romans 10:6-10). This is a brief summary of these two together: "The word is not too hard for thee. It is not in heaven above nor across the see. But the word is VERY NIGH THEE, in thy mouth, and in thy heart, and that thou mayest do it." Further showing the availability of truth the Psalmist wrote, "Wherewith shall a young man cleanse his way? By taking heed thereto ACCORDING TO THY WORD." And, "Thy word have I laid up in my heart, that I might not sin against thee." (Ps. 119:9,11).

We have the "gray set" among us today who say that everything is relative, nothing black or white, nothing absolutely right or wrong. One "Doctor" wrote in a Nashville paper a year or so ago that homosexuality is permissible provided there is "a meaningful relationship between the partners involved!" Shades of heathenism! Read Romans 1:26-27 and see that for this very cause God GAVE THEM UP.

Jesus said the apostles also emphatically affirm that the truth is with us. Jesus said to those who believed on him, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the TRUTH SHALL MAKE YOU FREE." (Jn. 8:31-32). Again, Jesus affirms that all the Father gave to him he had given to his disciples, and this includes the WORDS that he spoke to them. (Jn. 17:7-8; Deu. 18:18-20). The great apostle to the Gentiles, knowing that the mantle of first century preachers must fall upon others, that the truth of the gospel might continue wrote, "Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:1-2).

In spite of the above and many other references that might show the fulness of the revelation from God, men everywhere seem to ask, How can we know the truth? Others seem not to care for truth thinking their sincerity will suffice. But sincerity does not change the truth and truth cannot be replaced by error without the destruction of our souls. If there is doubt in your mind about the whereabouts of the truth try dusting off your Bible and see what's on the inside. The TRUTH THEREIN will unify. All sorts of error, whether sectarian or denominational, will divide and destroy. We must, if we expect to see God in peace, conform our thinking and our living to the word of God and stop trying to conform the word to ourselves.

(Since beginning this article I have read Bro. James Bales on the same subject in the Gospel Advocate. Read it. I believe we will reach the same general conclusion when my efforts are finished on the subject.)

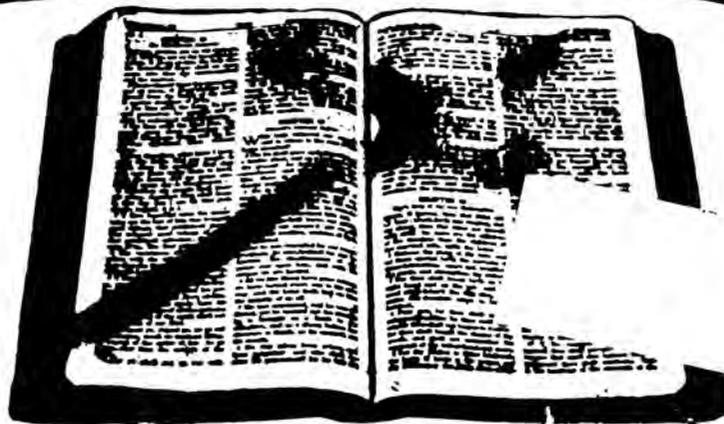
Now back to the fact that the truth that saves is present and available. Jesus said, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak it of myself." (Jn. 7:19). And the church in Jerusalem "continued stedfastly in the apostles' teaching and fellowship, in the breaking of the bread and the prayers." (Acts 2:42). It would be rather difficult, would it not, to continue in the word if it could not be known.

THE N.T. CHURCH IS NOT A DENOMINATION

By its very nature denominationalism is divisive and is itself a division of what is erroneously call Christendom. All are larger than local congregations and smaller than the whole of what they claim to be.

In order for the Christian religion and the New Testament church to BE FULLY RESTORED it must go back to the original in origin, terms of salvation from sin, names or designations, government, worship, mission and work, discipline and manner of life. It is altogether possible for us to be restored so far as "first principles" are concerned, and still fall far short of COMPLETE RESTORATION. This line of thought we hope to follow in succeeding articles.

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
"The words came by Jesus Christ"
7

VOLUME 8

FRIDAY, AUGUST 24, 1973

NUMBER 14

Creature Worship

Confusion has frequently existed in man's mind as to what object is worthy of his praise and adoration. In the great Gentile catalogue of sinful depravities portrayed so graphically in Romans 1:18-32 Paul levels this accusation against these degenerate people, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, AND WORSHIPPED AND SERVED THE CREATURE MORE THAN THE CREATOR, who is blessed for ever. Amen." (Rom. 1:18-25 - Emphasis mine-RRT.)



ROBERT R. TAYLOR JR.

This "CREATURE" worship is set forth amidst some of the most grievous sins of which man has ever been guilty. As man has worshipped "creatures" rather than his CREATOR his heart has become more desperately wicked, his mind less likely to think: any good and his life has become more corruptible. In this and a subsequent article for WORDS OF TRUTH we propose to examine "CREATURE" worship in some detail.

ANGEL WORSHIP

Jehovah God has always forbidden men to worship any of his creatures whether they be men on earth or angelic beings in the heavenly realm. Even angels who brought heavenly instructions to carefully selected persons in Biblical times forbade creature worship to be extended to them from those to whom they appeared. Manoah, the future

father of Samson, desired to offer sacrifice and perform some signal honor to the angel that announced the child's birth. The unnamed angel commanded that any burnt offerings, if made at all, must be directed to Jehovah. Manoah's request and the angel's refusal are set forth in the following verses, "And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour?" (Judges 13:15-17.) The "CREATOR," not one of his creatures, must be man's ONLY object of holy worship. It has always been this way and will always be.

Paul dealt with angel worship in discussing the Colossian heresy, in Colossians 2. The famed apostle of the Gentiles wrote, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." (Col. 2:18). Paul taught very clearly and quite decisively that people can lose the heavenly reward by engagement in the worship of angels. Such is a sure act of idolatry and John tells us of the certain destiny of the idolaters in such passages as Revelation 21:8 and 22:15.

The aged John had to be corrected twice at this very point of worship - deviation from New Testament truth. "And I fell at his feet to worship him. And he said unto me. See, thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. . . And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me. See thou do it not; for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 19:10; 22:8-9.) Angel worship is wrong. John, in both instances, was corrected. He was directed to worship God and not angels.

WORSHIP OF SATAN

Satan is a creature or a created being. This has to be certain and true else he is eternal, deity and as such would deserve man's worship. No person who has any respect at all for the Bible would think for a moment of affirming that Satan is eternal. A Creator, is deity, and as such, is rightly deserving of receiving worship. Yet Satan desires

worshippers and it seems entirely safe to assert that more people fall in worshipful allegiance before his Satanic altar of homage and honor than do before the majestic altar of Jehovah-God, to extend honor and to do homage. Satan sought worship even from deity, the Creator falling before the creature, when he and Jesus Christ met in a life and death struggle for the minds of men. (Matt. 4; Luke 4.) After signal failures in getting Jesus to obey him regarding the turning of stones into bread and jumping from the high pinnacle of the temple, Satan then projected his strongest bid for the Lord's worshipful allegiance. After showing him all the kingdoms of the world and their attendant glory the tempter promised a quick transfer of their ownership from his hands into the hands of the penniless Prophet from despised Nazareth in Galilee. Satan's only stipulation was that the Messiah "fall down and worship me." (Matt. 4:9). With deep disgust and penetrating power Jesus answered, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10). Satan dangled the whole world before Jesus but the price tag was too high. Jesus knew that sin does not come in reduced rates and at half price. He knew that the sure recompense for sin is a greatly multiplied penalty in the day of final reckoning. Satan has succeeded in getting others to worship him by dangling just a few earthly baubles before them. In Jesus' case he met one who would not buy his product. Jesus would only worship his holy Father in heaven.

Most people in our land worship Satan without really realizing it. They worship that over which he rules as the prince of this world. This is precisely how Jesus described this Arch-Fiend of humanity. "Hereafter I will not talk much with you: for the PRINCE OF THIS WORLD cometh, and hath nothing in me." (John 14:30.) "Of judgment, because THE PRINCE OF THIS WORLD is judged." (John 16:11.) In the lives of these people Jehovah God is NOT FIRST but Satan and the wayward world are primary in affection and first in loyalty.

Within recent years there has developed a rather deeply diabolical form of Satanic worship in our land. It operates within an organized framework of religion. There are those who profess membership in the "CHURCH OF SATAN." The man who helped found and form this movement in April of 1966, Anton Szandor LaVey, has even written what he calls THE SATANIC BIBLE. A copy of it lies before the writer as this article is penned. The preface page reveals how this man began to travel

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Unstable As Water

In Genesis, chapter 49, we read of the death of Jacob, who was, in many respects, a great man of God. Of course, he lived and died before any of the Bible was written. Jacob was one of the great patriarchs of the Patriarchal Age which lasted from Adam unto Moses, a period of some 2,500 years, and was followed by the Jewish Age which continued from Moses unto Christ, a period of some 1,500 years. We are now in the "Twentieth Century" of Christianity.



GUS NICHOLS

At the end of a long and eventful life, Jacob called his sons beside his death-bed and advised them concerning their future. It must have been a very solemn occasion, for, having finished his speech, "He gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people" (Gen. 49:33).

His sons must have been intensively interested as their beloved and aged father, by the inspiration of Almighty God, warned them of their future. The record says, "And Jacob called unto him his sons, and said, Gather yourselves together, that I may tell you that which may befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father" (Gen. 49:1-2). Then he began with his first born son, Reuben, and said, "Reuben, thou art my first born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power" (Gen. 49:3).

So far, this was a great compliment unto his eldest son, Reuben. In many respects, it seems, he was characterized by "excellency". He was excellent in "dignity", a virtue in which many young men are lacking in our day. He was also excellent in "power". However, many who are endowed with hundreds of "horsepower" do little or nothing much in life which deserves mention. Many now, as in the parable of the talents, given in the teaching of Jesus, do nothing but bury their talents (Matt. 25:14-30).

Another grave danger in the lives of many (otherwise wonderful young people) is the fact that they experiment with sin in some way or other and bring upon themselves everlasting shame and reproach. They forget that "A good name is rather to be chosen than great riches" (Prov. 22:1; Eccl. 7:1). A young man who is an alcoholic, or a dope addict, or a murderer, or adulterer, or in the

clutches of the law, is off to a bad start and few of them ever succeed in building for themselves a great life and character. Even the seed of the word of God does not produce unless sown in good ground, or proper soil of human hearts (Matt. 13; Mark 4; Lk. 8).

It seems that Reuben had involved himself in some sort of sexual sin. Jacob said, "Reuben... unstable as water, thou shalt not excell; BECAUSE thou wentest up to thy father's bed; thou defilest thou it: he went up to my couch" (Gen. 49:3-4). The law of Moses said, "Cursed be he that lieth with his father's wife; because he uncovered his father's skirt" (Deut. 27:20). We have such a case in I Cor. 5:1-13.

The basic problem in the life of Reuben was that he allowed himself to be moulded in the moulds of his environment, and to become a product of society. He was just whatever his company and his environment was. Jacob effectively illustrated this weakness and terrible defect in his son when he said, "Reuben... unstable as water" (Gen. 49:3-4). "Water" is one of the most unstable things in the world. It will not stay on high ground where it may fall as rain, but will seek the lowest possible depths. This fact is characteristic of sin! It is never satisfied until it gets the sinner in the Dead Sea of despair, and with no outlet: there to remain stagnant, filthy and unfit for human thirsting and needs.

Water is unstable in other respects. If it comes into a warm place it becomes warm, if into heat it becomes hot, and if it runs down into a cold place it becomes cold. Its temperature is controlled by its environment. Reuben was "unstable as water" (Gen. 49:3-4). When this is now true of a young person, he is a failure regardless of his education, talents and other possessions.

Also the depth, diameter and circumference of any certain water is determined and fashioned by its externals — that which is outside of itself. If it be in a deep container it is deep; if the receptacle is shallow, the water is shallow; if round, the water is round; if square, the water becomes square. When water runs down, and down, until it is in a narrow stream, it becomes narrow; but if it gets into a broad stream, it becomes wide and broad. It is like its containers.

Water is very unstable, and so was Reuben: and so are millions today, even many among our young people! They are not being moulded and shaped, fashioned and designed by the motivating power of the transforming and saving word of God; but by their external environment! They are what others are, around them. They curse and swear, when with those who do so, and drink and dope with those who revel in those sins; and pet with those who pet, and commit adultery with those who are in the depth of such sins. They dress like the world, talk like the world, think and live like the world around them; and not as truth and right demands.

A few years ago, the public dresses went up, and up, and virtue and character immediately started going down, and down into fornication, adultery, disease, and despair. Our people are becoming more and more "unstable as water" (Gen. 49:3-4).

In order to be Christians, we must be moulded and fashioned contrary to the world and very largely contrary to our environment. The world, as such, lieth in wickedness (I John 5:19). We can't do as unbelievers, and sinners do, and at the same time, be Christians.

John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Paul says, "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). "Pure and undefiled religion" includes keeping one's self "unspotted from the world" (Jas. 1:27). The world about us will make sinners of all who allow themselves to be put into its moulds — all who accept its ideals, goals and standards of conduct.

Yes, Reuben was "UNSTABLE AS WATER" and was disposed to let the world mould and fashion him. He was determined to be with the "crowd" — right or wrong. Like water, he would

let himself be made to fit into whatever shape and form that world-moulds would make him. Through the Bible, our God is telling us that IF WE ARE LIKE REUBEN, we will be "UNSTABLE AS WATER" (Gen. 49:3-4).

It is possible that some preachers, elders and deacons, Bible class teachers, song leaders, and many of our other members of the churches of the Lord may become as "unstable as water". Peter speaks of some public men in the church who are unstable and who wrest the scriptures to their own destruction (II Pet. 3:16). Like Reuben, some people, even some in the church, are "unstable as water" (Gen. 49:1-4). Whether in the church or out of the church, such people need to be converted (Jas. 5:19-20).

When water seeks its way down, and down unto the lowest level, even down to the "dead sea", and is no longer pure, no longer like the water of the lake of Galilee, then it needs to be purified. Nature's process for converting the water of the "Dead Sea" is to take it up in the air in the form of moisture, or vapors, and convert it into clouds and into rain, and let it come back to earth pure and clean.

When men become "unstable as water", they need to be converted that their sins may be blotted out (Acts 3:19; Acts 2:38). Being thus changed, or converted, they will be refreshed and refreshing, pure and important.

Are we unstable as water? Do we seek the lowest possible level? Are we like water, conforming ourselves to our environment? If we are in a cold environment, or church, are we cold? Are we "lukewarm" if in homes and churches, where there is no zeal and enthusiasm around us? When with the narrow-minded, are we narrow? Are we broad-minded when with those traveling the broad way leading to death?

Let us conform our lives to the word and will of God, and not unto that which is contrary to the divine will. Let us mould and fashion our hearts and lives by coming through the mould of doctrine which makes us into the image of Jesus, makes us think like Jesus and talk and act like him. May God help us to be mature.

Miracles

BOBBY J. NORRIS

We need to learn the Bible definition of the word "miracle." Oral Roberts says it is a "miracle" for a person to get a job, after he has prayed for a job. I cannot deny that God could have arranged for a person to get that job. BUT IS THAT A MIRACLE? I asked God for a car. I got an old oil-burning 1957 Ford. Was that a "miracle?" I asked God for a wife. I got a wife. Is it a "miracle" to have a wife? If we ask God to "give us this day our daily bread," (Matt. 6:11) is it a miracle when we sit down to eat? Is it really a "miracle" when we get something we prayed for, even though we may have obtained it without prayer?

ANYTHING WHICH IS HUMANLY POSSIBLE CANNOT BE A "MIRACLE". A "miracle" must be something which money and manpower cannot obtain, according to the Bible definition. Going to the moon is not a "miracle", because man may go there. Flying thru the air like a bird is not a "miracle", because man in an airplane can do it. Getting color TV is not a "miracle," because man can get them. The electric light is no "miracle," because man can make it.

The writing of the Bible was a miracle, because men could not have produced it on his own. Raising a dead person is a miracle, because man cannot do it. Restoring hands, arms, and ears are miracles, because men cannot do it. Restoring sight to the blind is a miracle because men cannot do it. Healing leprosy instantly is a miracle, because men cannot do it.

People today call many things "miracles" which are not miracles. Anything that is humanly possible cannot be a miracle. Even 'magic' is not a miracle. Not everyone can do tricks of magic, but some can. Therefore, 'magic' is not miraculous. Name any feat you would like to see performed: anyone anywhere has the knowledge or the skill required to perform that feat, then the performance of it cannot be classified as a miracle, because it is humanly possible. Miracles are possible only for God.

Restoring New Testament Christianity

There is an urgent need in every generation for the church, and all who would please the Lord, to examine and re-examine their beliefs and practices, using the word of God as the only divine and inspired source of information. Let us remember that religious truth is always objective, never subjective. We need not search the creeds, doctrines and commandments of men for truth. The truth that saves is not something inborn. It has been given to us by inspiration and revelation. (2 Tim. 3:16; 2 Pet. 1:21).



VIRGIL BRADFORD

THE ORIGIN OF THE CHURCH

As we move from point to point in our study we can see where we stand if we are willing to open our eyes. The fact that the church of our Lord did begin no sane man would deny. It began its divine operation during the first century shortly after the death and resurrection of Christ. How strange it is for men to read the Bible and then come up with the ridiculous idea that Alexander Campbell started the church of Christ in 1827, or at any other point of time. Campbell, along with a host of others who were his contemporaries, made a supreme effort to be only Christians and were dead set against all denominationalism and sectarianism, of every form.

But when and where did the church of Jesus Christ begin? Our answer must depend upon our point of view. The church which Jesus built and which he purchased with his own blood began IN THE MIND OF GOD long ages before he came to save us. (Eph. 3:8-12). The reading of this Scripture reveals the following: Paul's preaching is called the unsearchable riches of Christ, that is, the riches of heaven that cannot be tracked out by the mind of uninspired man. It was his task to make men see the fellowship of the mystery which had been hidden in God from the beginning. . . . To the intent that now unto the principalities and powers in heavenly places MIGHT BE KNOWN BY THE CHURCH the manifold wisdom of God, ACCORDING TO THE ETERNAL PURPOSE WHICH HE PURPOSED IN CHRIST JESUS OUR LORD-. The grand truth here is that when God Almighty purposed to send Jesus to be the Saviour of the world he also purposed to establish the church. Hence, I repeat, when God purposed the coming of Christ he purposed the building of the church. (Cf. Matt. 16:18; Eph. 2:20-22).

The church is the "making known" body, not only to men but to angels. Concerning the prophets of olden times Peter wrote, "Unto whom it was revealed, that not unto themselves, but unto us did they minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; WHICH THINGS ANGELS DESIRE TO LOOK INTO." (1 Pet. 1:12). The hidden mystery was that all men, both Jew and Gentile, should be made ONE IN CHRIST and in HIS BODY, THE CHURCH. (Eph. 2:11-16; 3:1-7). My friend, you cannot have Christ without the church which is his body, and which Jehovah God planned from the foundation of the world.

WHEN DID THE CHURCH BECOME A REALITY?

It appears that many theologians and denominational preachers have no further concern about when the church did begin. Its beginning has been claimed all the way from Adam to modern times by men who evidently have no respect nor regard for the Bible's teaching. The church as a living organism had its beginning on the Pentecost following the resurrection of Christ. It began a blood bought, heaven born, Spirit filled group of the people of God on that day and the record of the same is clearly reported in Acts 2.

Old Testament prophets told of its coming, time, place and circumstances. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3). And here it may not be unrelated to add, "Except the Lord build the house, they labor in vain that build it." (Ps. 127:1). Likewise, the prophet Zechariah said of God's house in Jerusalem, "I will build my house in it." (Zech. 1:16). And when David wanted to build God a house, the Lord advised David that he would build David a house. (The tabernacle of David, the church) (2 Sam. 7:12; Acts 15:13-17).

Summarizing the principal points in these prophecies we have (1) God would build a house. (2) It would be in the last days. (3) It would be the Mountain of the Lord's house. (4) All nations would flow unto it. (5) Men would learn the ways of the Lord there. (6) The place would be Jerusalem. (7) and God's word, God's law, would go forth from Zion. All these marvelous prophecies were fulfilled "at the beginning" of the Christian dispensation and are recorded in Acts 2.

Read the second chapter of Acts and note that the apostles were in Jerusalem. Peter says that they were in the last days as Joel had said. The church is indeed the MOUNTAIN OF THE LORD'S HOUSE. No closer relationship can be had with God than that enjoyed by the Christian. And any time the person who leaves the world for Jesus he GOES UP TO THE MOUNTAIN OF THE LORD. There were dwelling in Jerusalem at that time "men out of every nation under heaven." The gospel in its primitive power and purity was preached for the first time in its fulness, based upon the truth that Jesus was the crucified and resurrected Lord, and was reigning at the right hand of God. God's law, the gospel, was preached and before the century passed it was proclaimed to "all creation under heaven." (Col. 1:23). We must be in this church to be in the church of the Lord Jesus Christ. This is the first point of restoration for all Bible believers.

MIRACLE, THEN LAW

The church began under miraculous directions and manifestations. The Holy Spirit filled and guided the apostles in their preaching. The miracles that they performed made sure to the people the veracity of God's word. Those who obeyed the gospel from that day on came into the family of God by the "law of the Spirit of Life in Christ Jesus." (Rom. 8:2). The word of God is the seed of the kingdom, producing sons of the kingdom. (Lk. 8:11). Those who hold that the Bible is a dead letter having nothing to do with the saving of our souls should consider well the fact that no instance in human history has revealed a Christian, a child of the King, who has not heard and learned and obeyed the gospel of Christ. "Of his own WILL BEGAT HE US WITH THE WORD OF TRUTH, that we should be a kind of first fruits of his creatures." (Jas. 1:18). "Seeing ye have purified your souls in OBEYING THE TRUTH through the Spirit unto unfringed 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 (seed), by the WORD OF GOD, which liveth and abideth for ever." (1 Pet. 1:22-23).

We conclude, therefore, that the church of Christ is in existence, having first been conceived in the mind of God, established under the direct guidance of the Holy Spirit in the apostles, and continues wherever the gospel is preached and obeyed. The church as an organization has been restored. I am a member of it because the Lord added me to it. (Ac. 2:47). No one has the promise of salvation apart from it, for the church is "the body of Christ", the purchased possession of the Lord, the price of which was his precious blood shed on Calvary.

The New Testament doctrine and practice has been restored, but is there no room for improvement? Is there anything for us to learn? Is there neglect to be repented of?—More later.

Let's Get The Dates Straight

WILLIAM S. CLINE
Pensacola, Fla.

We continually see brethren referring to the death of Christ and the beginning of the church as being in 33 A.D. Actually the year of the crucifixion and the beginning of the church is not that important. The important fact is that the church began on the first Pentecost after the death of Christ. But if we are going to use dates, we should try to use the most accurate dates which are based upon the best knowledge at hand.

A lunar month is about 29 1/2 days long. Twelve lunar months are about 11 days shorter than a solar year which is 365 days, 5 hours, 48 minutes and 46 seconds. On the other hand 13 lunar months of about 383 1/2 days are more than 18 1/2 days too long. In the year 46 B.C. Julius Caesar realigned the calendar year because prior to that time, for over 700 years, the calendar year had been using a 10-month, 304-day calendar. The year 46 B.C. had 445 days! Perhaps one can begin to see the problems that arise when trying to accurately pinpoint a date.

The Romans, who were the dominating power when Jesus was born, generally dated all events from the foundation of Rome, Anno Urbis I. These were the days of 304, 445 and 365-day years.

In the sixth century A.D. the Pope decided to have a new calendar prepared which would date all events from the birth of Jesus. He commissioned a monk, Dionysius Exiguus, to do the work. The calendar, when finished, was gradually adopted throughout the Christian world, finding general use by 1400. But Dionysius miscalculated 4 to 6 years later than the actual date. The dates found in many Bibles are based on the Dionysius calendar.

In the sixteenth century Pope Gregory the 13th brought about the Gregorian calendar. It has 12 months, 7 of them with 31 days and 4 with 30 days. February has 28 days. Every fourth year, called leap year, this calendar adds a 29th day to February. In 1752, nearly 200 years after the calendar's completion, Great Britain set a precedent when she adopted it as the official calendar of the empire. The Gregorian calendar is so accurate that today almost 400 years after its completion, we are only a few seconds ahead of it and this is due to the fact that the solar system is slowing down about .53 seconds every one hundred years!

There was a difference of 3 years and 10 days between the Gregorian calendar and the Dionysius calendar. That is why different dates are given for the birth of George Washington. Older calendars have his birth February 11, 1735; the Gregorian calendar has his birth February 22, 1732. Since we accept this change, why not accept the change in the date of the death of Christ, and the beginning of the church?

Modern scholars have found that some of the dates of Roman history near the beginning of the Christian Era cannot be reconciled with the calendar of Dionysius which places the death of Christ in A.D. 33. For example, according to Roman annals, Herod the Great, who ruled in Judea when Jesus was born (Matt. 2:1), died in the year 750 Anno Urbis. Dionysius' calendar places the birth of Jesus in the year 754 Anno Urbis, in apparent contradiction of well-established dates of Roman records. Jesus was probably born in 749 or 750 Anno Urbis. That is 4 to 6 years earlier than the date given in the Dionysius calendar, and 3 to 5 years earlier than the accepted calendar of today. Hence, in modern literature, scholars properly refer to the birth of Jesus as 4 or 5 B.C., and his death as A.D. 29 or 30.

The strong should bear-not bare - the infirmities of the weak.

* * *

Following the paths of least resistance is what makes rivers and men crooked.

* * *

It is vain to be always looking toward the future and never acting toward it.—J.F. Boyles.

Creature Worship

(Continued From Page 1)

the road that led to High Priesthood of the "Church of Satan" when he was only sixteen years of age. On April 30, 1966, Lavey shaved his head in the tradition of ancient executioners and announced the forming of "THE CHURCH OF SATAN". He claimed he had seen the need for a church that would recapture man's body and his carnal desires as objects of celebration and worship. He is quoted as saying that since the worship of fleshly things produces pleasure, there would then be a temple of glorious indulgence. This writer also has some pictures which were taken at one of their religious services some years back and which appeared in one of our great magazines.

If you believe there are good people in EVERY church, you may wish to try out your theory with this group. How many of these worshippers of Satan would you call Christians and classify as being on their way to heaven? We have been told for years that all the churches are simply different ways of getting to the same destination - heaven. Is this also one of those ways? For years some have claimed there are Christians or saved people in all churches. We wonder how many Christians or saved people there are in the church of Satan!! The Bible does not teach there are Christians in every church. If it did, this would Christianize those who worship Satan and serve in his diabolical church. IF NOT, WHY NOT?? The Lord only adds to his church those who are really Christians. People become Christians the very same way they become church members - by obedience to the gospel. (Acts 2:41,47.) The worship of Satan now will mean eternal association with him in hell forever and ever.

What A Contrast!

TOM CHILDERS

In the MONROE MORNING WORLD, June 17, 1973, in the article entitled, "He Believes In Miracles," a medical doctor, who has served as a missionary for the Southern Baptist Convention, mentioned four "miracles" that had happened in his life. They were: (1) Being able to achieve his education without any money; (2) Being able to escape injury during the bombing of the train he was riding; (3) Being able to pull off a brace and walk up the stairs after hearing Katherine Kuhlmann speak; (4) And the fact that there are two million Christians in communist China.

There is a great difference between the "miracles" mentioned above and the real miracles performed by Jesus during his earthly ministry. Jesus performed all types of miracles: blind (Matthew 9:27-30); dumb (Matthew 9:32,33); deaf (Mark 7:31-37); dropsy (Luke 14:1-4); leprosy (Luke 17:11-19); fever (Matthew 8:14-15); palsy (Matthew 8:5-13); hemorrhaging (Matthew 9:20-22); ear cut off (Luke 22:50-51); withered hand (Matthew 12:10-13); halt and maimed (Matthew 15:30); every sickness and disease (Matthew 9:35); raising the dead (John 11:39-44).

Certainly the modern faith healers cannot duplicate these miracles that were done by Jesus. What is called a miracle today is nothing more than "lying signs and wonders." (11 Thessalonians 2:9). Franklin Camp, in his first volume of OLD TRUTHS IN NEW ROBES, says: "Oral Roberts and his kind can scare a man out of the stomach ache and he has performed a miracle. To call what so-called miracle workers today claim as miracles is a complete misuse and abuse of the word." (p. 49). What a great contrast between the miracles of the Bible and the four "miracles" that a certain doctor said happened in his life.—1425 Hinton, West Monroe, La. 71291

It is not the load, but worry, that makes you tired.

The One-Talent Man

WINFRED CLARK

Matt. 25:14-29 gives a record of the parable of the talents. Among those mentioned is the man who received one talent from his Lord. As you read the record you will note that he hid it in the earth. At the return of his Master, he pleads his fear. The talent was taken from him and he was punished.

Now, since most of us consider ourselves in his class, we should be interested in a study of this man and his actions.

1. HE ACCEPTED THE TALENT.

He did not say to his Lord, "I am afraid." He offered no excuse then. In fact if his Lord had not given him a talent, he would have become angry. You could have seen him begin to sulk. He would have talked of his being mistreated.

Now, how often do we accept some responsibility, and then treat it as though we did not have such. How many would become mad if told they could not attend the service on Sunday night? They would utter the cry, "They are taking away my liberty!" Yet, how often is that "liberty" used to neglect this service.

2. HE HINDERED THE GROWTH OF THE WHOLE ESTATE.

Suppose that talent had been given to another who might have developed it. Thus the estate would have been larger. When one accepted the talent, he accepted the responsibility to help the growth of the estate. Three men had control over those talents. If there is no growth, they must shoulder the blame. The one-talent man could not blame his Lord. He could not blame the other two men; they were working. But, all their work is not going to make up for what he should be doing.

A lesson follows from this: No matter who may be working in the Lord's church, they cannot do what YOU are supposed to do. Then also we need to realize that what we can do can have an effect on the size of the church.

3. THE TALENT BECAME A BURDEN.

You would think this man would consider this a privilege. Rather, it became something of a burden.

Look at our situation. We have the opportunity to carry the gospel to lost men and women. When the early church gathered, they had this purpose in mind. Far too often how we approach such a large problem that has no solution. Since when should "good news" become a burden to be borne. We ought to be thankful that God would even allow us the chance.

4. THIS MAN HAD A FALSE CONCEPTION OF HIS MASTER.

Read his description of his Master in verse 24. Note that his Lord was demanding. Surely, God demands much of us. But, note what he said to the five-and-two-talent men. He rewarded them.

This man is called wicked and slouthful. He is not excused by the Master. If we neglect our duty neither will we be excused.

Abortion On Demand.. An "Amoral" Act?

RUBEL SHELLY

A brother recently wrote: "I believe that principles clearly taught in the Bible give us a basis for concluding that ABORTION of the fetus at a time early enough to be medically feasible is an AMORAL ACT. Often it may be viewed as the lesser of two evils, but it is not murder. I base this conclusion on the following premise: since the Bible teaches that a human being does not have a soul until it breathes at birth, then the removal of a fetus before it has a soul, in principle, is NO DIFFERENT THAN THE REMOVAL OF ANY OTHER PART OF THE BODY." (John Scott, "The Morality of Abortion," MISSION, July, 1973, p. 6, emphasis supplied).

The word AMORAL refers to acts that are "neither moral nor immoral; outside the sphere to which moral judgments apply." Is abortion an amoral act? Can an unborn baby be treated as an appendix?

Without going into a detailed examination of

arguments concerning when the unborn baby receives a soul or trying to consider exceptional cases which might call for therapeutic abortion, I wish only to consider the last part of this quotation in this article. Is the abortion of a fetus an "amoral act" which is really "no different than the removal of any other part of the body"?

FIRST, an unborn baby is not like any other part of the mother's body. He is not like an appendix. At the very least, a human fetus is a POTENTIAL HUMAN BEING and an appendix is not! No reputable physician contends that a fetus is but the bodily tissue of the mother. The fetus is separate, though still dependent, life.

SECOND, an unborn baby is a work of God which is being built into his own likeness. David wrote: "For thou didst form my inward parts: thou didst cover me in my mother's womb. . . My frame was not hidden from thee, when I was made in secret. . ." (Psa. 139:13-15).

THIRD, abortion is not the only alternative to having an unwanted child. For married persons, there can and ought to be the conscientious practice of contraception. For unmarried persons, there must be total abstinence from sexual intercourse. The alternative of allowing abortion on demand for the unmarried and promiscuous is an implicit invitation for persons to sin and then allow the abortionist to remove the consequence!

The RULE governing developing life is that such life is to be NURTURED TO FRUITION, NOT DESTROYED. This, as a rule, abortion is wrong and cannot be deemed "amoral."

Argument With A Blind Man

JOE GOODSPEED

A blind friend and brother in Christ and his sightless Christian wife were guests in my home recently. I was astonished at their great learning, good common sense, and the remarkable way they had gained such a wide experience in life, all without vision. He is employed as a piano tuner. His wife is a medical secretary. All without sight. Amazing!

Despite a natural reluctance to argue with a guest, I was sorely tempted when he made one statement: "The doctors wanted me to submit to a number of tests and procedures which they thought might restore my sight," he said. "I told them," he continued, "Since improper oxygen control took away my vision in the incubator, I have never seen. I have accepted the world without vision for twenty-five years. I have no desire now to make the great adjustment to seeing, even if it is a medical possibility."

I wanted to say, "Brother Roy, you have no idea what you are missing. You can't possibly know what it means to willfully miss an original painting by God in the sunset of each day. You can't know what you are missing in failing to read the delicate shades of thought and feeling on the faces of friends as you converse with them. And how about such privileges as driving a car-how that could enrich your life. . ." and on and on my argument would have gone.

But then I thought of how much like my blind friends all of us are. Do you want examples?

Many who have adjusted to living in sin want nothing better. They have not experienced the joy of forgiveness, and have no desire to know how sweet it is.

Thousands who are hooked on drugs can't imagine how beautiful and wonderful reality can be.

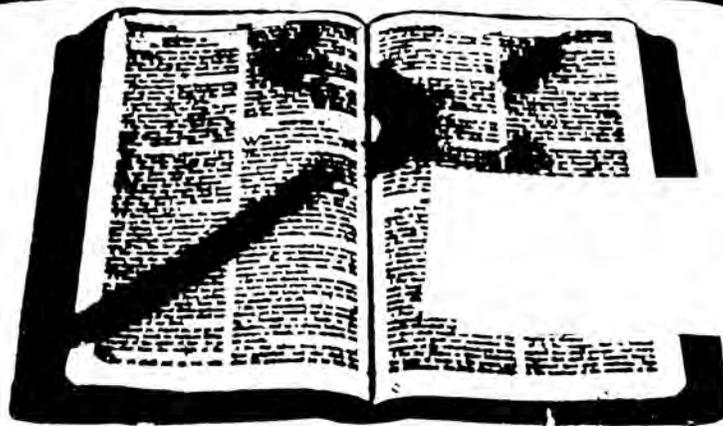
Half-converted brethren who never felt the joy of real sacrifice can't possibly know the happiness of a truly surrendered life.

Lazy, listless church-members who are slow of heart and dragging their feet are often so well-adjusted to their indifference that they can't picture what a zealous life of Christian activity could mean to them.

And all of us - not just my sightless friends - have uncharged cells, unchallenged areas of imagination, undeveloped talents, unrealized potentials. We all-too-often find it so much easier to adjust to what we are, rather than enduring the pain of becoming something fuller.

God gives every bird its food, but he does not throw it into the nest.

WORDS of TRUTH



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

"...with the words of truth"
1st Jn. 26:25
"...th came by Jesus Christ"
Jn. 1:17

VOLUME 8

FRIDAY, AUGUST 31, 1973

NUMBER 15

Is Man A Worthy Object Of Worship?

Humanity is so prone to worship that it will either worship the Creator or a part of the Creator's creation. A mark of Gentile depravity in Paul's day lay in the fact they had "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." (Rom. 1:25). In this article we propose to examine whether man is an acceptable object of worship. If he is, then it becomes wrong if we fail to worship him. If he is not, then it adds up to idolatry when he is worshipped.



ROBERT R. TAYLOR JR.

SIMON PETER REFUSED SUCH

Simon Peter had been told by God's Spirit to accompany the messengers sent from Cornelius in Caesarea. He was not to entertain any doubts concerning the validity of the trip or what would transpire when he arrived. The Bible tells of Peter's arrival in the home of the Roman centurion: "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man." (Acts 10:25-26.) Peter was a great man. He was a godly man. He was an apostle. He had preached the great gospel sermon (recorded in Acts 2) which had opened the kingdom doors first for the Jews. Now he was about to do the same for the Gentiles. Yet, Peter was just a MAN. He was not deity. Worship was totally misplaced when offered to him. No one knew this better than Simon Peter himself. He would have no part in such worship being ascribed to him.

Roman Catholicism looks to Simon Peter as its first Pope. However, in this they greatly and grievously err for Peter was NOT a pope in ANY sense of the term. It seems strangely inconsistent for the Roman popes to trace their papal office back to the so-called "Primacy of Peter" doctrine, which is NEVER mentioned in the Bible, and yet vainly encouraged and accept the very thing that prompted Peter's strong displeasure, more than nineteen centuries ago. Peter FORBADE it; they FAVOR it. He REFUSED such; they REVEL in such. They do not partake of the spirit of humility as characterized the former fisherman from Galilee. Peter would never allow people to call him "Lord God the Pope" as has been done

subsequently within Roman Catholic circles. A preacher friend once told us that he had stood in the Vatican in Rome and heard with his own ears one of the cardinals refer to the pope as "Lord God the Pope." Peter would never allow people to kiss the papal ring as they have for his so-called successors. He would not allow people to call him by the arrogant titles such as popes have egotistically espoused and worn with such pompous pride. There is NOT A MAN on earth worthy of receiving such honors, titles and worship. The whole nefarious system is sinful idolatry.

THE MISCHIEF OF MARIOLATRY

Roman Catholicism has turned Mary, the Lord's mother, into an object of worship. To Mary they have attributed the false theological triplets of her being the mother of God, her immaculate conception with a subsequent life of total perfection, and her perpetual virginity. Each is a grave error and constitutes part of the elaborate system of idolatry they have erected around this woman. Mary was a good woman and willingly served as God's agent in bringing his son into the world. Not for one moment would we deliberately take away any of the real honor and worthy nobility she rightly deserves. On the other hand, we are not about to allow people to attribute to her things of which she is not worthy to receive without strong protest upon our part. The Bible NEVER calls her the "mother of God." How could humanity conceive deity? She was the mother of Jesus, to be sure; but she did not conceive his deity--only his humanity. Christ, being God was in reality Mary's Maker. She was born pure and free from sin; but ALL are, according to the Bible. It was because they taught one false doctrine ("original sin") that the Catholics had to concoct another false doctrine (her "immaculate conception") to take care of the first error! She was not a sinless creature. She referred to God as "my SAVIOUR." (Luke 1:47.) Had she lived a sinlessly perfect life, as the Catholics contend she did, she would have needed no "Saviour." Only those who sin need salvation and call for a Saviour. She was definitely NOT a perpetual virgin. Though a virgin at the time of the Christ's birth in Bethlehem, she did not remain one, as the following points clearly reveal. "And she brought forth her FIRSTBORN SON, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7). If Christ were her first AND LAST child, why was he called the "firstborn?" Matthew 1:25 is a clearly implied case of Joseph's knowledge of her as wife subsequent to Jesus' birth, though he had not "known" her before

Christ's birth. The passage says, "And knew her not till she had brought forth her firstborn son; and he called his name Jesus." If he never knew her in the husband-and-wife relationship, the language of Matthew 1:25 is robbed of ALL meaning and EVERY syllable of understanding. That Joseph and Mary had at least six children is made clear by the fact that four sons are mentioned by name and their daughters are placed in the plurality. The Bible says, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him." (Mark 6:3). The parallel passage in Matthew 13:55-56 teaches the same fundamental truth. It will require a lot more proof than Roman Catholic footnotes at the bottom of their Bibles to turn these "brethren" and "sisters" into children of Joseph by a previous marriage, or into the Lord's cousins.

Mary was a good woman and served an important place in God's plan for bringing his Son into the world. But she was just a human. It is idolatry to worship her. Some have even praised her more highly than they have the Godhead. They have taught that going through Mary in prayer will get the job done when a simple approach to Jehovah God through Jesus' name would not avail. Mary was not deity. She is not a proper object of worship. She is not mentioned in the sacred record from Pentecost onward. She last appears in Acts 1:14. There may be more significance in this than one might first think.

PAUL AND BARNABAS REFUSED WORSHIP

Luke records the incident in the following language, "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

GUS NICHOLS

Editor

1500 Sixth Ave., Jasper, Ala.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



"Jesus Of Nazareth"

Do you know what Peter's subject was in his sermon delivered on Pentecost, A.D. 33, which immediately converted at least three thousand souls? It was "JESUS OF NAZARETH" (Acts 2:22). No one was permitted to preach Christ before Pentecost, and during his personal ministry (Matt. 16:13-23). But after the cross all nations were to be taught of Him (Matt. 28; Mk. 16; Lk. 24; John 20). Then Philip preached Christ unto the Samaritans and the Eunuch (Acts 8:5-39). Paul and others also preached "CHRIST JESUS" (II Cor. 4:5).



GUS NICHOLS

Jesus, without money or the use of any carnal weapons of warfare, conquered more millions than Alexander, Caesar, Mahomet and Napoleon. This He did by the power of his teaching, and by the transforming truth of what He was, and what He did (Rom. 1:16).

He died for our sins — that is, that we might be converted from the sinning business, and be pardoned and forever forgiven of all past sins (Mk. 16:15-16; Acts 2:36-41; Matt. 26:28; Heb. 5:8-9; 9:22; I Cor. 15:3-4). He also has conditions for our forgiveness of any sins we might commit after conversion, and even while being faithful to him (I Jn. 1:7-9; Rev. 2:4-5; Rev. 3:14-20).

Without HUMAN learning and HUMAN wisdom, Jesus, by divine revelation shed more true light on things human and divine than the greatest philosophers and scholars who ever lived. Without the eloquence taught in schools, Jesus spoke words of life and wisdom unequalled in all human history (Matt. 7:12; 22:37-39; John 7:45-46).

The simple, but divine, message of Jesus, even when repeated by His disciples, "turned the world upside down". The greatest orators of earth were not comparable to Jesus. And though Jesus never left us a word written by Himself, by His life and teaching He set more pens in motion and caused more good books to be written than any other great man of earth.

He furnished more subjects for discussion, more themes for sermons, and for learned volumes than all others. He motivated more people to perform more unselfish good works, and to gladly make greater sacrifices in the interest of the common good of all mankind, than other great men of human learning and ability. By being lifted up on the cross, and by His resurrection from the dead He draws men unto Him (John 12:32-33; John 6:44-45).

Though He was crucified, as though He were a criminal, by His gospel and doctrine He controls millions unto this day. He is the King of a great spiritual realm, or kingdom (Col. 1:13-18). He has a name which is above every name in this world, and also above every name in the world to come (Eph. 1:20-23). Through his teaching he controls the destinies of all mankind. He is the rightful ruler of all the earth, and has been given all power in heaven and in earth (Matt. 28:18-20).

The world has no other earthly character comparable to Jesus. The life of Jesus on earth was the most unique and profound, the most unpretending, holy and blessed in every detail and respect. His marvelous life has produced amazing and unspeakable results in the nineteen centuries since He was born of a virgin.

He demonstrated himself to be the Son of God with power by his resurrection from the dead (Rom. 1:1-4).

The annals of history have produced no other example of such holy and astonishing success, and all of this despite the absence of those financial, material, social and artistic powers and endowments of environment, worldly education, and the like, which are indispensable to the success of mere men.

This should convince all doubting, faltering people of the world that Jesus of Nazareth was, AND IS, the Son of God, and that He alone is the Saviour of the world, our only hope for the eternal future (Heb. 5:8-9)!

Our Domestic Crisis

R. W. GRAY

No other civilized country has as great a breakage of marriage as does the United States. The instability in our people represented in our people represented in this embarrassing reality is alarming, aside from the spiritual, moral and domestic errors which are involved. It has been calculated that, in the average divorce, twelve persons are directly affected; the rest of the community indirectly. Louis Evans correctly stated, "This is really everybody's business." Second only to the soaring divorce rate itself in proportionate sin is the indifferent attitude toward this problem on the part of society, and we would include the church of the Lord among the group who seemingly turn their heads the other way, expecting the unpleasantness to simply go away.

Juvenile delinquency, virtually all of which stems from unsuccessful and broken homes, has received more attention than the cause of the problem itself. The cost in impairment of personality and human misery of all this marital disintegration is incalculable, not to mention the kindling of the wrath of a sin-avenging God against a nation that spawns, perpetuates and winks at the infidelity that is often involved.

The mighty onslaught of a Godless, materialistic society is quickly destroying the age-old institutions that have served the cause of decency and sanity, and its erosion of the home has been its single most destructive blow. The heartache and suffering occasioned by this satanically-inspired maneuver has just begun. The loss of God-directed homes will be felt for generations to come.

As author of marriage and the home, God has designed that his laws govern the attitude and conduct of every family member. When the divine standard is followed, the home flourishes, the marriage is genuine, and the happiness longed for by every healthy-minded individual is the result. The romantic aspect of marriage is so fantasied that the unreal idea of a predestinated Soul-Mate who will be intuitively recognized, guaranteeing an effortless ecstasy throughout marriage, is yet entertained by a society ignorant of reality and the Bible. Every deviation from God's law for marriage and the home invites his displeasure, and is the cause of sorrow, regret and heartache.

Many are the solutions advocated by the few who are alarmed over our domestic crisis. But we face the issue squarely when we admit that the problem stems directly from lack of respect for the word of God. The solution to every social, domestic, moral and spiritual problem has been recorded in the Bible for centuries. It is no attempt at over-simplification, therefore, to affirm

that "God is the answer." The illness will be eliminated when the divine remedy is applied.

The Bible reveals God's plan for marriage. A revelation is in store for those who expose themselves to its message. Here, and not in the would-be marriage manuals of liberal-minded sociologists, we learn how pitfalls may be avoided, and wherein we have missed the mark. Here we learn how the happiness we expected in marriage may be claimed. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

The motion-picture industry, advertisements in fiction magazines, television, radio, billboards and the so-called popular songs have brainwashed our society to accept the delusion that love and fidelity are passing thrills to be "experienced and forgotten." Some psychologists have identified this fixation as Romantic Infantilism. Lust is substituted for love, and the young are encouraged to exercise "freedom" in the choice of partners for a lewd love-bed. The trial-marriage fad is supported by the mass media, leading the unsuspecting to the slaughter. To a great many, marriage is nothing more than an experiment; they'll see how it turns out, and if they aren't satisfied they can quit any time they feel inclined to do so. Man as a spiritual creature is not designed to live as do the lower forms of animal life, and such behaviour inevitably leads to self-loathing, destroying one's capacity for a meaningful relationship with the opposite sex. It is as true of marriage as it is of the survival of the soul that "the wages of sin is death." The end of free love and moral permissiveness, therefore, is the way of death (Rom. 6:23; Prov. 14:12), death to the soul, and death to a meaningful relationship in life.

The laws of God are designed to affect the greatest degree of happiness possible in this life (I Pet. 3:10-12). The restrictions imposed upon the human family are made to protect, not to deprive; to enoble, not to degrade. Monogamous marriages are made in heaven, and heaven smiles upon such a relationship (Gen. 2:21, 25; Matt. 19:4-6). God hates "putting away" (Mal. 2:16), and in every divorce and remarriage sin, on the part of at least one partner, is committed (Matt. 19:9). Irrevocable harm has been done and many will suffer untold misery. Man must learn that the laws of a Holy God are not violated without penalty (Gal. 6:7,8).

God, your mate, your children and the society in which you move may have a stake in your marriage. It is very much the business of others, then, what you do with this closest of all human relationships. A selfish, adolescent mind concludes that "what I do with my life and marriage is strictly my business."

God's interest and concern for successful and happy marriages is evidenced in his selection of this relationship as an illustration of his love and concern for the church. "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). "Husbands, love your wives, even as Christ also loved the church and gave himself up for it..." (Eph. 5:26).

Those who work with socially-retarded children tell us that they seldom see a case of disintegration in the personality of a child but that it is tracable to either a broken or an unhappy home. The home in which a child is reared is the single most important influence for good or bad he or she will face. Here their minds are trained to accept love with all its attendant obligations and joys, or are scarred by the blows imposed upon them by fighting parents, making of them social misfits. To fail to provide for them a happy home is to hate your children.

A nation is exalted by righteousness or reproached by the sins of its people. The decay of the home is one of the most perilous characteristics of our present age. America will stand or fall eventually upon the sure or uncertain foundation of the American home, the single most important unit of society. The decay of your home is very much the nation's business.

The vows you exchanged with your mate were

Continued on page 4

Restoration Its Continual Need

We have heretofore noted from the Scriptures the availability of truth, the beginning of the church in the mind of God, the actual beginning of the church's operation in Jerusalem on Pentecost and the fact that the church began under the miraculous guidance of the Holy Spirit; but continues according to divine law working according to the seed-principle. (Jas. 1:18, etc.)



VIRGIL BRADFORD

DOES THE CHURCH HAVE A CREED?

We are often asked, "What does the church of Christ believe about this or that?" Or, "Where can I read what the church of Christ stands for?" Sometimes one may answer that the church has no creed! If such were true it would mean that we believe nothing, and therefore stand for nothing. The word creed comes from the Latin *credo*, which means "I believe." Consequently, every person who is rational believes something. He has a creed, or belief, whether right or wrong.

The denominational world has developed many creeds which by their very nature perpetuate the errors of any particular group. They have been committed to writing and are to be accepted by their members as if they were the very word of God. Note for instance a statement from the Methodist Discipline, "The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards of rules of doctrine contrary to our present existing and established standards of doctrine." (Issue of 1948, p. 114). This, as anyone can see, rejects the correction of any error that might be discovered. Further, under the "Episcopal Address", page 2 we find this presumptuous statement: "We have, therefore, expected that the DISCIPLINE would be administered, not merely as a legal document, BUT AS A REVELATION OF THE HOLY SPIRIT working in and through our people." (Last emphasis mine. v.e.b.) If this doesn't place the Methodist discipline on a par with the infallible word of God, words are without meaning. And so it is with every humanly devised creed. Human creeds may be written or oral. One is just as wrong as the other. A common expression is "I feel like such and such is right." Or, "I think this is alright." Or, "The preacher said so, and I don't believe he would mislead me." Others have the idea that just so they are sincere everything is thus made right. Well, what about the sincere Atheist? The Bhuddist? The unbelieving Jew? And what if one man taught all the conflicting doctrines that are taught by the whole of denominationalism? No one would declare him sincere. He would rather be bordering on insanity, would he not?

THE CHRISTIAN'S CREED

In a very broad sense we may say that the Bible is our creed, our belief. Christ and the apostles used the Old Testament Scriptures to present their teaching to the world. The most casual examination of the New Testament proves this abundantly, but their use does not at all mean that we live under the Law given through Moses to Israel. There is much to be learned from the Old Testament such as the facts of creation, the entrance of sin into the world, the promises of the coming Redeemer and of his Kingdom, etc. Paul's reference to the "sacred writings" and Peter's to that spoken by holy men of God moved by the Holy Spirit are primarily of the Old Testament. However, the New Testament is just as clearly defined as the inspired word of God. In reference to God's revelation to man the apostle Paul said, "Which things we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (1 Cor. 2:13) Again, "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things that I write unto you, that THEY ARE THE COMMANDMENT OF THE

LORD." (1 Cor. 14:37) On Pentecost, and thereafter, the apostles "were all filled with the Holy Spirit, and began to speak with other tongues AS THE SPIRIT GAVE THEM UTTERANCE." (Acts 2:1-4).

CHRIST OUR CREED

Another approach to this vital theme may be expressed by saying that CHRIST IS OUR CREED. When Philip brought Nathaniel to Christ Nathaniel said, "Rabbi, thou art the Son of God; thou art King of Israel." (Jn. 1:49) Nicodemus firmly believed that Jesus was "a teacher come from God." (Jn. 3:2). Simon Peter made the good confession saying, "Thou art the Christ, the Son of the Living God." (Matt. 16:16). When the Lord Jesus died, while the earth quaked and the rocks were rent asunder the centurion that stood by said, "Truly this was the Son of God." (Matt. 27:54). On the day of Pentecost thousands were convinced that "this same Jesus" whom they had crucified had been made "both Lord and Christ." (Ac. 2:36) The eunuch from Ethiopia exclaimed, "I believe that Jesus Christ is the Son of God." (Ac. 8:37.)

No man can rightfully claim to believe the Bible without accepting the Christ as the Son of the Living God. No one should claim to believe in God while rejecting the Son of God (1 Jn. 2:23; 2 Jn. 9:11). If we truly believe that Jesus is the Christ, the Son of God, we should understand that we must live by his word, die in his promises and be judged by his word in the last day according to our works. (Cf. Jn. 5:22; 12:48; Ac. 17:30-31).

UNDER THE NEW COVENANT

The above has surely already indicated that we are living subject to Christ and the gospel, not to Moses and the Law. Hence, in a real sense the GOSPEL OF CHRIST is our belief so far as our religious practice is concerned. The "weeping prophet" foresaw and foretold the time when the Lord would make a NEW COVENANT with Israel and Judah. (Jer. 31:31ff) It was not to be like the old, but would be written upon their hearts and in their minds. Under this covenant there would be no more a remembrance of sins as in the sacrifices of the old, for God said, "Their sins and their iniquities will I remember no more." The Old Testament, or covenant, was dedicated with the blood of animals; the New has been consecrated by the blood of Christ. How blessed are we who live under the "blood stained banner of Prince Immanuel!"

OUR PRESENT NEED

"We know that we are of God, and the whole world lieth in the evil one." (1 Jn. 5:19). This emphasises the urgent need of ridding the pulpits of our land of entertainment, funny jokes and amusing incidents which have no power to save our souls. There is a crying need, if the many reports we hear are true, for us to "preach the word." (2 Tim. 4:1-2). Go into all the world and PREACH THE GOSPEL to every creature. (Mk. 16:15). Preach the faith which was once for all delivered unto the saints. Preach Jesus. Preach Christ. Preach the kingdom of God. Nothing else can save a soul, yet we have a generation of people who seem to want a capsule religion; "Make it sweet, make it short; "You can catch more flies with honey than with vinegar."!!! Brethren, the church of Jesus Christ is not in the fly catching business. We need to restore the type preaching that we find from Jesus, Peter, Paul, Stephen and that which was heard from many strong men of the recent past who cared more for saving souls than for pleasing men, and who feared God more than they loved a job.

It is my fervent prayer that all those who preach and teach the word of God will examine themselves and the doctrine they preach to ascertain whether we have slipped into the denominational rut of treading lightly, making people feel that they are saved when in reality they are not even exposed to the strength and power of Christ through the gospel. We always stand less than a generation away from a complete apostacy. Let us RESTORE, if need be, the plain, simple and powerful preaching of the only message on earth that can bring men to the Lamb of God, into the body of Christ, and to the saving of their souls.

More Later.

Fellowship Within The Restoration Movement

RUBEL SHELLY

Fellowship within the Restoration Movement has become an issue of great concern among brethren in all parts of the country. Some profess fellowship with everyone from the anti-cooperation brethren to those of the Conservative Christian Church. Unity meetings are becoming common. Supposedly "faithful brethren" call on men from these groups to lead public prayer and in other ways indicate spiritual fellowship with them.

I want unity, harmony and love to exist among brethren. Such is to be greatly desired and sought after. But we must not forget that truth is the only scriptural basis for Christian fellowship. And fellowship with error is of no profit to any party involved!

Fellowship with men in spiritual matters depends on fellowship with God. We can have fellowship with one another only "IF we walk in the light." (1 John 1:7). Light is a figure for truth, just as darkness is a figure for error. (Cf. Eph. 5:6-14). Therefore, while we cannot refuse to fellowship those who are in fellowship with God, we cannot extend fellowship to those who are out of fellowship with him.

I realize how difficult an area this is and am fully aware that many "borderline cases" can be presented on which we would not agree. I also know that many of these specific cases can only be decided by individuals in their own consciences. But the fact that some situations are difficult does not excuse us from our God-given responsibility to decide against fellowship with that which is obvious error.

For example, what about a weak brother (perhaps a babe in Christ) who sees no harm in using the piano in worship on the one hand and a sincere Christian who does not believe in giving money to the Herald of Truth on the other? Should we rush to disfellowship these brethren? It depends on several things. Are these private opinions of these brethren or are they attempting to make a public issue of them? In the former case, I could worship with them and account them as weak brethren who are to be patiently taught and admonished in the truth. (Cf. Rom. 14). In the latter case, where they would be committing sin themselves and attempting to get others to share in their sin, one could not fellowship them at all. They would have to be regarded as erring brethren and urged to repent.

When brethren are manifestly in error - as are those legalists and liberals within our brotherhood who are publicly advocating false causes - the Word of God specifies what our relationship to them must be. We must have "no fellowship" with them, but rather "reprove" them. (Eph. 5:11). We must lovingly attempt to teach and restore them. (Gal. 6:1). But let us be sure that we are trying to restore erring brethren to the truth and not merely trying to restore fellowship with them while they are still in error, for truth is more precious than pseudo-unity.

YOUR CHANCE

With doubt and dismay you are smitten,
You think there's no chance for you, Son?
Why, the best books haven't been written,
The best race hasn't been run,
The best score hasn't been made yet,
The best song hasn't been sung,
The best tune hasn't been played yet;
Cheer up, for the world is young!

No chance? Why, the world is just eager
For things that you ought to create.
Its store of true wealth is still meager,
Its needs are incessant and great;
Don't worry and fret, faint-hearted,
The chances have just begun;
For the best jobs haven't been started,
The best work hasn't been done.

—Berton Braley.

Is Man A Worthy Object Of Worship ?

(Continued From Page 1)

unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them." (Acts 14:8-18).

These people at Lystra sought to worship Paul and Barnabas while they traveled in the midst of central Asia Minor on the first of Paul's great missionary tours. Paul and Barnabas refused the anticipated sacrifice, and told the people they were just men who possessed similar passions as did those who were about to render the worship. They counseled that this misplaced worship be directed toward God and not toward them. Only God is worthy of worship.

CONCLUSION

If Peter, Mary, Paul and Barnabas were not worthy objects of worship, then no living human today, nor dead person of the past, deserves such worship. God, not man, must be worshipped. Relatives are not worthy of worship though some put them before God's interest and thus make idols of them. Some even refuse to obey the gospel because of the anticipated displeasure of their parents. Remember what or who is first in your life is your god. In your case, who or what is first-God, a creature, or an inanimate object?

Our Domestic Crisis

Continued from page 2

sacred and binding. They were made in the presence of man and God. To break them is a sin against your mate, against man before whom you vowed fidelity, and against God, the author of marriage.

While our nation passes from one crisis to another in these troubled times, while the burglary of the Watergate Hotel and similar evidences of corruption in high places continue to claim the headlines in most news reports, the source of these problems of national import is the American home. This is where the real crisis exists. If the investigating committees intend to get at the cause of the corruption, they must begin at the foundation of our society, a God-ordained institution - long since corrupted by man - the home.

If your marriage is threatened, turn to him who is its author and preserver. The crisis will pass when the healing balm is applied. Every problem threatening to destroy your happiness was created by failure on the part of one or both partners to apply God's law to God's institution. If you are not regularly in attendance in the assembly of the saints, return with your family at the very next service (Heb. 10:24-25).

Horoscopes And Other Nonsense

RUBEL SHELLY

The present revival of interest in the occult is a testimony to the spiritual bankruptcy of mankind. William Blatty's novel THE EXORCIST has been on the best seller list for 52 weeks. The 1968 movie ROSEMARY'S BABY has spawned a whole series of occult successors. Astrology, crystal-gazing, fortune-telling, palmistry, and divination are reaching epidemic proportions. Horoscopes are published daily in an astounding number of newspapers. All kinds of people will talk seriously about their sign in the Zodiac. Time magazine says of this wave of occultism: "Yet for all its trivial manifestations in tea-leaf readings and ritual geegaws, for all the outright nuts and charlatans it attracts, occultism cannot be dismissed as mere fakery or faddishness. Clearly, it

is born of a religious impulse and in many cases it becomes in effect a substitute faith" (June 19, 1972, p. 65). The teaching of the Word of God is quite clear with regard to such things. Sorcery was a sin for which persons were put to death under the Law of Moses (Ex. 22:18; Lev. 20:27). Of the person who put confidence in astrologers and fortune-tellers, God said: "If a person turns to mediums and wizards . . . I will set my face against that person" (Lev. 20:6). When the Israelites went into the Promised Land and dispossessed the heathen and superstitious people who had dwelled there previously, God warned them against taking up their evils with regard to the "reading of the stars," etc.: "For these nations, which you are about to dispossess, give heed to soothsayers and to diviners; but as for you, the Lord your God has not allowed you to do so" (Deut. 18:14).

Astrology, with its presupposition of the influence of heavenly bodies on human affairs, is altogether antagonistic to faith in a personal God who created and controls this universe by the word of his power. Occultism is a denial of the providence of God in the affairs of men. It is a form of idolatry in that it replaces the worship of the Creator with the worship of things which have been created.

A fact pointed up to the Christian by the present interest in occultism is the felt need of men in our generation to believe that there is a world beyond the one in which we live, and that there is some sort of spiritual help available to us as we live out our lives upon the earth. But the satisfaction for such a need cannot come through astrology and witchcraft. The satisfaction of man's real and deep spiritual longings is found only in the knowledge of the true God of the Bible and his will for our lives!

Yes, a spirit world does exist. It is just as real as this material world with which we are familiar. A battle is taking place between the forces of God and Satan which involves those who live in both the seen and unseen worlds (Cf. Eph. 6:12). The souls of men are at stake in this conflict. All the trappings of occultism are instruments of Satan to destroy faith in the true God and must therefore be opposed by Christians. We have all we need through the Bible, prayer and divine providence! (II Tim. 3:15-17).

The Bible Heart

J.C. CHOATE
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New Delhi 49, India

Most people base their religion on their feelings. In order to emphasize this, one may pat his chest and say, "I know I am a child of God because I can feel it right here in my heart." This is sad, because it indicates how ignorant he is of the Bible heart; and if he is wrong concerning this, he can be wrong about other things - including his religion.

The Bible heart is not the physical heart or blood-pump that is within one's chest; but rather it is the mind of man. We know this by the various scriptures that speak of the heart. Please notice some of them:

"Blessed are the pure in heart." (Matt. 5:8).

"Where your treasure is, there will your heart be also" (Lk. 12:34).

"Wherefore think ye evil in your heart?" (Matt. 9:4).

"Out of the heart proceed evil thoughts" (Matt. 15:19).

"Because of the hardness of your heart." (Matt. 19:9).

"Let not your heart be troubled." (John 14:6).

"They were pricked in their heart." (Acts 2:37.)

"If thou believest with all thine heart" (Acts 8:37).

"With the heart man believeth unto righteousness" (Rom. 10:10).

"According as he purposeth in his heart" (2 Cor. 9:7).

"That Christ may dwell in your heart by faith" (Eph. 3:17).

The word of God "is a discerner of the thoughts and intents of the heart." (Heb.

4:12).

Now, can the PHYSICAL HEART think, reason, believe, purpose, and be troubled? Of course not. It has a very important role to play in pumping blood through the body to make it possible for one to live. But the spiritual heart has an even greater work to perform. One is to believe with all of his heart, to obey God from the heart, to remain pure in heart; but these commands involve the seat of one's thoughts, one's reasoning ability, one's mental capacities - the mind itself. It is only in the mind that one is able to believe, think and reason.

One can know in his heart that he is a child of God only when he has heard the pure truth, is able to understand it and believe it, and has obeyed it from the heart. (Rom. 10:17; Mk. 16:16; Rom. 6:17, 18). Saul thought he was right in persecuting Christians (Acts 26:9), but he found out that he was opposing God, and only when he repented and obeyed God was he accepted of the Lord. (Acts 9; 22:16.)

Don't ever confuse the physical heart with the spiritual heart. And don't be guilty of relying only on your feelings as an indication of your salvation. You could also be mistaken, as Saul was. However, you will never go wrong by letting God's word be your guide in all that you say and do. Why not compare your belief and the things that you have done religiously with God's word? If you are right, then the Bible will tell you so. If you are wrong, you can make the necessary corrections. It is always better to be on the safe side.

The Real Reasons

Many "reasons" are given to preachers as to why individuals are unable to attend services. The following is an actual on-the-job accident report that was submitted to an insurance company by the accident victim.

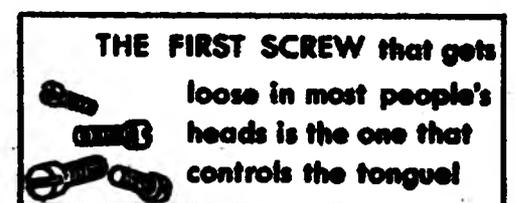
"The storm had knocked some bricks off the top of the building. So, I rigged up a beam, with a pulley at the top of the building, and hoisted up a couple of barrels full of bricks. After I repaired the building, there were a lot of bricks left over. So I filled a barrel with these extra bricks. Next, I went to the bottom of the building and cast off the line.

"Unfortunately, the barrel of bricks was heavier than I am. Before I knew what was happening, the barrel started down, jerking me off the ground. I decided to hang on. Halfway up, I met the barrel coming down. I received a severe blow on the shoulder. I continued to the top of the building, where I banged my head against the beam and jammed my finger on the pulley.

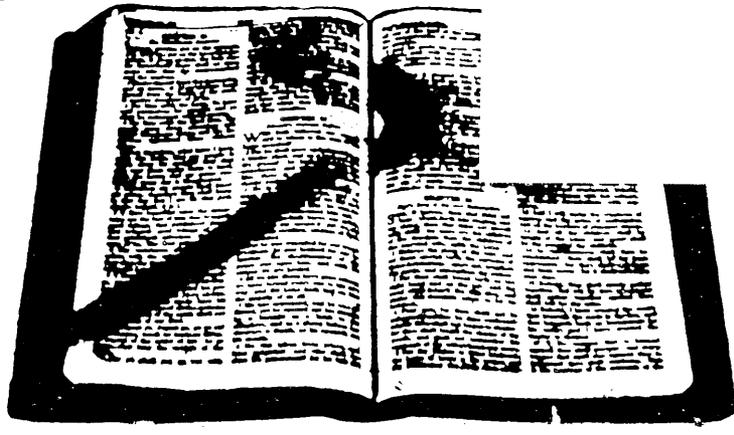
"When the barrel hit the ground, it burst its bottom. This allowed all the bricks to spill out. I now was heavier than the empty barrel so I started down at high speed. Halfway down, I met the barrel coming up and severely injured my shin. When I hit bottom, I landed on the bricks and got several painful cuts from the sharp edges.

"At this point I must have lost my presence of mind. I let go of the line. The barrel came down and gave me another heavy blow on the head. This put me in the hospital."

Most of the reasons given for not attending services seem just as ridiculous when we actually take time to think them through.—Felton



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*

Restoration And Terms Of Salvation

Thousands claim that the BIBLE ONLY is their creed, yet refuse to follow the teaching set forth therein for us all. That the church as a living organism exists, has been restored, cannot be contradicted successfully. The next question to be considered is this: Have we restored the biblical teaching of Christ and the apostles concerning salvation from sin? We sometimes say "terms of membership" instead of "terms of salvation." I prefer the latter because the Lord adds the saved together in one body when WE DO WHAT HE TEACHES US TO DO TO BE SAVED FROM SIN (Ac. 2:47; I Cor. 12:13).



VIRGIL BRADFORD

WHAT IS NOT REQUIRED

First, the alien sinner does not have to confess his sins in order to become a Christian. Everybody knows the sinner of the world is lost in sin. Else he would have no need of salvation. God knows he is lost. He himself knows he is lost once he has heard the gospel. His family and friends, as well as the church, know he is lost. Hence, there is no instruction in God's word for a sinner to confess he is a sinner in order to be saved.

Second, one is not saved by a period of emotional excitement and vote of the church. The church, the body of Christ, belongs to Christ. He purchased it with his blood (Ac. 20:28; I Pet. 1:19). All the voting of the people in the world will not cleanse a soul from sin nor enroll him in the Lamb's book of life.

Third, a dedication service which may include baptism for an infant is not even remotely related to salvation. An infant is not lost, and cannot as such be saved. He belongs to the Lord anyway, and all the human traditions practiced by the denominational world cannot make the little child anything more or less than God's own possession (cf. Mt. 19:13-15).

Fourth, a sinner is not saved from sin by saying, "I want to be a member of the church," or "I have made a decision to follow Jesus" while he is not taught and does not obey the teaching of Christ designed to bring him to a consciousness of sin, which in turn would lead him to repentance and baptism as an act of implicit faith in the Lord Jesus. We may make a two-fold application of Jesus' statement in Matthew 7:21. There he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that

DOETH THE WILL of my Father who is in heaven." You cannot "Lord, Lord" your way into the kingdom now. Neither can you talk your way into the eternal state of the future. Though this context clearly points to the Judgment and the kingdom when it has been delivered up to God, who would affirm that we can enter the kingdom as it now exists by merely calling, "Lord, Lord"? Such is not "calling upon the name of the Lord" and those who so think are being led by teachers of falsehood.

Fifth, no one can enter the kingdom of God, which is tantamount to being saved, by his physical birth or family heritage. The Jews were in error at this point and were corrected by John the Immerser as shown in Matthew 3:8-9. With Jehovah God there are no preferred ones based on family tree, education, color of skin, wealth or any other such mundane consideration.

RESTORATION IN FACT

There is not a doubt in the world concerning a full and complete restoration of TEACHING on the matter of salvation. Jesus said, "Ye must be born again" (Jn. 3:1-8). This "birth" involves water and the Spirit. Since the kingdom was established on Pentecost and since many were added to the Lord, it should be abundantly clear that those who repented and were baptized for remission of sins were cleansed and made whole spiritually by the blood of Christ (Ac. 2:38). The "new birth" is no more mysterious than being saved, becoming a Christian, or any other term that sets forth one's obedience to the gospel of Christ.

The Lord Jesus said that the Spirit would convict the world of sin, of righteousness and of judgment (Jn. 16:7-13). He, the Spirit, would guide the apostles in their presentation of the gospel so that no error or mistake could be made. Hence, when the Holy Spirit came upon the apostles on Pentecost, Acts 2, what they spoke were words of the Spirit, not their own thoughts and ideas.

Now this truth is contained in what we call the Great Commission. When we read the Scriptures in Matthew 28:18-20; Mark 16:15-16 and Luke 24:46-47 and summarize, what do we have? We have the gospel preached, the gospel obeyed and sins forgiven. This includes FAITH, REPENTANCE AND BAPTISM in order to BE SAVED. Neither faith, repentance nor baptism is to show that a man is already saved as thousands have been led to believe in our time. Faith is created in the heart of the sinner by the word of God, the gospel. He sees himself as he is, and as God sees him, separated from God by his sin and in need of the saving grace of God through Jesus Christ. Faith, or believing, is not a one time step

left immediately for another step, but must continue as long as one seeks to obey the teaching of the Bible. Repentance must be by faith or it is worthless (Heb. 11:6). Baptism must be an act of faith or it is no baptism (Col. 2:12). And there is no way for you, your children, or any living soul to come to the "sprinkling of the blood of Jesus" except in the process of having the "body washed with pure water" (I Peter 1:1-2; Heb. 10:22). This has all been fully restored in our teaching and practice. The whole religious world needs to get to the word of God on these points or they can never be in the church of Christ. There is no other way into Jesus, hence, no other way to be saved or to be the New Testament church.

But what about the "good confession?" It is absolutely essential that the person baptizing know that he is baptizing a believer. "He that believeth and is baptized shall be saved." What better way could be found than to just ask the person to be baptized about his faith in Jesus as the Christ? The confession of faith in Christ was never intended to be a mere ritualistic service. It is a most practical thing, for unless one does believe that Jesus is the Son of God there is no reason to go to the trouble of baptizing him. I close just here with this example of a "good confession" and what I consider a misunderstanding of the same. A family called me to their home one Wednesday afternoon. Some eight or ten persons were seated in the front yard of the home. When I asked their twelve-year-old girl why she wanted to be baptized, she replied, "Because I believe Jesus is God's Son and I want to be a Christian." An hour or so later she came forward during the invitation song and I announced that she had confessed her faith in Christ already and was ready to be baptized into Christ. One good brother, a preacher, said when I told him about this, "O, I would have asked her again before the audience." Well, the fact is that I believed her the first time she made the statement, and if I had asked her a dozen times all would have been needless repetition.

I suggest to all that we must know that one believes in the Lord Jesus Christ as God's Son and that we might do well to impress more upon the minds of those rendering obedience to Christ that if they really now believe this GREAT TRUTH that they will be willing to do anything and everything in the future that THIS JESUS commands. Let all remember that we can confess our faith now unto salvation, and that God is certainly glorified in such. But it also should be remembered that if you and I do not confess HIM AS LORD, the time will come when "every knee shall bow and every tongue shall confess." Why

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



World's Biggest News Story

The coming of Christ into the world to give us the gospel and to make it possible by his death, burial and resurrection, for us to be saved, is the world's biggest news story. It is also the greatest love story in all history. When Jesus was born an angel appeared unto the shepherds and said, "Fear not, for, behold, I bring you GOOD TIDINGS OF GREAT JOY, which shall be to ALL PEOPLE. For unto you is born this day, in the city of David, a SAVIOUR, which is Christ the Lord" (Lk. 2:10-11). The word "gospel" means good tidings and brings great joy. The world has always been hungry for love and good news. The gospel is all this and infinitely more.



GUS NICHOLS

THE MOST POPULAR TEXT

The most popular text in all the Bible is, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16). The great love of God is applied unto human hearts through the preaching of the "gospel" (Mk. 16:15-16). Every fact and feature of the gospel comes out of the overflow of God's marvelous love for a lost and sin-cursed world. We should open up the windows of our souls and let the light of God's love shine into our hearts through the gospel.

THE BREADTH OF GOD'S LOVE

Paul prayed for the Ephesians that they might "be able to comprehend with all saints what is the BREADTH, and LENGTH, and DEPTH, and HEIGHT; and to know the love of Christ, which passeth knowledge," and that they "might be filled with all the fulness of God" (Eph. 3:18-19). There is a wonderful room in our hearts which without love, is always empty, vacant and void. One of the first things we desire to know about God's love has to do with its "breadth" — is it wide enough to take us in? This is why Paul prayed that the Ephesians might be able to comprehend something of the "BREADTH" of the love of Christ (Eph. 3:18).

God created all mankind, and his TEMPORAL PROVISIONS are broad enough to take in all the human race. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). God is good unto all men, even unto his enemies. "He giveth to all life, and breath, and all things" (Acts 17:25). Though the world of men have gone off into sin, and into wilful rebellion against God, "He left not himself

without witness, in that he did good, and gave us rain from heaven, and fruitful season, filling our hearts with food and gladness" (Acts 14:17).

Likewise, the love and provisions of our God are broad enough to take in all mankind in the SPIRITUAL REALM. "Of a truth I perceive that God is no respecter of persons" (Acts 10:34). Our Lord is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). It is his will to "have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4).

God loves "THE WORLD", not merely the rich and educated, those popular and sophisticated, not only the white man, kings and rulers, but the "BREADTH" of his love takes in all mankind and says, "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).

All men everywhere need God's love and grace, for, "The whole world lieth in wickedness" (I Jn. 5:19). "All have sinned, and come short of the glory of God" (Rom. 3:23). "They are all under sin" (Rom. 3:9). "There is no man that sinneth not" (I Kings 8:45). "There is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20). "If we say that we have not sinned, we make him a liar, and his word is not in us" (I Jn. 1:10).

Christ is "the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I Jn. 2:2). He says, "The bread which I will give is my flesh, which I will give FOR THE LIFE OF THE WORLD" (Jn. 6:51). Christ "gave himself a ransom FOR ALL, to be testified in due time" (I Tim. 2:6). Therefore, "God sent not his Son into the world: to condemn the world; but that the world through him might be saved" (Jn. 3:17).

The "BREADTH" of God's love is thus seen in the Great Commission. His provisions for the salvation of men are as wide as the world which he loves. After Christ died and was raised again, he said unto his apostles "Go ye into ALL THE WORLD and preach the gospel to EVERY CREATURE. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16). All nations are to be taught and that to the end of the world (Matt. 28:18-20). Christ "became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

WHAT IS THE DEPTH OF GOD'S LOVE?

Paul wanted the Ephesians to be able to comprehend something of the "DEPTH" of the love of Christ (Eph. 3:18). His love reaches down into the pitfalls of sin to save the vilest of men. Paul felt that he was once the "chief" of sinners and said Christ came to save him (I Tim. 1:15). The love of Jesus reached down to the sinful woman caught in the act of sin and condemned of men, and caused him to say unto her, "Go and sin no more" (Jn. 8:3-11). He held out hope and a better life for the vilest of sinners.

There is power in the gospel to save all who will believe it with all the heart. Paul said the gospel of Christ "is the power of God unto salvation to everyone that believeth" (Rom. 1:16). I have seen its marvelous power demonstrated in thousands of instances. Jesus prayed for those who stooped down so low as to crucify him, and said, "Father, forgive them: for they know not what they do" (Lk. 23:34). Upon Pentecost, of Acts 2, Peter said by wicked hands they had crucified and slain Christ. Then when they asked what to do, he did not tell them they were too mean and too deep in sin to be saved, but he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Then the apostle exhorted them to save themselves from this crooked generation (Acts 2:40). This is the "depth" of God's love. God's love reaches down to those in danger of perishing (Jn. 3:16).

WHAT OF THE LENGTH OF GOD'S LOVE?

Paul prayed that the Ephesians might be able to comprehend the "length" of the love of Christ, that they might know this love which passes knowledge (Eph. 3:18). The gospel tells us how much God loves us — tells us of the "LENGTH" of divine love. "God so" loved that he gave his Son to

save us, and the word "SO" is an adverb of degree. It tells us how far God's love reached down toward us. "God SO LOVED the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16).

God's love went so far that He gave His Son to die for us when the Son dreaded the shame and suffering of death, and was praying for the bitter cup of death to pass. But God still "SO" loved us that he let his Son die for us. O, how we should appreciate such love! Our Lord was praying so earnestly that night that his sweat became as great drops of blood falling down upon the ground (Lk. 22:44). But God loved us "SO" much that he still let him die for us!

God loved his Son with supreme love. The Son was with the Father in eternity before the world was (Jn. 17:5, 24). And the Father had only this one Son. God gave his Son, HIS ONLY SON, whom he loved, gave him for us. "God so loved the world, that he gave HIS ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16).

God gave his Son to die for us when it was a trying ordeal to give him up. The Son was praying "with strong crying and tears" (Heb. 5:7). His heart was broken and he was in great agony (Lk. 23:44). He was crying like a little child lost in a great forest in the blackness of midnight darkness. This was the darkest hour in the life of Jesus on earth. He was, as it were, in the very shadow of his cross. He said his soul was "exceeding sorrowful unto death" (Mk. 14:33-34). God his Father heard his prayer, saw his tears and heard him crying aloud. But he still "SO loved the world" that he let him die that we might be saved!

One of those things which must have touched the heart of his loving Father took place on the cross when Jesus cried out, "My God, My God, why hast thou forsaken me?" (Mk. 15:34). I have often thought that his Father must have been suffering in heart as much as the Son. We have seen loved ones sit by the bedside of some precious one in death until they could not endure the ordeal any longer. Then we have seen them turn away and enter another room and weep, apparently forsaking a loved one in the lonely hour of human extremity. But our point is that "God so loved the world" that he still gave his Son, his "only begotten Son, whom he dearly loved, to die for our sins, and that the world might be saved. This is the "LENGTH" of God's love for us. It truly "passeth knowledge" (Eph. 3:18-19).

WHAT IS THE HEIGHT OF HIS LOVE?

We sing the hymn that says, "Love lifted me" and think of the "height" of Divine love for us. God's love tugs at our hearts and draws like a magnet through the gospel of the Great Commission to get us out of the mire of sin. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (Jn. 12:32). His magnetic love comes down upon us from the cross and draws all who will respond to it till their feet are upon the solid Rock of Ages.

This amazing love of God for sinful men has lifted its millions up from shame and disgrace into the church of the living God and put a song in their hearts and praise on their lips. It makes each one to feel like saying, "Let us have a better world, and let it begin with me." It gives us great concern for a lost world.

But if man rejects his love, Jehovah God will pour out Divine wrath upon him. We read of both the "goodness and the severity of God" (Rom. 11:22). "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). One object of lessons like this is to get men to love God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). John says of himself and other Christians, "We love him, because he first loved us" (I Jn. 4:19). "This is the love of God, that we keep his commandments" (I Jn. 5:3). Those who reject the gospel of the Great Commission will surely be more terribly lost than if God had never loved them. Christ said, "If I had not come and spoken unto them, they had not had sin: but now they have no clove for their sin. He that hateth me hateth my Father also. If I had not

Continued on page 4

More About Pentecostalism

For many years the Pentecostal movement remained fairly well stationary among a certain segment of the religious climate of our time. People from other religious movements who accepted it usually left their parent denominations and accepted membership in one of the more than twenty sects that espoused various peculiar views of this religious persuasion. But within recent years the movement has made increased inroads among both Catholics and many major Protestant bodies. Many who have espoused the Neo-Pentecostal movement are remaining right where they are, religiously speaking, and are working for the cause from within their respective religious memberships. The movement has adversely affected a few of our people. To the questions asked in a previous article for WORDS OF TRUTH we wish to add several more in the present message.



ROBERT R. TAYLOR JR.

MIRACLES OR SALVATION-WHICH?
 It is our confirmed conviction that the advocates of Neo-Pentecostalism among us have not faced the ultimate of their logic. They contend for both water baptism and Holy Spirit baptism. But Ephesians 4:5 will not allow them to have both. Paul affirms that there is "one baptism." "One" does not mean two. If there were two baptisms, there would be two "one" baptisms. If Holy Spirit baptism is practiced, then water baptism is dispensational. If water baptism is practiced, then Holy Spirit baptism is dispensational. How can one contend with both baptisms? If they contend for both baptisms throughout the Christian Age, why did Paul say they "shall cease?" If they contend for both baptisms throughout the Christian Age, why did Paul say they "shall vanish away?" We know why Paul would say that. He DID MISS THE MARK. BAPTISM IN PENTECOSTALISM IS THE KEY TO THE SIMPLE. Pentecostalism contends for both salvation and miracles. But they cannot have both and the reasons that are clearly obvious. The ability to perform miracles in the New Testament church came in only two ways, through Holy Spirit baptism and the imposition of apostolic hands. It is quite obvious that no one among the current crop of Pentecostal advocates is old enough to have had apostolic hands laid upon him. Therefore, if they can perform miracles today as they so contend, its ability must be traceable to their having been baptized with the Holy Spirit, which is precisely their contention. But if they have been baptized in the Holy Spirit, then water baptism is eliminated for Paul said there is only "one baptism". (Eph. 4:5). That ONE cannot be stretched far enough to include two baptisms for today. If the Pentecostal advocates are going on to Holy Spirit baptism and the performance of miracles for today, then water baptism must go. When it goes salvation likewise goes for by it we are saved (Mark 16:16; 1 Pet. 3:21), enter into Christ (Rom. 6:3; Gal. 3:27), enter the church where salvation alone is to be found (1 Cor. 12:13; Acts 2:47; Eph. 2:14-16), and have the remission of our sins. (Acts 2:38). A choice of Holy Spirit baptism by which they claim to perform miracles today means an utter rejection of water baptism through which comes salvation from sin. But if they suggest that Paul's one baptism is water baptism, then Holy Spirit baptism for people today is eliminated. When it is eliminated away goes their contention for the present day performance of the supernatural or the miraculous. Again we say that they cannot have both Holy Spirit baptism and water baptism for today. This means they cannot now (after Eph. 4:5) have both salvation and miracles at the same time. It has to be either Holy Spirit baptism or water baptism for salvation; it has to be either baptism or salvation. It is our confirmed

conviction that the ultimate of their own logic has not dawned upon our people and others who have gone wildly after this egregious error. However, it is about time they faced the logic of their own premises, as painful as the process may be for them.

WHICH GROUP REALLY HAS IT?

Today we have the older form of the Pentecostal movement and the newer movement known as the Neo-Pentecostal movement. Both groups claim Holy Spirit baptism. Which group has it? To which movement (if either) is he extending heaven's sanction and the Godhead's approved authorization? If to the older form, why was the newer type needed? Can there be improvement on what the Holy Spirit does? But if he only gives it to the newer form of the movement, why were the people who formed the nucleus of the older movement denied Spirit baptism for so many decades? What have the newer fellows had since 1960 to the present that the older ones did not have prior to the years of 1955-1960 when the Neo-Pentecostal movement was begun?

But among the older form of the movement there is open division. The older movement is composed of at least 26 or more sects. Which of these sects, if any, does the Spirit of God really favor? Does he really favor all of them since they stand in conflict on certain issues? Did the Holy Spirit really teach that men in the twentieth century could drink poison and it would not hurt them and yet allowed two men to die recently who drank poison? Has the Holy Spirit in his modern day baptismal measure taught that men could take up deadly serpents without injury and yet has allowed one man in East Tennessee to be injured to the very point of death by a rattlesnake bite in a Christian church? We have never seen a man who has been bitten by a rattlesnake in a Christian church since the year 1800. We have seen a man who has been bitten by a rattlesnake in a Christian church since the year 1800. We have seen a man who has been bitten by a rattlesnake in a Christian church since the year 1800.

Why does he now do that which he NEVER did in the book of Acts? Furthermore, the people who claim to have received him in the baptismal measure today still retain a definite terminology of denominational jargon. Why does not the Spirit of God speak through people today, if they really have him, exactly like in New Testament times? Is the Holy Spirit no longer interested in the form of sound words. He inspired Paul to write these words, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (2 Tim. 1:13). Has he cancelled out the words he inspired Peter to write, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11). The difference between the way people today talk who have received what they designate as Holy Spirit baptism, and the way those talked in the New Testament who had received Holy Spirit baptism, is indeed startling by way of

contrast. We think we know why the difference is so radically apparent. Those speaking today are being influenced by one of the seducing spirits about which Paul wrote in 1 Timothy 4 and not by the Spirit who told Paul to write a warning about seducing spirits of future times.

QUESTIONS ABOUT TONGUES

Due to the immense amount of prestige that is given to so-called tongue speaking in our time by the Pentecostal people some questions seem absolutely apropos at this time. If what they claim to have the miraculous power to do is so much greater than the simple speaking in our mother tongue, a message to God in prayer or to others, then why did Paul write, "I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue?" (1 Cor. 14:18-19). Has anybody read where the apostles ever conducted a seminar for people who wanted to learn how to speak in tongues? It has always seemed significantly strange to this writer why those who claim to have Holy Spirit baptism will have to spend months and months in language school before they can speak the tongues of those among whom they plan to do missionary work. Why do a large number of those who claim to speak in tongues have trouble using the very language in which they were born? Does the Holy Spirit have trouble in getting them to use correctly and intelligently their own mother tongue in conveying what he supposedly desires that they deliver? If so, this is exceedingly strange to comprehend! If it took Holy Spirit baptism for them to speak in tongues, what power granted it to be done among those non-Christian groups who have been doing so for years and years? If what they do is a special gift, why do they have to spend months and months in language school before they can speak the tongues of those among whom they plan to do missionary work? Why do a large number of those who claim to speak in tongues have trouble using the very language in which they were born? Does the Holy Spirit have trouble in getting them to use correctly and intelligently their own mother tongue in conveying what he supposedly desires that they deliver? If so, this is exceedingly strange to comprehend! If it took Holy Spirit baptism for them to speak in tongues, what power granted it to be done among those non-Christian groups who have been doing so for years and years? If what they do is a special gift, why do they have to spend months and months in language school before they can speak the tongues of those among whom they plan to do missionary work?

Why does he now do that which he NEVER did in the book of Acts? Furthermore, the people who claim to have received him in the baptismal measure today still retain a definite terminology of denominational jargon. Why does not the Spirit of God speak through people today, if they really have him, exactly like in New Testament times? Is the Holy Spirit no longer interested in the form of sound words. He inspired Paul to write these words, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (2 Tim. 1:13). Has he cancelled out the words he inspired Peter to write, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11). The difference between the way people today talk who have received what they designate as Holy Spirit baptism, and the way those talked in the New Testament who had received Holy Spirit baptism, is indeed startling by way of

contrast. We think we know why the difference is so radically apparent. Those speaking today are being influenced by one of the seducing spirits about which Paul wrote in 1 Timothy 4 and not by the Spirit who told Paul to write a warning about seducing spirits of future times.

In another article we desire to focus further attention upon some questions the Pentecostal people among us need to be answering.

IBC Workshop At Florence

Bro. Alan Bryan has asked us to announce that the next International Bible College Workshop will be held October 5, 6, and 7. This program is for Elders, Deacons, wives, and those interested in soul saving and bus evangelism. They need young people, too. Make sure you are there!

Restoration And Terms Of Salvation

(Continued From Page 1)

not do that now, and in this life, rather than confess it before the Great Judge and admit that "I have played the fool!" Hell is too awful and heaven is too precious for us to continue out of Christ and his church.

World's Biggest News Story

Continued from page 2

done among them the works which none other man did, they had not had sin" (Jn. 15:22-24). Those who reject Christ are worse off than those who died in sin before Christ came into the world. The greatest joy of real Christians is to love and serve the Lord Jesus Christ. He said, "He that hath my commandments, and keepeth them, he it is that loveth me" (Jn. 14:21). Let us love and follow Christ. This is wise, and best, and SAFE!

Bible Workshop

The fourth annual Gus Nichols' Bible Workshop will be conducted at the IMPROVED Gulf Coast BIBLE CAMP on September 24-28. THE CAMP is located near Lucedale, Mississippi, just off Highway 98, about 30 miles west of Mobile, Alabama.

Brother Gus Nichols will conduct the workshop again this year. Brother Paul Murphy will teach the book of Titus each day after the noon hour. His class will probably be from 2:00 p.m. till 3:00 p.m.

The cost of the workshop this year is \$50.00. This includes food and everything. If you would like further information about the workshop, write Billy D. Hilyer, P.O. Box 473, Evergreen, Alabama 36401.

County-Wide Meeting

There will be a county-wide meeting at Moulton, Ala. September 17 - 23. V.P. Black will be speaking each night at 7:30.

Many are expected from all over Lawrence County and even from adjoining counties. It is expected that many will attend.

No Superiority In Inferiority

W.T. HAMILTON

Have you ever seen one who was proud of his humility? Arrogant because of his piety? Boastful because of his ignorance? Who feels rich because of his poverty? Or, superior because of his inferiority? I suppose this would be the sin of snobbishness in reverse.

Pride is repulsive, whether it be a vain display of material possessions, or a boastful attitude about one's humility! And it can show in either case! Intellectual snobbishness is despicable; but so is the arrogance of ignorance. One man prayed, "Lord, I am thankful that I am ignorant and I pray that you make me ignorant and ignorant all the time." The wit who replied, "Lord, you have a job on your hands" hit the nail right on the head.

Even though the Bible champions the cause of the poor, there is no moral virtue in poverty any more than there is in wealth. If the way of the poor is found in wickedness, it is to be condemned - the same as is the way of the rich if it is wicked. Moses instructed the children of Israel, "Neither shalt thou countenance a poor man in his cause" (Ex. 23:3), within the context of a cause which was designed to "Wrest judgment." Solomon prayed: "Give me neither poverty nor riches. . . lest I be full, and deny thee. . . or lest I be poor, and steal, and take the name of my God in vain." (Prov. 30:7-8). Obviously, there are special temptations in both poverty and wealth. Character can be formed - or lost - in either case.

One's moral and spiritual worth is not

determined by his bank account, educational status, or social standing. There is no virtue in these things. Neither is there any virtue in the lack of them. There is no superiority in inferiority.

"Honk, If You Love Jesus"

TOM CHILDERS

Bumper stickers on automobiles are the new fad. They come in many sizes, shapes and colors. Some are humorous, some are political, some are obscene and some are religious. One religious sticker says, "Honk, if you love Jesus!" Even though the bumper sticker may be used to reveal that the passengers in the automobile are of a religious persuasion, the statement is contrary to what the Bible teaches a person to do if he loves Jesus.

Jesus said, "If you love me, keep my commandments" - not honk your car horn (John 14:15). "For this is the love of God" - that we honk our car horns? - NO! - "That we keep his commandments" (1 John 5:3).

Honking the car horn appeals to people because they can honk away and still remain in their sins. There is no conversion or turning from one's sins involved in honking a car horn (Matt. 18:2-3; Acts 3:19). By honking, there are no demands made for obeying the gospel, becoming a Christian, or living a faithful Christian life (1 Cor. 15:1-4; Rev. 2:10). One can honk his car horn and never study the Bible, or pray to God. The horn-honkers do not have to be concerned about soul sinning (Dan. 12:3). A person can honk his car horn and never change his heart or life (Matt. 12:34-35).

One cannot learn of the church that Jesus Built, and died to purchase, by blowing a car horn (Acts 20:28; Matt. 16:18). One cannot learn of Calvary by horn-honking (1 Cor. 15:1-4). One cannot learn how to live a faithful life nor how to worship God by blowing a car horn (John 17:17; 4:24). Horn blowing does not teach one how to prepare to meet Christ (Matt. 24:44). Horn-honking does not prepare one for heaven nor teach how to avoid hell.

Dear reader, if you love Jesus, "keep his commandments" (John 14:15), and use the automobile horn for the purpose for which it was originally designed. - 1425 Hinton, W. Monroe, La.

Tuscumbia Church Of Christ

FROM THE PREACHER'S DESK:

As was announced last Sunday morning Terry Hall, whom we have been supporting in Conneaut, Ohio, has embraced the false doctrine that the second coming of our Lord as talked about so frequently in the New Testament actually came about in 70 A.D. at the destruction of the city of Jerusalem and the resurrection from the dead and the judgment is past already. It is heartbreaking when any preacher or teacher goes astray, but it is even more so when that preacher or teacher is a person of tremendous ability, which is the case with Terry Hall. Our hearts desire and prayer to God for this young man is that he will see the error of his ways, denounce this false doctrine and preach the Gospel of Christ in its truth, beauty and simplicity.

The decision to terminate our support of Terry was by no means a snap judgment on the part of our elders. It was made after much prayer and after every effort was exhausted to convince him of the erroneous doctrine he had embraced. Our elders took off from their jobs and spent one entire afternoon with him. Not being content with talking to him themselves, they made arrangements for him to talk with others and were willing to spend whatever time and money was necessary to convince this young man of his error. Indeed we are thankful that we are blessed with six tremendous Christian men as our elders. They are worthy of our full co-operation and support.

The false doctrine Terry has embraced is easily disproved if we will just allow the Bible to speak and listen without preconceived notions and prejudices. Consider carefully the following thoughts:

(1) If there has been one single marriage ceremony since 70 A.D. the whole theory

crumbles. This doctrine contends that we are NOW in the resurrected state. Jesus said, "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." (Mark 12:25).

(2) If one single person has died since 70 A.D. the whole theory is wrong. This false doctrine contends that the resurrection is past and as children of God are in that glorious resurrected state right now. Jesus said, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Read Luke 20:27-38 also, 1 Corinthians 15:50-55).

(3) If we can go out to the cemetery and dig up one dead body, it would prove the theory absolutely false. The Bible teaches a bodily resurrection. (John 5:28-29). It will not come forth from the grave as the same kind of body that was buried. It will be changed into a glorious body fitted and suited for eternal habitation with God. (1 Corinthians 15:42-44; 1 John 3:2).

(4) The very fact that this old world is still standing is proof that Jesus did not come in 70 A.D. because when He comes this old world will be destroyed. (11 Peter 3:10-13).

At some future date, unknown to man, our Lord will come again, the dead will be raised, the living will be changed and all will be judged. The righteous will live with the Lord forever (1 Thessalonians 4:13-18) and the unrighteous will be separated from Him forever. (11 Thessalonians 1:7-9).

Wouldn't It Be Lovely?

BOB GLOVER

In the May, 1966 issue of Good Housekeeping magazine there is an item with the title, "Wouldn't It Be Lovely?" A sample of which is, "You're fit as a fiddle, Mr. Hockenstin. Only I'd like to see you gain 15 pounds." Using this approach in the church, wouldn't it be lovely to hear:

"Please give me another visitation card. I'm going to start visiting at least one night each week."

"I said that I'd give \$5 more per week to help pay for the building, but I have decided to increase my contribution more than that."

"Yes, I know we don't get along very well; but I'm going to improve our relationship by practicing the golden rule at all times."

"Thanks for the invitation. 'We'd love to go, but this is church night.'"

"Honey, wake me early tomorrow. I plan to go to church with you."

"Daddy, my friends want me to go to the movie with them. I don't think it's the kind of picture for a Christian to see. What do you think?"

"I want to offer my services one afternoon each week. Could I help by cleaning and ironing the clothes in the Benevolence room?"

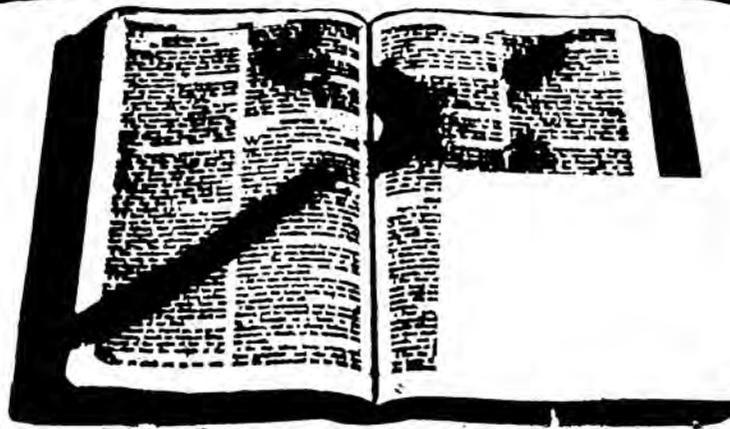
"Could you recommend some books that will help me prepare my lesson for next Sunday?"

He who reaches manhood thinking the world "OWES" him a living is sure to learn by experience that he is a very poor collector.

Instead of trying to wreck, ruin, and destroy other people, our government, property around us and true religion, everyone should strive to the limit of his ability to eventually leave this world much better in every way than he found it at his birth. He should strive to polish and popularize his family name, in the minds of all good people, and especially do his utmost to popularize Christ and pure primitive Christianity by being a zealous and faithful member of the Lord's church. There is no justifiable reason for any one's being a failure in life.

Christianity can make "somebody" out of "nobody."

WORDS of TRUTH



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

*"th the words of truth"
:ts 26:25
h came by Jesus Christ"
Jn. 1:17*

VOLUME 8

FRIDAY, SEPT. 14, 1973

NUMBER 17

Ephesians 4 And 1 Corinthians 13

In a previous article on this theme we pointed out that both passages were Pauline in their origin, that Paul frequently paralleled his inspired thoughts from epistle to epistle, that both passages depict a giver and each chapter delineates the bestowment of gifts. It is our confirmed conviction that miraculous gifts are under apostolic consideration in both passages. Now we offer additional reasons for conclusively viewing certain parallels in these intensely interesting passages of scripture.



ROBERT R. TAYLOR JR.

gifts of 1 Corinthians 13 NOT to perfect the saints? Were they NOT for the work of the ministry? Were they NOT for the edifying of the body of Christ? Paul said that prophecy's purpose was for edification, exhortation and comfort. (1 Cor. 14:3). In verse 4 he said prophesying "edifyeth the church." Speaking in tongues, when coupled with interpretation, was done "that the church may receive edifying." (1 Cor. 14:5). When the prophets at Corinth performed their God-directed work "decently and in order" then all could "learn" and all could "be comforted." (1 Cor. 14:40,31).

The longer we study these two chapters the deeper becomes our sustained conviction that the subjects discussed therein deal with supernatural gifts, their purposes and their duration.

BOTH PASSAGES PRESENT A DURATION PERIOD

Miraculous gifts such as prophecies, tongues and knowledge belonged to the period of partial revelation. (1 Cor. 13:8-10). Paul said, "For we know in part (partial revelation) and we prophecy in part (partial revelation). But when that which is perfect is come (fulness of revelation), then that which is in part (partial revelation) shall be done away". (1 Cor. 13:8-13). These miraculous gifts were to last until the full revelation of God's word was given. Then they would be removed. Prophecies would fail. Tongues would cease. Knowledge would vanish away. Faith, hope and love abide in the period when the miraculous has been removed. Some contend that the perfect refers to heaven. We believe this to be incorrect. This position leaves no time for the abiding virtues of 1 Corinthians 13:13. In heaven faith will be swallowed up in sight and hope will give way to fruition. In Romans 8:24 Paul says we do not hope for that which we already have. The abiding period therefore cannot be heaven. A definite duration of these miraculous gifts is certainly set forth in this passage.

Likewise a duration is decisively determined in the passage from Ephesians 4 also. The miraculous gifts were given "Till we all come in the unity (into the unity) of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:13). That "till" determines a terminus, an end, a limit, a goal. The unity of the faith or the gospel system was achieved when the full revelation was completed. The knowledge of the Son of God was reached when the fulness of truth relative to him was made available. The perfect man and achievement of "the stature (age-margin) of the fulness of Christ" came when the entire

system of truth was made known. To contend that Ephesians 4:13 has never been realized because all religious people are not yet united, not all know about God's Son and that mature or fulness of Christian growth does not now characterize religious people on a universal scale is to miss the mark of this passage's meaning, LOCK, STOCK AND BARREL!! Yet the contention has been made to this writer that Ephesians 4:13 has never been realized and thus necessity now demands the presence of living apostles and prophets today. Such is an unwarranted conclusion if there ever was one!! Such is an impeachment of what Jehovah God proposed to accomplish in the bestowment of the miraculous manifestations during the early years of the Christian movement. In essence it is to cast failure at the feet of deity! The conclusion irresistably follows that if we yet need miraculously endowed men, then the church is yet in her period of infancy and the fulness of divine revelation has not yet been given. If not, why not? Such then means that what Jesus said the Spirit would do in John 16:13 and what Paul, Peter and Jude respectively penned as being accomplished all stand as UTTER FAILURES. (2 Tim 3:16-17, 2 Pet. 1:3; Jude 3.)

BOTH PASSAGES SPEAK OF CHILDHOOD AND MATURITY

Paul says in Ephesians 4:14, "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." The two subsequent verses speak of growth from childhood to responsible Christian maturity.

Childhood and manhood likewise are spoken of in the Corinthian context also. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (1 Cor. 13:11).

Such adds another link in our reasons for believing in the basically parallel teachings of these two passages of sacred scripture as touching spiritual gifts.

BOTH THE CORINTHIANS AND EPHESIANS POSSESSED GIFTS

Paul conferred upon both groups miraculous gifts. The three chapters of 1 Corinthians 12,13 make this decisively clear as far as saints in Corinth were concerned. The very presence of Ephesians 4:7ff in the epistle directed to the saints at Ephesus makes it very likely that the Ephesians possessed spiritual gifts which needed to be understood as to origin, kind, purpose and duration. Such is precisely what the inspired apostle penned into the very context. There is

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.
Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



A Lost World

In Mark's record of the commission, 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 condemned" (Mk. 16:15-16). This is teaching us that the world is lost and needs salvation. The word salvation means "deliverance from destruction, danger, or great calamity". Had the world not been lost, Christ would not have come into the world in the first place. He said, "The son of man is come to seek and to save that which was lost" (Lk. 19:10). Again, he says, "I came not to judge the world, but to save the world" (Jn. 12:47).

THE GOSPEL FOR A LOST WORLD

Since the gospel is for a lost world (Mk. 16:15-16), it is God's effort to find that which is lost. Were you ever physically and literally lost? When I was a little child I roamed out too far into the dense forest near our home, gathering some huckleberries. I was happy until I eventually found out that I was lost. The last thing I remembered was that I was running and crying for my mother. When my parents found me I had cried myself to sleep on the ground, just over the hill in a quarter of a mile of our home. I had lost my way back and was going in the opposite direction.

The world is lost. "The whole world lieth in wickedness" (I Jn. 5:19). There is confusion everywhere upon the earth. Sin and lawlessness bewilders men, and makes them to become their own greatest enemies. They have lost the way back to God. Having lost faith in God and the Bible they are living after the lust of the flesh like lower animals (Rom. 8:13; Gal. 5:19-21). They are unjust and full of greed and covetousness. They plan and long to do wrong.

They have not been brought up in the way they should go and grow (Prov. 22:6; Eph. 6:4). They love evil instead of the good (Amos 5:15). They are like a spoiled child which cried for a yellow jacket that was crawling nearby on the floor. But when the nurse let it have it, it learned that it did not want it. Sin has a sting in it. "The way of transgressors is hard" (Prov. 13:15). "Sin will find you out" (Num. 32:23). Man must reap what he sows (Gal. 6:7). And he cannot mock God by making it turn out otherwise.



GUS NICHOLS

What good is there in great prosperity and the good society, if the nation is unthankful and unholly? Some of the most miserable children have a room full of toys, while some of the most happy children have only a rag doll, and are clothed in rags. They do appreciate what they have. Sin is a spiritual disease which is poisoning the bloodstream of the nation, and of the world.

Men are more and more becoming deceitful and unworthy of confidence. In their hatred of each other they are in more ways than one devouring one another. The natural resources of the nations of earth are being squandered in preparation for war and defense. There is less and less respect for law and order — for properly constituted authority. It seems that the law of the jungle will inevitably prevail, unless men come back to God and the Bible standard of right and wrong.

When enough people are convinced that they are not the offspring of God, but are rather only highly bred animals with no more soul than a brute, and with no better destiny, they will be forced to live like mere animals. Men cannot live as men should without proper motivation. Without unselfish incentives and motives men fall rather than rise. And the sad part of it all is that in falling they bring everything down with them which is under them. Yes, "The whole world lieth in wickedness" (I Jn. 5:19).

"Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). "Blessed is that nation whose God is Jehovah" (Psa. 33:12). Atheism leaves a nation to do whatever it can do, and get by with it. Without God men think it pays to do evil. They think sin is better than righteousness. A billion souls are under communism — one third of the world's population — and communism is atheism. But why can't we stop communism? The world is so wicked that it wants something for nothing, as is offered in communism. Why can't we elect good men to office and have justice and equity at the steering wheel all over the world? The masses of the people vote selfishly, just as they think and live. There is a lack of a keen sense of personal responsibility in high places.

THE WORLD IS SICK

The sum of what we are trying to say is that the world is sick and needs the remedy — the gospel of Jesus Christ. The gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16). But man needs more than a social gospel. His greatest plight is after death — if he dies in his sins (Psa. 9:17). We need the gospel of life for a dying world. Those who live in sin are dead while they live (I Tim. 5:6). The whole heart is sick (Isa. 1:5-7). But the word of the gospel can heal (Psa. 107:20).

The gospel is a glorious light for a world in darkness. It is a lamp unto our feet and a light unto our path (Psa. 119:105, 130). Sin blinds men (II Cor. 4:3-7). No man can find the strait and narrow way — the right way of life — in the darkness of ignorance and superstition. Man cannot find his own way or direct his own steps (Jer. 10:23). He needs God at the steering wheel of his life, or he cannot but make a wreck of himself in time and in all eternity.

The gospel of Christ is a heavenly lifeline to be thrown out to a perishing and sinking world (I Cor. 15:2; Jas. 1:21). Juvenile delinquency and crime is increasing every year. It could eventually take half the world to police the other half. With modern devices of devastation and destruction, men need love and good will. But with a world of youths growing up to believe their fellow beings are only animals they must think it matters little if they rob and steal, kill and rape, plunder and annoy other brutes if they can presently profit by it, and get by with it?

The gospel works for its own advancement, not by force but by love and good will. The gospel Cause is a holy and worthy Cause. It is a great challenge to men and women, boys and girls to rise above themselves and, like David, "serve their generation" (Acts 13:36). We need those who will joyfully spend and be spent in the worthy effort to counteract evil works and influences everywhere. There is a real battle raging between the right and what is wrong. The forces of evil are well fortified and deeply entrenched. It largely controls the media of communication, TV in

particular. This one means alone is popularizing every form of evil and crime. It galvanizes alcoholism, adultery, obscenity, divorce and murder. It makes human life cheap. The gospel can change all this if it can find a right of way into the public heart. At least it can change those who receive it, and that for a better way of life. Yes, the world is perishing and sinking deeper and deeper into sin and evil. Let us throw out the gospel lifeline, for soon will they drift to eternity's shore.

The gospel of Christ is heavenly seed for earthly soil. "The field is the world" (Matt. 13:38). "The seed is the word of God" (Lk. 8:11).

"The sower soweth the word" (Mk. 4:14). The soil is the human heart (Lk. 8:12). The individual and the world are going to be just what they are taught to be — what they are trained to be. "As he thinketh in his heart, so is he" (Prov. 23:7). The soil produces exactly what is planted therein. Like farmers, we as Christians know that we cannot have a Christian harvest unless we sow the seed. Whoever sows the field determines the harvest. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5-6). Seed-thoughts of truth are mighty and powerful when properly sown and cultivated. And let us remember that the seed, the word of God, produces after its kind. It made Christians in the days of the apostles, and it can make nothing more or less now (Acts 11:26). And the seed reproduces itself. When preached the gospel makes one who receives it a Christian; he in turn is to make others Christians by sowing the seed in their hearts, then then in turn others, and on and on till Jesus comes. Less than fifty years ago there were only about 17 Communists in the world, now there is one billion. I would like for you to think it is possible for us to so multiply our forces for Christ that we may be a billion strong for pure, primitive Christianity in one more generation. We have the youth, the money and the truth. Let us train teachers and workers. Let us snatch our boys and girls out of the jaws of wicked environment and, as I sometimes think, help them up "fools hill". Once they are on top and get a true vision of the promised land ahead, then, like Moses, nothing but death can stop them. But we must believe in the power of the seed. We must not waste time in experimenting with anything else. We must use the sword of the Spirit, the word of God, and not our own man-made weapons (Eph. 6:17; II Cor. 10:4-5).

The gospel is a true and inspired message for a materialistic and naturalistic world. The world looks at all things through the glasses of dollar marks. It sees nothing but the visible and material things around it. Not having faith, it cannot see the things which are eternal (II Cor. 4:16-18). The gospel was preached with the Holy Spirit sent down from heaven (I Pet. 1:12; I Cor. 2:13). The gospel offers precious faith to a doubting and unbelieving world (Acts 15:7; Mk. 16:15-16).

The gospel is a straight gospel for a world of crooked people (Acts 2:40; Phil. 2:14-16). It must be preached as straight as it is, without any perversion (Gal. 1:6-9).

The gospel is a message of amazing love for a hating world (Jn. 3:16; Jn. 5:42).

The gospel is a message of grace for a world in disgrace (Eph. 2:8-9). It is a disgrace to the race for our world to be in the plight it is in today. "Sin caused it all" and "sin is to blame." And it can never be made better without the gospel.

The gospel is a changeless message for an ever changing world. Its preachers are under the solemn charge to "preach the word" (II Tim. 4:2).

The gospel is a message of salvation for a world in danger of eternal damnation. Jesus who came to save the world (Jn. 3:16-17; I Jn. 4:14), 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).

The gospel is an invitation to a world needing sanctification, or to be set apart for God, to be, as it were, exclusively his world.

God never closes one door without opening another.

God, Creation And Man

DONALD LACKEY
A Deacon

The most important themes under consideration in all the world center around my subject: "GOD, CREATION AND MAN". The only reliable historical information we have about God is in the Bible, and therein we read of the creation of the earth and all things therein; as well as the creation of God's whole universe. The first verse in the Bible says, "In the beginning God created the heaven and the earth." (Gen. 1:1). On through the fifth chapter of Genesis we read more and more about the creation. The earth at first was shrouded in darkness, and God said, "Let there be light, and there was light." (Gen. 1:3).

CREATED BY HIS SON

God said "Let there be a permanent", and "Let the earth bring forth", etc. (Gen. 1:11). Here God was talking to some one, evidently unto Christ; just as when He said, "Let us make man". (Gen. 1:26-28). John tells us that God created all things by Christ, who is called the "Word", (with a capital "W". John 1:1-3). We read later that God has spoken unto us in the New Testament "By his Son", "By whom he made the worlds". (Heb. 1:1-2).

MORE THAN SEVEN WONDERS

Scientists tell us that there are many galaxies in the heavens of space. A "galaxy" is a milky way, or island universe. Our galaxy is one of a small cluster of nineteen galaxies. God told us in the early writings of the Bible that the stars are innumerable, that no man could number them. (Gen. 15:5). But our God is so great that he can count and number them. David, by the inspiration of the Holy Spirit says of God, "He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite." (Psa. 147:4-5). Our galaxy is one of nineteen galaxies in our cluster of galaxies. Our galaxy contains 100 billion stars, the nearest of which is 30 million light years from us. Light travels 186,000 miles per second, fast enough to go around our earth at the equator about seven times in one second. It would take a lot of miles to make a year; and many, many, miles, sure enough, to make "30 million light years." All of this in only one of our galaxies!

By the use of our modern high powered telescopes, the astronomers and scientists tell us that there are over a million "galaxies", and that our sun is 150 trillion miles from the center of our galaxy. They tell us that the candle, or light power of only one of these galaxies is equal to the light of 400 million suns, like ours. We can truly say, with the Psalmist, that, "The heavens declare the glory of God, and the firmament showeth his handiwork." (Psa. 19:1-3).

As we stand and look at the creation of God, whether it be the sky and stars on a beautiful clear night, or the sunshine, or the rain, and lightning, which is so necessary to the production of nitrogen, which is so necessary to the life of all vegetation (and without the vegetable kingdom there could be no animal life), we stand amazed and in awe as we think: How great God, the Creator of all things really is! Even as we try to comprehend a small and minute particle of so great a creation, we want to break forth in singing: "How Great Thou Art!" Whether we are beholding the positive-charged sun holding the negative-charged planets in place; or the positive-charged nucleus of an atom holding the negative-charged electrons in place, we are made aware of the infinite wisdom, power and grandeur of our GREAT GOD in it!

When we think of the infinite wisdom and power of the Creator of all these things, even of the inanimate and of the lower order of life beneath man, we are made ask with the Psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: what is man, that thou art mindful of him? Or the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have domination over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the

beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth!" (Psa. 8:3-9). When we go our limit and think of all that we can conceive of, we naturally ask: Why does such a great and marvelous God care so much about us, and our welfare for time and all eternity?

The great creation of God, the heavens and earth, the lower creation of vegetation, animals, etc. all glorify God, as well as man, the highest order of earthly creation. They are all a credit to the Maker of us all, including both man and woman. (Gen. 1 and 2).

God created man and woman in his own image and likeness, created them with intelligence above the lower animals so they could think of, believe in, love and obey the higher and infinite will of their Creator, and be able to live here upon a much higher plane than the lower animals. The lower creation cannot love and serve God as can mankind.

God created man with a soul or spirit which cannot die, as does the body - which cannot even be killed by man. (Mat. 10:28). God made man to be a living soul. (Gen. 2:7). God has promised that the inward man shall live forever. (Psa. 22:26; 2 Cor. 5:6,8; 2 Cor. 4:16-18). God loves his human creation above all else that he created and made. He gave his beloved Son to die for us so we might, through faith in him, and obedience to his will, have eternal life. (John 3:16-17; Heb. 5:8-9). All will be raised from the dead, but only the righteous will have everlasting life. (John 5:28-29). The coming of Christ to save us, and all else he did and does for us is good news or gospel. The word gospel means "good news" or "good tidings". The word "Gospel" is from the Anglo-Saxon, from "God" and "spell"-gospel.

The four gospels, Matthew, Mark, Luke and John, are not four gospels in number, but FOUR RECORDS of the one gospel as taught in these books, presented in action in Acts and in the epistles of the New Testament.

This gospel of Christ is the power of God unto salvation, that is, it motivates and influences mankind, (if we will believe it with all our hearts), to obey it and be saved, as well as to influence us to be faithful Christians and to live the Christian life, and thus lay hold on eternal life (Rom. 1:16; 1 Tim. 6:12).

God created man a free moral agent, to choose in the light of God's word, whether or not he will love and serve his Maker. God knew beforehand that man would sin, and need to come back to God and be saved. He, therefore promised us this wonderful gospel. (Rom. 1:1-4; Isa. 40:9,29:18; Isa. 53). God gave his Son, and He gave his all for us. (Heb. 2:9). Now he wants us to give ourselves to him. (Titus 2:11-12; Rom. 12:1-2). He wants us to prepare to meet God. (Amos 4:12). God offers us salvation through obedience to his Son. (Heb. 5:8-9; Rev. 22:14.) We are now choosing whether or not we will serve God and have everlasting life, or whether or not we will love sin and serve satan. We are now choosing heaven or hell, one or the other. (Mat. 25:31-46.) And let us remember that it makes no difference how long the soul may have been in heaven, it will have much longer to stay than it has been there. And the same is true of hell and the wicked. It makes no difference how long one may have been in everlasting punishment he will have longer to stay than he has been there, and at any given point it will always have longer yet to stay than it has been there. We are now choosing where we shall be eternally. Let us choose wisely, and scripturally.

Music In Christian Worship

FELTON SPRAGGINS

Do the scholars tell us that instruments of music were used by the early Christians of the New Testament? Let's notice what the scholars tell us concerning music during the early church.

Dr. Curt Sachs, of Columbia University, one of the most eminent musicologists of our time, said, "All ancient Christian music was vocal."

THE AMERICAN ENCYCLOPEDIA, Vol. XII, p. 688, says, "Pope Vitalian is related to have first introduced organs into some of the churches of

Western Europe about 670; but the earliest trustworthy account is that of one sent as a present to the Greek Emperor Constantine Copronymous to Pepin, King of the Franks, in 755."

THE SHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, Vol. II, p. 1702, adds, "In the Greek church the organ never came into use (The Greek Orthodox) Church, but after the eighth century it became common in the Latin Church, not, however, without much opposition from the side of the monks... The reformed church (the reformatn group) discarded it, and though the Church of Basil very early introduced it, it was in other places admitted only sparingly and after long hesitation." These respected scholars simply say that in the early church no instruments were used. They came in the seventh, eighth and ninth centuries - too late to be authorized by inspiration in the scriptures.

THE ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, in an article by J. M. Brown, page 852, adds, "That instrumental music was not practiced by primitive Christians... is evident from Church history. The organ was first introduced into the Church service by Marianus Sanatus in the year 920; and the first that we know in the west was one sent to Pepin by Constantine Copronymous about the middle of the eighth century."

These scholars are in harmony with what we find in the New Testament concerning music. THE EARLY CHRISTIANS SANG AND THESE PASSAGES POINT TO THAT FACT: Mark 14:26, Matt. 26:30, Acts 16:25, Rom. 15:9, 1 Cor. 14:15, Eph. 5:19, Col. 3:16, Heb. 2:12, James 5:13.

Tracts To India

About ten months ago a drive was launched by the elders of the Pipeline Road Church of Christ in Hurst, Texas to raise funds for one million tracts to be shipped to India. The amount of money required for the printing and shipping was \$10,600.00, approximately 1 cent per copy for the total shipment. The elders now report that the total amount has been raised through the generosity of many individuals and many gifts from congregations throughout the country.

This communication is to acknowledge with sincere gratitude the help which has been supplied by all those who did participate. The work begun by the church will continue, and the Lord willing, in order that similar amounts of literature, (tracts, Bibles, etc.) might be sent to various countries wherever there is a special need and from places where requests have come.

Due to the tremendous rises in the cost of materials and labor, and also because the shipping costs exceeded the early estimations, the church reports that only 800,000 tracts could be sent for the amount of money that was raised for the purpose. 400,000 copies were sent to Madras in the Tamil language and were forwarded to Paul Nathan and Jim Johnson in care of the school of preaching address. The other 400,000 are being sent to the Kakinada address where Bro. J.C. Bailey has been working more recently and where the school of preaching is now being conducted by Carl Johnson. The latter shipment is in the Telugu language.

Announcement will be made soon concerning which countries will be the recipients of the next substantial amount of literature. Gifts will continue to be received and forwarded where the need is most urgent, or utilized in the production of materials which will be sent. It now appears that Nigeria will be the next country that will be assisted, but other letters of appeal will be welcomed. Address communications to: World Literature Evangelism, in care The Elders, Church of Christ, 824 West Pipeline Road, Hurst, Texas, 76053.

There is grave danger that many of those of only one talent in the church may be lost at last not because they had only one talent; but because they ignored their responsibility and buried their one talent. There are not enough five-talent members of the church to turn the community up-side-down. But a hundred one-talent follower of the Master can do it. (Mat. 25:14-30).

Ephesians 4 And 1 Corinthians 13

(Continued From Page 1)

however a passage in Acts 19 which makes it absolutely certain that the very first people Paul converted to Christ in Ephesus had apostolic hands laid upon them and received spiritual gifts. "And when Paul had laid his hands upon them, the Holy Ghost (Spirit) came on them; and they spake with TONGUES and PROPHESED. And all the men were about twelve." (Acts 19:6-7 Emphasis mine-RRT.) It is not deeply significant that Luke here mentions two of the very three gifts Paul specifically describes in 1 Corinthians 13:8, namely tongues and prophecies? Miraculous knowledge is also mentioned in 1 Corinthians 13:8. Is not the presence of such miraculous knowledge also implied among the twelve men at Ephesus? What was the content of the languages they spoke? What was the content of the prophecies they gave? Would not the content of their tongues' theme and the basis of their prophesyings have to be miraculous in nature? It hardly seems likely there was sufficient time in this context for the development of knowledge that is derived by ordinary channels of investigation and reflection.

Since the Ephesians and the Corinthians had similar gifts which had been received through the imposition of apostolic hands, it seems quite natural that the teachings directed to both congregations would be similar-yea even parallel as touching the same basic theme - miraculous gifts.

BOTH CHURCHES WERE ACQUAINTED WITH MIRACULOUS MANIFESTATIONS

Paul's work at Ephesus was accompanied by miraculous deeds. Luke relates, "And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts 19:11-12). The Ephesians therefore often experienced miracles. Some of them even possessed miraculous gifts. (Acts 19:6-7).

Paul's work at Corinth was carried on in the midst of many miraculous exhibitions of divine power at work. Paul wrote them, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." (2 Cor. 12:12). That the Corinthians had received the miraculous means through the imposition of apostolic hands to perform in the supernatural realm is amply evident from the three chapters where Paul names the gifts, limits their duration and provides for their necessary regulation. (1 Cor. 12,13,14).

Heresy

G.F. RAINES

A Missouri Synod Lutheran theologian said: "People have to learn that expressing a scriptural truth in a different way is not necessarily heretical."

I agree with the theologian's statement, but there is a vast difference between merely "expressing a scriptural truth in a different way" and perverting and distorting the gospel of Christ to make it conform to our convenience and preference.

For example:

1. Jesus says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15,16). Those who allege that "he that believeth and IS NOT BAPTIZED shall be saved" do not state a scriptural truth in a different way; they pervert the gospel of Christ. (See also Acts 2:38; 22:16; 1 Pet. 3:20, 21).

2. The Bible says that we are "reconciled unto God in one body" (Eph. 2:16) which is the church. (Eph. 1:22,23; Col. 1:18,24.) Those who allege that we can be reconciled to God out of the church as well as in it do not state a scriptural truth in a different way; they pervert the gospel. (See also Acts 2:47; Eph. 5:23.)

3. The Bible says: "Take heed, brethren, lest

there be in any of you and evil heart of unbelief, in departing from the living God." (Heb. 3:12). Those who allege that it is impossible for a child of God to depart from God (fall from grace) do not state a scriptural truth in a different way; they pervert the gospel. (See also Matt. 13:41; Rom. 8:13; 1 Cor. 10:12.)

When the gospel of Christ is perverted, it becomes, for all practical purposes, another gospel. When Paul wrote to the Galatians, he said: "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." (Gal. 1:6-8).

Peter says: "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11).

John says: "For I testify unto every man that hereth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18,19.)

More Than Mere Semantics

The evidence that we are not as concerned with distinctive terminology as we once were is quite strong. This is not due so much to the influence of "Voices of Concern" (?) among us who scoff at scripturally acceptable words and phrases, which they identify as "party shibboleths," as it is to a general spirit of indifference toward such matters on the part of those who yet propose to "Speak Where The Bible Speaks."

The reasons we should refuse the language of Ashdod are numerous, but perhaps the most obvious is that ambiguous, misleading statements lead to misunderstandings and false conclusions. Words are signs of ideas, and by our words we may be justified or condemned (Matt. 12:36, 37).

It would be refreshing to see caution reinstated in our manner of expression. Some practices wholly scriptural within themselves are often described in words that create confusion, suspicion and doubt. We would be inclined to be more charitable toward such if the solution was more difficult. But it is as easy to speak or write in a manner easily understood as to deliberately choose statements that infer questionable organizations or practices.

The fellowship of which this writer is a part still believes it sinful to create a body larger or smaller than the local congregation to do the work God assigned the churches, charges of our ultra-conservative brethren to the contrary, notwithstanding. But some of the scriptural projects of local congregations are being referred to in a manner that suggests the opposite. Tracts are written, correspondence courses mailed, and concern for lost men expressed in the name of the project rather than in the name of the local church. It is good for a church to conduct a radio program, small or large in scope, and there is nothing inherently wrong in giving such programs a name, a format easily identified by those who listen. But it is unwise, to say the least for it, to use the name of the program in a manner that seems to disassociate it from the congregation sponsoring the program. Contacts are informed, "We at blank, blank, blank (name of program or project) love you and are concerned for your soul, etc." If such programs are not separate entities operating independent of the local church and her elders, as surely the vast majority of them are not,

there is no valid excuse for such misleading language. Would it not be less suggestive of questionable organizational hook-ups to simply state that "the Lord's Church meeting at (giving location) loves you and is concerned for your soul, etc.?" Are we ashamed in our age of the name of our Lord? Are we embarrassed to let men know we are a part of the body of Christ, and that we seek to advance his cause in and through that blood bought institution (1 Tim. 3:15). We make a serious mistake, brethren, when we exalt an evangelist, a paper, program or project above the name of Christ. And this we are doing, however inadvertently, in much of the advertising and programming carried on today.

We should avoid splitting hairs over matters of indifference, of course, but this matter deserves more consideration than most of us are giving it. Let us correct our language, speaking and writing with clarity and unquestionable soundness. There are even matters of judgment about which we cannot afford to be totally indifferent. Each generation should pledge itself anew to find a means of expression that is true to the pledge that we speak where the Bible speaks, and that we will call Bible things by Bible names. Think on these things.

"You Can't Quit"

J.C. CHOATE
C-22 South Extension 2
New Delhi 49, India

Bro. Archie Luper told me one time about a young man and the problems he had with him. It seems that he got peeved about something in his work and came to Bro. Luper and said that he was quitting. Bro. Luper replied, "Fellow, you can't quit." He went on to say, "You may leave this job but you can't quit - as long as you live, you can't quit." How true that is of all of us.

We have all heard members of the church talk about quitting and we have also been guilty of speaking about so and so quitting the church. But actually, if one is a member of the Lord's family, he can't quit. He may quit attending the worship services and he may no longer live the Christian life, but he can't quit. He may deny the Lord's name, refuse to have anything to do with the church, but he is still a member. He may be disfellowshipped, disowned and lost, but he is still a part of the Lord's body. He may even become a member of some other religious group, but that doesn't change his family ties.

Once a member of the Lord's church, always a member. He may be a faithful member or an unfaithful member, but he will live and die as a member. He can honor the Lord or Dishonor him; he can go to heaven or hell, depending on how he lives, but he will do so as a child of God.

One cannot undo what has been done. He cannot go back and be unborn. He cannot change his mind and cease to be a member. What has been done has been done for all time and eternity.

No, we cannot quit the Lord's church and neither can any other member do so. That being true, we should do all within our power to be the kind of members the Lord would have us to be. In this way we will not only honor our Father in Heaven, but he will reward us with blessings in this life and with eternal life in the world to come.

True faith in Christ and a total commitment unto his will and way of life can, as a rule, make possible the impossible. (Phil. 4:14-18).

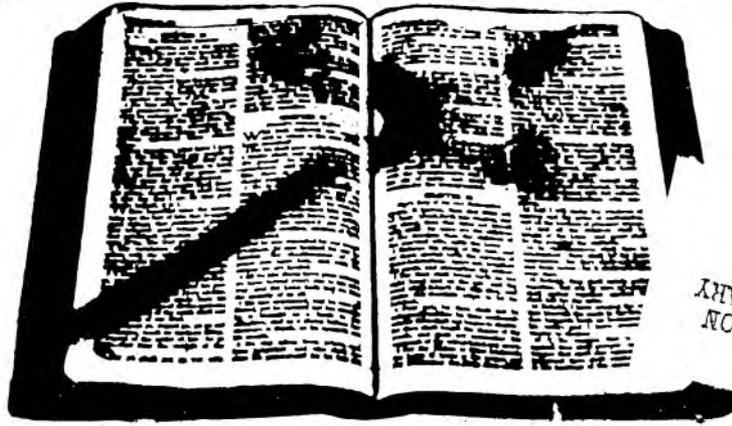
True and scriptural faith is not merely believing SOMETHING. It is believing the exact thing which God says, and not something else instead. (Jonah 3:3-4; Rom. 4:3; James 2:14-24; Acts 27:25.)

Faith is of little or no value until it is expressed and exemplified in loyal obedience to God. (Jas. 2:14-26; Mark 16:15-16; Acts 2:36-41.)

The man who thinks he knows it all has merely stopped thinking.

WORDS of TRUTH

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



VOLUME 8

FRIDAY, SEPTEMBER 21, 1973

BER 18

Restoration-Patterns Of Sound Words

As long as the world stands there will be dangers confronting those who are Christians. We are never very far removed from another falling away from the faith that was once for all delivered to the saints. (Jude 3). It is not enough, therefore, that the institution continue but also that every facet of our work and worship remain under close scrutiny lest we be carried away on one point, then another, and another until we lose our identity completely.



VIRGIL BRADFORD

By way of review: - The church of the New Testament is not a denomination. It began as a living, spiritual organism in Jerusalem on the first Pentecost after the resurrection of Jesus from the tomb. (Ac. 2). The importance thereof cannot be over estimated since it was bought by the blood of Jesus Christ (Ac. 20:28), was set up by the ruling Monarch of the universe (Matt. 16:18), and was unerringly guided in the proclamation of the gospel by the Holy Spirit sent down from heaven. (1 Pet. 1:10-12). The people of God have no human creed, written or oral, and all became members of the body of Christ when they were saved from their sins. (Ac. 2:47; Eph. 5:23).

THE SIGNIFICANCE OF "CHURCH"

I wish to stress the point just here that we need to return, to restore if you please, the use of sound words that cannot be condemned concerning the CHURCH. We have often heard that "church" comes from "ekkleisia" when in fact "church" comes from "kyriakon", a late Greek word meaning "belonging to the Lord." (Consult any good English Dictionary on this point.) The word "ekkleisia" is properly an assembly or congregation, any group called into a given place or a group of people having common interests, etc. But since the word CHURCH is used of the people called of God we are not likely to change the world's usage of the same and supplant congregation or assembly in its place.

"Ekklesia" was not strictly a religious word in the first century. It is used in Acts 19 both of a court of law and of a frenzied mob in the streets of Ephesus. (Ac. 19:39-41). Hence, Jesus is saying in the very familiar passage in Matthew 16:18, "Upon this rock (this truth that I am the Son of

God) I will build (set up, establish, bring together) my congregation of saved people." So, the Lord is builder of the church and he himself is the foundation and the chief corner stone thereof. (1 Cor. 3:11; Eph. 2:19-22).

The "church" in various combinations is used more than a hundred times in the Scriptures. Wherever the universal church is mentioned it is ALWAYS SINGULAR, never plural. Such terms as body, household, temple and kingdom are one and only one. Church refers always to PEOPLE, whether assembled or dispersed, local or universal, and not one time is ever used in reference to a meeting house. Yet we hear more people refer to a building made with hands as the church than in most any other way. It would be well for us to get back to calling Bible things by Bible names, or "speaking where the Bible speaks and being silent where the Bible is silent." Words are symbols of ideas and in matters that have to do with our salvation we ought to be extremely careful that we express the very thoughts of the sacred writings as near as we possibly can.

WHAT ABOUT CHURCH OF CHRIST?

I have never heard anyone contend that it is wrong to call the church of the Bible the "church of Christ." Most often the church is just called the church without any reference to ownership, location or constituency. It is called the church of God, the church of the Lord, the church of the living God, etc. THERE IS NO EXCLUSIVE NAME given to the church in the Bible. If so it would be out of order to call it by another "name."

Now we all ought to know that denominationalism is wrong, and all sectarianism in the church is wrong. In fact, Paul straitly condemns using human names religiously. (See 1 Cor. 1:11-17). But it is also wrong and misleading to use Bible terms wrongly. By this I mean to say that "church of Christ" should be used to show that the church BELONGS TO CHRIST. To use "church of Christ" as an adjective only helps perpetuate the erroneous idea that the church is "just another denomination." How many times we hear the misuse of the term "church of Christ" will depend upon how many people we hear who are unacquainted with Christianity as set forth in the Bible. Some speak of the "other denominations" as if the Lord established one of them. When these people refer to a preacher of the gospel he becomes a "church of Christ preacher." Then, the building in which the church meets is to them "the church of Christ." The Bible Chair in some state college is the "church of Christ Bible Chair." And, of course, the "Bus Ministry" is

catching on all over the country, and it ought to, and sure enough the bus is a "church of Christ bus"!! Furthermore, we have "church of Christ Scout Troop No. 42" along with the bowling leagues, baseball teams, basketball teams, etc., all described by the term "church of Christ." Brethren, if we ourselves do not stop making a denomination out of the church how can we consistently reprove the actual denominational institutions effectively? We need so much to RESTORE the principle of using Bible words to speak of things in the Bible. "But speak thou the things which befit sound doctrine." (Titus 2:1). "If any man speaketh, speaking as it were oracles of God." (1 Pet. 4:11).

No objection whatsoever is here intended toward the use of the term church of Christ. We simply need to stop using it as if it were Baptist, Presbyterian, Lutheran or some other unscriptural designation. I might here add that "church of Christ" is freely used by men such as Adam Clarke and others too numerous to name. But when Mr. Clarke uses the term he doesn't use it to describe a bus, a building, a ball team or a preacher, and -- not even a Christian!

NOTHING IN A NAME?

Those who say there is nothing in a name don't believe it. They name their pets, their children, their houses, businesses and lands. If perchance, dear reader, you have another baby girl born to bless your home I challenge you to name her JEZEBEL. If a little boy just pick out a Bible name, let us say, BEELZEBUB. Who would dare? The answer is, not one. Hophni and Phinehas are also on the black list of those familiar with the history of these names.

The Almighty God has given his people a new name. Just as he gave names to Adam, Eve, Abraham, and Israel, and just as he said to himself "I am Jehovah, that is MY NAME", he has given to his people a glorious name. It is found three times in the New Testament and was predicted in Old Testament prophecy. Read Isaiah 56:5; 62:2; 65:15. Then turn to Acts 11:26 where the name CHRISTIAN was given to the disciples of the Lord. Agrippa said to Paul, "Almost thou persuadest me to be a CHRISTIAN." (Ac. 26:28 A.V.) and the inspired apostle Peter says, "If any man suffer as a CHRISTIAN let him not be ashamed, but let him glorify God IN THIS NAME." (1 Pet. 4:16). This is a fit name, not for the church as a body but for each individual who loves and obeys the Lord.

The restoration of the use of SOUND WORDS will carry us a long way toward a COMPLETE restoration of all things as we find them in the word of God.

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The Lord's Supper

Upon what day of the week, and how often did the early Christians come together "to eat" the Lord's supper? The apostle said "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). He said he also gave this order unto "The churches of Galatia". (v. 1) So, there was a general meeting of the churches every where, "UPON THE FIRST DAY OF THE WEEK". And these meetings were connected with the Lord's supper. (1 Cor. 11:17-34). They were on the first day of the week", and the "Collection" of that day, was the "fellowship" of the Jerusalem saints in connection with the breaking of bread. (1 Cor. 16:2; Acts 2:42).

The "First day of the week" - meeting, of 1 Cor. 16:2, was a weekly meeting. The following are a few of the many translations which translate the term to mean a weekly meeting.

The Revised Standard Version, says, "On the first day of every week". (1 Cor. 16:2).

"The Living Oracles" says, "On the first day of every week" (1 Cor. 16:2). The Twentieth Century says, "On the first day of every week". (1 Cor. 16:2). Williams Translation says, "On the first day of every week." (1 Cor. 16:2). American Bible Union says, "On each first day of the week". (1 Cor. 16:2). In verse 1, Paul speaks of a "COLLECTION" on that day, and then says, "That there be no gatherings", or collections, "when I come". Goodspeed's translation says, "On the first day of every week each of you is to put aside and store up whatever he gains, so that money will not have to be collected after I come." (1 Cor. 16:2). This is the weekly meeting at which time the Corinthian church was exhorted, "Wherefore, my brethren, when ye come together to eat, tarry one for another." (1 Cor. 11:33). But they were coming together on the first day of "every week", as these translations put it. Hence, on the first day of "Every week", along with the weekly contribution, they were to eat the Lord's supper.

The Troas meeting was for the Lord's supper on the first day of the week, Luke says, "And we sailed away from Phillippi after the days of unleavened bread, and came unto them to Troas in five days; WHERE WE ABODE SEVEN DAYS. And upon the FIRST DAY OF THE WEEK, when



GUS NICHOLS

the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:6-7). Let us note the following facts concerning this meeting.

1. The record says the group "Abode seven days" at Troas, leaving early after the first day of the week. Seven days subtracted from the "first day of the week", would put them in arrival there on Monday. But the disciples did not come together that day to break bread.

2. Neither did the disciples come together to break bread on any other day of that week, not even on SATURDAY, or the SABBATH DAY. If the disciples had been sabbatarians they would have come together to break bread on the seventh day of the week (Deut. 5:14; Ex. 20:10.)

3. Though the company of travelers were, "Ready to depart on the morrow", after the first-day-of-the-week-meeting, they had to stay from the second day of the week until the first day of the next week to get to break bread with the disciples. It says, "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them." "Breaking of bread" was the Lord's supper. (1 Cor. 10:16-17).

4. Those traveling-brethren knew that churches of Christ ate the Lord's supper upon the first day of every week, and that the brethren would assemble for that matter on that day, and hence, they waited till that day to get to meet with the church. There is no record of any one ever having to tarry a month, or three months to get to observe the Lord's supper with any church visited.

5. And the purpose of the first day of the week meeting was that the "Disciples came together to break bread." (Acts 20:7). This is the one item thus mentioned. This is never said of any other day of the week, than "The first day". And, remember, if the disciples had been practicing DAILY COMMUNION, the visitors would not have had to tarry over twenty four hours; but instead they tarried till the first day of the week - about 7 days.

6. Another observation is: that the "Disciples did the breaking of the bread, and not just the one serving at the table. Some one did not break it for all the rest before passing it, as some have contended. Each one broke off his bit of bread, and the term breaking of bread meant to partake of it, and all came to do this. When Jesus instituted the supper and broke bread he simply broke off some of it for himself, and partook of it. Paul says, "THE BREAD WHICH WE BREAK, is it not the communion of the body of Christ?" (1 Cor. 10:16). At Jerusalem, it says, "THEY continued steadfastly. . . in the breaking of bread." (Acts 2:42). Remember, this was on the first day of Pentecost, which always came on the first day of the week, (Levit. 23:15-16; Acts 2:1,42).

Luke says his company sailed to Tyre, "And finding disciples, WE TARRIED THERE SEVEN DAYS. . . and when we had accomplished those days, we departed", etc. (Acts 21:3-5.) "Seven days" was as long as they had to tarry to get to meet with the disciples to break bread - on the first day of the week.

Luke says they came to Puteola, "Where WE FOUND BRETHERN, and WERE DESIRED TO TARRY WITH THEM SEVEN DAYS: and so we went toward Rome." (Acts 28:13-14). The "Seven days" that they tarried there included a "First day of the week as elsewhere (Acts 20:6-7).

Some have contended that a weekly observance of the lord's supper would destroy the solemnity and sacredness of the supper. That is not even good human wisdom, and is contrary to the facts. One might as well contend that we should only pray quarterly, or sing annually, so as not to lose the solemnity of these items also. The facts are that those who sing, pray and observe the supper weekly get most edification out of these God ordained things to build them up in the faith. Surely, it does not harden our hearts to weekly discern the Lord, dying, suffering and agonizing in death, all for us. (1 Cor. 11:23-34).

Some have thought that if we would examine ourselves, maybe we would not eat. The passage says, "But let a man examine himself, AND SO LET HIM EAT of that bread, and drink of that

cup." (1 Cor. 11:28). It did not say for us to examine ourselves and so LET HIM NOT EAT, ETC. But the examination was to see if we are thinking on the death of our Lord, and "Discerning his body". (1 Cor. 11:29).

Some contend that there is no regular, or set time for the observance of the supper, because Paul says, "As OFTEN as ye eat this bread and drink this cup, ye show the Lord's death till he come." (1 Cor. 11:26). They think this teaches an infrequent observance of the supper. But is this really true? If some one says, "as often as your birthday comes, take time to celebrate," does this mean one's birthday may come only three months apart some of the time, and at other times forty months apart? "As often as you attend church services on the Lord's day, engage in the singing." Does this mean one is not supposed to attend weekly? This reminds us of "Straining out a gnat, and swallowing a camel." (Mt. 23.)

One man challenged me to "give the scripture which says in so many words we must eat the supper every Sunday!" Would we have to have that kind of a statement to authorize it? If so, where is the passage that says we must sing every Sunday? And pray every Sunday? I say, "Don't you do these things every Sunday?"

There are five items in the Lord's day worship, which are as follows:

1. Singing praises unto God, and making melody in our hearts unto him. (Eph. 5:19; Col. 3:16; 1 Cor. 14:15; Heb. 13:15.)

2. Praying unto God in the name of Christ, including praise and thanksgiving. (Acts 2:42; 1 Thes. 5:17-18.)

3. Teaching, preaching and learning the truth or word of God. (Acts 20:7; Acts 2:42; Acts 11:26.)

4. The Lord's supper, observed in memory of our blessed Lord and his sufferings in death for our sins, and to proclaim his death till he comes. (1 Cor. 11:23-34; Acts 2:42; 20:7; 1 Cor. 10:16-17; 1 Cor. 11:17-22; Mt. 26; Mk. 14; Lk. 22.)

5. Cheerful and liberal giving of our means according to our ability, or as we are able, and as we have purposed and planned it to be, and as required of every one of us, and upon the first day of every week. (2 Cor. 9:6-7; 1 Cor. 16:1-3; Acts 9:27-30; 2 Cor. 8:1-5; Acts 2:42; 2 Cor. 9:12-13; Phil. 4:13-19; 2 Cor. 9:5 American Std. Ver.)

The Hope Of The Jews

G.F. RAINES
Newton, Miss. 39345

Judge W.G. Gaynor described the Jewish conception of the Messiah as follows:

"In fact, Jesus did not answer at all to the idea or conception of the Messiah which existed in the Jewish mind, and was the source of the firm faith in the Hebrew people of the future triumph of their polity and nation. That polity embraced in its dual scope, spiritual and worldly hopes, expectations and aspirations alike; it was spirituality and temporality intermingled."

Jesus never intended to establish an earthly kingdom. When some of his admirers tried to force him to become an earthly king, "he departed again into a mountain himself alone." (John 6:15).

At the end of his earthly ministry, Jesus unequivocally said to Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but how is my kingdom not from hence." (John 18:36.)

After our Lord's glorious resurrection and ascension into heaven, Paul said: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost". (Rom. 14:17; Col. 1:13-14).

"The Unchanging Gospel Challenged By A Changing World"

The above words constituted the theme of a well planned and excellently executed Lectureship and Preachers' Retreat at the Ypsilanti School of Preaching in Ypsilanti, Michigan, April 23-27, 1973. The entire lectureship was planned as a courageous confrontation with the deadly dangers we face from the forces of liberalism. Five men were invited to do the speaking each day and



ROBERT R. TAYLOR JR. night. No prior restrictions were placed upon the participating speakers except the naturally expected stipulation that we adhere to sound doctrine. This was all the scriptural latitude any of us desired. Each speaker spoke one of the five nights, an hour each day and all five formed a panel to answer questions in an Open Forum for an hour or longer each afternoon. The morning speakers and their themes were: Glenn Wallace - "Current Challenges To The Church", Roy J. Hearn - "Current Misconceptions On The Holy Spirit" and Roy H. Lanier - "Marriage, Divorce And Remarriage." The afternoon speakers and themes were: Ira Rice - "Concerning Christian Education And Apostasy" and this writer who spoke on "Translations, Versions And Perversions." The Open Forum closed each afternoon's session. The speakers and themes FOR THE FIVE NIGHTS were: Ira Rice - "The Challenge From Neo-Liberalism," Glenn Wallace - "Contemporary Challenges To The Church Today And Tomorrow," Roy J. Hearn - "The Challenge From Neo-Pentecostalism," Roy H. Lanier - "The Challenge From Contemporary Concepts of Marriage" and the final lecture was given by this writer - "The Challenge From Modern Speech Versions Of The Bible." William Baker of the Ypsilanti congregation served as the very cordial and capable song director for the entire lectureship.

Such lectureships as this can be one of the real answers in meeting the crucial issues of liberalism and Neo-Pentecostalism. We commend the Ypsilanti church in its willingness to stand up and be counted on the side of sound doctrine. We currently need many other congregations to be of like mind and to take a like stance. This is NO time for congregations to stand as spectators and see which way the battle is going before they take a stand. This is the spineless stance that too many are currently taking. NOW is the time to stand tall for sound doctrine; TOMORROW may be too late.

Three excellent meals were served at the church building, located at 1070 East Cross Street in Ypsilanti, each day by the good ladies of the congregation. Beds were set up in each of the classrooms for those who came from afar and desired lodging. Travel expenses were all the expenditures incurred for any who came. Such convenient arrangements as these prompted Brother Glenn Wallace to quip, "This is the first place I have been where a person can PREACH, EAT and SLEEP within the same facility!" The hospitality was grand and the fellowship was a little bit of what heaven will surely be like in yonder's world. Brethren came from about ten or more states. One person, not a speaker, came all the way from Arizona.

COMMENTS RELATIVE TO THE SCHOOL OF PREACHING

The Ypsilanti congregation is doing a good work with its School of Preaching. The director of this school is Dale I. Royal, preacher for the Ypsilanti church and a long-time friend of this writer. Making up the other six faculty members of the school are Jerry D. Bookout, also an evangelist of the Ypsilanti congregation, and the five elders of

this church on the march - Horace C. Bowen, James C. Gatewood, James L. Nelson, A. William Seaton and Gentry O. Sims. In describing their particular approach toward the training of men to preach the gospel Brother Royal says, "This Preacher Training Program permits the student to support himself at secular work up to 40 hours per week. Because of this, the entire program takes three years instead of the usual two years currently standard with most Schools of Preaching. The Ypsilanti School of Preaching is a local congregation at work and therefore no tuition is charged. However the student must expect to invest a great amount of time and effort to complete the program. Each student is expected to furnish his own textbooks, classroom supplies, and build a comprehensive personal religious library during his training period. Every effort will be made to help students locate housing and work. During his stay, his membership will be with the Ypsilanti Church of Christ and the student will work and worship under the oversight of the eldership. A student will be expected in addition to regular classroom work (to participate in the regular Cottage Class Program. There are seven instructors presently connected with the school. Students may enter at the beginning of any quarter."

From personal conversations with the faculty, students and briefly surveying their course offerings we believe their program is a wise and practical approach in the preparation of men for the world's greatest work - preaching the gospel. They believe that truth is attainable, that we can know it, that we can know that we know it and that reverent obedience thereunto will free man from sin (John 8:31-32). They believe the gospel is God's power to save (Rom. 1:16-17). They believe that it has pleased Jehovah God by the preaching of the cross to save them that believe and obey (I Cor. 1:18-24). They stand unflinchingly for the old paths (Jer. 6:16). They want the men they train to do the preaching that God has bidden to be done (Jonah 3:2).

We were pleased to learn that they strongly encourage their students to retain either the King James Version or the American Standard Version for their study and preaching. While there for the lectureship Brother Lanier told the writer that they do the same with their students at Bear Valley. A number of our preaching schools are doing the same. Some of our Christian Colleges could be learning a much needed lesson right at this very point. We do not need men going forth to preach the word with books under their arms professing to be the Bible and yet are nothing but running commentaries and paraphrased projects of spiritual poison. As badly as we need preachers we do not need that kind! Christian College administrators, Bible Department Chairmen and teachers of Bible courses, are you listening?

The writer is pleased to commend this good work to our brotherhood. It is a credit to the Lord's cause in Michigan and surrounding states.

Sin Does Not Pay, Or Does It?

RAY HAWK

Someone once coined the phrase, "Crime does not pay." Sin will not pay in proper benefits for those who indulge in it. In fact, sin cannot be successfully committed. Men and women have tried from the dawn of creation to successfully do so and discovered too late they had failed. Adam and Eve (Gen. 3), Cain (Gen. 4), the Antidiluvians (Gen. 7), the Babel Tower crowd (Gen. 11), Saul (I Sam. 15), David (II Sam. 11), Judas Iscariot (Matt. 27:3-5), Ananias and Sapphira (Acts 5:1-11) and a host of others have tried to be successful in sin and failed. For those who seemingly accomplish their task, there is always the Judgment!

Rather than sin, Moses chose "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). Sin is pleasurable or so many folks would not be caught up in it. But, it is only pleasurable for a season! Too many find out too late that they sacrificed too much for too little! Paul warned, "The wages of sin is death" (Rom. 6:23). Sin pays

off in pleasure now, but the final wages is death or eternal separation from God. Therefore, sin cannot be successfully committed!

Second, sin is a waste. Of course you could not convince someone of this who is actively engaged in it. Regardless of this, everyone should count the high cost of low living. The young couple who experiments with sex because they are today's liberated youth are only free from Christ, but enslaved to sin. The couple who wants the privileges of marriage (Heb. 13:4) but not the responsibilities, soon find that in spite of medical knowledge that babies can come! The cry has been, "We love one another, and as long as no one gets hurt, we can have premarital sex." The young woman then finds that someone does get hurt - she! Some young men will use any line, new or old, to commit sin. Sin has never enriched nor fulfilled anyone's life - not really.

Eve thought the forbidden fruit was good to eat, pleasing to the eyes, and would make one wise. Perhaps she felt the advantages outweighed the risks. How wrong she was! Look at the broken and wasted lives as a result of sin, hers and ours.

Third, there are consequences of sin. Those in John 8:7, 8 would not cast the first stone because sin caused them to have guilty consciences. How many times have preachers illustrated their sermons and had someone accuse them of preaching "directly to me"? People with sin feel guilty. They hope to hide it, but feel someone knows. Sudden eye contact, a look, or some other characteristic may tell their guilty souls that someone knows! Another consequence of sin is that one becomes the slave of sin (Rom. 6:16). If he never seeks forgiveness by repenting, he will receive death as a consequence (Rom. 6:23). Sin makes one an enemy of God, James 4:4. And, those who serve sin have no hope (Eph. 2:12).

The sinner needs to repent. The prodigal son came to himself. Sin is insanity! God does not want anyone to perish, but to repent (II Pet. 3:9). God is always ready to receive the sinner. The alien he receives through faith and baptism, Mk. 16:16. The saint who has sinned, he receives through repentance, confession and by prayer (Acts 8:22-24; James 5:16).

Learning And Piety

By EVERETT FERGUSON,
Professor of Bible
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In Bruce Marshall's story SATAN AND CARDINAL CAMPBELL the old archbishop said: "Two things can save the world: thought and prayer; but the trouble is, the people who think don't pray, and the people who pray don't think."

Samuel Johnson declared, "Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful."

These men are calling attention to a great need: the combination of learning and piety. Actually, Christian history is replete with men who unite these qualities. Nearly all the great leaders of church history combined scholarship and devotion to an eminent degree. One quality without the other has been ineffectual.

It is a matter for concern that the study of religion may become a coldly academic matter, or that our religious life may lack informed foundation. More alarming would be a deficiency in both learning and piety. The list of practicing or aspiring Christian scholars is not a long one. Nor can one point to many outstanding performers in the devotional life. Few devotional books are being written, and little interest in the devotional life is shown in church classes and lecture programs.

An obscure medieval teacher was accustomed to say, "I speak to God in prayer, but it is He who speaks to me in study."—via Central Bulletin

The Holy Spirit And Creation

In our former article in "WORDS OF TRUTH" we presented the fact that the Holy Spirit is not a mere essence like water, wind or electricity, but is a divine Being, or person, of infinite intelligence; one of the Godhead. The very fact that baptism is into "the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19) is proof that the Holy Spirit is a Being of personality, like unto God himself, and the Son of God. Remember the Spirit can be "vexed" and "grieved" (Isa. 63:10-11; Eph. 4:30). The Spirit could judge between good and bad, right and wrong (Acts 15:28). Though under the control of the Father and Son, the Holy Spirit was infallible and infinite in wisdom and understanding. While the Holy Spirit was invisible like wind (John 3:3-8), He was not a mere "THING" like wind, or electricity. The Holy Spirit is as much a Being of intelligence and wisdom as are the Father and the Son.

These things being true about the Holy Spirit, we should not limit the Holy Spirit beyond the limitations prescribed for Him in His revelation through scripture by the Father and the Son, and as revealed and confirmed by the Holy Spirit.

Electricity has great and mysterious power invisibly wrapped up beyond our ability to comprehend it, both as to the volume of power, and as to the speed of its movement. It can operate and move great machines, adapted to its use, and can travel at the amazing speed of 186,000 miles per second, or fast enough to wrap around our earth at the equator about seven times in one brief second of time. However, electricity has no wisdom or intelligence at all. Neither does it have any love or mercy for a lost and sinful world. Of course, it is also true that electricity has no interest in the plan and purposes of God, nor in His work of grace in the redemption of man. It is a great error, therefore, to suppose that the Holy Spirit is a mere thing like electricity. Some have taught that the Holy Spirit is the mere blind and senseless power by which God, the Father, does what He does, and that it is merely His divine electricity, or power or current sent by the Father to work for Him just as electricity would work for us and under our control. The Holy Spirit is as much a divine person, as is God, the Father, or Christ, the Son. The Holy Spirit is masculine in His personality, and is referred to as "He" some five or six times in one passage of scripture (John 16:13-15).

Let us remember that there are three persons in the Godhead, the Father, the Son and the Holy Spirit (Matt. 28:19; Eph. 4, 4-6; II Cor. 13:14). Each had a part in the creation of the world, and in all of God's work. "And God said, Let us make man in our image, after our likeness..." (Gen. 1:26). Christ and the Holy Spirit had a part in the creation of all things (John 1:1-3, 14-15; Heb. 1:1-3; Col. 1:15-18).

God created by means of His Spirit, and not without the Spirit. "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth (Psa. 104:30). "By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent" (Job. 26:13). "In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light" (Gen. 1:1-3). Here, we see that God created the heaven and the earth. He is not still doing this over and over, just because he has the power to do so. God does not do all that he has the power to do, but is governed by wisdom in what he does. God had the



GUS NICHOLS

power to destroy the world yesterday, but did not do so. Some argue that God must do whatever he has the power to do. This is serious error. John the Baptist said "God is able of the stones to raise up children unto Abraham", but he did not do this (Matt. 3:9). God could have had Jesus come back and be born of a virgin again a second time, but this is not his will - is not best - not according to his Divine wisdom.

Neither does the Holy Spirit do all that he can do. Many think that since the Holy Spirit has power to do a thing He must do that thing. This is no more true of the Holy Spirit than it is of God, the Father. The Spirit does not have to keep on doing all he has ever done in the past, but because he has power to do what he has done in the past. The Holy Spirit could have given the New Testament over again and again, in each century since the first, but he has not done this; and for the reason it was not God's will to have the Spirit keep on doing through the ages all he has ever done in the past.

What God has purposed and for which He had drawn the blueprint, Jesus, the Son of God, came into this world to execute as planned, and then the Holy Spirit came to reveal and confirm the whole divine plan unto man in the New Testament, and through the Lord's church, as "the pillar and ground of the truth." These facts will become more and more evident, as we proceed with the series of articles in mind.

Christian Church Preacher Changes

MARVIN BRYANT

James Smith, age 28, has become a part of the church of Christ in Sumter, South Carolina.

Brother Smith is a native of Dayton, Ohio, and a graduate of Kentucky Christian College of Grayson, Kentucky. He is married to Cathie Smith who is an R.N.

Brother Smith became dissatisfied over what he called "unscriptural practices in the Christian Churches I had served." He left the West Sumter Christian Church over a racial incident and began attending the Church of Christ and visiting with their minister, Thomas Wortham. The writer was called to assist in teaching, and Terry Gunnells of Elba, Alabama, also assisted. July 18 brother and sister Smith were convinced on the "music question" and asked to be identified with the Sumter congregation. The Sumter Church hopes to raise his support and use him there in a much-needed mission area. Brother Smith's address is 803 N. Guinard Drive, Sumter, S.C. 29150.

The Same Old Jew And Greek

DUB McCLISH

In I Cor. 1:22 Paul describes the prevailing characteristics of the Jew and Greek of his day: "... Jews ask for signs, and Greeks seek after wisdom." The Jews told the Lord, "Teacher, we would see a sign from thee" (Mat. 12:38; cf. Mt. 16:1.) They prized the many wonders God had among them through a glorious history, but when the Messiah came they would not accept his signs. (Mt. 12:24).

The Greeks were notorious for their insatiable thirst for philosophy. Worldly wisdom, education, and oratory were gods at whose shrines they bowed low. The Athenians, whose vocation was "... either to tell or to hear some new thing" (Acts 17:21), were typical. But, it is likely that Paul uses "Greek" to refer to all non-Jews. The Gentile world had long ago abandoned God and was vainly groping along in the arid regions of human "wisdom." (Rom. 1:18-32).

There have always been these two attitudes in men. Presently, there are those who require a miraculous proof of their relationship with God. It is not enough for suh that we have the complete word of God (confirmed by the signs of Christ and his apostles—Heb. 2:3-4), able to make us complete unto every good work. (II Tim.

3:16-17). They must yet have a "tongue" or a revelation, or at least something more exciting(?) than the "plain old" gospel.

There is an abundance of the "Greek" mentality extant, also. Not content to speak in five understandable words rather than 10,000 that make no sense (I Cor. 14:19), the craze to appear intellectual has infected not a few in the church. Consider an example: "Christianity, as grounded on a past event and its interpretation, has generally held that in some way the original Christological assertions by the church have normative value for Christianity in any era" (Dr. Royce Clark, Pepperdine News, May, 1973). The author might be trying to say that the New Testament contains a pattern for the church in every age, but who can be sure?

Yes, we still have the same old Jews and Greeks with us. How much better to follow Paul's example: "but we preach Christ crucified..." (I Cor. 1:23.)

The Truth Shall Make You Free

G. F. RAINES
Newton, Miss.

Only the truth can break the satanic shackles which keep people in spiritual bondage. Jesus says: "And ye shall know the truth, and the truth shall make you free." (John 8:32).

At the end of his earthly ministry, Jesus was brought for judgment before Pontius Pilate, the sixth Roman procurator of Judea. During the trial, Pilate said to Jesus, "What is truth?" (John 18:38).

The word of God is truth (John 17:17); and as people obey the word of God more completely they become more holy (Psa. 19:7-9).

The state of freedom into which people enter through obedience to the truth is referred to in a few passages as a new birth. Peter says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." (I Pet. 1:22, 23; see also John 3:3-5; II Cor. 5:17; Rom. 6:3, 4; Gal. 3:26, 27.)

Jesus bore witness to the truth so perfectly, both by word and deed, that he was able to say without exaggeration, "I am the way, the truth, and the life: no man cometh unto the Father but by me." (John 14:6; see also Mark 16:16; Acts 2:38).

Which Pope Was Infallible?

G. F. RAINES
Newton, Miss.

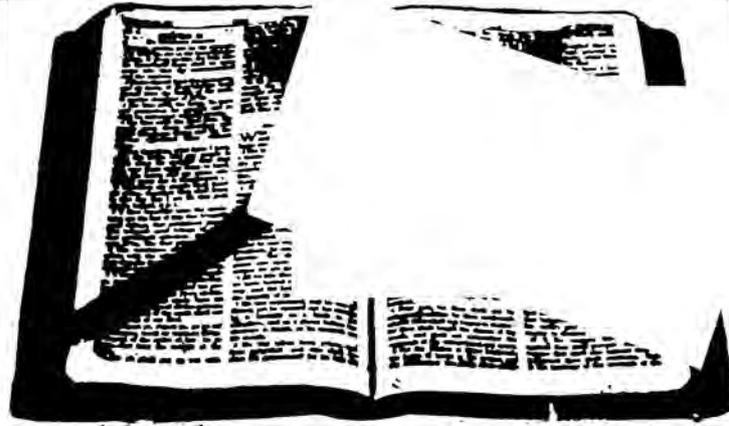
"In 1305 Pope Clement V. fixed his abode at Avignon (ah-veen-yon) in France, and Rome ceased to be the papal residence for more than seventy years.

"In 1377 the seat of the papal power was moved back to Rome. But contentions arose between different factions respecting the rights of election, and at one time there were three rival popes. This division was called the Great Schism of the West" (Dr. John D. Quackenbos, ILLUSTRATED SCHOOL HISTORY OF THE WORLD, D. Appleton and co., New York, 1883, p. 236).

I wonder which of the popes was infallible during the time when there were three rather than one!

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 8

FRIDAY, SEPTEMBER 28, 1973

NUMBER 19

Pentecostalism In Question

One of the most effective ways of teaching is by asking questions. Great teachers in both the Old and New Testaments frequently relied upon the asking and answering questions in their instructions of the people. In a series of three articles (two of which have already been presented) we are placing the Pentecostalism of our time under a set of questions. Again we propose to do the same in this concluding article.



ROBERT R. TAYLOR JR.

IS THERE NOT A SIGNIFICANCE?

"THE ACTS OF THE HOLY SPIRIT IN THE CHURCH OF CHRIST TODAY" is a 72 page booklet written by fourteen men who have espoused Neo-Pentecostalism. In their fourteen articles, plus other writings of the Neo-Pentecostals, there can be easily observed the emerging of a definite cycle. There is almost a uniform pattern through which these people have passed as they have left truth and gone off into the errors of Pentecostalism. (1) They were bored with the church of Christ. (2) Some of them felt an aroused anger against its teachings. (3) They were opposed to the establishment, or the old guard within the church. (4) There was a tremendous sense of emptiness in their lives. (5) They had undergone a great personal crisis - financial, marital, etc. (6) They had experienced a total feeling of worthlessness. (7) There was an evident fondness for bizarre happenings. (8) A number of them had wives that took the lead and claimed to receive the Holy Spirit baptism before the husbands did. (9) Some of them made radical changes in matter of minutes when with Pentecostal people. The least hint that Holy Spirit baptism and the ability to perform miracles might be for modern man was sufficient to make some of them do an about face almost instantly. (10) Almost without exception they felt the Holy Spirit was a long neglected subject and they decided to undo that long held error by making a quick but very thorough (????) and deeply exhaustive (????) study of the matter. Within hours or a few days some of them decided that Holy Spirit baptism IS for people today, that miracles were not limited to the infant-period of the church and that tongue speaking IS the most

glorious of all gifts. (11) They felt they were being deprived of something in their religion and began to advocate the view that they wanted the miraculous. (12) They desired instant spirituality that would keep them warm, glowing and all joyful inside day and night. They were seeking, and claimed they had found, a better-felt-than-told experience. Is it not significant that these twelve parts of a well organized plan are all to be seen in the writings of these people who have left the church and gone off into Neo-Pentecostalism?

SOME QUESTIONS ABOUT SANCTIFICATION

The Pentecostal position equates sanctification with the coming of the baptism of the Holy Spirit and the accompanying operation of the miraculous within their lives such as speaking with tongues. The term sanctify means to separate or to set apart. If there can be no sanctification separate and apart from Holy Spirit baptism, how were people sanctified in the Old Testament? We think none of the advocates of Neo-Pentecostalism will take the position that Holy Spirit baptism was available for those who lived within the Patriarchal or Mosaic Dispensations. Yet people in Old Testament times were sanctified - they were God's "SAINTS" under that period of time. If it takes Holy Spirit baptism to truly sanctify people, surely Jesus Christ would have known of that essential. If it were in harmony with his holy will for sanctification to come only through Holy Spirit baptism, why did he pray otherwise, saying "Sanctify them through THY TRUTH: thy word is truth. . . And for their sakes I sanctify myself that they also might be SANCTIFIED THROUGH THE TRUTH"? According to Paul, sanctification results from the work of Christ. He wrote, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption: . . ." (1 Cor. 1:30). One might as well associate wisdom, righteousness and redemption with Holy Spirit baptism as sanctification, for they are all mentioned together. Why choose the one and reject the rest as associated with Holy Spirit baptism? In the same chapter Paul says those in Christ Jesus are sanctified. (1 Cor. 1:2). If Pentecostalism is so, he should have said only those who have gone on to "super-duper Christianity and have been baptized in the Holy Spirit" are really sanctified. Paul associated sanctification with one's being in Christ - not with one's being baptized with the Holy Spirit. But did not Paul know as much about Holy Spirit baptism as the modern Pentecostal movement? In his message to the stricken Saul on the road to Damascus Jesus said, "To open their eyes, and to

turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified BY FAITH that is in me." (Acts 26:18). If sanctification comes by Holy Spirit baptism, why did Jesus associate the process with faith? If sanctification comes by Holy Spirit baptism, why did Paul write, "That he might sanctify and cleanse it WITH THE WASHING OF WATER BY THE WORD?" (Eph. 5:26). Why did he not tell the Ephesians what Neo-Pentecostalism is now telling people, that it is by Holy Spirit baptism? The reason he did not is traceable to the fact that Paul preached a far different gospel than Neo-Pentecostalism currently conveys to its auditors. We hereby challenge any Neo-Pentecostal to show from the scriptures where any person who really did receive Holy Spirit baptism was sanctified by it. The apostles who received it in Acts 2 were already in a saved or sanctified state. Jesus said that they were clean "through the word (not Holy Spirit baptism) which I have spoken unto you." (John 15:3). He said they belonged to him and the Father (John 17:9-10) and that none of them is lost but Judas who by the way never received Holy Spirit baptism anyway. (John 17:12). The household of Cornelius received Holy Spirit baptism before they were saved or sanctified as a full study of Acts 10 and 11 will unfold and reveal.

If sanctification comes hours, days or even years after justification, as per Pentecostalism, why did Paul associate the two together in the following passage, "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?" (1 Cor. 6:11). One might as well associate the washing and justification of this passage with Holy Spirit baptism, as the sanctification for all actually occurred together. They were sanctified as soon as they were washed. They were sanctified as soon as they were justified. Now that is the way it was in New Testament times. But it is not that way in the Neo-Pentecostal, or the old Pentecostal movement. This is another reason why Christianity and the Pentecostal movement are not the same. These people had to leave Christianity before they espoused and began to practice "Pentecostalism."

We readily grant that the growth and development that a true Christian experiences can be termed sanctification. Paul desired that the Thessalonians be sanctified wholly. (1 Thess. 5:23). But this process is not accomplished by Holy Spirit baptism, but by Christian living,

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



"Set Our Women Free"

Norman L. Parks, of Murfreesboro, Tenn., wrote in the January issue of the modernistic paper called "INTEGRITY" on the subject of "SET OUR WOMEN FREE". Surely he did not mean that we should set them "free" from sin, for the men are not free from sin any more than the women. Then what did he mean? Obviously, he thinks they are slaves to the men, and from his article he thinks this because they are not permitted to be elders, preachers and leaders in the "Churches of Christ".

Furthermore, he seems to hold the idea that "OUR WOMEN" should be free from all Bible restrictions and restraints in their work in the church. But this is the unbelievers' method of dealing with the scriptures. The liberalists reject what they don't like about the Bible and substitute their own ideas for what God plainly says in his word.

Radicals and "law makers" want the liberty to also change the Bible by adding to its restraints and limitations their own "man-made laws" to further restrain us human beings. Both these extremes are sinful and wrong. While the liberalists trifle with SPECIFIC AND DIVINE LAW, the radicals trifle with GENERIC DIVINE LAW. Men among us, like Parks, want the women to be set free from divine restraint against their getting into the pulpit and preaching to mixed audiences, at the same time others go to the other extreme and would forbid their answering a question in a private Bible class, or engaging in the singing in the church assembly, or confessing Christ before the church.

On page 114 Parks argues for women being equal to men in conducting "the business of the church". He calls the church assembly among us "A MEN'S CLUB AFFAIR" (p. 115). But let us see what women can do in our church assemblies in the Lord's day worship.

1. They can sing in our worship, just as all the rest of the church members should, and at the same time. A WOMAN DOES NOT HAVE TO LEAD THE SINGING in order to sing, and obey the command for all alike to do so (Col. 3:16; Eph. 5:19; Heb. 2:12). Song leaders are used in our worship services under generic authority which "specifies" singing, but is generic in that it says nothing about the song leader, leaving that as a matter of expediency, and human judgment. The use of a song book is also a matter of expediency

authorized by generic law which says for us to engage in "singing", and without telling us where to obtain the songs, whether from a book or from memory. We are to do what is expedient (I Cor. 6:12; 10:23). This is true in the realm of generic authority. So, A WOMAN DOES NOT HAVE TO LEAD THE SINGING IN ORDER TO SING, and thus engage wholeheartedly in this item of Christian worship.

2. The women of the church can likewise pray in our worship services WITHOUT LEADING THE PRAYERS. Surely we all know better than to contend that only those who lead prayers are at that time praying in the church worship. It would be a sin for a lady member of the church to refuse to sing and pray just because she has not been taught of God in the New Testament TO LEAD in these services. "The church" is to pray in church worship, but, of course, all are not to lead the prayers (Acts 12:5; I Thess. 5:17-18; Acts 2:42). But someone may reply that Paul mentions women as praying in church services (I Cor. 11:13). But this says nothing of WOMEN LEADING in the public prayers of the church.

3. Parks says, "Denied the role of Mary, it would seem that these daughters of Martha would at least be permitted to wait at the Lord's table and witness in their sensitivity to his death and resurrection" (p. 115). Yes, he says women "should at least be permitted to wait at the Lord's table," etc. He wants the reader to think he said they are to wait "ON" the Lord's table, but he said, "wait at the Lord's table". All faithful members of the church, both women and men are urged to "wait at the Lord's table", that is, wait there to be served by those "waiting ON the table". The prejudice of a writer is very obvious who tries to make it appear that our congregations don't let the women, along with all others, "wait at the Lord's table" to be served the supper. A woman does not have to wait "ON" the Lord's table and take the lead in the worship in order to engage in the proper observance of the "Lord's Supper" (I Cor. 11:23-24). The supper is for all the "disciples". But the leadership of the Lord's church is not for all who are disciples (I Tim. 3:1-13; Heb. 13:7, 17; I Tim. 5:17; I Thess. 5:12-13; Acts 20:28-32; I Pet. 5:1-4).

4. Furthermore, a woman can give, or contribute of her means, or money, to the furtherance of the great Cause of Christ and work of the church, without having to take the lead and take up the collection (I Cor. 16:1-4; II Cor. 9:7; Phil. 4:14-18). Such money is in charge of the "elders" of the church (Acts 11:29-30). And God has chosen men to serve tables, and these were appointed by the apostles (Acts 6:1-8). Parks wants "Deaconesses" to do such work. However, the Bible says that "deacons" have wives (I Tim. 3:1-13), just as do the elders. Parks says, "The fact remains, however, that in the case of almost all women the 'business' of the church is conducted as if they did not exist" (p. 114). He forgets that Timothy was the great man he was for the reason that he had a great mother and grandmother (II Tim. 1:5; 3:15).

5. Women, as Christians, do not have to PREACH THE GOSPEL in order to partake of the gospel and all its blessings. The fact that Christ was not himself a woman is no reflection on our dear sisters in the church (Isa. 9:6-7; Matt. 1:18-25). The fact that He has all power and authority in heaven and earth over all of us, and is "THE MAN Christ Jesus", is no reflection upon women or men. Whatever mistreatment has ever been heaped upon women, as such, has been left behind by those who most strictly follow Jesus. We wonder if Parks and those like him are not mad and envious against Jesus because he was not a woman! One does not have to get into the pulpit and preach in order to fully and completely worship God in the church assembly for that purpose. God's public teachers and preachers in church assemblies have always been men, not women. But this in no way is a reflection upon the woman, any more than the fact that God has always chosen that all people, both men and women must be mothered by women. Does this make all of us men nobody in God's sight?

But Parks wants women to preach the gospel. Referring to a woman in whose house the church met, Parks says, "How valuable this woman gospel

preacher was to the cause is pictured by Paul in the words that all the churches among the pagans owe this couple a debt of gratitude" (p. 117). Yes, he says, "this woman gospel preacher" was (according to Parks) authority for going into the pulpit and preaching now, just because she let the church meet in her house — that was, according to Parks, proof that a woman can now be a preacher to the assembled church. Surely no one will inveigh a man of such poor reasoning and false logic.

He argues that since there is only "ONE LORD" who is the Christ, he wants you to jump to the conclusion that, therefore, if a man preaches from the pulpit he is lording it over the women. Well, turn it around the other way. If the woman preach from the pulpit she is lording it over the man, according to Parks' logic. (?)

Next he seems to argue that no one may be a leader in the church, or in any way conduct a service, for no one is to "lord it over" others and, therefore, there could be no leaders or overseers of the church (Mk. 10:42-23). Jesus was not here condemning the leadership of the church, but those who wanted to "LORD" it over others. Paul calls the "elders", at Ephesus, "overseers" and says the Holy Spirit made them "overseers", or "bishops" (Acts 20:17, 28). The Greek means that it was their duty to see that things done by others were done rightly (Thayer). Peter also told the elders to, "Feed the flock of God which is among you, taking the oversight thereof" (I Pet. 5:2). If elders had been given no authority to guide and oversee the church, God would not have been just in holding them accountable for any failure to properly rule in the church (Heb. 13:7, 17; I Tim. 5:17).

But Parks says, "There is no place for... male dominance." What he means is that there is no place for having men as elders who are "the husband of one wife" (I Tim. 3:1-3). He further means that no man could scripturally be one that "RULETH his own house well" (I Tim. 3:4-5). "Having his CHILDREN IN SUBJECTION with all gravity", says Paul (I Tim. 3:4-5). Don't be surprised if Parks next argues that parents cannot scripturally control their children, for no one is to "LORD IT OVER" anyone else (Mk. 10:42-43). The Bible says the husband is "the head of the wife" and the wife is to "obey the husband" (Eph. 5:23; Titus 2:5). But quoting the Bible to a liberalist is like pouring water on a duck's back in an effort to wet his body. He will gainsay it some way, even if he has to use a home-made translation to do it, like Parks.

Parks says, "Elders are not authorities". He means no one in the church has any authority, elders, preachers, or anyone else. Yet Paul said to Timothy, "These things speak, and exhort, and rebuke WITH ALL AUTHORITY. Let no man despise thee" (Tit. 2:15). Because a preacher or any teacher is commanded to do his work "with all authority" lacks much of proving there is no authority in the church of our Lord.

But Parks argues that elders rule only "by example rather than by command" (I Pet. 5:2-3). If they are to be nothing but an "example" they could be that without being APPOINTED AS ELDERS in the first place (Acts 14:23; Titus 1:5-8). All Christians are to be examples (I Tim. 4:12; I Pet. 2:21).

Parks also argues that since Christians are to serve one another, therefore, women can go into the pulpit and preach the gospel, and have as much place in the leadership of the church as men (I Pet. 5:5). But v. 2 says elders were "overseers". Again: "Submit yourselves one to another in the fear of God" (Eph. 5:21). He offers this as proof that all members have the same authority in the church as the elders. Men and women have different places to fill in life, and to ignore this is to be a modernist and a liberalist and unworthy of the fellowship of true Christians.

Most church members are too long on talk, and too short on practice. (Mat. 23:1-30).

What good some people do is done to be seen of men, while others put their light under a bushel and don't want the world to know what they do. Christianity is not an under-world movement to be hidden under a bed. (Mat. 5).

"Lessons From The Decline Of Israel"

LARRY CHOUINARD
1145 No. School
Stockton, CA.

The courageous Hosea described the degenerate state of God's people as likened unto a "mother who plays the harlot." (Hos. 2:5). She had forgotten the covenant that bound her to Jehovah and made her unique among the nations. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children". (4:6). Though Jehovah wrote, "For him the ten thousand things of my law, they are counted as a strange thing." (8:12).

It is ironic that the very thing that once made Israel great became her downfall. Moses exhorted Israel, "And what great nation is there that hath statutes and ordinances so righteous as all this law, which I set before you this day." (Deut. 4:8). Israel was great because she had a marvelous law. This was the grounds of her uniqueness among the nations. But this greatness was conditional. "Now therefore if ye will obey my voice indeed and keep my covenant, then ye shall be mine own possession from among all peoples, for all the earth is mine." (Exo. 19:5). By the day of Hosea, Israel had drifted from the law to the point where she did not even recognize it when it was preached. Hence Jehovah had no alternative but to destroy Israel as he did the wicked nations around her.

There are many powerful lessons to be drawn from the decline of Israel. The Apostle Paul alluded to the church as being the spiritual "Israel of God." (Gal. 6:16.) Like Israel of old our right to exist as God's people rest upon our keeping the covenant of God. (John 8:31; Acts 2:41; Gal. 1:8-9; Eph. 4:14; 1 Tim. 1:3). Should we ignore this premise, what shall be our basis for identifying children of God? Many assume a vague, subjective, mystical experience to be the criterion for determining truth. If that be our standard then the doors are open to all who claim an experience. (Buddhists, Mormons, Hindus, all claim some sort of a religious experience.) God's word must be our final absolute authority in religion, otherwise we have no basis to pronounce any system as being false.

Furthermore, ignorance of God's law caused physical Israel to reap destruction. Spiritual Zion should learn a lesson from history. Through Paul exhorted Timothy "to study to show thyself approved unto God" (1 Tim. 2:15), many have concluded this verse actually meaning, "attend the church services and let the preacher do your studying, to show thyself approved unto God." In our modern age personal Bible study is a forgotten responsibility. As a result the ignorance that prevails in the Lord's church is atrocious. When the faithful preaching of the word falls on some ears it is "counted as a strange thing."

Many are unfamiliar with the Biblical teaching on IMMODESTY, SMOKING, SOCIAL DRINKING or MIXED SWIMMING. Hence when these vices are mentioned they are treated as a "new thing." And preachers who denounce such sins are accused of just "spouting off" or "riding his hobby." But if they would study the Book, that has been teaching the same thing for two-thousand years, they would realize such teaching is not new.

Jeremiah reported that the false prophets of his day "watered down" the truth to cater to the ear of the people. (Jer. 5:30-31.) And any preacher, elder, or teacher who refuses to teach the truth for fear of criticism from the pew, casts his lot with the false prophets of Jeremiah's day. Certainly we are to preach the truth in love. Eph. 4:15. But when "love" becomes a disguise for tolerating error then one does not have Biblical love. Any preacher who preaches on love of God and yet refuses to rebuke the sins of man simply does not understand God's love. Paul shunned not to declare the whole council of God. (Acts 20:27). For God to own us as his own possession, to display a denominational attitude and this forfeit

our uniqueness. Should this happen think not that we will escape the destruction which shall smite sectarianism.

Obscene Films, Etc.

BOBBY J. NORRIS

I recently listened to film critic, Gene Shalit, condemning the Supreme Court's decision that each community shall determine whether a film is obscene. First, he wanted to know what the boundaries of a community are. Is a community a section of a city, an entire city, a section of a state, or an entire state? Then he ridiculed the Georgia Supreme Court for declaring a certain film obscene in the state of Georgia. Obviously, that critic did not believe that the state of Georgia is a community.

Now, I can understand why a critic might question the exact definition of a "community". Up to this point in the critic's speech, I had already begun to get the idea that he was a lover of filth. But all doubt was removed when he began to argue that what is obscene to one may not be obscene to another. Of course, he did not say it outright, but the obvious conclusion to his speech would sound something like this: "LET 'EM ROLL. IF YOU THINK IT'S OBSCENE, DON'T WATCH IT. BUT DON'T TRY TO STOP THE REST OF US FROM WATCHING IT."

Now, what kind of argument is that? What if we all reasoned like that on everything? This is the same old weak, sickly argument made by those who want to legalize sin!

The drug pushers say: "LEGALIZE POT. IF YOU THINK IT'S WRONG, YOU DON'T HAVE TO SMOKE IT. BUT DON'T STOP THE REST OF US FROM SMOKING POT."

Feminists, and others say: "LEGALIZE ABORTION. If you think abortion is wrong, you don't have to practice it, but don't stop the rest of us from doing so."

The idea in our nation seems to be that "WHEN A THING BECOMES POPULAR AND WIDESPREAD, IT IS TIME TO LEGALIZE IT." If true, is it not about time to LEGALIZE MURDER, ROBBERY AND RAPE? You might even say, "Everyone is doing it!" You could say: "AFTER ALL, YOU DON'T HAVE TO MURDER, ROB OR RAPE IF YOU THINK THESE THINGS ARE WRONG!" You could say: "DO WE HAVE ANY RIGHT TO PROSECUTE SOMEONE FOR DOING HIS OWN THING?"

These "sin-advocates" are trying to reverse the divine order. They say, "DO WRONG. BUT YOU ARE FREE TO DO RIGHT IF YOU WANT TO." God has revealed to us the standard of what is right and wrong. The Bible strongly conveys this message: "Do what is right. You are free to engage in sin if you wish, but, remember, "THE WAGES OF SIN IS DEATH" (see Rom. 6:23). - Gordon, Ga.

Let Brotherly Love Continue

THE WORD "BRETHREN" (Greek adelphoi), is greatly misunderstood in the Bible. The word means in a primary sense "from the same womb" (ref. J.H. Thayer.) The primary reference is to a physical brotherly relationship. In a secondary sense, however, the word means a fellow-believer with emphasis on Christians, who share a common faith and make up the family of the church. Even in this secondary figurative use of the word "brethren" comes the idea of birth from the same source. This is an extension of the primary meaning of the word, because Christians are born of the same womb in the sense that each Christian is born again of water and the Spirit. (John 3:5). Nicodemus asked Jesus if a man could enter a second time into his mother's womb and be born again. Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5). Fleshly brothers are born of the same physical womb and spiritual brothers are born from the same Spirit.

This Christian family is made up of brothers and sisters in Christ. This is a family relationship that is even greater than the physical family alliance. The extent of this greatness is found in the duration of

the Christian family. While the physical family, being in the bondage of time, dissolves, the eternal family of God will never end. The use of the word, "brother" to refer to the Christian-to-Christian relationship indicates the strong bond that should exist among Christians. The spiritual relationship of brothers is analogous to the physical relationship between brothers. It is significant therefore that Christ refers to Christians as brothers and not just as friends. Everyone who is a Christian is a brother or sister to every other Christian and this interconnection carries with it various responsibilities.

Perhaps some of the terrible disputes that arise in the church are due to the fact that many folks are ignorant of this brotherly relationship. Paul writes in Romans 12:10, "Be kindly affectionate one to another with brotherly love; in honour preferring one another." Paul again in 1 Thessalonians 4:9 writes, "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." The writer of Hebrews makes clear the matter of brotherly love, "Let brotherly love continue" (Heb. 13:1).

What is our attitude toward our brothers and sisters in Christ? Is it an attitude of love? It should be, because we are commanded to love our brothers and if brothers cannot love one another, then who can? The Christian attitude should be that of love, no matter what the offense. Brothers should never speak harshly of one another, nor desire to destroy one another. Backbiting is a thing left only to malicious enemies of God and should never be found in the brotherly circle. Why then do we have so much hate, maliciousness, conniving, gossip, and general unrest in this wonderful family of the church? Dr. Carroll Ellis, a very wonderful Bible scholar of our time, summed it up well when he said, "There's no trouble like church trouble!" Why do some of the greatest examples of hate exhibit themselves in the church? The church is God's family designed for an eternal existence. The physical family at best lasts only for a little while. Should not this eternal brotherhood convince us of the great importance of loving our brothers and sisters on earth so that we will have a chance to love each other in heaven together? If we cannot love one another here, then God will never allow us even to attempt to love one another hereafter. This is a serious matter because John reflects in 1 John 2:9, "He that saith he is in the light, and hateth his brother, is in darkness even until now."

The Bible even commands us not to go to law against our brother. (1 Cor. 6:5-8). The Bible commands us to avoid every situation of offense to our brother. With these strong commandments only a foolish, devil-go-quickly type of individual would continue any longer in such obvious disregard to God's commandment to continue in brotherly love.

Some congregations have made the Lord's church a political battle ground with strong attempts to alter God's truth so as not to "offend." What a price to pay - the compromise of truth for the compensation of personal feeling! Many members go around looking for things to hurt their feelings and then dramatically make their hurt feelings known to the elders, the preacher, and to anyone else who will listen. It might be good if some churches put a sign in front of their building, "Kindergarten in session every Sunday for hurt members." Maybe some churches ought to run a "hurt" column in their bulletins for all the individuals angered by the sermon or offended because someone forgot to speak to them. The tragic thing is that the "hurt" folks feel obligated to hurt other folks since that is the law of vendetta.

It is not easy to see how we act like children, full of selfishness, hate, and total disregard for God's teachings? When we hurt our brother, we end up hurting the church and if we hurt the church enough, it will succumb to the continual abuse. We all need to stuff our selfish feelings in our back pockets and stop this foolishness of backbiting, gossip, envyings, strife, pride and downright meanness. It is mighty hard to serve God with a bad attitude. We all need to evaluate ourselves and start today letting brotherly love continue.

Pentecostalism In Question

Continued from page 1

meditating upon the Lord's word, treasuring it up within our hearts, prayer, and in general, by doing diligently the Lord's work.

Before leaving this matter of sanctification or the receiving of the second blessing, (?) as denominationalism sometimes calls it, we desire to share with you this story. A prominent religious leader of a well known denomination in the South was asked many years ago if he had received the second blessing yet. He knew more about the Bible than his querist did. His answer went something like this, "I have received the sixth blessing, the fifth blessing and the fourth blessing but not the SECOND!" Need we say more on this point?

FRUITS OF THE MOVEMENT

The espousal of Pentecostalism has supposedly produced instant spirituality among its eager supporters. Such is an absolute rejection of God's law in both the natural realm and the spiritual realm. Except for the first human couple, Adam and Eve, every person has entered the world as a baby. No one has ever gone from infancy to adulthood instantly. There is a growing and developing process that occurs without exception. It is rather significant to observe that God linked the infant period of the church with the miraculous and the maturity of the church with the absence of the miraculous. The church of the Lord Jesus Christ was actually in its childhood stage when the miraculous works were in operation. Contrary to the thinking of Neo-Pentecostalism the presence of the miraculous did not insure instant spiritual maturity in any sense of the term. Christians at Corinth were signally blessed with the presence of miraculous measures of the Spirit. "Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. . . ." (1 Cor. 1:6-7). Yet Corinth was full of factions, preacher favoritism, had immorality in its midst, problems of brethren going to law with other brethren, troubles about meats that had been offered to idols, denials of Paul's apostleship, lack of self-control, worldliness, abuses about the Lord's Supper, constant confusion relative to the presence of and regulation of spiritual gifts and resurrection denials. Spiritual gifts at Corinth in great abundance did not keep down their troubles nor did they produce instant spiritual growth. Now WHY did they fail to produce in the New Testament age what their avid advocates claim for them today? **THIS IS A QUESTION THAT NEEDS ATTENTION!!**

The presence of spiritual gifts (so-called today) prompts people to major in testimonials of what the Spirit has done with them and for them. This is not the way the apostles did in Acts 2. They had real Holy Spirit baptism. Peter did not begin, continue nor conclude with a testimonial of what the Spirit had done for him, how joyful he felt, what electrical charges were going through his whole personality, what an inner calm he now felt or how much he now loved everybody. **INSTEAD HE PREACHED TO THE PEOPLE ABOUT CHRIST AND HIS GOSPEL!** He preached to them the gospel that had Jesus as center — not the type of thing heard today where the Holy Spirit is everything and Jesus Christ has been totally relegated to an inferior position.

Those who claim to have the Spirit today talk glibly about "WITNESSING" for Jesus. They manifest their total ignorance of what the New Testament teaches about the real witnesses for Jesus — those who actually saw him and could be true witnesses. (John 15:27). Even when they conclude with what they call witnessing they have utterly failed to tell people about real obedience to the gospel of the Son of God. Their witnessing is full of denominational jargon that has no place in telling people the truth of God Almighty.

In the regulation of spiritual gifts in Corinth Paul told their women to "keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the

church." (1 Cor. 14:34-35.) Now if that rule were necessary for the regulation of spiritual gifts in the first century, why does it not now apply to situations where people claim the same gifts as Corinth had? But do the women of this movement pay any attention to 1 Corinthians 14:34-35? Not in the least! They are in the lead in getting the Spirit, moving their husbands to seek for Holy Spirit baptism, leading in the testimonials, leading in prayers with both men and women present and in the preaching of Pentecostal doctrine. We wonder why the Holy Spirit would not allow Corinthian women to do what he supposedly prompts women to do in the older and newer forms of Pentecostalism!! Is it not strange that women who are supposedly baptized with the Holy Spirit today will not pay the least bit of attention to a real Holy Spirit baptized man — Paul?

Why does the Holy Spirit apparently guide some in the Pentecostal movement to wash feet as a religious ordinance and prompts others to omit the practice entirely? Why does the Holy Spirit apparently guide some in the Pentecostal camp to take up deadly serpents, drink poison and flirt with the blow torch and yet others led by the same Spirit completely shy away from all this? Has the Holy Spirit placed one construction of meaning upon Mark 16:17-18 for one group and a completely opposite construction of meaning on the same passage for another group? Is the Holy Spirit so inconsistent in his guidance work today?

Why is the fruit of Holy Spirit baptism so different today (?) than it was in the New Testament age? Then the people under his influence preached Christ and exalted him. They never preached the Holy Spirit as the primary object of exaltation. Then they never looked upon Holy Spirit baptism as a means to exalt self and focus attention upon what the Spirit had done for the individual. Now those claiming Holy Spirit baptism do not preach Christ, do not exalt him and even relegate him to a decidedly inferior position. Now they preach the Holy Spirit in season and out of season. **WHY THE CHANGE?** Seducing spirits, the kind mentioned in 1 Timothy 4:1, are behind the type of preaching being done in Pentecostalism today. If this seems harsh and uncalled for, let it be said with stirring emphasis that it is a great deal more accurate than attributing what they preach to the Holy Spirit's agency.

Some of these who claim to be under Holy Spirit guidance today are saying that Jesus is coming back soon. How do they know this? They can give absolutely no Bible for it. Those who wrote the Bible were real Spirit guided men. They told us no man knows of this day and hour. (Matt. 24:36; Mark 13:32). But now men under the same Spirit, they tell us, say his coming is near. What about all those in times gone by who claimed Spirit guidance and set dates for the world's end. Yet it came not when they said he would come the second time! Did the Spirit mislead them? What evidence do the date-setters now possess that their predictions will be any nearer accurate than their date-setting cousins of the past? **NOT ONE WHIT!!**

In these three lengthy articles, among the longest we have ever written for WORDS OF TRUTH, we have asked dozens of questions that need some forthcoming answers from the forces of Pentecostalism both in its older forms and more sophisticated newer forms. Can one without Holy Spirit baptism ask questions that will stump those who have been baptized in the Holy Spirit? **WOULD NOT THIS REALLY BE SOMETHING?**

(The writer acknowledges much gratitude to Brethren Gus Nichols and William Woodson for the scholarly material they have produced relative to Pentecostalism).

"We often dislike people not for what they are, BUT FOR WHAT WE ARE."

"The church is not made up of people who are better than the rest, BUT OF PEOPLE WHO WANT TO BECOME BETTER THAN THEY ARE."

If YOU want the CHURCH to GROW; ACT LIKE IT. . . .

Absolute Truth

G. F. RAINES

A. J. Ayer, a professor of philosophy at Oxford University in England, wrote: "The question how a man ought to live is one to which there is no authoritative answer. It has to be decided by each man for himself" (THE REVOLT AGAINST REASON, Sir Arnold Lunn, Eyre and Spottiswoode, London, 1950, p. 221).

Sir Arnold Lunn endeavored to point out the absurd error in Ayer's allegation, as follows: "And if Himmler decides that his way of life involves massacring millions of Jews in gas chambers, there is no criterion by which we pronounce this way of life to be inferior to that of St. Francis."

The word of God, a lamp unto our feet and a light unto our path (Psa. 119:105), 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).

"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).

Mr. Harold O. J. Brown, a doctoral candidate at Harvard University, has well said:

"In the moral and intellectual sphere, in which freedom of thought and expression is to operate, the necessary mental equipment includes a clarity and toughness of thought which in turn depends on recognizing that there is such a thing as truth and that there are values which are absolute" (THE FREEMAN, Irvington-on-Hudson, New York, May 1966, p. 4).

In the spiritual realm, we must "walk by faith, not by sight" (II Cor. 5:7), and "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

We Must Walk By Faith

G. F. RAINES

A number of years ago, the great Bible scholar R. L. Whiteside said:

"I stood by a bold spring of cold water, clear as crystal, gushing forth at the foot of a mountain. It appeared to be just the kind of water that would be good for a thirsty man, but I did not drink. Laboratory tests had proved it to be laden with typhoid germs. Faith in that report, not the appearance of the water, guided my actions."

Analogously, in the spiritual realm, we must "walk by faith, not by sight" (II Cor. 5:7). We must walk by faith for the reason that, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

The Bible plainly tells us that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

David said: "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

John unequivocally declares that he that "abideth not in the doctrine of Christ hath not God" (II John 9).

HOW LIQUOR ADS SHOULD READ

WANTED: One hundred new customers as most of the old ones have dropped out. Ten committed suicide; twenty are in jail; fifteen are in the poor house; one was electrocuted; three are in mental hospitals and the rest are broke. We must have new customers - young, fresh and strong; for they will not stay with us long. Come and see us. We have brands that will cause you to disgrace your family, paralyze your mind, warp your body and lose your friends. (And, we might add, that will cause you to lose your soul!)—From Gospel Digest

EAST AFRICAN NEWSLETTER

P. O. BOX 8086, NAIROBI, KENYA

AUGUST & SEPTEMBER, 1973

Dear Friends,

We've had a busy two months since the last newsletter. As you will recall we will be sending out the newsletter every other month while we are here in the United States. When we return to Africa the Newsletter will once again be monthly.

We have been visiting our supporting congregations for two months now. The results have been exhilarating for us. Not only have all our friends responded to the current need to rebuild our depleted work and travel funds, but most have already committed themselves to continuing their monthly support of the work of the Lord in Kenya. We are asking for all of our supporting congregations to help us continue this good work in Kenya and to increase their support of it if at all possible.

Because of the recent dollar devaluation and inflation our overseas value of the American dollar has fallen drastically. To make up for this drop and to obtain funds to expand the work we are seeking a fifty percent increase in the support of the Kenya work. We are certain that our Brothers will respond to this need.

A number of people have mentioned that they would like to have a personal part in this work. If you have been following the Newsletter for any length of time you are aware that a great deal of our support comes from individuals who sacrifice to make this work possible on a month to month basis. This they do over and above the amount they put into the collection plate. These good people are virtually concerned with bringing the Gospel to the lost world and are doing something about it. If you would like to join the ranks of these dedicated servants of God cut out the little note below and send it to me at Berkeley Hackett, 6th Ave. Church of Christ Mission Fund, P.O. Box 2361, Jasper, Alabama 35501



BERKELEY HACKETT

Date _____

Dear Bro. Hackett,

Because of my interest in foreign mission work I propose to give the following amount each month to support the preaching of the Gospel in East Africa.

MY NAME _____

Route or Street _____

City & State _____

AMOUNT \$ _____

We need a minimum of \$10,000.00 to cover travel funds round trip, and work funds enough to start up again and get some much needed equipment and rent an office-reading room in Nairobi. We must have round trip travel funds before we leave for Kenya. The government of that country requires that this be done. Right now we stand at \$4,528.03, so we still have over half the funds to raise. If the Lord continues to bless us in this effort this commitment to the next few months.

GOOD NEWS

We have several pieces of good news this month. First we have received letters from the Brethren in Kenya and from all indications the congregation at Makongeni continues to be strong. They have just sponsored an area wide meeting of all the congregations in the Nairobi vicinity. Another piece of news is that the elders at the Sixth Avenue Church, our overseeing congregation, have trippled their support of the East African work. This puts us a long way toward the increase that we need to expand the effort in Kenya. If other congregations would do the same we could very quickly have enough support to return and continue our labors. Then lastly the great congregation at Blackwater has taken it upon itself to buy a four-wheel drive vehicle for the work in Kenya. This was one of our great needs since we had to sell the Land Rover. The Land Rover was eleven years old and in need of much repair. This new car will be an International Scout. Bro. Wayne Primm and Bro. Don Lackey of the Sixth Avenue Church are giving it to us at their cost. Bros. Primm and Lackey own Primm-Lackey Motors, International dealers in Jasper. The cost of this car should be around \$3,900.00. We thank the Christians at Blackwater for their fervor and desire to have a part in the Kenya work. It will make our work a lot more effective to have a proper vehicle that we can depend upon.

The following is an account of the last two month's travels to our various supporting congregations.

AUGUST 1ST. We went to Mount Harmony on this date. This was the first place we visited in our quest for travel and work funds. The good brethren here gave \$210.00 toward this need and have agreed to double their congregational monthly support.

- Edys Newman \$5.00
- Wm & Selmer Piper \$20.00
- J.C. Calloway \$20.00
- Augusta Kimbrell \$10.00

- Inez Bishop in memory of Quitman Bishop \$105.00
- Alvin Tyree \$20.00
- Jesse & Sandra Wright \$20.00

AUGUST 5TH we were at East Walker. This is the first time we have been able to visit this new congregation. The old Dora Church was one of our most faithful of supporting congregations. The East Walker church has taken over this obligation. We received \$43.00 for our travel funds.

- Gorden Brewer \$20.00
- Various Anonymous contributions \$13.00
- Tim Holley \$10.00

AUGUST 8 found us at Eldridge. Our good friends at Eldridge have been supporting this work from its beginning. They contributed \$53.00 to the travel and work funds.

- Mr. & Mrs. Gary Allbright \$25.00
- Nancy Wyers \$3.00
- Wallace Farris \$10.00
- William Earl Tucker \$10.00
- Sandra Welch Hurst \$5.00

AUGUST 12 we were at New Hope in Marion County, Alabama. New Hope is a very mission minded congregation. They give a great percentage of their contribution to mission work. They have been supporting the African work \$100.00 a month. I spoke there morning and evening. We had a very enjoyable afternoon at the home of Bro. and Sister Junior Smith, one of the fine elders of that congregation. The other elders, Bro. Lecil Guin, Bro. Sherman Burleson, the preacher, Bro. Hubert and their wives were present. While at New Hope we met Sister Dorris Wilson. Dorris is gravely ill, but she wrote to my wife while we were in Africa and also sent a bundle of children's clothes for the needy. The brethren at New Hope gave \$305.00 toward the travel and work funds.

- Mr. & Mrs. Don Wilson \$50.00
- Mr. & Mrs. Mike Smith \$25.00
- Mrs. Doyle Cannon \$5.00
- Mr. & Mrs. R. Dale Guin \$10.00
- Various anonymous contributors \$35.00
- Mr. and Mrs. Junior Smith \$25.00
- J.T. Weaver \$20.00
- Mr. & Mrs. Sherman Burleson \$25.00
- Mr. & Mrs. Joe Mac Smith \$10.00
- New Hope Church \$100.00

AUGUST 14 we were at Aldridge. Since I was last there they have completed a new building. It was good to visit with these brethren again. We had dinner with Bro. and Sister Clyde Jones, Bro. Jones is one of the elders at Aldridge. Our good friends there contributed \$133.00 toward the work and travel funds.

- Mr. & Mrs. Clyde Jones \$25.00
- Mr. & Mrs. Ronny Jones \$10.00
- Lucy Kilpatrick \$5.00
- Mr. & Mrs. Connie Richardson \$2.00
- Betty Ann Courington \$9.00
- Alan Wade \$5.00
- Auline Sanford \$1.00
- Mr. Charles Richardson \$25.00
- Ruby Jones \$5.00
- Neut Short \$5.00
- R.G. Carver \$5.00
- Larry Jones \$20.00
- Paul Plyer \$10.00
- Various Anonymous \$9.00

AUGUST 16 saw us at Pleasantfield, Pleasantfield is a small congregation that has supported this work from the beginning. I have done some preaching for them in the past and have a number of friends there. We received \$25.00 toward our travel and work funds here.

- Mr. Aubrey Barnett \$25.00

AUGUST 19 I spoke at the Central Church of Christ in Tuscaloosa, Alabama. These fine brethren have been behind us for a number of years. It was good to be back with them again. We had an enjoyable afternoon at the home of Bro. Bobby Leopard and later at the home of Bro. and Sister Bill Alexander. The Alexanders have known Charlotte since she was a little girl. Both these men are deacons of the congregation. We received \$453.00 from Central.

- Congregation for the Deaf \$50.00
- Mr. & Mrs. Harold Boyd \$100.00
- Mr. & Mrs. Quinn L. Stewart \$10.00
- Mr. & Mrs. Charles R. Wheeler \$5.00
- Mr. & Mrs. William Booth \$20.00
- Don C. Harris \$50.00
- Mr. & Mrs. Thomas Powell \$10.00
- Mr. Tom Whitson \$5.00
- Mr. L.F. Holt \$10.00
- Various anonymous contributors \$38.00
- Mr. & Mrs. Joel Williams \$10.00
- Mr. James Kemp \$10.00
- Judy Booth \$20.00
- Mr. & Mrs. T.G. Bradford \$5.00
- Mr. & Mrs. Durell Smelser \$10.00
- Mr. Tom Wilson \$5.00
- Mr. Bert English \$5.00
- L.S. Strickland \$5.00

AUGUST 26 we were at Cottendale. I know of no small congregation that does a greater work than do the brethren at Cottendale. Many of our larger assemblies in the brotherhood would do well to follow their example. We received \$182.00 from the brethren here for the work and travel fund. After the night services we enjoyed a fine dinner with Bro. Max Wheeler and Bro. Robert Howton

- and wives over at Sis. Delma Hollmans
- Mr. & Mrs. Robert Howton \$50.00
- Mr. & Mrs. W.H. Evans \$25.00
- Cecil Wheeler \$3.00
- Mr. & Mrs. Robert Morrow \$40.00
- Mr. & Mrs. Larry Harrison \$10.00
- Mr. & Mrs. Danny Box \$50.00
- Various Anonymous \$4.00

AUGUST 29TH we were at Zion. I've always felt at home with the good brethren at Zion. This is one of the first congregations I visited when I moved to Walker County in 1967. We received \$60.00 toward our work and travel funds on this Wednesday night.

- Johnny Kemp \$5.00
- Mr. & Mrs. W.C. Falls \$10.00
- Various Anonymous \$25.00
- Mrs. Warren Kemp \$10.00
- Mr. & Mrs. C.V. Alexander \$10.00

Other contributions for the month of August received by the Sixth Avenue Church of Christ.

- Alice E. Roden \$100.00
- Ausby Myers \$20.00
- Clyde and Marie Welch \$10.00
- Herman King \$20.00
- Central Church of Christ \$50.00
- Dilworth Church of Christ \$25.00
- Eldridge Church of Christ \$15.00
- Midway Church of Christ \$70.00
- Mt. Harmony Church of Christ \$10.00
- Pea Ridge Church of Christ \$10.00
- Robinwood Church of Christ \$50.00
- Zion Church of Christ \$15.00
- Richard K. Maulden \$10.00
- Bruce Odom \$5.00
- Lynette Jones \$10.00
- Roscoe Kirkpatrick \$10.00
- Cottendale Church of Christ \$50.00
- E. Walker Church of Christ \$25.00
- Goodsprings Church of Christ \$25.00
- Millport Church of Christ \$50.00
- Oakman Church of Christ \$20.00
- Pleasantfield Church of Christ \$15.00
- Whitehouse Church of Christ \$25.00

SEPTEMBER 2 this first Sunday of the new month found us at Midway in Jasper. Midway is particularly important to us because I have worked with this congregation as one of its located preachers. I feel close to these Christians. We had a wonderful dinner on the grounds after the morning service. We received \$243.00 toward the work and travel funds at Midway

- Mr. & Mrs. Leo Guthrie \$10.00
- Frank Barker \$25.00
- Jesse Dutton \$5.00
- Bobby Haygood \$10.00
- Mr. & Mrs. Ocie Boyd \$5.00
- Ruby Taylor \$20.00
- Mr. & Mrs. Lynn Blanton \$20.00
- Florence, Leon, Cot Trego \$30.00
- Argen Dooley \$10.00
- Mr. Pauline Moon \$10.00
- Mr. & Mrs. Carl Hooper \$25.00
- Mrs. R.C. Ellis \$10.00
- Mr. & Mrs. Bruce Blanton \$5.00
- Tom Wright \$5.00
- Robbie Moore \$10.00
- Mr. & Mrs. Cecil Trego \$20.00
- Randy Barker \$5.00
- Alton Dooley \$10.00
- Robert Moon \$5.00
- Various Anonymous \$4.00

SEPTEMBER 5 found us at New Hope of Walker County. New Hope started supporting us while we were in Africa. This is one of two congregations who started to sponsor this work without being asked. I think that this is indicative of their interest in fulfilling the Great Commission. We received \$30.00 for the work and travel funds at New Hope.

- W.M. (Major) Handy \$20.00
- Eddy and Trina Staggs \$10.00

SEPTEMBER 9 I spoke at two places. In the morning we were at Curry in Walker County, Alabama. When we left for Africa there was no congregation of the church at Curry. Now there is a large and thriving body of Christians meeting there. We received \$291.00 for the work and travel funds from the Christians at Curry. Charlotte's parents attend church here.

- Mr. & Mrs. Dennis Ward \$25.00
- Mary Frances Myers \$25.00
- Joanne G. Jones \$25.00
- Doc Maulden \$20.00
- Mr. & Mrs. H.L. Couch \$10.00
- Mr. & Mrs. Stephen Jean \$5.00
- Belton Ellis \$20.00
- Danny Barnett \$5.00
- Mr. & Mrs. Francis Salmon \$25.00
- Ruby T. Wright \$25.00
- Bruce Myers \$20.00
- Luda Belle Deason \$10.00
- Zoe Sims \$10.00
- Arlon Spouse \$20.00
- Mary George \$5.00
- Various Anonymous \$46.00

The evening service was spent at the Hoover congregation in the south part of greater Birmingham. Hoover was one of our early supporters. We have many good friends at Hoover. This is where Charlotte's sister

and her husband, the E.D. Easters, are members. We received \$165.55 to go toward the work and travel funds.

SEPTEMBER 12 I was at Brookside. Brookside has grown tremendously since I last visited there in 1969. They now have what appears to be three times the members, and a new building. We received \$73.00 from the brethren at Brookside on that Wednesday night. They have indicated that they will help further on these funds to help meet the needs of this work.

SEPTEMBER 16 we were at the Whitehouse congregation between Natural Bridge and Hamilton, Alabama. Whitehouse is a mission minded congregation and also produces some of the best singing I've ever heard. I was treated to lunch by the able young preacher there, Bro. Jerri Manasco. We received \$150.00 for the work in Africa from the good people at Whitehouse.

SEPTEMBER 19 we were at Oakman. Way back in 1968 when I started to prepare to go to Kenya, the first place that I went seeking support was Oakman. From this date the Oakman congregation has had an interest in this work. On this Wednesday night we received \$65.00 for our travel and work funds.

SEPTEMBER 23 is when we visited Cordova, Alabama. Cordova is historically the most mission minded church in this area. They have had a full time man on the mission field somewhere in the United States for years and have had a part in various overseas work including the East African work from its beginning. We received \$117.00 for the work in Kenya.

SEPTEMBER 26 saw us at Adamsville, Alabama. I consider Adamsville one of the great congregations in our area. Their fine preacher, Bro. Bobby Duncan was a big help to me when I was first seeking support for the African work back in 1968-69. Their fine elders would be hard to equal anywhere. Before service on this Wednesday night we enjoyed a fine dinner at the house of Bro. and Sister James Wolfe. The Wolfes are members at Adamsville and Bro. Wolfe is engaged in preaching at the Cross Roads congregation close to Jasper on Sundays. We received \$100.10 from the brethren at Adamsville.

SEPTEMBER 30 this Sunday we were at Macedonia Blackwater in Walker County in the morning and at Northport, Alabama in the evening. The congregation at Macedonia as already mentioned will be buying the four-wheel drive International for the Kenya work. This will be a tremendous boost for us. This congregation and its elders are to be highly commended. While we were at Macedonia one of the members, Bro. David Williams agreed to give us a much needed tent. We received \$55 toward the travel and work funds.

Northport that evening was a joy. \$440.00 was given by the Christians there. After the service there was a

fellowship dinner at the building, so we got to spend some time getting to know these wonderful people.

Mr. & Mrs. Lynn Kimbrell	\$5.00
Jane W. Lewis	\$5.00
Mr. & Mrs. Harvey Milligan	\$5.00
Clara K. Moore	\$25.00
Mr. & Mrs. Mike Barnes	\$10.00
Mr. & Mrs. Harold Barnes	\$10.00
Mr. & Mrs. William Stewart Jr.	\$10.00
Earlene Rose	\$10.00
Mr. Bruce & Billie Joe Dunn	\$10.00
Dupree & Soneia Galloway	\$10.00
Mr. & Mrs. Ronald Baxter	\$10.00
Mr. & Mrs. Billy W. Sanders	\$10.00
Jean Odom	\$5.00
Thomas Booth	\$10.00
Darlene Lawler	\$1.00
Joe Stewart	\$5.00
Helen Phillips	\$1.00
Mr. & Mrs. Hoover Reese	\$20.00
Bonnie Lawler	\$20.00
Mr. & Mrs. Jimmy Cole	\$20.00
Mr. & Mrs. Clovis Box	\$20.00
J.W. Bradford	\$30.00
Mr. & Mrs. Joe Williams	\$15.00
O.L. White	\$15.00
Mr. & Mrs. Ray Rushing	\$5.00
Mr. & Mrs. Homer M. Dunn	\$10.00
Mr. & Mrs. Murray Barnes	\$10.00
C.M. Farmer	\$5.00
Melanie Davis	\$1.00
Mr. & Mrs. Arther Evans Jr.	\$10.00
Thomas Evans	\$5.00
Mike Waldrop	\$1.00
Todd Davis	\$1.00

Other contributions for the month of September received by the Sixth Avenue Church of Christ.

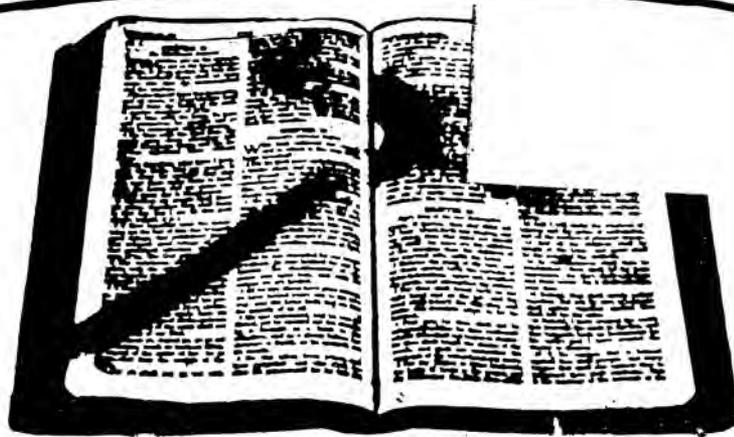
Brookside Ch. of Christ	\$20.00
Central (Tusc.) Ch. of Christ	\$50.00
Cottendale Church of Christ	\$50.00
Dilworth Church of Christ	\$25.00
E. Walker Ch. of Christ	\$25.00
Eldridge Church of Christ	\$15.00
Goodsprings Church of Christ	\$25.00
Midway Church of Christ	\$70.00
Millport Church of Christ	\$50.00
Mt. Harmony Ch. of Christ	\$50.00
New Hope (Marion Co.)	\$400.00
Oakman Church of Christ	\$20.00
Pea Ridge Church of Christ	\$15.00
Pleasantfield Ch. of Christ	\$10.00
Robinwood Ch. of Christ	
6th Ave. Church of Christ	\$600.00
Whitehouse Church of Christ	\$15.00
Zion Church of Christ	\$25.00
Roscoe Kilpatrick	\$10.00
Herman King	\$20.00
Farley E. Geddic	\$10.00
Richard K. Mauldin	\$20.00
Bruce Odum	\$5.00
Nolia Shipp	\$10.00
Doris Sides	\$10.00
Mr. & Mrs. Clyde Welch	\$10.00

CONTRIBUTIONS FOR JULY AND AUGUST

Berkeley Hackett	\$100.00
Mrs. Corda Webb	\$5.00
Cottendale Ch. of Christ	\$50.00
Dilworth Ch. of Christ	\$25.00
E. Walker Ch. of Christ	\$25.00
Eldridge Church of Christ	\$15.00
Goodsprings Ch. of Christ	\$25.00
Millport Church of Christ	\$50.00
Mt. Harmony Ch. of Christ	\$20.00
Oakman Ch. of Christ	\$20.00
Alma & Wayne Primm	\$50.00
Brookside Ch. of Christ	\$20.00
Central Church of Christ	\$50.00
Midway Ch. of Christ	\$70.00
Pea Ridge Ch. of Christ	\$15.00
Pleasantfield Ch. of Christ	\$10.00
6th Avenue Church of Christ	\$200.00
Whitehouse Church of Christ	\$25.00
Zion Church of Christ	\$15.00
TOTAL	\$790.00

This concludes a very long newsletter. I hope that many find the time to read it and share our joy at being home and visiting with friends. The response to this work has been tremendous; the Lord continues to bless us. We have had several responses to the invitation at the various congregations where we have told about the Kenyan effort. Remember us in your prayers. -Berkeley Hackett

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 8

FRIDAY, OCTOBER 12, 1973

NUMBER 20

"To Know Us Is To Love Us"

The above quotation seems innocent enough. In fact it would constitute a rather MAJESTIC statement provided the object of the knowing and loving were wholesome in its nature and upbuilding in its design. But as the statement, actually appeared in its context it constituted a most MISERABLE concept indeed. While traveling recently to a distant gospel meeting the writer noted a large billboard advertisement along the expressway through a large city. It was a cleverly designed advertisement peddling a pernicious product that has consistently cursed humanity since Noah's day. (Gen. 9:20-21). In blazing colors some infamous brand (and that adjective properly belongs to all brands) of whiskey was being promoted. By the portrayed bottle containing the diabolical liquid—the waters of eternal destruction—were the words, "To know us is to love us." A number of reflections came to mind while observing this advertisement.



ROBERT R. TAYLOR JR.

AN ABUSE OF KINGLY WORDS

The English language is attractively adorned with many kingly words. Love and knowledge are two of these terms. But as in the case with nearly all kingly terms these have been frequently abused. This liquor advertisement added to the abuse. There are so many things for the mind of humanity to know and excellently experience. But an intimate knowledge of and a positive participation with alcoholic beverages is a glaring abuse of the word know. To associate love with an alcoholic beverage, its makers, its dispensers and its pathetic patrons is as much an abuse of the term as the fully ridiculous equating of love with fornication and adultery. There is a human emotion that should be exercised toward alcoholic consumption all right but the proper term is NOT love. It should be designated as indignant hatred or ardent abhorrence. When knowledge and love are connected with the nefarious habits of diabolical drink somebody is in real trouble. Social drinking may be his preferred status today but tomorrow may find him as a problem drinker. Then another morrow may well find him as a heavy drinker. The final morrow in his downward plunge into the world of strong drink may well discover him as a helpless, hapless and hopeless alcoholic. We have

nothing but absolute disdain for any advertising effort that would equate such kingly words as know and love with the poisonous product of devilish drink. Satan must be all smiles when he views such advertising.

SLANTED TOWARD SERFDOM

The promoters of this perilous liquid are not ignorant of their product's power over gullible humanity. They are characterized by many things but ignorance of the product they sell is not one of them. They are well aware of the fact that personal experience with their product (the knowledge angle) will be a major step in creating increased affection for its intake (the love angle). This has always been their chief hurdle. If among their patrons they create a daily increasing affection that regularly calls for alcoholic satisfaction, then they have another hooked puppet dangling from their well controlled lines. He will keep coming back for more and more of the very product that produces affluence for liquor manufacturers and whiskey promoters. Each drinking serf helps to fill to overflowing their covetous coffers. They know that each passing day helps to bring the duped patron of their product more and more under their calloused control. Each day finds the sagging serf less and less under his own control and more and more under the control of King Alcohol. Quite soon King Alcohol will be totally in the driver's seat and the undeniable director of the person's destiny. Total serfdom surely inches closer and closer with each drink. "To know us is to love us" is a vote for modern serfdom at its worst. King Alcohol never has been an easy taskmaster. Instead it is a merciless master, a tireless tyrant and a demon-possessed dictator.

SOME THINGS LEFT UNSAID

"To know us is to love us," as applicable to alcoholic beverages, does not say all that needs to be said relative to this subject. It does not tell it like it is. We would like to add some realities to the picture that were deliberately omitted from the liquor advertisement on the billboard. "To know us is to love us." To love us is to be hooked by us. To be hooked by us is to become addicted to us. To become addicted to us is to become our slave. To become our slave means that we own the drinker lock, stock and barrel. To be owned by us means we demand major attention. To be enslaved to us means that liquor MUST BE FIRST. It must come before groceries, house payments, medical bills, education needs, clothing or other family needs. To be enslaved by us means that God's system of sobriety has been totally rejected. It means that all besides liquor is relegated to places of secondary importance. The advertisement on the billboard did not say NEARLY ENOUGH.

A real knowledge of liquor will lead to anything

but love for the nefarious product. A real knowledge (derived not by participation but by acquaintance with its bitter fruits through observation and research) will recognize it as a killer upon our highways, a destroyer of homelife, a ready-made device toward poverty, a destructive agent of mental health, a blockade toward social acceptance with the best of human society, a robber of spiritual prosperity and one of the surest of ALL ways to go STRAIGHT to hell.

SCRIPTURAL WARNINGS IN CONCLUSION

The eroding effects of strong drink in the home are seen in its first mention in the Bible. "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. 9:20-27). Its iniquitous impact upon immorality is seen in the following scriptures: "And Lot went up out of Zoar, and dwelt in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father: and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the child of Ammon unto this

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Things By Which We Are Saved

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. 16:15-15). Here we learn that the "GOSPEL", FAITH AND BAPTISM are things by which we are saved. "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). So, the preaching of the gospel, faith, repentance and baptism into the name of the Father, and of the Son, and of the Holy Spirit are conditions of salvation to alien sinners.



GUS NICHOLS

SAVED BY A DIVINE SYSTEM

God saves us by a divine system of things, AND NOT BY SOME ONE THING ONLY! "He saved us by the washing of regeneration and the renewing of the Holy Spirit." (Tit. 3:5). In the context God is called "God our Savior." So, it is God "Who hath saved us." (2 Tim. 1:9).

SAVED BY GOD'S GRACE

But God saves us by his grace. "For by grace YE are saved" . . . and "By grace ARE YE saved." (Eph. 2:5,8.) And "According to HIS MERCY, he saved us." (Tit. 3:4-5). "God, the Father, saved us by sending his Son to save us. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." (Jn. 3:17). We have borne record, and do testify that the Father sent the Son to be the Savior of the world." (1 Jn. 4:14).

WE ARE SAVED BY CHRIST

"Thou shall call his name Jesus, for he shall save his people from their sins." (Mat. 1:21.) "Christ Jesus came into the world to save sinners." (1 Tim. 1:15). Jesus said, "The Son of man is come to seek and to save that which is lost." (Lk. 19:10). Again he said, "I came not to judge the world, but to save the world" (Jn. 12:47).

CHRIST SAVES THROUGH MEANS

"We shall be saved by his life." (Rom. 5:10). We are also saved by his death. "Christ died for our sins, according to the scriptures." (1 Cor. 15:3). He tasted "Death for every man." (Heb. 2:9). He "Died for all" who were dead in sins, "Died for all, that they which live should not henceforth live unto themselves, but unto him which died for

them, and rose again." (2 Cor. 5:14-15).

CHRIST SAVES BY HIS BLOOD

Christ also saves us by his precious blood. He said, "This is my blood of the New Testament, which is shed for many, for the remission of sins." (Mat. 26:28). We are "Justified by his blood." (Rom. 5:9). We have been "Purchased with his own blood." (Acts 20:28). In him we "Have redemption through his blood." (Eph. 1:7; Col. 1:14). We are told that He "Loved us, and washed us from our sins in his own blood." (Rev. 1:5).

SAVED BY HIS RESURRECTION

We are also saved by his resurrection from the dead. Peter says, "Baptism doth also now save us . . . by the resurrection of Jesus Christ." (1 Pet. 3:21). He "Was raised again for our justification." (Rom. 4:25).

SAVED BY HIS NAME

We are also saved by his name. "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). We are also saved by "The grace OF OUR LORD JESUS CHRIST." (2 Cor. 8:9). And when we meet the conditions of salvation, God through Christ pardons, or forgives us and accepts us as his children. (Isa. 55:7; Acts 3:19).

SAVED BY THE SPIRIT ALSO

The new birth is "Of the Spirit." (Jn. 3:8,6). We are also justified "By the Spirit" (1 Cor. 6:11). The Spirit does his work through his word which he revealed and confirmed through the inspired writers of the New Testament, who preached the gospel "With the Holy Spirit sent down from heaven." (1 Pet. 1:12). They spake "As the Spirit gave them utterance." (Acts 2:4). "Holy men of God spake as they were moved by the Holy Spirit." (2 Pet. 1:21). "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23:2). "Which things we also speak, not in words which man's wisdom teacheth, but in words which the Holy Spirit teacheth." (1 Cor. 2:13). The Spirit spoke and wrote the scriptures. (Acts 1:16; 2 Tim. 3:16). The Spirit speaks unto us through his word which is written in the New Testament. (Rev. 2:7, 11, 17, 29, Rev. 3:6,13,22).

The Spirit leads us to become and be sons of God. (Rom. 8:14). He leads us by teaching us through inspired men in the New Testament. (1 Cor. 2:13). He guided the apostles into all truth. (Jn. 16:13). He gave us, through these inspired men, the "Law of the Spirit of life." (Rom. 8:2). This law is "Perfect, converting the soul." (Psa. 19:7). This word of the Spirit, in the gospel, or in the New Testament, "Is able to save your souls." (Jas. 1:21). Peter told Cornelius "Words whereby" he and all his house should "Be saved." (Acts 11:13-14). The word gives us faith. (Acts 15:7; Rom. 10:17; Jn. 17:20; Jn. 20:30-31).

SAVED BY OTHER PEOPLE

On the human side of the divine scheme of salvation we are saved by other people. That is, they help us to be saved by teaching and encouraging us to obey the Lord. The preacher can save "Them that hear" him, if he teaches the truth, and they accept it. (1 Tim. 4:16). A Christian may be his godly influence save his companion who is not a Christian. (1 Cor. 7:14-16; 1 Pet. 3:1-4). Paul became all things to others that he "Might by all means save some." (1 Cor. 9:22). By converting the sinner, one saves a soul from death and hides a multitude of sins. (Jas. 5:19-20). Paul could turn the Gentiles from darkness to light, could open their eyes, and turn them from the power of Satan unto God, that they might "Receive forgiveness of sins." (Acts 26:18). "He that winneth souls is wise." (Prov. 11:30).

GOD PUT THE PREACHER IN HIS PLAN

"It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21). "Who then is Paul, and who is Apollos, but ministers by whom ye believed." (1 Cor. 3:5). Jesus speaks of those who would "Believe on" him "through their word"--through the preached word of the apostles. (Jn. 17:20). This is why, in the commission, Jesus said unto his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mk. 16:15-16).

WE MUST SAVE OURSELVES

After all that God and all heaven has done for our salvation, we must accept the gospel and obey it to be saved, or we will never be saved at all. After Peter told them what to do to be saved on Pentecost, he exhorted them, saying, "Save yourselves from this untoward generation." (Acts 2:37-40). They could do this by repenting and being baptized for the remission of sins, as he had just commanded them to do. (Acts 2:38). One is saving one's self when he does this. That is, he is taking hold of God's life-line so as to be saved of God. When one has believed, repented, confessed Christ and been baptized so as to be saved, or for the remission of sins, he is then saved. And his salvation is of God by his grace, etc.; through Christ and his blood, etc.; by the Spirit which revealed and confirmed the gospel plan of salvation -- every item in the whole system of salvation devised by the Lord has had a part in his salvation.

One is not saved by faith alone, or by any other one thing in the system of salvation apart from all other things in the divine plan. We must be saved by doing all that God requires unto salvation. Many want to stop with faith, or repentance, or the confession. But God has put baptism in his plan and the penitent believer must go on and be baptized to be saved. (Mk. 16:16; 1 Pet. 3:20-21). Baptism is for the remission of sins for which Christ shed his blood. (Mt. 26:28; Acts 2:38). Believing Saul had to be baptized in order to get rid of his sins. (Acts 9:6; 22:16.) Thou Saul had already believed, repented and confessed Christ as Lord, but still he was told, "Arise, and be baptized and wash away thy sins, calling on the name of the Lord." We must not stop short of full and complete obedience to the gospel. (2 Thes. 1:6-9).

Watergate

R. W. GRAY

"WHEN the wicked beareth rule, the people mourn." (Prov. 29:2b). "The king by judgment establisheth the land: but HE THAT RECEIVETH GIFTS overthroweth it." (Prov. 29:2).

"ASHAMED when they committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall. . ." (Jer. 6:15).

"THEY that were full have hired out themselves for bread: (1 Sam. 5:1). "Neither do they which go by, say, 'The blessing of the Lord be upon you: we bless you in the name of the Lord.'" (Psa. 129:8).

"EVIL shall slay the wicked. (Psa. 34:21). "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: . ." (Isa. 1:4).

"REPROBATE silver shall men call them. . . (Jer. 6:30a.). "Deliver me, O Lord, from evil men: . . . which imagine mischiefs in their heart: . ." (Psa. 140:1,2).

"GREATER abominations shalt thou see." (Ezk. 8:6b). "He said also unto me, "Turn ye yet again, and thou shalt see greater abominations that they do." (Ezk. 8:13).

"ALL these evil things come from within, and defile the man. (Mark. 7:23). "For from within, out of the heart of men, proceed evil thoughts, . . . thefts, covetousness, . . . deceit, . . . pride, foolishness." (Mark 7:21, 22).

"TALK no more exceeding proudly; let not arrogance come out of thy mouth." (1 Sam. 2:3). "The bows of the mighty men are broken, . . . for by strength shall no man prevail." (1 Sam. 2:4, 9b).

"ENVY thou not the oppressor, and choose none of his ways." (Prov. 3:31). "Though hand join in hand, the wicked shall not be unpunished: . ." (Prov. 11:21).

"The Word Of Truth"

(Eph. 1:13)

Jesus said in John 8:32, "... ye shall know the truth and the truth shall make you free." In John 18:38 Pilate asked Jesus the all-important question, "... What is truth?..." This was certainly a good question to ask, but evidently Pilate was not sincere. He obviously was not really interested in learning the answer. He seems to have spoken sarcastically and actually regarded truth as relative. That is to say, truth in any given area rests with each individual. Thus, there is no body of material that constitutes the absolute truth on any given subject. But rather, whatever one thinks to be true is truth to him.

Jesus answered this question in John 17:17 when he prayed, "Sanctify them (his disciples) through thy truth; thy word is truth." David said in Psalm 119:142, "Thy righteousness is an everlasting righteousness, and thy law is the truth." In these two verses it is plainly affirmed that the book we know as the Bible contains the truth, the whole truth, and nothing but the truth. Jesus is not saying that the word of God includes all truth in the world. For instance, there is mathematical truth. The sum of two and two is four. This is true, but this is not taught in God's word. The Bible is not a mathematical book. It is rather a spiritual book. In John 6:63 Jesus said, "... the words that I speak unto you, they are spirit and they are life." Thus Jesus states in John 17:17 that all spiritual truth is to be found in God's word. There is not an ounce of spiritual truth to be found anywhere else in the world. With this fact in mind, it is no wonder God condemns all who tamper with his word in any way. (Deut. 4:2; Prov. 30:6; Rev. 22:18,19).

One can certainly appreciate Solomon's advice to "buy the truth and sell it not. (Prov. 23:23). In this verse we are instructed to pay the full price in money, time and study. And under no circumstances are we to barter it away.

David said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." (Psa. 1:1,2). He said also, "O how love I thy law! It is my meditation all the day." (Psa. 119:97).

We should want to study God's word (2 Tim. 2:15) since it is the truth, which is absolutely essential in order to free one from the shackles of sin. "Seek ye out of the book of the Lord, and read..." (Isa. 34:16). Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (Jn. 5:39).

One purpose for studying God's word is to be able to rightly divide it, or handle it aright. (2 Tim. 2:15). It doesn't take an expert to see that God's word is essentially divided into two main sections, Old Testament and New Testament. In John 1:17 we read, "... the law was given by Moses, but grace and truth came by Jesus Christ." This verse teaches us that one cannot be made free from sin by obedience to the Old Testament. (c.f. Heb. 8:7; 10:4). Jesus said, "... I am the way, the truth, and the life: no man cometh unto the Father but by me." (Jn. 14:6). James refers to the New Testament as the "perfect law of liberty." (Jas. 1:25).

Concerning the Lord Jesus Christ, we read these words, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him." (Heb. 5:8,9). Politically, there is a price that must be paid for freedom. This is non-the-less true



JERRY A. JOHNSON

spiritually. There is a price that one must pay in order to enjoy freedom from sin. But herein lies the big problem. People are always wanting something for nothing. Everybody wants to enjoy the riches of heaven, but too many are unwilling to pay the reasonable price of faithful obedience and sacrifice. In Luke 6:46 Jesus asked, "... Why call ye me, Lord, Lord, and do not the things which I say?" In speaking of the final judgment, 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). "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). What are his commandments? To the alien sinner they are faith, repentance, confession and baptism. To the Christian, it is comprehensively stated in Rev. 2:10, "... Be thou faithful unto death, and I will give thee a crown of life."

When the Philippian jailor asked Paul and Silas what he must do to be saved, they replied, "... Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:30,31).

Many people have read this verse and concluded that all one needs to do to be saved is just believe; give mental assent to the fact that Jesus is the Son of God. There are two things wrong with this conclusion. 1) The word "believe" is used here as a synecdoche. This is a figure of speech by which a part is used for the whole. Thus, he is using this word to include faith, repentance, confession, and baptism. 2) David said, "... All thy commandments are truth." (Psa. 119:151). In the American Standard Version we read, "The sum of thy word is truth." (Psa. 119:160). The word "sum" means total. So, the total of all verses of scripture on a particular subject constitutes the truth on that subject. The subject we are presently interested in is, What must I do to be saved?

Jesus said, "... Except ye repent, ye shall all likewise perish." (Lk. 13:3). He further states, "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before man, him will I also deny before my Father which is in heaven." (Matt. 10:32,33).

Contrary to the thinking of many people, baptism is essential to salvation. Jesus said, "He that believeth and is baptized shall also be saved." (Mk. 16:16). The words "believeth" and "baptized" are connected by the coordinate conjunction "and", which connects two things of equal rank, or value. In this verse these two words are equally important. In Acts 2:38 we find "repent" connected to "baptized" by the same coordinate conjunction. Saul of Tarsus was told, "... Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Does this sound like one can be saved without being baptized? Remember, "The sum of thy word is truth." (Psa. 119:160 A.S.V.). Don't forget this verse, "... Ye shall know the truth and the truth shall make you free." (Jn. 8:32).

Paul wrote the Roman brethren and reminded them of their baptism. "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). Here he affirms that baptism is a typification of the death, burial and resurrection of Christ. One dies to the love and willful practice of sin. He is buried in a watery grave of baptism. He is raised from that watery grave to walk in newness of life.

Now let us notice Roman 6:16-18. "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 (a form of that doctrine) which was delivered you. Being then made free from sin, ye became the servants of righteousness." The word "then" is an adverb of time. Thus, the apostle Paul is affirming that one is made free from sin when he has obeyed from the heart that form of doctrine which was delivered them; (1 Cor. 15:1-4) and this can only be

accomplished in baptism. (Rom. 6:3,4). Jesus said, "Now ye are clean through the word which I have spoken unto you." (Jn. 15:3). Peter wrote, "... Ye have purified your souls in obeying the truth..." (1 Pet. 1:22).

We will be judged by the truth. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35). He also said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (Jn. 12:48).

What about those who fail to believe and obey the truth? They shall be damned. (2 Thess. 2:12). They shall be condemned to the everlasting fire of hell. (Matt. 25:41).

"Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16).—Rt. 2, Moulton, Ala. 35650

Government And The Local Church

The teaching, practice and morals of the church are ever in danger of corruption. There is never a time to relax our guard against false teachers and false teaching. (1 Tim. 4:1ff; 1 Jn. 4:1). The church of our Lord as an institution has been restored but the discerning Christian will perceive that our practice and our theory do not always agree. The early church



VIRGIL BRADFORD

departed from the faith first of all in matters that pertain to its local government. The conditions that developed and finally led to the Roman Catholic Church were predicted by Jesus and the apostles.

Jesus warns in the Sermon on the Mount that false teachers would come in sheep's clothing but would be inwardly ravening wolves. (Mt. 7:15-20). When the apostle Paul spoke to the elders of the church of Ephesus he said that problems would come from within and without. Notice how accurately he set before them the truth which we now know as a historical fact: - "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and FROM AMONG YOUR OWN SELVES shall men arise, speaking perverse things, to draw away the disciples after them." Some of these would claim to be apostles but would in reality be false apostles and messengers of Satan. (II Cor. 11:13). "The man of sin" was to become manifest after the restricting influence of divinely inspired men and would be such as would oppose and exalt himself "above all that is called God, or that is worshipped—setting himself forth as God." (II Thes. 2:4). Any man or any system that disregards the word of God will soon fall into the pattern as set forth in these predictions.

"THE CHURCH FATHERS"

Enough to show the trend away from the eldership as shown in the Scriptures is herein quoted. From Clement in the first letter to the Corinthians we read, "It is a shameful report, beloved, extremely shameful, and unworthy of your training in Christ, that on account of one or two persons the steadfast and ancient church of the Corinthians is being disloyal to the presbyters." (Apostolic Fathers, p. 91) Just a few years later, perhaps about 150 A.D., Ignatius wrote, "To Ephesians, Onesimus your bishop." (ibid. p. 175). Notice the change to the singular, "your bishop." Then again, "There are some who recognize the bishop in their words—" (ibid. p. 201). "Be zealous to do all things in harmony with God, with the bishop presiding in the place of God and the presbyters in the place of the Council of the Apostles—" (ibid. p. 203). Notice the unscriptural distinction made in presbyters and bishops, which are identical in the Scriptures always referring to the same group of men. Very similar statements

Continued on page 4

"To Know Us Is To Love Us"

Continued from page 1

day." (Gen. 19:30-38). "For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without case? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. 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." (Prov. 23:27-34).

The folly of strong drink is seen in the following words, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1). The Messianic Seer vividly described its power to rob one of industry and a life of fruitfulness when he wrote, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." (Isa. 5:11-12). Its danger in seeking to entice others is described in Habakkuk 2:15, "Woe unto him that giveth his neighbour drink that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" The destiny of drunkards is described in I Corinthians 6:9-10 and Galatians 5:19-21 respectively: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor exhortioners, shall inherit the kingdom of God." "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." An overall exhortation that sweepingly includes the Christian's real attitude toward these wicked waters of eternal destruction is set forth in I Thessalonians 5:21-22: "Prove all things; hold fast that which is good. Abstain from all appearance of evil".

"To know us is to love us," as applicable to liquor, is one of the most egregious falsehoods we have observed in quite some time. Those who fall for its avowed intent are naive beyond description!

Government And The Local Church

Continued from page 3

were further made in which men more and more displaced God and his word. For a final reference indicating this:—"See that you all follow the bishop, as Jesus Christ follows the Father, and the presbytery as if it were the Apostles." (Ibid. p. 261).

ACCORDING TO THE SCRIPTURES

In the universal church there is One to whom all are accountable, that is He who is the head of the church, Christ Jesus. Ezekiel foretold that one shepherd would be over God's people; and is represented in the figure of David, the prince. (Ezek. 34:23). This, of course, refers to Christ. The Lord himself said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (Jn. 10:16) Isaiah, the Messianic prophet, told of one upon whom the government should rest. (Isa. 9:6-7). This could be none other than Prince Immanuel. Furthermore, "he is the HEAD of the church which is his body." (Eph. 1:22-23; Col. 1:18).

Jesus Christ is "Lord of all" and is called in his majestic role "King of kings, and Lord of lords." (Rev. 19:16). Therefore, let Christ rule your life, for there is "none other name under heaven, that is given among men, wherein we must be saved." (Act. 4:12).

MEN APPOINTED TO OVERSEE THE FLOCK

Christ is reigning from heaven. He is at the "right hand of God" and on the "throne of his father David." (See Lk. 1:32-33; Ac. 2:32-33). Since Christ is in heaven and we are on earth he arranged in his divine wisdom to have men who will love and care for the "sheep" and guard them with all diligence. All the church has been made subject to them in the Lord and all who oppose the authority delegated unto them are in reality opposing Christ. Let it be understood, however, that no man is required to do anything contrary to the word of God for these men, or any other men, under any circumstances. The Hebrew writer made clear the thought that we are to SUBMIT to those who are our caretakers. "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13:17). It appears that many who wander from congregation to congregation have never learned this truth. And it is just as evident that some men, certainly not all, have never learned that the place to which they are appointed is a WORK, not a mere honor to be sought by men filled with pride. (I Tim. 3:1ff.)

The same men over the local church are described under several terms. They are elders, or older men. (Act. 20:17). In the same place Paul calls these same men bishops, or overseers. (vs. 28). Again elders and bishops are shown to be the same in Titus 1:5, 7. Another term applied to the SAME MEN, (not women), is pastors, and, right here we need to get back to the Bible, a restoration if you please, and stop calling the local preacher "THE PASTOR." Even if he were "a" pastor he would be only one of the group and would have no more responsibility as a "shepherd" of the flock, and no more authority, than the rest; for all are equal before God. It is a deplorable thing, my brethren, when members of the body of Christ are told these things in plain, simple language and then have someone meet the preacher at the door with a friend and introduce him as "our pastor."

Here then is a point where the "restored church" needs to remedy a facet of Christianity and let the elders be the elders, spending their time in tending, feeding, guiding, protecting, correcting, and nurturing the "flock," the church of the Living God. I trust that the implication here is evident to all, that the elders of the church are not over our homes, schools, and such like. Neither are they lawmakers. (Jas. 4:12). As elders they are not athletic directors nor any such thing, but simply Christian men who love the truth, love the church, and are willing to spend and be spent in this great and important service.

Let me close saying that in matters of faith the elders are but to see that we follow "the faith which was once for all delivered to the saints." (Jude 3). And as supervisors, or overseers, of the church they are to pass judgment on all matters of expediency so necessary to carrying on the work of the local church. When such decisions are made without political maneuverings and pressures it is up to the rest to follow them as they follow Christ. (Cf. I Cor. 11:1). If properly qualified, age and experience have equipped them to lead us as we work and strive together for that "land that is fairer than day." God, bless and strengthen our elders. Through Christ Jesus. - Amen.

Our Deeds Must Match Our Words

G.F. RAINES
Newton, Miss.

Dr. Joseph R. Sizoo, Director of the Chapel at George Washington University in Washington, D.C., has said:

"Too much of Christianity turns on cliches

rather than conduct, words rather than action, and discussion rather than deeds... When there is a divorce between what you say and what you do, when words do not match deeds, religion is a hollow and empty thing."

Ezra, the godly scribe of the Old Testament era, "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." (Ezra 7:10).

Our Lord Jesus Christ, who "began both to do and teach" (Acts 1:1), said in the Sermon on the Mount ("the Magna Charta of the Christian faith"), "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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out 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." (Matt. 7:21-23).

Paul, the matchless apostle to the Gentiles who faithfully carried the gospel to Asia Minor, Greece and Rome, tersely said in his epistle to the Romans, "Thou therefore which teachest another, teachest thou not thyself? thou that preaches a man should not steal, dost thou steal?" (Rom. 2:21).

WAS HE CHEAP?

He sat with reverential head
And listened to the sermon
strong;
He heard the Holy Bible read,
His voice joined in the song,
The service touched a tender
chord,
He gave a quarter to the Lord.
The day before he dined in style;
He ate and drank the very best.
The bill he paid and gave a smile;
Life he enjoyed with hearty
zest.
Cheapness he bitterly abhorred,
But gave a quarter to the Lord.
—Selected

FAITH AND WORKS

W. J. Howe, in discussing "faith and works," said, There is a man in a boat, and he has two oars, one is 'faith' and the other is 'works.' If he uses only one, he will go around in a circle. The only way for him to go forward is to use both at the same time.—
O. W. Hearn.

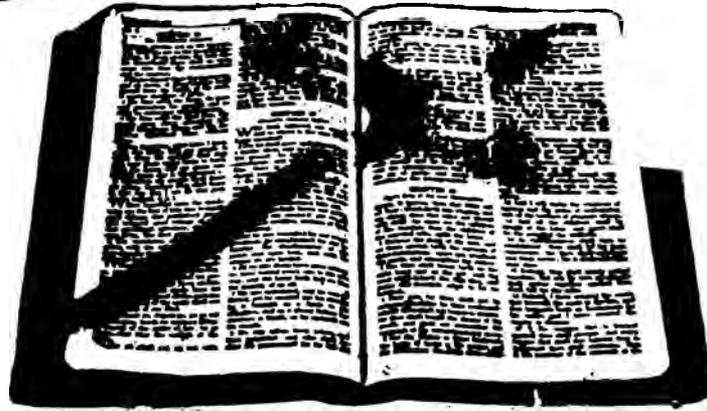
A mother not familiar with football parlance said: "My son is one of the draw-backs on the team." What is your status in the church? are you a help or hindrance?

"You can't fool all the people all the time
SOME OF THEM ARE FOOLING YOU."

Bible Training

The Gus Nichols Friday night Bible Training Class will begin Friday night of this week, and if the Lord wills, we shall continue this class for six months, or till April the first. The class has been taught by Brother Nichols now for forty years, about six months each year. Time is 7:00 p.m.

WORDS of TRUTH



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

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

VOLUME 8

FRIDAY, OCTOBER 19, 1973

NUMBER 21

Seventy-Eight Years Of Marriage

For a number of years during late August or early September it has been a delightful privilege and heart warming experience to pen a richly deserved tribute concerning the John Y. Childers of Ripley, Mississippi. This handsome and still young-at-heart couple has just added another colorful chapter to their record of marital longevity. They celebrated their 78TH WEDDING ANNIVERSARY on August 28, 1973. They have been married LONGER than most people LIVE. Brother Gus Nichols, the esteemed editor of WORDS OF TRUTH, was only three years old when this couple married on August 28, 1895. Our beloved editor is now 81.



ROBERT R. TAYLOR JR.

They were all smiles as they graciously greeted and royally received relatives and friends during the afternoon and early evening. This writer visited them as he has several times on this big day each year. We remarked to Sister Childers how young she looked. Her quick quip was, "I feel young today." We wish every reader of WORDS OF TRUTH could personally know this unique couple. Since that is not possible we again share with you some thoughts about this fine Christian couple both of whom are members of the Lord's Church here in Ripley, Mississippi.

Through the years Mr. Eldon Roark of the MEMPHIS PRESS-SCIMITAR, in his highly interesting column "Strolling," has paid tribute to them on their anniversary days. He did so again in the August 28, 1973 edition. Quite generously he has extended permission for us to quote this year's tribute. He entitled the tribute MARITAL CHAMPS. The title of the tribute is a well earned one. Along with their pictures he said, "The MARITAL record of Mr. and Mrs. John Y. Childers becomes even more remarkable today. They are having another wedding anniversary. THIS IS THEIR 78TH!

"BOTH ARE 99. They still live in the territory where they grew up, and now make their home with a daughter and son-in-law, Mr. and Mrs. Lewis at their country place five miles north of Ripley, Miss. The Lewises are holding open house from 4 to 6 p.m. today, and scores of relatives and friends are expected to come by and congratulate Mr. and

Mrs. Childers.

"If just the relatives show up there will be quite a crowd. Mr. and Mrs. Childers have 7 living children, ranging in age from 59 to 77. They also have 14 grandchildren, 31 great-grandchildren and 5 great great grandchildren.

"The nonagenarian couple had an interesting romance. They met as teenagers at the spring where people frequently gathered to do their washing and pass the time of day. They immediately had eyes for each other, and started courting.

"Although each was 21 when they married — old enough to be free and assert their rights — they eloped. Tall, handsome John drove to the Bartlett home and picked up pretty little Elizabeth in his buggy. Her parents thought they were just going for a little ride as usual, but they had secret plans. Away they went to Dumas, Miss. and were married.

"Couples didn't go on honeymoons in those days — that was Aug. 28, 1895 — so they drove back to the farm and lived with John's parents till they could arrange for a home of their own.

"In the years that followed, Mr. Childers farmed, dug wells, trapped, cut crossties, worked on the highway — did whatever he could find to do. But his basic occupation was always farming, and he declares it is 'the sweetest life a man can have.'

"I had a little chat with Mrs. Childers on the phone Monday. She said she and Mr. Childers were poorly, but pretty good, she guessed, considering everything. He is confined to his bed or a wheelchair, but she is up and about and she still waits on him.

"I asked if they ever had fusses. She said not like they used to.

"We can't get Papa to talk much these days,' she said. 'And if he won't talk, we can't fuss.'

"They had some excitement the other day. Papa was lying too near the edge of his bed. So when he gave a big sneeze, he fell off. They heard him sneeze, followed by a big boom! But luckily he didn't break any bones when he crashed. So they are all set for a good day today."

Brother and sister John Y. Childers, we salute you for your marital love, marital fidelity and marital longevity. Yours is a marvelous and majestic tribute to a love that has lasted, a marriage that has matured, vows that have been honorably kept and the formation of a family framework that faithfully fulfills what the home is all about. Were all couples the world over to emulate your splendid example the divorce courts

would go out of business tomorrow and broken homes would only be sad memories of a once degenerate society. With earnestness and eloquence you have exhibited the fact that marriage can last in troublesome times and be a beautiful beacon to younger couples who are just beginning their marital experiences. Far better than any sermon of words can express it you have eloquently exhibited Matthew 19:5-6 in admirable action, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER."

"Be Thou Faithful"

G.F. RAINES
Newton, Miss.

The apostle Paul tells us that "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22,23).

Faithfulness is unfeigned submission to the will of God; "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love" (Gal. 5:6). John says: "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

Our Lord Jesus Christ says:

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

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

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

It is possible for one who has been born again to become unfaithful and, consequently, lose his soul. Only those who have been born again are in the kingdom (John 3:3-6), and the Son of man "shall send forth his angels, and they shall gather out of his kingdom of things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire" (Matt. 13:41,42).

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

GUS NICHOLS

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Why Did Jesus Die?

"Go ye into all the world, and preach the gospel to every creature." (Mk. 16:15). But what is this gospel? The word gospel means good tidings, or good news. But what is the good news? Paul says the "Gospel" which he "preached" 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. 15:1-4).



GUS NICHOLS

1. THAT WE MIGHT HAVE LIFE

Christ says, "I lay down my life for the sheep." (v. 15). Again, "I am the good shepherd: the good shepherd giveth his life for the sheep." (v. 11). Again, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." (Jn. 10:17-18). We live upon suffering and death every day. The vegetables which we eat first have to die before we can eat them and live. The life must be crushed out of the grain before we can eat bread and live. Christ says, "The bread that I will give is my flesh, which I will give for the life of the world." (Jn. 6:51).

2. IT WAS GOD'S ETERNAL PURPOSE

We read of, "The eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:11). We have been called and saved, "According to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. 1:9). The death of Christ was not an after-thought with God, or an emergency measure taken contrary to plan, but it was according to God's foreknowledge. Peter said on Pentecost, "Him, being delivered by the determinate counsel AND FOREKNOWLEDGE OF GOD, ye have taken, and by wicked hands have crucified and slain." (Acts 2:23).

3. TO FULFILL THE SCRIPTURES

Christ died to fulfill the scriptures, as they were related to him. When they came to arrest Jesus he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:53-54). He did not come to ignore the scriptures but to fulfill them. (Matt. 5:17-18). After he rose from the dead, "These are the words which I spake unto you, while I was yet with you,

that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, 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 and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Lk. 24:44-47; Isa. 2:1-3).

4. CHRIST CAME TO DIE-NOT TO LIVE

An infidel friend of mine once expressed regret "that Christ did not get to live to be seventy-five or eighty years of age so as to finish his great work of reformation." But Christ did not come as a reformer, or mere restorer of the religion of Judaism. He came to die, and accomplished his work. Christ was born to be put to death for us. He was "made a little lower than the angels for the suffering of death," and "That he by the grace of God should taste death for every man." (Heb. 2:9). Christ foretold his own death, time and again, during his personal ministry. (Matt. 16:21; 20:17-19; Mk. 8:31; 9:31; 10:33-34; Lk. 9:22; Lk. 18:31-33; Lk. 24:6-8). O yes, he came to die, and knew all the time that he would die for our sins.

5. THAT GOD MIGHT BE JUST IN FORGIVING SINNER

Without the death of Christ to atone for our sins, God would have been considered unjust in pardoning sinners. He would have been apparently winking at sin, and such gracious act on His part would have galvanized sin into respectability and inevitably would have popularized the sin-business in the earth. But the gift of God's Son in death showed unto men how exceedingly sinful sin is in the eyes of a holy and righteous God. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: THAT HE MIGHT BE JUST, AND THE JUSTIFIER of him which believeth in Jesus." (Rom. 3:23-26).

6. DIED TO REDEEM O.T. SAINTS

Christ died to redeem the saints of the Old Testament law. Their forgiveness or pardon was, we might say, on a credit account. They were pardoned on the ground that Christ would pay the old debt of their sins on the cross. The blood of animals had not brought eternal redemption to them. (Heb. 10:1-4; 9:22). "For this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." (Heb. 9:15). Christ was born into the world "To redeem them that were under the law." (Gal. 4:4-5). Like the two beams of the cross, the blood of Christ reached backward to pay the debt of sin for those in line to receive it, and then reached forward so that he "Died for our sins, according to the scriptures." (1 Cor. 15:3).

7. TO ABOLISH THE OLD LAW

In his death Christ "Abolished" the "law of commandments contained in ordinances," (Eph. 2:14-16), "Blotting out the handwriting of ordinances, . . . and took it out of the way, nailing it to his cross." (Col. 2:14-16.) The human race had, "Transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24:5.) Seeing this, God foretold that he would, at the death of Christ, break his part of the covenant. "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day." (Zech. 11:10-13). "He taketh away the first, that he may establish the second." (Heb. 10:9). "Ye are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead." (Rom. 7:4). Paul further says, "We are delivered from the law, that being dead wherein we were held," (Rom. 7:6). "Ye are not under the law but under grace." (Rom. 6:14). This means we are not under the authority of the law, or old covenant. (See Gal. 4:4-5; 4:21; Rom. 3:19).

8. DIED TO ESTABLISH THE NEW

"He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:9-10.) His last will and testament went in force after his death. (Heb. 9:15-17).

9. DIED TO RECONCILE US TO GOD

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death." (Col. 1:21-22). We are reconciled unto God by the cross. (Eph. 2:16). "We were reconciled to God by the death of His Son." (Rom. 5:10). Reconciliation is conditional also on our part. "Be ye reconciled to God." (2 Cor. 5:20).

10. DIED TO PROVE GOD'S LOVE

The death of Christ for us was a proof of God's love for us. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jn. 3:16). "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

11. DIED TO DRAW US TO GOD

No one can come to God except by being drawn by the marvelous power of the gospel of the death of Christ for us. (Jn. 6:44-45). Christ said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (Jn. 12:32-33). "For Christ also hath once suffered for sins, but just for the unjust, THAT HE MIGHT BRING US TO GOD, being put to death in the flesh, but quickened by the Spirit." (1 Pet. 3:18). Yes, Christ died to "bring us to God." The magnetic power of his dying love should overpower all men and bring them to Christ! (Jn. 12:32).

12. CHRIST DIED FOR THE CHURCH

"Feed the church of God which he hath purchased with his own blood." (Acts 20:28). "Christ also loved the church, and gave himself for it." (Eph. 5:25). The church of Christ is important. He adds to it such as should be saved. (Acts 2:51, 47). Or, adds such as believe and are baptized. (Mk. 16:15-16). The church includes all those redeemed by his blood. (Acts 20:28).

13. CHRIST DIED FOR UNITY

Christ died to unite both Jews and Gentiles in the one body or church for which He died. (Eph. 2:14-16). Those moved by faith to be baptized "into Christ" are "All one in Christ." (Gal. 3:26-28). We are reconciled unto God "In one body by the cross, (Christ) having slain the enmity thereby." (Eph. 2:16). This one body is the church. (Col. 1:18,24; 3:15).

14. CHRIST DIED FOR ALL MEN

Christ tasted death "for every man." (Heb. 2:9). He "Gave himself a ransom for all." (1 Tim. 2:6). "He died for all." (2 Cor. 5:14-15). He gave his flesh "For the life of the world." (Jn. 6:5). God sent him, "That the world through him might be saved." (Jn. 3:17). He says he came "To save the world." (Jn. 12:47). In his suffering for all he was made perfect and became "The author of eternal salvation unto all them that obey him." (Heb. 5:8-9).

15. CHRIST DIED FOR REMISSION OF OUR SINS

"Christ died for our sins, according to the scriptures." (1 Cor. 15:3). His blood was shed "For the remission of sins." (Matt. 26:28). Now we must believe in order to receive this remission provided for us. (Acts 10:43). Then, "Repent, and be baptized. . . in the name of Jesus Christ for the remission of sins." (Acts 2:37-38,41.) Will you obey? Why not now?

Am I foolish, or wise? Which are you? "The fruit of righteous is a tree of life: and he that winneth souls is wise." (Prov. 11:30).

* * * *

One man neglects the services of the church, while another in like circumstances attends regularly. In your honest judgment which one is lead by the spirit, and which one is walking after the flesh?" (Rom. 8:13).

The Manifold Wisdom Of God

The Creator and Sustainer of the universe is possessed with wisdom beyond the power of human comprehension.

The unparalleled percision with which this comos operates makes the most sophisticated computer made by man appear archaic and unpretentious. "The heavens declare the glory of God; and the firmament showeth his handiwork." (Psa.



R. W. GRAY

19:1). Little wonder at the musings of the Psalmist: "when I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou are mindful of him. . .?" (Psa. 8:3,4.) Yea, with him we exclaim, "O Lord our Lord, how excellent is thy name in all the earth! who hast set they glory above the heavens." (Psa. 8:1).

Man, God's crowning creation, is "fearfully and wonderfully" made. (Psa. 139:14). In consideration of the plan of God for man from the point of conception in the womb to full manhood David concluded, "marvelous are thy works." Every manifestation of God's wisdom staggers the imagination of the greatest minds upon the earth. Of his omniscience David concluded, "Such knowledge is too wonderful for me; it is too high, I cannot attain unto it." (Psa. 139:6).

It is not the marvelous universe, nor the intelligent creature made in his image, that reflects the "manifold" wisdom of God. While these tell us something of his mighty power and wisdom, they do not represent God's ultimate masterpiece. It was the creation of the "one new man" of which Paul writes in Ephesians 2:15 that God chose as his own exhibit, the apex of his creative wisdom and power. That one new man is identified by inspiration as the church, the body of Christ. (Eph. 1:22, 23; 2:16; 3:10-11). Notice how Paul says it in Ephesians 3:9-11: "It was hidden for long ages in God the creator of the universe, in order that now, through the church, the wisdom of God in ALL ITS VARIED FORMS might be made known to the rulers and authorities in the realms of heaven. This is in accord with the age-long purpose, which he achieved in Christ Jesus our Lord." (N.E.B.) The King James Version makes it clear that the bringing forth of the church is the manifestation of "the MANIFOLD wisdom of God." (Eph. 3:10-11).

From the great storehouse of infinite wisdom God had planned, predestinated, ordained, and decreed that men of every nation, tongue, race and social or spiritual standing, should cross these seemingly impassable and impregnable boundries to unite in one great brotherhood that would be properly identified as "the household of God." (See 1 Pet. 1:18, 23; Acts 20:28; Eph. 1:3-6, 9; 2:11-16, 19-22).

It is sad indeed that some who have been privileged to "sit together" with Christ in heavenly places, becoming the happy recipients of divine grace, should seek to reduce the spiritual body of Christ to the lowly status of a man-made denomination. These enemies of the cross of our Lord parade before the company of believers with blinded eyes, leading redeemed souls into the ditch of religious error. The seed they sow will not produce the plant envisioned by the Maker of the worlds, the Creator of man, and the builder of the church. (Phil. 3:18; Matt. 5:7-14).

Surely none could seriously entertain the thought that the manifestation of God's manifold wisdom, the church of the Living God, is so obscurely scattered into unidentifiable factions that it's existence can only be described (?) as the "invisible body of Christ." In the coast of Carsarea Philippi Jesus announced his very purpose

for leaving the portals of glory for this sin cursed, error led planet called earth; saying, "Upon this rock I will build my church." (Matt. 16:13-19). It was concerning the mission of the Lord that Paul wrote, "Unto me. . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; AND TO MAKE ALL MEN SEE what is the fellowship of the mystery, which from the beginning of the world HATH BEEN HID in God. . ." (Eph. 3:8-9). That mystery, he explains, is the reconciliation of all men, Jews and Gentiles alike, in one body, the church. (Eph. 2:16; 3:10-11). It is reasonable to expect, therefore, that the institution representing the manifold wisdom of God would be clearly delineated by those who were chosen to "make all men SEE" the mysteries of God unfold. It is surely reasonable to assume that the blue print for this institution would be preserved in his excellent word, and that men in every age might identify and enter into it, bringing glory and honor to him who sanctified it. (Eph. 3:21; 5:23-26). Those who scoff at the concept of restoration of the ancient order, who ridicule the idea of a simple organizational structure patterned after the New Testament churches, and mock the plan to follow the "items" of worship described in the Book Divine, are flying in the face of God whose manifold wisdom is demonstrated in every phase and facet of his church. Every desire to be "free" from the "tradition" of Holy Scripture is a desire to be "free" from the Lordship of Jesus Christ. (Col. 1:18). Every wish to innovate and substitute for divinely prescribed worship is a wish to substitute human wisdom for manifold wisdom of God. (Isa. 55:8, 9; Prov. 14:12; Jer. 10:23).

A Struggle For Survival

LARRY CHOUINARD

Christianity's remarkable victory over the established religions of the world provides convincing evidence of its divine origin. There can only be two theories of its origin - it was founded either by imposters or by Jesus Christ, the Son of God. The tremendous impact of the infant church eliminates the former and confirms the latter.

As was foretold by Jesus the propagation of this new religion would not be an easy task. (John 15:18-21). In fact, by its very existence it made itself an enemy of every other religion in existence. To the Jewish mind Christianity was exceedingly offensive. Not only was it contrary to long established traditions, but the Christians insistence on Gentile membership in the kingdom did more to antagonize them than to win them. Worse yet it was necessary for the followers of Jesus to charge the Jews with an unjust and cruel murder. This only enhanced the prejudice of the Jew and made Christianity a dangerous occupation.

But this was only the beginning of the difficulties. Christianity struck at the authority of the Roman Empire. They boldly denounced at the outset every heathen myth and the existence of every god the heathen worshipped. (Rom. 1:16-30.) Their uncompromising attitude left Rome with no alternative but to respond with a show of power. Hence the combined efforts of the prejudiced Jews backed by the power of Rome made Christianity the "underdog" in its struggle for existence. Certainly it was no exaggeration "that as concerning this sect it is known to us that everywhere it is spoken against." (Acts 28:22). Though dwarfed by the powers of darkness, Christianity emerged victorious. Deriving new vigor from opposition, it came forth to revolutionize history and alter the lives of millions. The question naturally comes to mind: By what means did the Christian faith obtain such a remarkable victory? These effects must be explained by adequate causes. The book of Acts furnishes us with some marvelous insights into the prominent factors contributing to the success of the early church:

1. Immediately after the response of 3,000 souls the Bible records some notable traits which characterized the infant church. "And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and in

prayers." (Acts 2:42 ASV). Primarily note the phrase "continued steadfastly in the Apostles teaching." One of the unique features of the new religion was its source of authority. No longer shall God's people look to the Old Testament in search of the will of God. Furthermore, all heathen traditions and opinions must fall into submission to the "Apostles teaching." This was in keeping with the Lord's promise (Matt. 16:19, 28:19-20; John 16:13, 17:20.) The peculiarity of this new doctrine erected impregnable walls between Christ's disciples and the world. Hence, the importance of purity of doctrine is exemplified in many verses (see Gal. 1:8-9, 1 Tim. 1:3, 4:16.) The basis of the doctrine was the resurrection (1 Cor. 15:1-4), which in turn was grounded in strong empirical evidence. (1 Cor. 15:5-8). The surety of the doctrine gave Christians an unanswerable argument, the force of which was keenly felt by Jew and heathen.

2. Skipping now to the fourth chapter of Acts we see the amazing results of "continuing steadfastly in the Apostles' teaching." The record informs us "the multitude of them that believed were of one heart and soul." (Acts 4:32a). Jesus' earnest prayer in John 17 finds its fulfillment in the early stages of Christianity. Note these remarkable facts: (1) Jesus prayed that all his disciples might be one John (v. 21). (2) The basis of this unity was to be the Apostles' word, (v. 20). With the birth of the church we find the disciples "continuing steadfastly in the Apostles' teaching" and as a result "the multitude of them that believed were of one heart and soul." (Acts 2-4). Hence, the Lord's fervent prayer did not fall upon deaf ears. Modern day ecumenical movements should heed the Biblical basis for unity. Compromise of basic Bible doctrines will not result in the multitudes being of one heart and soul. Furthermore our brethren who think they are doing the church a favor by "watering down" the doctrine for the sake of unity are in reality destroying the only proper basis for unity. It is with united forces the early Christians met the foes and defeated them. If we are to raise the triumphant banner of the cross we will need a united effort. This unity will be realized when we sink our roots in the fertile soul of "Apostles' teaching."

3. The natural fruits of unity are seen as brethren responded liberally to the needs of one another. "And not one of them said that ought of the things which he possessed was his own; but they had all things common." (Acts 4:32b). Someone has well said, "We have a lot of liberals in the church, but as yet it has not reached the contribution." One of the keys that opened the door to victory in the first century was sacrificial giving. Their response one toward another was considered an evident token of their love for each other. (1 John 3:17). Never had heathenism nor Judaism witnessed such conspicuous concern for one another. Jesus promised, "By this shall all men know that you are my disciples, if ye have love one to another" (John 13:35). This badge of discipleship leaves the objector speechless. The Lord has provided Christians with the most powerful weapon to overcome the forces of Satan. Hear the Apostle Paul, "But if thine enemy hunger feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:20-21).

4. The emphasis on evangelism contributed greatly to the success of primitive Christianity. "And every day, in the temple and at home, they ceased not to teach and preach Jesus as the Christ." (Acts 5:42). This certainly is a fine commentary on the zeal of the early church. Observe the remarkable growth and progress of the Christian faith. From Acts 2:41 we learn 3,000 souls were baptized into Christ, but only a short time later "the number came to about 5,000" - a remarkable growth of 2,000 souls! Their aggressiveness kept the unbeliever always on the defensive. Hence the church moved steadily forward - never backward. The need today is for a re-emphasizing of militant evangelism. In many business meetings the most important subject on the agenda is the building program or paving the

A Struggle For Survival

Continued from page 3

parking lot. The church is in the soul-saving business and it's time we regain the proper emphasis.

These and other factors produced the astounding success of the first century church. These noble traits certainly present a challenge to the church today. Let us never become so naive that we claim restoration to be a finished task. A careful study of the opening chapters in Acts reminds us of the great work before us.

The Sea Of Galilee And The Deity Of Christ

In the northwestern part of Palestine lies the Sea of Galilee. This well-known body of water is alluded to a number of times in the New Testament. It is called "Sea of Galilee" (Mt. 4:18; 15:29; Mk. 1:16; 7:31; Jn. 6:1), "Sea of Tiberias" (Jn. 6:1; 21:1), "the sea" (Jn. 6:17-25), "the lake of Gennesaret" (Lk. 5:1), and "the lake" (Lk. 5:2; 8:22,23,33).

The physical features of the Sea are relatively unimpressive. It is only twelve miles in length from north to south, and six miles wide from east to west. Though it is an attractive setting at certain seasons, the Lake is not nearly as spectacular as numerous others of far less fame. Neither is the Sea of Galilee internationally known for its industrial importance. In short, it has none of those qualities which contribute to world-wide prominence. How then, does one account for the fact that this seemingly insignificant body of water is so well known throughout the entire world?

The association of the Lord Jesus Christ with the Sea of Galilee is the only explanation of its fame! "Before the time of the Lord Jesus the Sea of Galilee was to the world an unknown, neglected, and almost unnamed distant inland lake; but He has changed all this. He has rendered it immortal." (Hastings' Dictionary of Christ and the Gospels, II, p. 594).

However, it is very important to ask: What connection did Christ have with the Sea which could have been dramatic enough to immortalize it? An examination of the New Testament references relating to this clearly reveals the answer. Note them as follows.

1. By the sea, Jesus called some of his disciples and performed the miracle of the draught of fish. (Mt. 4:18; Mk. 1:16; Lk. 5:1-11).

2. Multitudes were miraculously healed near the sea. (Mt. 15:29; Mk. 7:31; Jn. 6:1).

3. Jesus instantly and miraculously calmed a ranging storm on the lake. (Mt. 8:23; Mk. 4:35-41; Lk. 8:22,23).

4. When the Lord depossessed a demoniac, the unclean spirits entered a herd of swine which rushed into the Sea of Galilee and drowned. (Mt. 8:32; Lk. 8:33).

5. Jesus walked upon the waters of Galilee. (Mt. 14:26-33; Mk. 6:47-50; Jn. 6:17-25.)

6. Christ performed the miracle of providing the temple tax coin in a fish's mouth which Peter caught in the Lake. (Mt. 17:27).

7. The Savior performed the post-resurrection miracle of the draught of fishes. (Jn. 21:1ff).

Now a consideration of these references manifestly reveals that the recorded associations of Jesus Christ with the Sea of Galilee had to do with the supernatural works of our Master. The miracles performed in connection with the Sea of Galilee brought immortality to that body of water.

The miracles of the Lord Jesus proved the genuineness of his claim that he was the Son of

God. And so, the ancient Sea of Galilee, shimmering and silent though it be, stands as an eloquent witness to the deity of our blessed Lord.

Christian College and he has been doing graduate work with the California Theological Seminary in Los Angeles.

Jesus Christ As Savior

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An ancient inscription hails the emperor Augustus as "saviour of the world." Many other historical figures have claimed the title of "Saviour." Christians know that there is only one real Saviour for mankind.

When shepherds were tending their flocks long ago, an angel said to them, "to you is born this day in the city of David a Saviour, who is Christ the Lord" (Lk. 2:11). Jesus' name even shows him as the Saviour, for Joseph was told in a dream, "you shall call his name Jesus, for he will save his people from their sins" (Mt. 1:21). The name "Jesus" is the Greek form of "Joshua." They both mean "Jehovah is salvation." When Jesus was taken to the temple by his parents, a man named Simeon was glad to see him. Simeon had been told by the Holy Spirit that he would not see death until he saw the Christ. When he saw the baby Jesus, he said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation" (Lk. 2:29-30).

Although we do not have a record of Jesus using the designation "Saviour" for himself, he said of himself as a Saviour. His mission on earth was one of saving, for he said, "The Son of man came to seek and to save the lost" (Lk. 19:10). In another place he said, "I did not come to judge the world but to save the world" (Jn. 12:47). When Jesus was asked by the Samaritan woman if the Jews or the Samaritans were right, Jesus told her, "salvation is from the Jews" (Jn. 4:22). He convinced her that he was the Christ, and she convinced many of her city. After the people of her city heard Jesus in person, they said, "we know that this is indeed the Saviour of the world" (Jn. 4:42). Many other passages could be noted that tell of his role in saving or in salvation. The title "Saviour" is found twenty-four times in the New Testament, although a few of these refer to the Father. Most of these occurrences are in 1 Timothy, 11 Timothy, Titus and 11 Peter.

Another important aspect of Jesus as Saviour is, "What or who does he save?" Paul said he is the Saviour of the body (Eph. 5:23). Some did not understand exactly what the salvation offered by Jesus really was. When Jesus hung on the cross, jokes were made concerning his ability to save. Some said, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross" (Mt. 27:40). The chief priests, scribes, and elders, mocked him, saying, "He saved others; he cannot save himself" (Mt. 27:42). Here we have the cross as a stumbling block to the Jews. They viewed salvation as only a physical, worldly thing. Jesus had saved many in this manner by healing people, but his main work was salvation from sin. Thus, one of David Lipscomb's books is entitled SALVATION FROM SIN. The irony of the scene at the cross is that if Jesus had come down from the cross, he would have ruined the salvation he was sent to obtain for mankind. We should be thankful that he did endure the cross, therefore, he deserves the title of "Saviour." "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12).

Christian Church Preacher Changes

By MARVIN BRYANT

Daniel Goddard, age 29, has resigned from the Bell Garden Christian Church, Bell Garden, California, to become a part of the churches of Christ.

Brother Goddard is a graduate of Kentucky

He has served churches in Kentucky, Ohio and California. The Bell Garden Christian Church has a membership of eleven hundred, with an average weekly attendance of four to five hundred.

Jim Smith, who recently came from the Christian Church, flew to California and helped to convince Brother Goddard on the instrument question. Brother Goddard has resigned from the Christian Church, having given a promised two month notice and will be available for services with us December 1, 1973. While he has served as first minister in a large congregation, he wants to begin with us by working as an associate with some fine congregation under good elders and with a good preacher. Brother Goddard and his wife, Nancy, have one six year old son. Brother Goddard can be contacted at 7324 Jaboneira Road, Bell Garden, California 90201. Telephone number is 213-927-8172.

Brother Alan Cloyd Resigned

Brother Alan Cloyd has resigned from the work here at Sixth Avenue Church of Christ, Jasper, Alabama, and will be moving to Glasgow, Kentucky the first of November, 1973. We will be having a "GOING-AWAY-SERVICE FOR THE CLOYDS" on Thursday night, October 25, 1973. Friends and brethren are invited to come and bring what they wish to make up a bountiful "POT-LUCK DINNER" at 6:00 p.m. Following this dinner, we will have a service in the church auditorium.

Words Of Truth, our weekly gospel paper, is spreading the gospel and sowing the seed of the kingdom over more and more of our nation each week. It's just \$3 per year, or \$2.50 in clubs of five or more. It is only 5 cents per week per name and address if ordered by the church to be paid when billed the first of each following month. Your congregation may also include relatives, friends and neighbors. What better way is there for preaching the gospel to "every creature"?

What do you think? Is it your honest conviction that one may ignore the gospel and treat the church of the New Testament as though the old devil built and operates it, and die in that conviction and go to heaven? (1 Pet. 4:17-18; Acts 2:36-41,47; Acts 11:26).

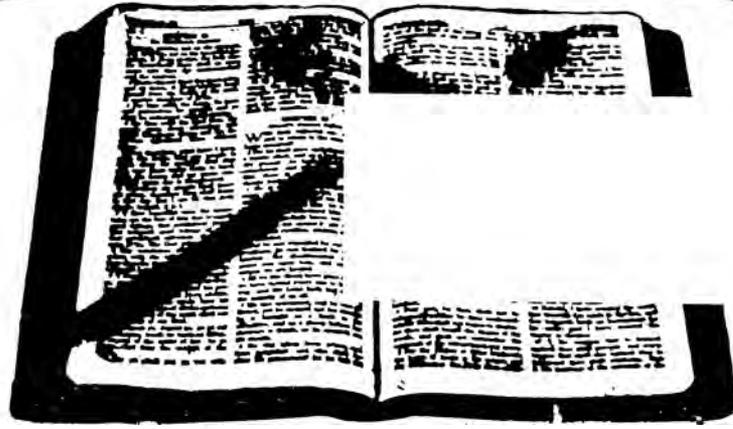
What would you like for the preacher to be able to truthfully say about you at your funeral? One man replied: "I would like for him to be able to say, 'Here lies a very aged person who for seventy five years was a faithful Christian.' What is your answer expressed in action? (Rev. 2:10).

When a child of God and member of the Lord's church sins, should he ever scripturally pray a second time for forgiveness of his past sin, or sins? (1 John 1:7-9; Heb. 10:17). If he believes God's promise and scripturally confesses his sin, or sins, and prays for pardon, but still feels unhappy at every remembrance of his old sin, or sins, what should he do? Instead of praying again, and again for pardon for the same sin, or sins, he should thank God for pardon, and forget the past and face the truth. (Phil. 3:13-15).

Most church members are too long on talk, and too short on practice. (Mat. 23:1-30).

Can one be a faithful Christian and at the same time be a wilful sinner? (Heb. 10:24-29).

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

VOLUME 8

FRIDAY, OCTOBER 26, 1973

NUMBER 22

The Whisperer: A Worker Of Wickedness

Relative to whispering we first lay a scriptural foundation of this vicious vice, terrible transgression and stinging sin in abominable action. David knew its venomous sting. He said, "All that hate me whisper together against me: against me do they devise my hurt." (Psalm 41:7). The marginal reference here for "my hurt" is "evil to me." Hence the wicked whisperers were



ROBERT R. TAYLOR JR.

interested in devising evil against David. Solomon, the son of David and the Wisest of the Ages, evidently was well acquainted with the infamous and cowardly work of the whisperer. He wrote, "A froward man soweth strife: and a whisperer separateth chief friends." (Prov. 16:28). Perhaps many who read these words have lost a friend due to the nefarious and underhanded work of whisperers. The greatest catalogue of crimes ever listed in one place is found in Romans 1. Paul wrote, "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate (strife-ASV), deceit, malignity, WHISPERERS, BACKBITERS, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Rom. 1:29-32). That the sin can and does exist among professing Christians is clear from 2 Corinthians 12:20-21, "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates (strife-ASV), envying, wraths, strifes, BACKBITINGS, WHISPERINGS, swellings, tumults and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." Thayer, the great Greek scholar, defines the Greek term Paul employed in 2 Corinthians 12:2 as meaning, "secret slandering." He defines the term in Romans 1:29 as a "secret slanderer, detractor." (GREEK-ENGLISH

LEXICON OF THE NEW TESTAMENT. pp. 676-677.)

The whisperer is moved by hatred. His chief intents are to devise harm and hurt against the object of his hatred and to separate chief friends. The whisperer is a coward. He backbites. His utterances are spoken when the object of his slanderous remarks is not present to hear them and defend himself against false charges. He is a secret slanderer. He is a diabolical detractor. He lacks the spine to come face to face with the object of his devilish dislike. The whisperer is not a builder. He is a wrecker. He wrecks the good others are seeking to do. He wrecks friendships. He wrecks community peace. He wrecks congregational serenity. He wrecks the growth of God's children. The whisperer is not a winner of souls; he is a destroyer of them. The whisperer is not a builder of congregations; he is a wrecker of the ones already built through the sacrifices of others. The whisperer does not visit to encourage people; he visits to destroy. The whisperer does not encourage friendships; he destroys those already in existence. The whisperer is not God's servant; he is a willing servant of Satan. The whisperer cannot be trusted. Who would place confidence in him when his real character is known? The whisperer who will talk to you about an innocent third party not present will talk about you to another when you are absent. Nothing is more sure and certain relative to the wicked ways of whisperers than this self-evident truth. The infamous work of the whisperer is accentuated by the fact that the Bible places him among the most greivous of all sinners. HE DOES WITH WORDS WHAT SOME DO WITH GUNS AND KNIVES. There is more than one way to murder men. He who would take a good man's righteous name has stolen something which can never enrich him but makes the good man poor indeed.

Righteous ears should never be open to the secret slanderings of the whisperer. To listen to such is to become an accessory to his crime. When the whisperer begins, suggest that the two of you go to the absent person and let there be a threesome arrangement in the ensuing conversation. The whisperer will usually disappear immediately. The last thing in the world he wishes to do is to face the object of his whispering campaign. But this is the best way we know to nip permanently in the bud this widespread, nefarious, underhanded and cowardly sin. When such is turned upon the whisperer he will soon choose another ear into which to pour his infamous slander.

Someone may say, "You have been terribly

hard on the whisperer in this article." But we have not said anything but what the Bible warrants in regard to him. His work is connected with hatred. He separates friends. He does his work in secret. He is listed with the most greivous of all sinners. What he does is worthy of death. This is spiritual death. Does anyone know of any good thing the Bible says about the whisperer? If so, where is the scripture found? Does anyone know of any wholesome work the whisperer does? If so, what? Does anyone know of a case where a whisperer by his work of whispering has built lasting friendships among people? If so, where and under what circumstances? Does anyone know of a scripture that promises heaven to whisperers? If so, where is that scripture? We have not been any harder upon this sin than the Bible is. We have not been nearly as hard on this sin as the great Judge of the quick and dead will be in that coming day of final judgment. When you think of the greatest men and women in the Bible just which ones of them were known as whisperers? Can you name a single one? When you think of the greatest men and women you have known in this life just which ones have been noted whisperers? We dare say not a single one. Whispering is a work of the flesh and receives its inspiration from Satan who has always been known in the Bible as the one who slanders God's people. Relative to whispering it is a work of evil that ought never to be named among the activities of Christians.

Church At Podunck Center

Human nature is full of funny quirks. One of these is that things are so much better at Podunck Center: Christians are better, too, even in church work.

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"I am going to send part of my contribution 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 Podunck Center."

Why are these traits of personality so interesting? Because of the people at Podunck Center. You see, THEY COME HERE FOR A SPIRITUAL CHARGE. THEY BRING THEIR CONTRIBUTION WITH THEM. THEY DON'T LIKE SOME OF THE THINGS GOING ON -- AT PODUNCK CENTER. --W.T. Hamilton.

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The Last Dispensation

There are three great dispensations, or ages of law in the Bible. The first was the patriarchal age — from Adam unto Moses — about 2,500 years. The second was the Jewish age, or law of Moses — from Sinai to the cross of Christ — which lasted about 1,500 years. The last dispensation began on Pentecost when the Great Commission went in force, and when the kingdom, or church, was established, and has lasted now more than 1900 years.



GUS NICHOLS

The dispensation of the Great Commission is the last dispensation. In giving the commission, Jesus said he would be with those who carry out the teaching and obey the conditions of that commission, "Always, even unto the end of the world" (Matt. 28:18-20). He also said they were to "go" and "teach all nations" and to teach them to "observe all things whatsoever" he had commanded them (Matt. 28:18-20).

In Mark's record of the commission Jesus said the gospel of the Great Commission was for every creature in all the world. He said, "Go ye into all the world and PREACH THE GOSPEL TO EVERY CREATURE. He that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mk. 16:15-16). This certainly takes in all men, Jews and Gentiles alike.

And in Luke's record of the commission, Christ said the things required in the commission, and which were to begin to be preached "at Jerusalem" were not to end with the Jews, but to be preached "among all nations". This also includes the Gentiles, as well as the Jews (Lk. 24:46-49).

In John's record of the commission Jesus said, "As my Father hath sent me, so send I you . . . Whosoever sins ye remit they are remitted, and whosoever sins ye retained" (Jn. 20:20-23). In other words, under the commission the apostles would be inspired and bind the conditions of pardon for all people, for all time to come in this world.

THE LAST DAYS OR AGE

In the first discourse preached under the commission, the apostle Peter said the promise of the Spirit just received was in fulfillment of Joel's prophecy (Acts 2:16). He said, "This is that which

was spoken by the prophet" — that the Spirit would be poured out "IN THE LAST DAYS." Therefore, Peter was then preaching, "IN THE LAST DAYS" — the last dispensation on earth.

Isaiah had prophesied that the mountain of the Lord's house, or the church, would be established "IN THE LAST DAYS" at Jerusalem and said "ALL NATIONS SHALL FLOW UNTO IT" (Isa. 2:1-3). This includes the Gentiles, as well as Jews.

It is obvious, therefore, that the Great Commission includes all nations, all races, every creature in all the world unto the end of time on earth.

VS. DISPENSATIONALISM

The commission refutes the theory of dispensationalism. Mr. B. A. Baker, a "Dispensationalist", affirmed the following proposition in discussion with Bill L. Rogers, "The scriptures teach that the present dispensation began after the conversion of Saul of Tarsus, and since that time alien sinners are saved by faith alone."

This theory claims that from Pentecost, Acts 2, unto the conversion of Paul we had a dispensation which included baptism for the remission of sins, but it is argued that a new dispensation began under Paul's preaching and that no one now is under the Great Commission.

OBJECTIONS AGAINST THE THEORY

1. This theory denies the facts of the Great Commission, as already presented in this discourse.

2. Instead of Paul preaching a new doctrine, he preached "The faith THAT HE ONCE DESTROYED" (Gal. 1:23). He preached the same doctrine which the other apostles preached before his conversion and when he was persecuting them and the church and trying to destroy that faith (Gal. 1:13-14; I Cor. 15:8-9; Acts 8:1-3). Paul was preaching "the faith that he ONCE DESTROYED" (Gal. 1:23).

3. Paul says he "PERSECUTED THIS WAY" (Acts 22:4). But after his conversion he preached "THIS WAY" (Acts 22:4; 19:8-9). Therefore, he preached the same doctrine which others had preached before him under the Great Commission.

4. Paul says he was separated unto the gospel which was promised afore by his prophets in the Old Testament scriptures (Rom. 1:1-4). This is the gospel of the Great Commission (Mk. 16:15-16; Lk. 24:44-49).

5. Paul preached the "Great Salvation" first spoken by the Lord in the Great Commission and confirmed unto us by them — the apostles — who heard him give the commission (Heb. 2:3-4; Mk. 16:15-16, 20).

6. Paul preached only one gospel (Gal. 1:6-9). Anyone preaching a different gospel would be accursed. Therefore, no inspired apostle this side of the giving of the Great Commission ever preached a different gospel. The apostles all preached the same gospel (I Cor. 2:13). They all preached "the gospel" of the Great Commission (Mk. 16:15-16, 20; Heb. 2:3-4).

7. Of course, Paul did not preach two gospels — one for the Jews and the other for the Gentiles. He made no distinction in his preaching to mixed audiences of Jews and Gentiles. Paul says, "THE" gospel was for Jews and Greeks (Rom. 1:16-17).

8. Paul was saved by the same gospel that he later preached. He did not preach a gospel which he had not obeyed (Gal. 1:23). Paul agreed with Peter that those who do not obey "the gospel" will be eternally lost (I Pet. 4:17; II Thess. 1:6-9). There is only one true gospel, and that is "the gospel" of the Great Commission, which Paul preached the same as the other apostles. The only difference is that Paul was specially sent to preach it to the Gentiles.

9. "The gospel" of the Great Commission was for "every creature" in "all the world" (Mk. 16:15-16, 20). Instead of this gospel being for Jews only, it was to begin "at Jerusalem" then be preached "among all nations" (Lk. 24:46-47).

10. Peter said on Pentecost that the promise of the gospel which he was preaching was unto the Jews and their children, "AND TO ALL THAT ARE AFAR OFF" Gentiles (Eph. 2:11-18; Acts 2:37-39). The Jewish Christians preached the GREAT COMMISSION GOSPEL unto Gentiles and a Gentile church was started at Antioch (Acts 11:15-26).

11. Cornelius, a Gentile, was saved by "THE GOSPEL" of the Great Commission, and as preached by Peter, one of the apostles to whom the commission was given (Acts 11:13-14).

12. IT WAS GOD'S PLAN that the distinction between Jews and Gentiles should end at the cross, and not eight or 10 years later under the preaching of Paul (Eph. 2:11-16; Col. 2:14-16).

13. In God's plan, after the cross, there was no difference in Jews and Gentiles — all alike had to be saved on the terms of the commission (Mk. 16:15-16; Acts 15:7-9; Rom. 10:12). When Peter came to understand the matter he said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him." — "acceptable to him" (A. Std. V.) (Acts 10:34-35).

14. Paul was separated unto the gospel of prophecy (Rom. 1:1-4). But the Great Commission gospel was the gospel of prophecy (Lk. 24:44-49). Therefore, Paul was commissioned to preach the Great Commission gospel.

15. The Great Commission gospel was the gospel of grace (Heb. 2:9; II Cor. 8:9). But Paul preached the gospel of grace (Eph. 2:8; Acts 20:20-24). Therefore, Paul preached the Great Commission gospel.

16. Peter preached under the Great Commission that we are saved by grace (Acts 15:11). But Paul preached salvation by grace (Eph. 2:8). Therefore, Paul preached the same gospel of grace that Peter preached under the Great Commission.

17. The inclusion of the Gentiles in the Great Commission was a mystery before the Commission, for the reason the prophecies were misunderstood. The mystery was "That the Gentiles should be FELLOW HEIRS, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:2-6). So, Jews and Gentiles are saved by the same gospel, and are thereby made members of the same church, or spiritual body (Eph. 1:22-23).

18. Paul was saved on the same condition preached by the other apostles under the Great Commission. (1) He was justified by faith and had access into the grace of God (Rom. 5:1-2). But (2) this was obedient faith (Rom. 6:17-18). (3) It was faith which moved him to be baptized into Christ, where he became a new creature in Christ (Rom. 6:4-5; Gal. 3:26-27; II Cor. 5:17; Rom. 8:1). Paul's sins were not washed away until he was baptized (Acts 22:16). Christ had said in the Great Commission "He that believeth and is baptized shall be saved" (Mk. 16:15-16).

19. The fact that Paul was appointed an apostle after Christ ascended did not mean he was to preach a new gospel any more than the fact that Matthias was appointed an apostle after the ascension would prove he did not preach the gospel of the Great Commission (Acts 1:15-26; 2:1-4; Acts 26:16-20).

20. The new covenant was made with Jews first (Jer. 31:31-34). But Paul claimed salvation, by the new covenant that went in force after the death of Christ (Heb. 8:6-13; 9:15-17; 10:8-11). Therefore, Paul lived under the same covenant that went in force on Pentecost, Acts 2, or under the Great Commission.

21. Paul was a minister of the New Testament, or the last will and testament of Christ (II Cor. 3:6). But the New Testament went in force after the cross — on Pentecost became operative (Heb. 9:15-17). Therefore, Paul was a minister of the same will and testament the other apostles were — under the Great Commission.

22. Paul was a "CREATURE" and the GREAT COMMISSION included "every creature" in "all the world" (Mk. 16:15-16).

23. Paul argues that the Gentiles were indebted to the Jewish Christians in Judea because they as Gentiles had received the gospel from Jewish Christians (Rom. 15:25-31). Therefore, the gospel of the Great Commission, which at first was preached to the Jews was the same gospel that later was preached unto the Gentiles.

24. Two different gospels would cause division, contrary to our Lord's prayer for unity (Jn. 17:20-23; I Cor. 1:10-13). The doctrine of a new gospel beginning with Paul is not true doctrine.

A mistake is evidence that someone has tried to do something.

United Church of Canada Seminarian Baptized

MARVIN BRYANT

J. Thomas Esmon, and wife, were baptized Wednesday night, September 26 in Montreal, Canada, by Norris Shelton and Harold Mobley. Tom is a senior in the School of Theology at McGill University and he was at the head of his class in 1972. His love for truth has recently caused him to rebel against the liberalism that he has been exposed to and he looked up the church of Christ to see if they might teach the truth as revealed in the Scriptures. He also made investigation of other religious bodies. Almost from the beginning he was completely compatible with our understanding of truth except in the doctrine of perseverance and baptism. The brethren there called the writer who in turn called Tom Esmon and encouraged him to read Robert Shank's book, LIFE IN THE SON, and a book, BAPTISM TODAY AND TOMORROW, written by a Baptist, G.R. Beasley-Murray, which was sent him by airmail. Both books did their job. He was convinced in reading brother Shank's book and almost immediately after reading the book on baptism he and his wife asked to be baptized.

While Brother Esmon writes his thesis for his Masters degree, we need to raise his support to study daily under the direction of brethren Shelton and Mobley. They declared that this young man is brilliant! By studying designated material under their direction, in two years he will be fully integrated into the ministry of the churches of Christ. In the meantime, he can be a great soul-winner with them in that great needed mission field. We invite you to have a part in his support either through us or directly to him. Brother Esmon's address is 5124 Sherbrooke Street, W, Apartment 4, Montreal 260, P.Q., Postal code H4A 1T1.

"Honor To Whom It Is Due"

DALE C. FLOWERS

Dasher Church of Christ
Rt. 2, Valdosta, Ga. 31601

In the work of the ministry there is one in the background who makes much possible. She never enjoys sharing the songbook with her husband. She must care for the children without his aid during the sermons, meetings, classes, and evenings. She is so often the very center of attention with her dress, conversation, and public life. In fact, even more than the preacher, her life is geared by her husband's profession. She is the "PREACHER'S WIFE".

"Behind every good man is a good woman." How often we hear this phrase. Few men can succeed without the benefit of a good wife. This is so true in preaching. The preacher's wife has those special qualities which motivate her husband to achieve higher standards. She is his best critic. She is his comfort, in many respects, his teacher in humility and dedication. She is the quiet voice in the background encouraging her husband to speak the truth as found in God's word; regardless of the outcome, and she will stand beside him. She is the person most effected by many moves, and the comforter of the children. So often she smoothes ruffled feelings between her husband and others. She prevents him from going off "half cocked" into a foolish and useless situation.

A most impressive event occurred recently at the Alabama Christian School of Religion. The library was being dedicated to a very worthy individual, Brother B.C. Goodpasture. A portrait was to be hung in the library in his honor. When the time came for Bro. Goodpasture to accept the honor, he did so, but only on one condition - that the portrait of his wife be hung beside his. Bro. Nichols paid the same honor to his silent heroine of many years by having her portrait hung beside his in the library dedicated to his honor. These men (grand enough to be humble) were paying "honor to whom honor is due" to their faithful and beloved helpmeets.

I want to take this opportunity to pay tribute

to these rare jewels. Solomon said that virtuous women was to be valued above all riches. (Prov. 31:10-31). How true this is in regards to the wonderful "Sister Preacher"! Preachers preach on the need for mothers to encourage their sons to become preachers. Yet how much better it is to rear a daughter to become the wife of a preacher.

So often the charge of snobbery and coldness is made against these wonderful servants of God. Be charitable! Look at the life they live! They must share their husband with the congregation. She prepares supper, only to see him leave after a hurried call on the phone. So often she has to tell the children good night for daddy, and that daddy loves them, and lead them in their nightly prayers as they kneel beside their beds because daddy is in some other home, conducting a discussion, trying to save a marriage, trying to convince the erring to return to the fold, or at home typing a sermon in the late hours of the evening. Is it any wonder that she may often seem discouraged?

But she is a part of a team! Every successful sermon preached - gives equal credit to the preacher's wife. Every successful cottage meeting - gives credit to the one who encouraged the teacher back at home. Every success of the preacher - gives equal credit where credit is due - to that wonderful, tireless, unselfish, Godly helpmeet - the unsung heroine - THE PREACHER'S WIFE!

This may sound as if I am patting my wife on the back - I am! Not only her, but the wife of every successful preacher of the Gospel. Do me a favor! Do every preacher a favor! Next time you see YOUR PREACHER'S WIFE - thank her! Thank her for all the preachers, all the members, for all the elders, thank her for having the courage to be the most noble of women - A PREACHER'S WIFE!

Negative Teaching And Neglected Opportunities

J.C. CHOATE

C-22 South Extension 2
New Delhi 49, India

Today an elderly gentlemen attended our worship service during which time one of the local preachers presented an excellent lessons on the judgment. But as the visitor departed he wanted to know why we are emphasizing fear, punishment, destruction, and so on, in our meeting instead of love. He said that our teaching was negative when it should be positive. I told him that we try to preach the Bible and since it emphasizes both the positive and the negative, we do the same. He replied that all of the negative statements of the New Testament only had to do with missed opportunities and that hell itself will amount to no more than this.

It is sad that there are any number of old men like this wandering around over the world, having nothing more to do than to find fault with those who are trying to teach God's Word and do right, and they have little to offer but some cranky theory of their own. Here this man was rebuking us for our supposed negative teaching and yet all he had to offer was a negative spirit, correction, and condemnation. "Judge not that thou be not judged," Jesus said. (Matthew 7:1). Surely this kind of thing was what Jesus was talking about.

This man is not the only one who doesn't like to be reminded of the negative side of the scriptures. Some of my brethren feel the same. It is true that negative teaching on the scripture can be dwelt on too much and can therefore do harm, but it is definitely there and cannot be ignored without likewise doing damage. Jesus said, for example, in speaking of the city that would reject God's Word, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." (Matthew 10:15). Such people would not only be those who missed the opportunity to be saved, but would be those who plainly rejected it.

The Bible says that those of Sodom and Gomorrah will be lost in hell, but in the day of judgment even they will be considered for mercy

over those who have had the opportunity to hear the gospel of Christ but have turned away from it. Therefore if the people of Sodom and Gomorrah, in all of their wickedness, will be punished, how much of the more shall the people have to suffer who reject the apostles and their teaching? The same would apply to those of our time.

Surely hell will be much more than a group of people who are there as a result of having missed opportunities. If hell were no more than this then all it would amount to would be mental anguish, regret for having not obeyed the Lord. But according to the scriptures the wicked will be cast unto the lake of fire (Revelation 21:8), which is described as a place of everlasting punishment. (Matthew 25:46). It is also described as being a place where one is tormented in flames. (Luke 16:24). Hell then is a real place, for real people, who have failed to obey God. This is pretty negative, but it is the truth just the same.

A Deadly Contrast

G.F. RAINES

"And ye shall know the truth, and the truth shall make you free." (John 8:32).

"Sanctify them through thy truth: thy word is truth." (John 17:17).

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8).

"And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness." (2 Thess. 2:11,12).

"If any man speak, let him speak as the oracles of God." (1 Pet. 4:11).

BAPTIST DOCTRINE

"... that justification includes the pardon of sin, and the promise of eternal life; that it is bestowed, not in consequence of any works of righteousness which have done, but solely through faith in the Redeemer's blood." (Baptist Manual, Pendleton, p. 48).

METHODIST DOCTRINE

"Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." (Methodist Discipline, Art. 9).

BIBLE DOCTRINE

JAMES: "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24).

PETER: "But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:35).

PAUL: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6).

JOHN: "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).

JESUS CHRIST: "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).

Friday Night Training Class

Now In Progress

This class is a Bible class taught by Gus Nichols and is attended by all who can come. The last 30 minutes of the class is set aside for questions and answers. This service begins at 7:00 p.m. each week, and is conducted in the church auditorium.

When you kill time, remember that it has no resurrection.

The strong should bear-not bare - the infirmities of the weak.

Following the paths of least resistance is what makes rivers and men crooked.

Uncertainty In Riches

TOM CHILDERS

In June, 1972 Hurricane Agnes caused record flood conditions in many areas of our country. Some of the people lost all of their material possessions. On April 13, 1973, the CBS Evening News gave a progress report of one of the flooded cities. The report stated that since the flood in June of the previous year the rate of suicide of that city had increased 50%; drug abuse had sky-rocketed 162%; and the number of cases of mental illness had increased 30%. It is sad to see the destruction of the material goods, but sadder still is the fact that many of these flood victims did not cope with their problems and see a blessing in the things of this nature.

Rather than turning to drugs, suicide or mental institutions, people should turn to God for help in time of need. (Hebrews 4:14-16.) Many times people get so engulfed with material things until the spiritual side of life is neglected. These disasters can help people realize they cannot depend upon material things. People can work many years to gain certain blessings which can be taken away in just a matter of minutes. A person can be wealthy today and a pauper tomorrow. How foolish it is indeed to set one's hopes on that which can so easily be lost. True is Paul's statement: "For we brought nothing into this world, and it is certain we can carry nothing out." (1 Timothy 6:7).

In the Open Forum at the Freed-Hardeman College Lectureship, February 8, 1973, Guy N. Woods said: "We are all rapidly passing from time to eternity, it will be soon for some, it can't be long for any. That the things that now claim our attention will have faded into insignificance. But there will loom up with vast importance this question, 'Are we ready for eternity?' A Hundred years from today it will not be very important what kind of business or profession we followed, what kind of clothes we wore, or automobile we drove, such things will have faded into insignificance. There will loom up with vast importance this question, 'Am I ready for the judgment?' May I urge us all to make this the chief aim of our lives."

Youth In God's Temple

HOYT BAILEY

Jesus visited Jerusalem when a boy (Luke 2:41-52). Joseph and Mary went every year to Jerusalem to the Passover. Jesus having reached the age of twelve, at which time little ones were deemed able to become "children of the law." He was taken up by them to see the Passover at Jerusalem. Jesus came face to face with the ceremonies after experiencing most tender home care. Think of how they must have explained to Him all the acts of worship. Jesus may have seen more in these than they did. To them the Passover spoke of a great deliverance afforded to their fathers; to Jesus it spoke of a great sacrifice yet to come.

Jesus was left behind by Mary and Joseph. Think of such an oversight by parents. They made preparation for the return home by gathering together their stock, luggage, food, etc. Can you think of better parents? Yet, their twelve year old son was left behind.

They assumed that He was with them, but He was not. They thought He was with kinfolk, but He was not. They sought Him among friends, but found Him not. Think of the reaction when a child is lost.

Consider here the influence of proper home training. When Jesus was found by Joseph and Mary, His parents, He was not in bad company, not with evil people, not in a dance hall, not in a bar, nor in any place of evil.

They found Jesus in the temple. Parents ought to think in terms of how they train their children and for what they train them. Jesus had been trained to be interested in God's temple.

The Father's business was first with Jesus. "His

mother said unto Him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:48, 49).

Young minds discover spiritual needs. Parental training and guidance helps to determine how quickly there is a spiritual awakening in the mind. Other things enter in such as:

The value of the soul, with its possibilities of nobility on the one hand and of degradation on the other also; the nearness and greatness of the invisible and eternal world. The seriousness of human life in view of the glorious and true success to which it sometimes attains, and also of the pitiable failure into which it sometimes sinks.

How much is due to the earthly father, and how wise it is to be guided by his ripe experience! How serious it is to be setting an example for youth.

The growth of Jesus Christ. The fulness of His condescension. We find this when He stoops; to make it becoming that he should "be subject" to His parents, and to make it possible that He should grow.

Not the harmony of His growth. He grew in bodily stature, and, of course, in all bodily strength and skill; in mental knowledge, or in the "education of His time," in appreciation of nature, in knowledge of mankind, in apprehension of Divine truth, in general intellectual enlargement! In spiritual beauty and nobility—"in favor with God and man." As Jesus increased in years and grew in wisdom, there was in Him an unfolding of moral and spiritual worth which attracted the eyes of men and satisfied the Spirit of God.

Normal young people grow. As Jesus humbled Himself so must everyone become humble as a little child who is to be of service in the kingdom of God. (Matthew 18:1-4). All normal growth is to be harmonious. This means:

Teining of the body; its nurture and culture, so that it shall be advancing in strength and skill; discipline of the mind; its instruction and exercise, so that it will be every increasing in knowledge and enlarging in service; culture of the character; its guidance and formation, so that it shall be: attractive in the sight of man and acceptable before God.

Beauty A Lovely Thing

By GUS NICHOLS

Beauty is a divine and lovely thing
Whether it be in a child or in a king.
Real beauty is very charming and sweet--
Is often satisfying and complete.

It is not always observed at first sight,
Unless it is seen in its own true light.
It is hard to reproduce in pictures,
And is best loved in the light of scriptures.

Beauty is most charming when properly dressed,
And when divine character is often stressed.
If beauty were to lose its modest blush,
It would be like a mud fence in the brush.

Pure innocense written in the human face,
Outshines all the stars up in heavenly space.
The thing called "Beauty" must be in the heart,
How to express it is the greatest art.

The prettiest picture in all the earth,
The loveliest picture, of greatest worth,
Is a picture of Jesus' marvelous life.
Painted by our living the Christian life.

THE CHURCH OF CHRIST

The church of Christ (our Lord) is as easily identified by its creed (the New Testament) as any denominational or man-made church can be identified by its human creed book. Please read the Book of Acts and the letters to New

Testament congregations and see what the members were called (Acts 11:26; 26:28; 1 Pet. 4:14-16; Jas. 2:7). See what the congregations were called (Rom. 16:16; 1 Cor. 11:16; Acts 20:28 A.M. Std. Ver.). See that its organization consisted of Christ (its head) with bishops, or elders and deacons in each congregation (Acts 11:29-30; 14:23; Acts 20:28; Phil. 1:1; 1 Tim. 3 and Titus 1). See that its regular weekly worship was on the first day of each week, and not on Saturday, the seventh day (1 Cor. 16:1-4; Acts 20:6-7; Rev. 1:10). Note that among other things the church came together on the first day of each week to eat the Lord's supper, to sing and pray, etc. Note, too, that they did not burn incense nor use any sort of mechanical instrumental music in church worship. Note what sinners did to be saved, and to become members of the church (Acts 2:36-41, 47; Acts 8:5-12; verses 26-39; Acts 18:8; Mk. 16:15-16; Gal. 3:26-29).

Note that all members were to abide in the doctrine and commandments of men (11 John v. 9-11; Matt. 15:9; Rom. 16:16-18). Observe that all the saints or members were to be united and speak the same thing, and be of the same mind (1 Cor. 1:10-13; John 17:20-23). Examine the entire New Testament and you will not find anything like modern denominations therein. If you will love and follow Christ he will add you to his church (Matt. 16:18; Rom. 16:16). Why follow the doctrines and commandments of men and belong to a human sect, or denomination, founded in modern times by men? Let us just be Christians, and then all will belong to the Lord's church and all such obedient believers will be united, and the more than 250 man-made churches will cease to be, and the church of Christ will again come into its own in every part of the earth. We have no denominational creed, no sectarian name, nor human organization for the church, no human doctrine to teach. We wish to be Christians, and nothing else in religion, but simply Christians, as those were that we read about in the New Testament. The world does not need a single one of the denominations founded by men, and governed by human wisdom and doctrines.

DENOMINATIONAL PREACHER: "The sinner is first saved and then — and not until then — is he required to obey the commands of the Lord."
GOSPEL PREACHER: "Faith and repentance are both commands of the Lord (Acts 16:30-34; 1 John 3:23; Acts 2:37-38; 3:19; 17:30-31). You are, by your argument, making faith and repentance, as well as baptism, mere Christian duties; and by your logic you are teaching that salvation, or remission of sins, comes before faith and repentance which is not Bible doctrine at all." Kind reader, are you following some denominational preacher instead of the word of God? You don't have an eternity in which to decide what to do.

* * * *

No one can be Christlike, or a Christian, who does not love the church which Jesus loved and for which he gave himself in death, purchasing it with his own precious blood (Eph. 5:23-27; Acts 20:28; 1 Cor. 16:22).

* * * *

The man who believes life is a jungle is not likely to be one of the orchids in it.

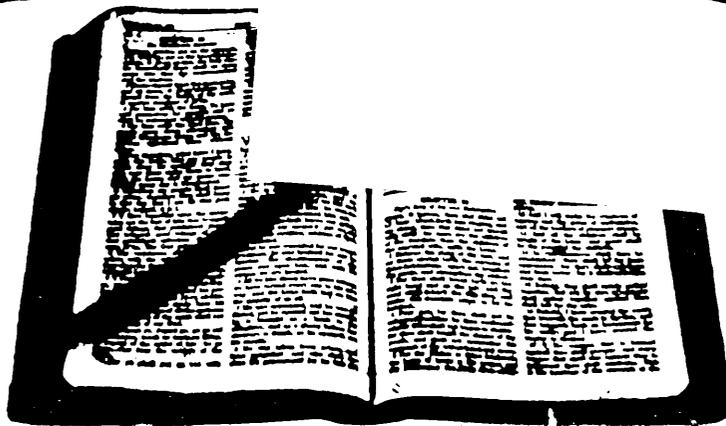
The harvest we hope to reap must come from the seeds we so often hate to plant.

Ambition never gets anywhere until it forms a partnership with work.

The living the world owes a man does not include the luxuries he demands.

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 8

FRIDAY, NOV. 2, 1973

NUMBER 23

W. D. Jeffcoat: An Able Teacher of Church Music

The Ripley Church of Christ has just concluded a very fine Singing Emphasis Workshop. Ten nights were devoted toward an earnest endeavor to instruct directors relative to song leading and all toward improved congregational singing. W. D. Jeffcoat of Henderson, Tennessee, was the able director of this singing school emphasis. For thirty minutes each night he worked with all who expressed an interest in and desire to lead more effectively. For an hour each night he taught the basics of "The Bible Doctrine of Singing" and the rudiments of sight singing. He KNOWS the fundamental facets of church music. He has deep personal convictions about keeping our singing in full harmony with Biblical truth. When some among us have gone in for such innovations as humming, whistling, hand clapping, etc., we surely need much Biblical instruction along this line. He is sound in the preaching of the gospel of which he is an excellent proclaimer and likewise recognizes that soundness must permeate every phase of our song service. Having led singing for about thirty years he is in excellent position to offer many helpful hints toward better direction and renewed interest in singing among those in the pews.



ROBERT R. TAYLOR JR.

Brother Jeffcoat lays well the groundwork as he proceeds. Attitudes are basic and the first part of the workshop observed his intense inculcation of these important and vital attitudes. He has excellent charts that are used to practical advantage in his nightly instructions. After a few nights of diligent instruction he has the students recognizing the shape of the notes and then comes drill after drill in the singing of them in their actual keys. From there he goes to simple songs and has all to sing the notes. From the simple songs he goes to the more difficult songs music wise. During the last nights of the workshop he places all those singing soprano together, the alto together, the tenor together and the bass together. Each group then concentrates on singing the notes of its particular part. He works with one section until they have their part fairly well under command and then proceeds to another group. Then all four groups sing the notes of the four

parts in unison. Mistakes are watched for and pointed out with kindness and always with encouragement to do better the next time. Brother Jeffcoat has the rare ability to criticize in such manner as to be entirely helpful and not harmful. Constant drill was maintained to smooth out the rough spots. At ALL times he encouraged ALL to participate. He possesses the real ability to make the class very interesting and the time passed rapidly each night. Many who came regularly commented on how short the sessions seemed to be nightly. That is a real compliment to a teacher living as we do in a highly time-conscious age.

We ran the workshop from Monday through Friday nights for two weeks. This enabled neighboring congregations to attend also. Many from other congregations came regularly with some not missing a single session.

Brother Jeffcoat is well equipped to conduct such workshops as the one we have just been describing. He has studied music theory and harmony in his college training. He has studied under such men as Tillit S. Teddlie, L. O. Sanderson and Will W. Slater, men whose names have been standing synonyms throughout this generation for church music ability at its very best. He has taught in numerous singing schools, song director courses, directed choral groups and currently is directing a new choral group at Freed-Hardeman College-The Chapel Singers. This group will specialize in singing great church songs-the type we sing in our worship assemblies. Brother Jeffcoat is especially interested in song composition. He has written several songs and hymns, one of which, "Can I More Sincerely Say?" appears in CHRISTIAN HYMNS III-published by the Gospel Advocate Company.

Brother and Sister Jeffcoat are currently affiliated with Freed-Hardeman College. Congregations within driving range of Henderson, Tennessee, would do well to take advantage of this good man's talents and abilities in workshops such as the one herein described. Why not plan a Singing Emphasis Workshop for the benefit of your song leaders and the general improvement of your congregational singing? We are glad we did here. We are already reaping the good fruit and the workshop closed less than two weeks ago at the time of this writing. This writer is happy indeed to commend to interested brethren everywhere the able work that W. D. Jeffcoat is capable of doing in a field we have long neglected and frequently abused. Now is the time to do something about this neglect.

Brother Gus Nichols, the esteemed editor of WORDS OF TRUTH, has stated that if it is

important to sing, then it is important to learn HOW to sing. We fully concur with Brother Nichols in this sage observation. The following scriptures teach just HOW important singing has been in God's plan of worship for humanity and how vital it still is to our worship today. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Ex. 15:1) "And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath thrown into the sea." (Ex. 15:21) "Where wast thou . . . When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7.) "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing." (Psalm 100:1-2) "And when they had sung an hymn, they went out into the mount of Olives." (Matt. 26:30; Mark 14:26.) "And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them." (Acts 16:25.) "For this cause I will confess to thee among the Gentiles, and sing unto thy name." (Rom. 15:9) "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:15.) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; . . ." (Eph. 5:19) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16) "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. 2:12) "Is any merry? Let him sing psalms." (James 5:13.) The redeemed sing the new song in Revelation 5 and the song of Moses the servant of God and the song of the Lamb in Revelation 15:3. From creation, through every dispensation in which Jehovah God has dealt with humanity and throughout the heavenly hereafter-this is the past, present and future of singing. That which will aid us in doing a better job of singing to our God is eminently worthy of our having and participating in with vim and vigor. A Singing Emphasis Workshop will greatly aid.

"The church is not made up of people who are better than the rest, BUT OF PEOPLE WHO WANT TO BECOME BETTER THAN THEY ARE.

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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1500 Sixth Ave., Jasper, Ala.

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Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Abrahamic Faith

(SERMON
PREACHED IN
JERUSALEM,
ISRAEL, BY GUS
NICHOLS MAY 27,
1962. Ralph Henley
interpreted it into
Hebrew for the Jewish
audience assembled at
the Jerusalem church of
Christ at Sunday
evening service.)

In the Bible
Abraham is presented
as the outstanding
example of faith. Of
him we read in James
2:21-24 "Was not

Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." This scripture says "Abraham believed God." What does it mean to believe God? When Abraham did this, what did he do?

WHAT IS FAITH?

To believe God is to believe what God said. It is to believe the word of God. Believing God differs from believing something else other than what God said. One who believes God now must believe the scriptures.

In all places in the Bible where we read that someone believed God, God was talking to that man. God had spoken, or else it would not have been said that he believed God. When the Bible says "Abraham believed God", God was right then speaking unto Abraham. Abraham had God's word before him. He must either believe what God said, or reject what God said, if he believed what God told him he believed God. But if he rejected what God said, then he would not be believing God.

To "believe God" is the same as to have faith. (James 2:22-23). Abraham's faith is here defined as believing God. There is no difference between faith and belief.

God appeared unto Abraham (Gen. 15) and renewed a promise to him that he had made about 17 years before (Gen. 12). God had appeared unto Abraham and told him to get up out of his country and go to a land which God would show him. God promised to give this land unto him and his seed after him. Abraham believed THAT word of God, that message from God. Of him it is said



GUS NICHOLS

"By faith Abraham, when he was called to go out unto a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whether he went" (Heb. 11:8). So Abraham was a man of faith when he is introduced to us in the Bible. (We have no record of his conversion. He was already a believer in the true God.) He believed whatever God had to say to him.

Abraham trusted God's word. God said that he would bless him and make his name great and make him to be a blessing, adding "in thy seed shall all the families of the earth be blessed" (Gen. 12:3). Both the old and the new testaments were established upon promises which God made unto Abraham.

The Bible teaches that the new testament is "a better covenant, which was established upon better promises" (Heb. 8:6). Since the new covenant was established upon BETTER PROMISES than the first covenant, it follows that the old covenant was also established upon promises, as well as the new.

The first promises made unto Abraham upon which the first covenant was established is recorded in Gen. 12:2 "I will make of thee a great nation". The rest of the old testament records the history of that nation comprised of Abraham's offspring. The old covenant was built upon this promise which God made to Abraham.

When Abraham was about 100 years old and his barren childless wife 90, God gave them a son, Isaac. Through Isaac God fulfilled the physical, literal promise, to make of Abraham a great nation. Remember that Abraham lived about 400 years before the law was given to Moses at Mt. Sinai. But that covenant grew out of these promises to Abraham that God would make a great nation of his offspring.

The new testament likewise was founded upon "Better promises" made to Abraham. This is the promise that "in thee shall all the families of the earth be blessed" (Gen. 12:3). The old covenant was a national religion; the new covenant is an international one. The first promise was physical in nature, but the second is spiritual, and the new covenant is established upon better promises.

The "seed" of Abraham through which all are to be blessed is Jesus Christ. We read "now to Abraham and his seed were the promises made; he saith not and to seeds, as of many; but as of one, and to they seed which is Christ" (Gal. 3:16). Christ then is the "seed" promised when God said "in thy seed SHALL ALL FAMILIES OF THE EARTH BE BLESSED."

Abraham believed what God said to him. "Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6). He believed what God said. God said you will have a son, Abraham accepted this as a fact. God said I will make of that son a great nation. Abraham did not doubt this promise of God. God brought him forth and told him to look at the stars and count them, then promised "So shall thy seed be." (Gen. 15:5). Here is what Abraham did about this promise, "He believed in the Lord and he counted to him for righteousness." (Gen. 15:6). He believed the promise the Lord made to him. He did not believe something different, something contradictory to what God said; he believed exactly what God told him. God blessed Abraham because of his belief in God's word.

We see that to believe God is to believe what God says. This brought to Abraham and his offspring God's blessings. Abraham's faith was so great because he believed God when it required great faith to believe what God said. He believed God WHEN WHAT GOD SAID was contrary to his judgment and his own wisdom. The Apostle Paul speaks of Abrahamic Faith on this wise "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken: So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old; neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; And being fully persuaded that, WHAT HE HAD PROMISED, HE WAS ABLE ALSO TO PERFORM. AND THEREFORE IT WAS IMPUTED TO HIM FOR

RIGHTEOUSNESS. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification," (Rom. 4:18-25).

God promised Abraham a son, and of that son he promised to make a great nation. He promised that Christ would come into the world several thousand years later, through Isaac and the nation of Israel. He promised that in Christ, the seed of Abraham, that all the families of the earth would be blessed.

Then God tested Abraham's faith. He told him to offer that son, to slay him as a sacrifice (Gen. 22:1-2). The new testament says, in Heb. 11:17-19, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Abraham was in the very act of obeying God and killing his son when God stopped him (Gen. 22:3-14). Abraham visualized Isaac dead on the altar. Yet from the ashes of his sacrifice he, in a figure, received him back from death. He supposed that God would bring Isaac back to life and still make of him a great nation, so the new covenant could come through Christ Abraham's seed. He believed as strongly as ever that God would make the great nation of Israel through Isaac. "He staggered not at the promise of God through unbelief" (Rom. 4:20).

Abraham was not justified before God by faith alone, not by simply believing what God said. He was justified by faith when he put his faith into obedience to what God said. "Was not Abraham out father JUSTIFIED BY WORKS, when he had offered Isaac his son upon the altar? Seest thou how FAITH WROUGHT WITH HIS WORKS, and BY WORKS was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness; and he was called the Friend of God." (James 2:21-23). James then draws the conclusion and applies it to us: "YE SEE THEN HOW THAT BY WORKS A MAN IS JUSTIFIED, AND NOT BY FAITH ONLY." (James 2:24). We, like Abraham then, are to be justified by faith, but faith unto obedience, a faith expressed in works and not by a dead faith. Abraham obeyed God even when it seemed impossible for God to fulfill his promise and make the great nation of his seed, and bless the whole human family, through his seed. He would kill his son -- ruin the promise, it seemed, yet Abraham believed God anyway and trusted him by obeying him.

Abraham believed God, believed what God said when what God said seemed impossible, seemed contrary to human judgment. God said he would have a son when he was about 100 and his wife 90, Abraham believed God anyway. He believed God so strongly that he was fully persuaded that what God had promised he was able to perform. (Rom. 4:21). Abraham had faith enough to do what God said and trusted God's promises.

OTHERS HAD ABRAHAMIC FAITH

The Israelites who killed the Passover lamb in Egypt expecting God to deliver then had Abrahamic faith (Exodus 12:3-28). They believed that God would spare their first born when they could see no connection between the lamb's blood on their door posts and the blessings promised. Still they obeyed vs. 28, 50. They had Abrahamic faith. They believed against hope from a human standpoint.

There was no human reason to expect their first born to be spared by their going through such a procedure. But God said it, and they believed it! They were willing to risk everything upon it and obeyed God. They had Abrahamic faith.

The Israelites manifested Abrahamic faith when they marched around Jerico seven days. (Jos. 6). There was no human wisdom to suggest that the walls would fall after being encircled 13 times. Such acts were contrary to human judgment but God said it and they believed it. This is another example of Abrahamic faith.

Captain Naaman had Abrahamic faith. It was

The Meaning of the Cross

JERRI MANASCO

To those acquainted with the New Testament, the cross is a foremost theme. Much has been preached about the cross; and many have ignored the cross of Christ. Of course, it is not the wood of which the cross was made that draws our attention; rather it is the significance of what occurred on the cross that is of importance.

When we speak of the blood shed on the cross, it is understood that we do not have reference to the blood of a MERE MAN, but to that of the perfect, sinless, pure, and holy Son of God. (II Cor. 5:21; Heb. 4:15; 9:26; 7:22-28).

With this before us we feel rather confident when we suggest that the meaning of the cross may be well summarized in one word: PERFECTION. The cross of Christ is itself the grand expression of the perfection of the divine attitudes.

PERFECTION OF SACRIFICE

One of the first items presented at the cross of Christ is the PERFECTION OF SACRIFICE. Great numbers of animal sacrifices were offered by the priests of the Mosaic law; and since they were of divine appointment, they were important. But the writer of the Hebrew letter shows very beautifully and systematically that those sacrifices fell far short of the perfection demanded (Chapters 9 & 10). He states that the blood of bulls and goats could not take away sin, though offerings were made year by year continually (Heb. 10:1-4). Though the blood of bulls and goats was proper to the sanctifying of the flesh, only the blood of Christ could go deep enough (Heb. 9:12-15). It is in the cross of Christ that men obtain a full pardon from both the guilt and condemnation of sin (Heb. 10:10-18; Jn. 1:29).

It is in the cross of Christ that God was found to be both "just," and the "justifier" of him which believeth in Jesus (Rom. 3:20-26). In short, Jesus paid the price that each of us should have to pay, in that Jesus took upon himself the sins of the world (I Pet. 2:24; Isa. 53:4-6). Through the cross we can see the perfection of God's righteousness (or, justice) manifested (Rom. 3:21, 22). Christ died for OUR SINS that we, through obedient faith in him, might be saved. Though once separated from God by sin, man can be reconciled to God by the sacrifice of his Son upon the cross. (Isa. 53:6; 59:1,2; Rom. 3:9-18; II Cor. 5:17-21; Col. 1:21, 22; Eph. 2:12-17).

PERFECTION OF LOVE

Secondly, we may observe that the cross of Christ sets before us the PERFECTION OF LOVE. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." (Jn. 15:13). The apostle John says that "God SO LOVED the world that he gave his only Begotten Son" that the world might have hope (Jn. 3:16, 17). Such love as this is truly a magnificent love, in that Christ died for man when man was unworthy of such love.

"The whole world lieth in wickedness," and "all have sined" (I Jn. 5:19; Rom. 3:23). Yet God was willing to have Christ die for wayward men. In a very beautiful passage the apostle Paul presents the extent of God's love as manifested in the cross. He writes, "For when we were yet without strength, in due time CHRIST DIED FOR THE UNGODLY. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, WHEN WE WERE ENEMIES, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." (Rom. 5:6-10). Can one read these verses without being awe-struck at the significance of divine love?

PERFECTION OF GRACE

The third point that we may wish to consider is that the cross of Christ sets before our view the PERFECTION OF DIVINE GRACE. Simply defined, "grace" is the handing out of favors to

one who in no sense deserves to receive them. In short, this is how we stand in relation to our heavenly Father, for we are not worthy of the least of his mercies. "By grace are ye saved" (Eph. 2:5, 8). The Hebrew writer declared, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he BY THE GRACE OF GOD should taste death for every man." (Heb. 2:9).

We must recognize that Christ's death is a "gift", not some salary that we have earned. "Thanks be unto God for his unspeakable gift." (II Cor. 9:15). This should be our attitude in the matter! Similarly, in an often-perverted passage the apostle Paul affirms that "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23). By this Paul was stating simply that Christ died for man's sins when man did not (and does not) deserve such. This in no way excludes man's obedience. Peter adds further teaching on the grace of God when he writes, "Christ also hath once suffered for sins, THE JUST FOR THE UNJUST, that he might bring us to God." (I Pet. 3:18). Truly, if it were not for the grace of God manifested at the cross of Christ, we would all be hopelessly drifting into eternal ruin.

MUST ACCEPT THE CROSS

After a careful examination of the passages cited, one must come to the conclusion that the fulness of divine perfection in love and grace are set forth in Christ's death for sins. Yet it must be emphasized that man is not freed from the responsibility of meeting certain demands as are laid upon him by God BECAUSE OF THE CROSS. Corresponding to the divine expressions of grace, love, and sacrifice, is man's expression of ACCEPTANCE OF THE CROSS. Sadly, it is as true today as in the apostles' day that there are many who reject the cross. "The preaching of the cross is to them that perish foolishness..." (I Cor. 1:18). Nevertheless, we must labor diligently to preach the cross, for that is the only way that men can be set free from sin (I Cor. 2:1, 2; Ga. 6:14).

As it is by grace on the divine side, so we must have faith in that grace that saves (Eph. 2:8; Rom. 5:1, 2). Similarly, we love God "because HE FIRST LOVED US" (I Jn. 4:19). Our love is manifested in our willingness to give ourselves as living sacrifices in the Lord's service (Rom. 12:1, 2). Of course, these things cannot be considered as absolute perfections on our part; yet we must faithfully maintained these attitudes in order to please God. If one will prayerfully and honestly reflect upon what God has done for us in Christ, he will acknowledge that what God demands of us is but very little. There can be no boasting on man's part when he simply does the Lord's bidding (Lk. 17:10). Thus, if Christ were willing to die the death of the cross, it is not beneath our dignity to partake of his death as he directs in baptism (Rom. 6:3, 4; cf. Gal. 3:26, 27). Christ gave no excuses when he stood in the shadow of the cross. How then can we, the frail recipients of divine grace, argue with God on many points of his plan of salvation? Forbid even the thought of such a thing!

It is my prayer that you, the reader, will think soberly on these matters, and that you will humbly submit to the Lord's will in baptism (Mk. 16:16; Acts 2:38), and in the living of an obedient life. (Heb. 5:8, 9; Phil. 2:12). Let us never be ashamed to take up the cross and follow Christ (Lk. 9:23) whatever the consequences. In doing this we will be assured that we will be saved by the blood of Christ and that we may dwell eternally in the place prepared for the redeemed (Jn. 14:1-4; I Pet. 1:2-5).

Can We Know That God Exists?

ROY DEAVER

It is not unusual at all in our day to hear someone say, "Yes, but we cannot know that God exists. There is no way to PROVE that God exists. We are compelled to accept the idea of the existence of God by FAITH."

In response to special invitation I had taken the men of BROWN TRAIL PREACHER TRAINING SCHOOL to Abilene Christian College for the "Preachers' Workshop." One of the "buzz-

sessions" was on "Christian Apologetics." Of the twenty-five men present in that session twenty-two of them were students at Brown Trail. I had the opportunity of making a few remarks about the meaning and nature of faith, the meaning and nature of knowledge, and the importance of being able to PROVE that God is, and that the Bible is the word of God. A member of the ACC faculty responded by saying, "There is no way we can PROVE the existence of God."

Then again, just this past year, I went with our students to the workshop. The first lecture of the program dealt with the problem of knowledge and its relationship to the existence of God. The speaker—a highly educated, highly trained, exceptionally capable man—emphasized over and over that there is no way to be sure; there is no way to KNOW; there is no way to PROVE the existence of God. He made brief reference to the various arguments frequently used in efforts to prove the existence of God, but he stressed that these arguments were not adequate. He repeatedly declared that "These arguments take you down to this point... but from there on you have to proceed on the basis of faith." He said that this is the case because "There is no way to really KNOW."

Immediately following this presentation there was a question session. I raised my hand, was recognized, and spoke as follows: "I would like to ask the speaker one question: Are you SURE about that?" He recognized immediately the force of the question, stepped slowly to the microphone, and said: "No." This admission, of course, destroyed his entire speech. But, his answer was really the only one he could give. If he had said "yes," he would thereby have admitted that there is some process by which one can arrive at CERTAINTY with regard to at least some points. And, if he could follow that process and arrive at certainty with regard to THAT point, it just might be possible that I could follow that process and arrive at certainty with regard to other points.

Too, it should be pointed out that the brother who made the speech was mis-using the word "faith." That is, he was not using the word "faith" in harmony with the New Testament usage of the word "faith." When this brother said, "These arguments take you down to this point... but from there on you have to proceed on the basis of FAITH" he was stressing the idea that EVIDENCE will take one just so far, and from there on he must proceed upon the basis of accepting something with regard to which there is no evidence. And, to use the word "faith" in the sense of proceeding where there is no evidence, is to use the word out of harmony with and contrary to the Bible usage of this word.

Others also are guilty of misusing the word "faith." One brother, in insisting that we cannot KNOW but that we can establish strong PROBABILITY, declares that the man of faith behaves "as if" he knew. We would be inclined to ask the question: if the man of faith ACTS as if he knows when in reality he knows that he does not know, why is not the man of faith a hypocrite? Further, why is not the man of faith an agnostic? The following quotations are from men whom I love and respect—men of marvelous educational background, men who love the Lord and His word, men who are personal friends of this writer. I am listing here their statements—not to embarrass them, but to try to drive home the point that many are using the word "faith" in a sense out of harmony with the Scriptures. Note carefully: "As indicated earlier, there is not enough evidence anywhere to absolutely prove God, but there is adequate evidence to justify the assumption or the faith that God exists." "This choice of commitment is into the realm of the subjective, to be sure, since it transcends the objective and what can be clearly proved, and thus it is a "leap of faith." "Hence, it is more reasonable to take the short leap of faith required in atheism. Absolute, dogmatic, unequivocal, complete evidence is often not possible, but a strong presumption is demonstrable." "The evolutionist has a faith and I have a faith. I happen to believe that my faith is the more reasonable faith."

What is the meaning of "faith" in the Bible?

Continued on page 4

Abrahamic Faith

Continued from page 2

contrary to all human reason to suggest that by dipping seven times in Jordan he would be cleansed of leprosy. Yet eventually he believed God (2 Kings 5:1-14.) He believed God when what God said was contrary to human judgment, and he obeyed God.

Another example of Abrahamic faith is in John 9:1-7. This blind man whose eyes were anointed with the clay was told to go wash in the pool of Siloam. He believed and obeyed when it was contrary to human expectation that one born blind would thus receive his sight.

WE MUST ALL HAVE ABRAHAMIC FAITH

God requires us to believe his word even when what he says is contrary to our own judgment and wisdom. He requires us to obey him even when we can see no reason for his commands. We must "Walk in the steps of our Father Abraham" (Rom. 4:12). God's promise was to bless in Christ (the seed of Abraham) all who have the faith of Abraham. This promise takes in us. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they WHICH BE OF FAITH ARE BLESSED WITH FAITHFUL ABRAHAM." (Gal. 3:8-9).

HOW MAY WE KNOW WE HAVE ABRAHAMIC FAITH?

We may know that we have the same kind of faith which Abraham had when we know that we believe God regardless of what he says. We must believe God even when what he says is contrary to human judgment. We must believe God so strongly that we obey God regardless of what he tells us to do.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither Bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29). We must have enough faith to be baptized believing that that very act of obedience will put us into Christ -- the seed of Abraham. In Christ, Abraham's seed, all are to be blessed or saved. We must have faith enough to give up sin in repentance, and be baptized upon a proper confession of faith in Christ. We must believe that God's promise is true which says "he that believeth and is baptized shall be saved" (Mk. 16:16). Those people have Abrahamic faith who believe God even when what God says is contrary to human wisdom and obey God without murmuring.

"If ye be Christ's" that is, if you belong to Christ, follow Christ, "then are ye Abraham's seed and heir according to the promise." (Ga. 3:29). "The promise" was "in thy seed shall all families of the earth be blessed." (Gen. 12:3). That "seed" is Christ (Gal. 3:16). When we are baptized into Christ, (vs. 27) we belong to Christ; then we are "Abraham's seed and heirs according to the promise." Under the law of Moses the Jews could connect with Abraham through fleshly line. They had flesh like Abraham's flesh. Under Christ and the new covenant (we out of all nations have faith like Abraham's faith).

We believe God and are willing to obey God like Abraham. We are the "children of God by faith" and not by fleshly connection with Abraham, (Gal. 3:26-29).

Brother Henly will now please extend the Lord's invitation, and if you have not obeyed the gospel of Christ, we exhort you to do so tonight, become and be Christians that you may be saved and heaven be your eternal home. The Lord will love you and add you to that same church to which he added the Pentecostians in this very city about 1900 years ago. Acts second chapter.

Can We Know That God Exists?

Continued from page 3

How is this word used? Does "faith" (in the Bible sense) mean strong probability? Is it identical with assumption? Does it exist only in the absence of

evidence? "By faith Abel offered unto God a more excellent sacrifice than Cain,..." (Heb. 11:4). "By faith Noah... prepared an ark to the saving of his house:..." (Heb. 11:7). "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance;..." (Heb. 11:8). What does "by faith" mean in these statements? Were Abel, Noah, and Abraham guessing? Were they responding upon the basis of assumption? strong probability? acting where there was no evidence? The Bible declares: "So then faith cometh by hearing, and hearing by the word of God," (Rom. 10:17). Therefore, Biblical "faith" inherently involves: (1) the fact of the existence of God: (2) the fact of the existence of man: (3) the revealing ability of God to man: (4) the response-ability of man: (5) the testimony of God to man; (6) man's proper response to that testimony. "Faith"—in the Bible sense—means TAKING GOD AT HIS WORD. It means doing just what God said do, just because God said do it. There is no Biblical "FAITH" where there is no testimony of God.

"Faith" does not mean absence of evidence. In fact, Biblically-approved "faith" REQUIRES evidence. Where there is no evidence there can be no "faith." God expects us to be concerned about evidence. The very existence of the Bible presupposes the need for evidence. John said, "...but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name" (John 20:31). We are not inclined in the least to criticize the attitude of Thomas. Rather, we have greater respect and admiration for his attitude. His attitude was: "Without evidence I will not believe. Give me the evidence, and I will believe." The Lord gave him the evidence. When Thomas saw the evidence, he declared: "My Lord and my God." (Jn. 20).

"Faith" does not in all cases mean the absence of literal sight. Sometimes faith is clearly contrasted with sight (as in II Cor. 5:7); but there can be faith where there is sight. The Lord said to Thomas: "Because thou hast SEEN ME, thou hast BELIEVED." Many more of the Samaritans believed on the Lord because of His word (Jno. 4:41). The fact of their seeing Him did not preclude their BELIEVING on Him. There can be faith where there is no sight. The Lord said to Thomas: "...blessed are they that have not seen, and yet believed."

Neither does "faith" mean the absence of knowledge. It should be shouted from the housetops that Biblically-approved faith does not rule out knowing. Paul said, "being therefore always of good courage, and KNOWING that whilst we are at home in the body we are absent from the Lord... (II Cor. 5:6). How did Paul know? "For we walk by faith, not by sight," (II Cor. 5:7). Here is knowledge which is the product of faith. Many of Samaria who believed on the Lord said to the woman: know that this is indeed the Saviour of the world" (Jno. 4:42). These said, "WE BELIEVE" and "WE KNOW." Faith does not preclude knowledge, and knowledge does not preclude faith. Peter said to the Lord, "And we have believed and know that thou art the Holy One of God" (Jno. 6:69). Paul said, "...for I know him whom I have believed,..." (II Tim. 1:12).

Can we know that God exists? The basic question underlying this question is: Can we know anything at all? For, if it is possible to know anything, then it is possible to know that God exists. Can one know anything? Is a normal human being capable of really KNOWING anything? To answer this question we must come to a knowledge of what "knowing" means. (Interesting sidelight: It is possible for one to come to a knowledge of what knowing is? Would it be possible for one to know that it is impossible for one to know?)

The answer to this question (Can we know anything?) involves the whole field to study called epistemology. Epistemology is that field of study which deals with the origin, nature, methods, and limits of knowledge. The human being, in two basic ways, comes to have knowledge. We come to know (learn) by EXPERIENCE, and we come to know (learn) by CONTEMPLATION. Knowledge which comes by means of actual experience is

placed under the heading of SCIENCE. Knowledge which comes by means of contemplation is placed under the heading of PHILOSOPHY. The knowledge which comes by experience may be: mathematical, physical, biological, or social. If the contemplation is about the universe, it comes within the realm of METAPHYSICS. If the contemplation is about conduct, it comes within the realm of ethics. If the contemplation is about the beautiful, it comes within the realm of AESTHETICS. If the contemplation is about correct reasoning (the principles of valid reasoning), it comes within the realm of LOGIC. This reasoning involves two kinds: inductive and deductive.

The Empirical philosophers insist that only real knowledge is that which comes by means of the physical senses. The Existential philosophers insist that there is no way that one can really know anything. We are insisting at this point that thought it is certainly true that there is knowledge which comes by means of the physical senses, it is also true there is knowledge which comes by means of contemplation. We are insisting that it is possible for one to know, and to know that he knows, by working (in thought) according to the demands of the principles of correct reasoning.

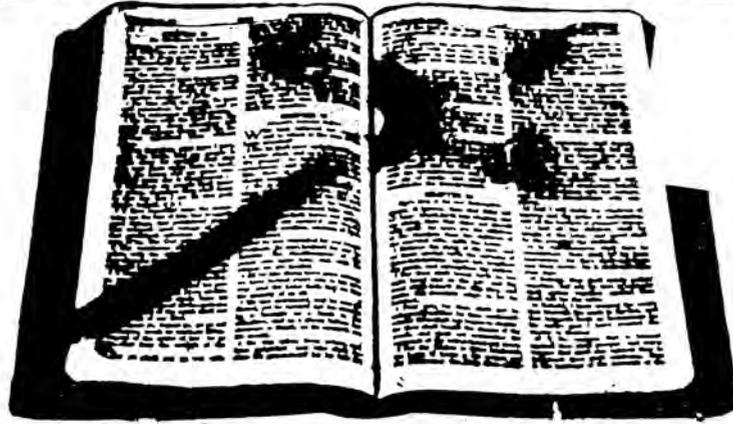
It is generally recognized that 7 times 7 gives 49. The "49" represents a conclusion arrived at by contemplation. But it is possible for us to know (and to know that we know) that 7 x 7 gives 49. Likewise, if one places a dime in an envelope and then places the envelope in a trunk—we can KNOW where the dime is: We can KNOW that the dime is in the trunk. And, this knowledge we have by contemplation, rather than by sense perception. If it is the case that all men are mortal beings, and if it is the case that Socrates was a man, then we know that it is the case that Socrates was a mortal being. I recently said to my students: "If it is the case that the acute accent can stand on either of the last three syllables of a Greek word, and if it is the case that the circumflex accent can stand only on either of the last two syllables of a Greek word, and if it is the case that the grave accent can stand only on the last syllable of a Greek word—then it is the case that if the third (the antepenult) syllable of a Greek word is accented, that accent will have to be the ACUTE. And, you can KNOW this, and you can KNOW that you know it."

The "law of rationality" holds that "We ought to justify our conclusion by adequate evidence." Adequate evidence absolutely demands certain conclusions. We are not talking about assumptions. We are not talking about guesses, or speculations. We are speaking of that conclusion which is absolutely demanded by the evidence at hand. And that conclusion which is DEMANDED by the EVIDENCE is a matter of KNOWLEDGE. It is "knowledge" just as much as is the case with regard to sense perception. It is THIS KIND of knowledge in particular that we have in mind when we emphasize that we can KNOW that God exists. It is this kind of knowledge which is compelled by consideration of the facts: there can be no effect without an adequate cause; there can be no law without a lawgiver; there can be no picture without a painter, no poem without a poet, no design without a designer, no thought without a thinker, no engineering without an engineer, no chemistry without a chemist, and no mathematics without a mathematician.

It is not the purpose of this article to discuss in detail HOW we can know that God exists, but rather to declare emphatically that it is a FACT that we CAN KNOW that God exists.

Perhaps it should be pointed out that so far as concerns those who love, believe and respect the Bible there should be no problem on this point. For, the Bible frequently and emphatically declares that we CAN and that we MUST know God. The Lord said, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (Jno. 17:3). John said, "I have written unto you, fathers, because ye know him who is from the beginning" (I Jno. 2:13, 14). In fact, in the book of First John the writer uses the word "know" (in some form) twenty-four times. Those who insist that we cannot "know" would do well to study carefully John's writings.

WORDS of TRUTH



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

Deaver
Acts 20:21
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 8

FRIDAY, NOVEMBER 9, 1973

NUMBER 24

"The Baptist Church And The New Testament Church"

There was a time when gospel preachers knew the difference between human denominationalism and the Lord's church. They not only knew the difference but recognized that the difference mattered and mattered greatly. They not only knew the difference and that it mattered greatly but they taught others, both privately and publicly, to recognize the vast chasm that



ROBERT R. TAYLOR JR.

separated truth from error. But now it is different among many of our preachers. Too many do not know the difference between the Lord's church and human denominationalism. That is why some affirm that the Lord has saved people in all denominations. That is why some preachers can fit into human denominations with such harmony and apparent ease. That is why some look upon the church of our Lord simply as another denomination with one preacher even calling the church of our Lord "A BIG SICK DENOMINATION". Read it and weep! That is why the advocates of restructure are out to change the total nature of the New Testament church. This is why one who was formerly among us has told the writer that the church is just another sect. This is why the lines of demarcation between denominational error and New Testament truth are not now delineated with the courageous clarity and straightforward sharpness which once characterized us as a people.

In view of the foregoing facts of lament and sadness it is deeply refreshing to read a book like THE BAPTIST CHURCH AND THE NEW TESTAMENT CHURCH. The author of this 79 page book is Roy Deaver, one of the ablest and soundest preachers of our generation. Brother Deaver knows the difference between truth and error. He recognizes that the difference MATTERS. He is not in the least fearful relative to the exposing of Baptist doctrinal errors. One does not have to wonder which denominational error Brother Deaver is attacking. He identifies each error by name.

In the Preface he writes, "Several years ago, while I was living in Vernon, Tex., a very

prominent Baptist preacher made an attack upon 'churches of Christ,' including severe criticism and denunciation. His remarks were presented over Radio Station KSWG, Vernon, Texas. The material which is offered here was presented by this writer over that same station, in reply to the Baptist preacher.

"This material involves the Bible answer to the following questions:

1. Is baptism essential to salvation?
 2. Is the Baptist Church the New Testament church?
 3. Is the church of Christ a 'new denomination'?
- "It is our fervent hope and prayer that you will study this material carefully, prayerfully - and with an open Bible.

THE ESSENTIALITY OF BAPTISM

In this section, which occupies more than half of the book's contents, Brother Deaver presents the Baptist position on baptism and then counters with an overwhelming array of scriptural evidence to the effect that baptism is indeed essential to salvation. With detailed scholarship he examines such baptism-related passages as Mark 16:16, John 3:5, Acts 2:38, Acts 3:19, Acts 22:16, Romans 6:3-4, 1 Peter 3:21, Ephesians 1:7 and Galatians 3:26-27. Following a scholarly exegesis of each passage he draws in summary fourteen points in which baptism stands between the sinner and achieved goals such as salvation, entrance into the kingdom, washing away of sins, entrance into Christ, etc. Here is a paragraph that shows the piercing keenness of his logical thrusts. "If - one can be saved - without salvation, without entrance into the kingdom of God, without the remission of sins, without the blotting out of his sins, without the washing away of his sins, without entrance into Christ, without the death of Christ, without the resurrection of Christ, without walking in newness of life, without being redeemed, without being a child of God, without being in Christ, and without putting on Christ - then (and only then) can one be saved without being baptized."

Brother Deaver then notes some of the Baptist dodges in denying baptism's essentiality such as the faith passages, that salvation is "not by works," that salvation is a gift, the baptism of Jesus in Matthew 3:13-17, the thief on the cross argument, the case of Zacchaeus in Luke 19, Paul's passage in 1 Corinthians 1:17, the water salvation charge, the case of Cornelius in Acts 10, the "blood before water" idea, the circumcision contention, the "third party" objections and that it condemns those not baptized. With a

thoroughness that is deeply admirable Brother Deaver dissolves these Baptist aspirations quickly and completely. His is a withering refutation of Baptist quibbles aimed against New Testament teaching on the absolute necessity of baptism. At the conclusion of this section he shows conclusively that Baptist doctrine on baptism makes the Baptist church unnecessary (no one can be a Baptist without baptism), requires more to get into the Baptist church than it does to go to heaven, that Baptist preachers cannot follow New Testament cases of conversion and simultaneously remain loyal to Baptist beliefs and that Baptist preachers must go contrary to early church beliefs and practices to practice Baptist demands.

His concluding paragraph on this section says: "(5) Finally, if one can be saved without baptism—

He can be saved without obeying Christ, Mk. 16:16;

He can be saved without entering the kingdom, Jno. 3:5;

He can be saved without the remission of his sins, Acts 2:38;

He can be saved without the blotting out of his sins, Acts 3:19;

He can be saved without the washing away of his sins, Acts 22:16;

He can be saved without entering Jesus Christ, Rom. 6:3;

He can be saved without the death and blood of Jesus Christ, Rom. 6:3;

He can be saved without the resurrection of Christ, Rom. 6:4; 4:25;

He can be saved without walking in newness of life, Rom. 6:4;

He can be saved without being redeemed, Eph. 1:7;

He can be saved without being in Christ, without being a child of God, and without putting on Christ, Gal. 3:26-27"

"IS THE BAPTIST CHURCH THE NEW TESTAMENT CHURCH?"

This constitutes the second section of Brother Deaver's study. He presents scriptural proof that there is only one church authorized by the scriptures. He proves that a difference exists between the Lord's church and the Baptist denomination by appeals to their own testimony which ardently admits of differences between the two. He shows conclusively that Baptists are unscriptural in the following fundamental facets of

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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1500 Sixth Ave., Jasper, Ala.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Church Membership

Wherever people heard, believed and obeyed the gospel, as preached under the great commission, they became members of the church of the Lord. The same process that made them Christians made them members of the church. Beginning on Pentecost, the day the church was established, "The Lord added to the church daily such as should be saved" (Acts 2:47). The church was not a detour off the way to heaven, but was the body of Christ in which men were reconciled to God (Eph. 2:16; 1:22-23; 5:23). Christ is the head of the body, the church (Col. 1:18, 24). If one had no connection with the body, the church, he had no connection with Christ, the head of the body (Eph. 1:20-23; Rom. 12:4-5).

BY OBEYING THE COMMISSION

By obeying the terms of the great commission men became members of the New Testament church. The church is composed of all the saved (Acts 2:47). But obedience to the gospel as preached under the great commission brought those obeying to the promise of salvation made in the commission. In Mark's record of the commission, 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). Since the Lord adds to the church such as should be saved (Acts 2:47), and "He that believeth and is baptized shall be saved" (Mk. 16:16), it follows that those who believe the gospel of the great commission and consummate their primary obedience thereto in baptism are added to the Lord's church.

This is why Matthew's record of the commission divides the commission at baptism, putting the nations to be taught and baptized in one group and those to be further taught to obey all things commanded of Christians in another group. His record says, "Jesus came and spake unto them, saying, 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 Spirit: (this would put them into the church) teaching them (members of the church) to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).



GUS NICHOLS

CHURCH BUILT ON THE ROCK

Simon Peter confessed the greatest and most wonderful truth of the gospel when he said to Jesus, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Jesus recognized this truth to be the rock-bed truth, the foundation truth, of Christianity, and said, "Upon this ROCK I will build my Church, and the gates of hades shall not prevail against it." Here let us get some facts together. (1) The church is built on Christ, the rock. (2) It is built by Christ. (3) The church is built upon a tried and tested foundation (Isa. 28:16). (3) The church is built upon a tried and tested foundation (Isa. 28:16). (4) The church covers the foundation; it is not too big for the foundation, and it is not too small for it. It just fits the foundation. (5) This being true, if one wants to build upon Christ, the foundation - the ROCK upon which the church is built - he must build in the church which is built upon the Christ, the ROCK. THERE IS NO ROOM FOR ONE TO BUILD ON CHRIST, THE ROCK, AND NOT BE A PART OF THE SUPERSTRUCTURE, THE CHURCH, WHICH COVERS THE ROCK. There is no standing room, not even toe-hold, for one who rejects the church and tries to stand and build on Christ, the Rock, outside the church!

OBEEDIENCE PUTS ONE ON THE ROCK

Christ said, "Whosoever heareth these sayings of mine, AND DOETH THEM, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was FOUNDED UPON A ROCK. And 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" (Matt. 7:24-26). Let us again assemble some facts. (1) The church is built upon Christ, the Rock (Matt. 16:16-18). (2) By hearing and doing what the Lord says men build on the rock. (3) But to build upon the rock is to build in the church WHICH IS BUILT UPON THE ROCK and which completely covers the foundation. (4) Therefore, to hear and do the things commanded by Christ, is to build upon Christ, the rock, makes one a member of the church; he is built in the church which leaves no room to stand on Christ, or build on him OUTSIDE THE CHURCH.

THE CHURCH IS ZION

The prophet said salvation would be in Zion, which is the church. "I will bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I WILL PLACE SALVATION IN ZION for Israel my glory" (Isa. 46:13). But Zion is now the church. "But YE ARE COME UNTO MOUNT ZION, city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, TO THE GENERAL ASSEMBLY AND CHURCH of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect" (Heb. 12:22-23). Again, let us get our facts together. (1) God has placed salvation in Zion (Psa. 46:13). (2) Zion is now the church of the firstborn - the church of Christ. (3) Therefore, salvation is now in the church, which is built on Christ, the Rock, and is not in some man-made church built upon the doctrines and dogmas of men.

CHURCH IS THE BODY OF CHRIST

The church of the New Testament is the body of Christ. Speaking of Christ, Paul says, "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. 1:22-23). "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh FOR HIS BODY'S SAKE, WHICH IS THE CHURCH" (Col. 1:24). The church is like the human body with its various members. If any member is to live it must be connected with the body and with its head. Sever a hand or foot from the body and such a member dies. As we have seen, the church is the

body of Christ. Apart from that body one is separated from Christ, he is not in Christ where salvation is (II Tim. 2:10; Acts 4:12). Paul says, "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members of another" (Rom. 12:4-5). This plainly teaches that all Christians are members of the church which is the body of Christ.

RECONCILED IN THE BODY, THE CHURCH

The sinner must be reconciled unto God, or saved, in the church which is the body of Christ. Speaking of both Jews and Gentiles, Paul says, "And that he might RECONCILE BOTH UNTO GOD IN ONE BODY by the cross, having slain the enmity thereby" (Eph. 2:16). And let us remember the body is the church (Eph. 1:22-23). Therefore, sinners are reconciled unto God in the church, the body of Christ.

SAVIOUR OF THE BODY THE CHURCH

Christ is the Saviour of the church which is his body, and not of those in rebellion out in the world. "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). The apostle goes on to say that when Christ comes back again he is coming after the church, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

BAPTIZED INTO THE BODY, THE CHURCH

The baptism of the great commission puts one into the body, the church where one is reconciled to God and saved. Let us remember the Saviour said in the commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16). Here we have (1) belief of the gospel, (2) baptism, (3) salvation. Therefore, those thus baptized are in the body of Christ, the church, which includes all the saved, for "The Lord added to the church daily such as should be saved" (Acts 2:47).

Paul says, "For by one Spirit are we all BAPTIZED INTO ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). "BY ONE SPIRIT" means his guidance and his instruction through inspired men. The apostles spoke as the Spirit guided them (Acts 2:4; I Pet. 1:12; I Cor. 2:13). To say Jesus is Lord "BY THE HOLY SPIRIT" (I Cor. 12:3) is to say this as the Holy Spirit REVEALED IT THROUGH THE APOSTLES (Acts 2:36; Phil. 2:11). Again, to offer sacrifices "BY THE LAW" was to offer them as the law instructed (Heb. 10:8). The Spirit instructs and guides by his word given through inspired men (Neh. 9:20, 30). The Spirit leads us by his word (Rom. 8:14; I Sam. 23:2; Acts 1:16). With this in mind, we are better prepared to understand the statement that it is "BY ONE SPIRIT we are baptized INTO ONE BODY", which we have seen IS THE CHURCH (I Cor. 12:13; Eph. 1:22-23).

CHURCH IS THE ARMY OF THE LORD

Christians are exhorted to be good soldiers of Jesus Christ (II Tim. 2:1-5). They are to fight the good fight of faith and lay hold on eternal life (I Tim. 6:12). They are to put on the whole armor of God (Eph. 6:10-17). They are to war a good warfare (I Tim. 1:18). This army of Christian soldiers is composed of all who have obeyed the gospel of the great commission. It includes all who have been enrolled as soldiers. Paul says, "Thou therefore endure hardness (hardships), as a good soldier of Jesus Christ. No man that wareth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier", or enrolled him to be a soldier (II Tim. 2:3-4). But we are told that the church members have their names written in heaven (Heb. 12:22-23).

CHURCH IS THE BRIDE OF CHRIST

The church is to Christ what a bride is to her husband. "For the husband is the head of the wife, even as Christ is the head of the church: and he is

A New Testament "Pattern" For Conversion

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, FOR A PATTERN to them which should hereafter believe on him to life everlasting." - 1 Tim. 1:15-16



FLAVIL H. NICHOLS,

The apostle Paul wrote that his conversion was a pattern for all future conversions! Let us consider how Paul was converted, then each reader can compare his conversion with Paul's.

THE MAN: SAUL OF TARSUS

When introduced to us in the New Testament, Saul was "zealous toward God" (Acts 22:3) according to the "Jews' religion." (Gal. 1:13-14). As a Pharisee (Acts 26:5), and measured by the Old Testament, he was "blameless." (Phil. 3:5-6). But since the cross, his religion had been 'out of date.' (Col. 2:14). Saul had zeal without knowledge (Rom. 10:1-3; 1 Tim. 1:13), for he did not know - therefore he did not believe - the gospel of Christ. (1 Tim. 1:15). He persecuted the church. (Acts 9:1-2; 26:9-12). While voting to kill Christians (Acts 26:9-12; 7:58-60), Saul had a "good conscience." (Acts 23:1; 24:16; 26:9; Jn. 16:2. Yet Saul was NOT saved! Later he called himself the "chief" of sinners! (1 Tim. 1:15).

LORD APPEARED TO SAUL

In full daylight ("about noon," Acts 9:3; 22:6; 26:13), a "great light" "above the brightness of the sun" "at midday" "shone from heaven . . . round about" Saul. Others saw the light, and they all "fell" to the ground. (Nothing is mentioned about their being 'knocked' down!) (Acts 22:9; 26:13-14.) They were afraid, and heard a voice speaking in the Hebrew language, which Paul knew (Acts 21:40-to-22:2; he also knew Greek, Acts 22:37) - which explains how those with him "heard" (Acts 9:7) and yet they "heard not" the voice. (Acts 22:9). They 'heard' the sound, but did not understand the words in Hebrew.

The voice said, "I am Jesus. . . whom thou persecutest." (Acts 9:5-6; 22:8-10; 26:15.) By this Paul was convinced that Jesus is no longer dead - he is risen! Previously he thought Jesus was an imposter. (He may have believed the soldiers' lie. Matt. 28:11-15).

Jesus told Saul: "I have appeared unto thee for this purpose, to make thee a minister and a witness. . ." (Acts 26:16). In order to be an APOSTLE, Paul had to see Jesus. (1 Cor. 9:1). It was necessary for an apostle to SEE Jesus - to be a "witness" of the fact that Jesus is risen from the dead. (Acts 1:21-22; 2:32). So, the reason Saul saw the Lord was NOT to convert him, but TO MAKE HIM AN APOSTLE. Paul later wrote: "Last of all he was seen of me. . ." (1 Cor. 15:8). He saw Jesus "last." We do not need to SEE Jesus: "Whom having not seen, ye love. . ." (1 Pet. 1:7-8).

"LORD, WHAT WILT THOU HAVE ME TO DO?"

Saul saw Jesus after His death; therefore He had been raised from the dead! The One whom Paul saw, said, "I am Jesus." So he now believes that Jesus is the risen Lord, the Son of God. (Rom. 1:4). Convinced that Jesus is alive, Saul "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). Blinded by "the glory of that light," Saul was "led by the hand" into Damascus. (Acts 22:11).

Saul had started toward that city to persecute saints. Enroute he learned the truth about Jesus - who is alive again! To Paul it was declared: "I am Jesus." He believed! Later he wrote that "faith" - no doubt including his own "faith" - "cometh by

hearing. . . the word of God." (Rom. 10:17). At this point in the narrative Saul became a believer; but he was an UNSAVED "believer."

Furthermore, he repented. Instead of persecuting Christians, Saul then sought to become one of them. (Acts 9:5-6, 13:16). Note also that he confessed Jesus as "Lord." (Acts 9:6). This confession glorifies God the Father! (Phil. 2:11). Saul no longer persecuted the church, but wanted to obey Jesus, saying, "Lord, what wilt thou have me to do?" (Acts 9:6).

The Lord did not personally tell Saul what to do, for the gospel had been committed into "earthen vessels." (2 Cor. 4:7; 5:18-20). So Jesus sent Saul into the city where he would "be told" what to do. (Acts 9:6; Jer. 10:23; Ps. 119:105).

Saul fasted and prayed for three days - until he could learn and obey the gospel of Christ. (Acts 9:9,19). Alas, many go on for years in disobedience! Now blind, but BELIEVING in the risen Lord, having REPENTED, and having CONFESSED Jesus as "Lord," Saul still was an UNSAVED "believer!" He had seen Jesus, fasted three days, and was praying - but had not been saved! (Acts 22:16; 9:6).

WHAT SAUL DID TO BE SAVED

Jesus sent Ananias to tell Saul what he "must" do. (Acts 9:6). Listen to Ananias: "Now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Contrary to modern preachers, Saul was NOT told to stay down and keep praying till he could pray away his sins! He was told to "arise, and be baptized, and wash away thy sins. . ." (Acts 22:16).

Saul was not "sprinkled" for baptism. The Greek word for "baptism" (in its various forms) means to be IMMERSSED. He later wrote: "we are BURIED. . . by baptism." (Rom. 6:3-4). His body was "washed" - not his head sprinkled! (Heb. 10:22). This was not Holy Spirit baptism, for there was no 'resurrection' from the baptism of the Holy Ghost; but Paul wrote that he was buried AND RAISED in baptism! (Col. 2:12).

Saul did not 'pray' away his sins! He still had them after three days of fasting and prayer. So he was told to "arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). You will recall that the blood of Jesus was shed in His DEATH. (Jn. 19:31-34). Well, Paul wrote that baptism put him "into his death." (Rom. 6:3-4). Salvation is "in Christ Jesus." (2 Tim. 2:10) And Paul was "baptized into Jesus Christ." (Rom. 6:3-4).

Jesus had promised, "He that believeth and is baptized shall be saved." (Mk. 16:16). When Saul did this, the Lord saved him, and added him to his church. (Acts 2:47). Saul did not join any denomination, but was simply a member of the "church of Christ". (Rom. 16:16). He became only a "Christian." (Acts 26:28).

Later he wrote that he was "justified by faith" (Rom. 5:1) - but it was AFTER HIS FAITH LED HIM TO BE BAPTIZED! He had no "peace with God" until after he was baptized!

A "PATTERN" FOR US

Paul himself wrote that his salvation was a "pattern" for our conversion. (1 Tim. 1:16). After he believed, repented, and confessed Jesus as "Lord," he was told to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Without further delay, (if you are an unsaved person) YOU should follow this divine "PATTERN" - to wash away YOUR sins!

I Protest

J. H. WADDEY

The message, manner and methods of some of our "highly educated" brethren who are proposing to remake the church of Christ and the doctrine long proclaimed by it has brought them heavy criticism. Naturally those under attack are crying about the treatment they are receiving. To their complaints about criticism, we offer the following thoughts.

WE DO NOT OBJECT to their having degrees for their education. We do protest their flaunting the degree and expecting special attention because of it. We protest their CASTING EPITHETS OF

DISGUST on those not so well educated. We protest one setting his (un)educated think-sos ABOVE WHAT THE BIBLE SAYS. We do not object to one reading the journals and books of modern denominational theologians. We do protest quoting them IN PREFERENCE TO PASSAGES OF SCRIPTURE. We do object to the using of their thoughts and ideas TO MAKE DOCTRINAL CHANGES IN OUR FAITH AND PRACTICE. We do object when one is deceived into following them into error. We can't prohibit a man from teaching error, but we do protest his doing it WHILE CLAIMING TO BE A GOSPEL PREACHER of the Lord's church. We protest his leading astray innocent brethren who are not aware of his loss of faith. We protest his being used by churches, schools and papers.

We cannot stop an educator from accepting the modern liberal theories of religion. We do protest his being allowed to teach these faith-destroying theories TO OUR CHILDREN IN COLLEGES PAID FOR BY CONSERVATIVE-MINDED BROTHERS. The Methodists may let T. J. Altizer do so, but WE WILL NOT SIT IDLY BY AND HOLD OUR PEACE. We do not mind dialogue as long AS ERROR IS ANSWERED WITH TRUTH. We do protest allowing error to be presented WITHOUT PROPER EXPOSURE BY TRUTH. Dialogue is a sweet sounding sophisticated word used by some brethren to mean compromise with denominational error. THEY WOULD KEEP QUIET WHILE THE FALSE TEACHER PRESENTS HIS CASE. WE DO NOT OBJECT TO NEW IDEAS AND METHODS OF DOING THE LORD'S WORK. WE DO PROTEST THE MAN THAT INSISTS HIS IS THE ONLY WAY; who immediately calls upon the brotherhood to reject tried methods of the past. We protest the virulent and uncomplimentary labeling of those who do not accept these new approaches.

We do not mind one criticizing the brotherhood, if he has a genuine criticism; IF HIS CRITICISM IS CONSTRUCTIVE, IF HE IS WILLING TO ACCEPT CRITICISM. I PROTEST A MAN HEAPING CRITICISM AND THEN CRYING "ABUSE" WHEN THE GUNS ARE LEVELED ON HIM. I do not mind if a preacher considers himself a sectarian and his congregation a denomination. I DO PROTEST HIM LABELING ME A SECTARIAN AND THE LORD'S CHURCH A SECT. He may well be such, BUT I AM NOT. If he is a sectarian, if his group is a denomination, then he and they should go out of business. They have no right to exist under the name Christian if they are a sect.

We may not stop a man from following the modernistic trends of the day. We can and will protest his seeking to beguile the innocent and lead congregations into the same labyrinth of error. WE WILL MARK THEM, ROM. 16:17, 18. AND WARN AGAINST THEM AT EVERY CHANCE, FOR THEY ARE ENEMIES OF THE CROSS OF CHRIST, PHIL. 3:17.

Future Recognition

G.F. RAINES

One of the great truths of the Bible is the fact that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11).

The term kingdom of heaven in this passage evidently refers to "the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:11).

This statement "implies that God is no respecter of persons; that many shall be saved; that Heaven is an exalted state of felicity, rest, and social intercourse."

"The citizens are to know one another, else it would little avail to sit down with Abraham, etc. It is the meeting place of generations" (Melville).

When David's baby died, the grief-stricken king said, "I shall go to him, but he shall not return to me" (2 Sam. 12:23).

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).

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.

"The Baptist Church And The New Testament Church"

Continued from page 1

their teachings: (1) Salvation and the church, (2) the name, (3) repentance, (4) faith, (5) confession, (6) baptism, (7) voting people into the church, (8) mechanically made music in worship, (9) the Lord's Supper, (10) organization, (11) total depravity, (12) the Holy Spirit, (13) apostasy, (14) attitudes toward the Bible and (15) when the church began. Relative to this concluding point he presents eleven consequences of their teaching. He writes, "If the church had been in existence in the days of the Lord's personal ministry

- (1) It would have been under the Law of Moses, Col. 2:14; Rom. 7:4;
- (2) It would have been under the limited commission, Mt. 10:5-6;
- (3) It could have told no man that Jesus was the Christ, Mt. 16:20;
- (4) It would have been composed of unconverted members, Mt. 18:3;
- (5) It would have had a member who betrayed the Lord, Mk. 14:44;
- (6) It would have had a member who cursed, swore, and lied, Mt. 26:74;
- (7) It would have existed before the Lord had all authority, Mt. 28:18ff;
- (8) It would have been without a head, Eph. 1:20-23;
- (9) It would have been without the Spirit, Jno. 7:39;
- (10) It would have offered no remission of sins, Heb. 9:22;
- (11) It would have been founded upon what the Lord had called "A DEVIL", Eph. 2:20; Jno. 6:70."

"IS THE CHURCH OF CHRIST A 'NEW DENOMINATION'?"

This is the shorest section in the book. He presents fundamental and factual material why the Lord's church is non-denominational in its nature and scope. He lists thirteen identifying marks of the New Testament church. They are: "1. Jesus Christ was the builder, the head, the founder, the foundation, the possessor of it, Mt. 16:18; Col. 1:18; Col. 1:24.

2. It was established on the first Pentecost after the Lord's resurrection from the dead, in the city of Jerusalem, and the record of which is in Acts 2.
3. Men of God proclaimed the facts of the Lord's death, burial and resurrection, Acts 2; Acts 3; Acts 17; 1 Cor. 15:1-4.
4. The proclamation of these facts were intended to cause men to believe, for no man could please God without faith, Heb. 11:6; 2 Cor. 5:7; Rom. 10:17.
5. When men had been brought to believe they were then commanded to repent of their sins, Acts 2:38; 3:19; 17:30.
6. Men were obligated to confess their faith in Christ as being the Son of God, Mt. 10:32; Lk. 12:8; Acts 8:37; Rom. 10:10; 1 Tim. 6:13.
7. Men were commanded to be baptized for the remission of their sins, Mk. 16:16; Acts 2:38; 22:16; 10:48.
8. This baptism put one into Christ, into the Lord's church, Acts 2:41, 47; Rom. 6:3; Gal. 3:27.
9. In Christ, brethren wore the name 'Christian' because it was divinely given, and because it gave honor and glory to Jesus Christ, Acts 11:26; Jas. 2:7; 1 Pet. 4:16; Acts 4:12.
10. The church was referred to as being the church of the Lord, several congregations were called 'churches of Christ', Acts 20:28; Rom. 16:16.
11. In their worship they taught (2 Tim. 2:2; 1 Pet. 3:15; Mt. 28:19,20); they sang, (Eph. 5:19; Col. 3:16; 1 Cor. 14:15); they prayed (Lk. 18:1; Jas. 5:16; Acts 2:42; 1 Thess. 5:17); they observed the Lord's Supper every first day of the week as is shown by consideration of Acts 20:7 together with 1 Cor. 16:2.
12. As a matter of duty and to help others they contributed of their means every first day of the week, 1 Cor. 16:1,2.
13. They had no creed but Christ and no book

but the Bible, 2 Tim. 3:16-17; 2 Jno. 9; Gal. 1:8,9; 2 Cor. 5:7; Rom. 10:17." (Pages 76-77.)

The two concluding paragraphs are:

"In order to be a new Testament church we must do what was done in the days of the apostles. We must teach what was taught then. We must be what people were then. The church of Christ is pleading with all its power for a complete return to simple New Testament Christianity. We want to teach exactly what the Bible teaches, all of what the Bible teaches, and only what the Bible teaches. We wear the name the Bible says wear, and worship God according to the divine pattern. We have no creed but Christ, and no book but the Bible. We call Bible things by Bible names, and do Bible things in Bible ways. We endeavor to speak where the Bible speaks and to be silent where the Bible is silent. In no other way can we be the New Testament church.

"These lessons have been presented in love, humility and in sincerity. It is our fervent prayer that why will be considered carefully, sincerely and prayerfully. We feel tremendous anxiety for any people involved in error. Too many people are willing to take what the preacher says, without consideration of what the Bible says. The Bible is right. If you are at present involved in error, and if through the study of these lessons you learn the truth and desire to obey the Lord and become a member of His church, we hope that you will not delay. If we can help you in any way feel free to call on us. May God bless you and help you to come to know, to obey, to live, and to teach His will." (Pages 78-79.)

A COMMENDATION OF THIS BOOK

Brother Roy Deaver is a close personal friend to this writer. We both serve on the staff of the GOSPEL ADVOCATE and write for WORDS OF TRUTH, THE SPIRITUAL SWORD and a number of other papers. He is the able editor of BIBLICAL NOTES. Anything he writes is valuable reading. He has a message to share with his avid readers. We esteem him highly for his regard for right, love for the Lord, courage of convictions and the tone of truth permeating his preaching, teaching, lecturing and writing. We heartily commend the book reviewed in this article. It can be purchased from him at Box 865, Hurst, Texas 76053 or the GOSPEL ADVOCATE, P.O. Box 150, Nashville, Tennessee 37202. The price is \$1.00. It will be one of the wisest dollars any reader ever spent.

Church Membership

Continued from page 2

the Saviour of the body" (Eph. 5:23). The church is therefore the bride of Christ. Paul says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). The church is thus married to Christ and is under his authority. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:24). Those "subject unto Christ" are in the church and under the "Head of the church" (Eph. 5:23). If one is not in the church, if not married to Christ and under his headship, he is not a Christian and needs to obey the gospel as in the Great Commission.

CHURCH IS THE FAMILY OF GOD

Paul tells us "THE HOUSE OF GOD... IS THE CHURCH OF THE LIVING GOD, the pillar and ground of the truth" (1 Tim. 3:15). The word "house" here means household, or family. Joshua's house was his family (Josh. 24:15). Noah's house was his family (Gen. 7:1; Heb. 11:7). Crispus' house was his family (Acts 18:8). The Jailer's house was his family (Acts 16:34). The house of the Lord is his family (Heb. 3:6). THE HOUSE OF GOD IS THE CHURCH (1 Tim. 3:15). The church is God's family and includes all his children. Salvation is in this house or family (1 Pet. 4:17). Salvation is in the church.

"Giving Thanks"

B.C. GOODPASTURE

Ingratitude is one of the prevailing sins of this age. It has ever been a besetting sin. In looking back over the history of the Gentile world, Paul said that "knowing God, they glorified him not as God, neither gave thanks." The ingratitude of the Gentiles contributed to their lapse into idolatry and every kind of immorality. Ingratitude is apostasy of the heart. It is one of the basest of sins. In some respects ingratitude is worse than revenge. Revenge is returning evil for evil, while ingratitude is returning evil for good. The prevalence of ingratitude is not due to any lack of teaching on the subject in the Bible.

The Ephesian brethren were stoutly urged by the great apostle to the Gentiles to give "thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." (Eph. 5:20).

It is fitting that our thanks should be offered to God. (1) He is our Creator. "Know ye that Jehovah, he is God: it is he that hath made us, and we are his; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, and bless his name." God created us in his own image; he made us a "little lower than the angels." We are "fearfully and wonderfully made." (2) He is not only the Creator of nations, he determines their appointed seasons and the bounds of their habitations. (Acts 17:26). (3) He is the unfailing and benign source of all our blessings. "Every good gift and every perfect gift is from above, coming down from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." God's gifts are always perfect and the manner of his giving is unvaryingly good. (4) He is the author of our salvation. It was his great love that provided a sacrifice for our salvation. (John 3:16). (5) He is the source of our lives. "In him we live, and move, and have our being." (Acts 17:28). (6) He is the one unto whose sublime and awful presence all will go when "life's fitful fever is over." (Eccles. 12:7).

It is fitting that our thanks be offered to God through Jesus Christ. He died for us and ever lives to make intercession for us. He is our mediator. Through him alone do we have access to God. (John 14:6).

Again, the giving of thanks should not be reserved for one day in the year; we are commanded to give thanks always. We can no more take care of our thanksgiving on one day in the year than we can take care of all our eating or breathing or praying on one day in the year. Nor should our gratitude be limited to a few things. It should extend to all things.

Our ingratitude deprives us of blessings we would receive if we were more grateful. The Samaritan who returned to give Christ thanks because he had cleansed him of his leprosy seemingly received a blessing which the nine never enjoyed.

"Be ye thankful" (Col. 3:15) to God and man.—Gospel Advocate, Nov. 27, 1952.

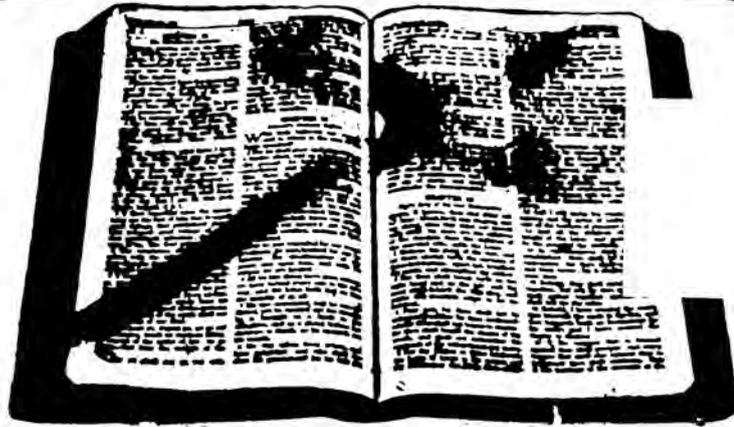
The strong should bear-not bare - the infirmities of the weak.

Following the paths of least resistance is what makes rivers and men crooked.

"The church is not made up of people who are better than the rest, BUT OF PEOPLE WHO WANT TO BECOME BETTER THAN THEY ARE.

What good some people do is done to be seen of men, while others put their light under a bushel and don't want the world to know what they do. Christianity is not an under-world movement to be hidden under a bed. (Mat. 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

ruth"
Christ"

VOLUME 8

FRIDAY, NOVEMBER 16, 1973

NUMBER 25

A Bible Basis For Fellowship

I count it an honor to address men with whom I share a common heritage in the great American movement to restore New Testament Christianity. I personally am confident that our Father in heaven smiles upon our search for a Bible Basis for Fellowship.



JOHN WADDEY

The words I speak today are my own and the conclusions I draw from the Scriptures represent no one but myself. However, I feel certain that I occupy the ground of the main-stream of the church of Christ in this generation.

I. THE MOTIVATION FOR ONENESS

The precious words of Jesus are our beginning point. In the shadow of the cross he prayed, "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." John 17:20-21. We hear the words of the imprisoned Paul, "I . . . beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep; THE UNITY OF THE SPIRIT IN THE BONDS OF PEACE. . ." Eph. 4:1-3.

II. THE EVIL OF DIVISION

Surely Satan's grandest victory in modern times has been the alienation and rending asunder of the church of Christ by creating factions among us. The price of a divided Christendom is an unbelieving world. This is a thing we cannot afford! The sin of sectarianism is just as destructive and damnable today as it was when Paul wrote I Cor. 3:1-4. There he said, ". . . I, brethren, could not speak unto you as unto spiritual, but as unto carnal. . . for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos: are ye not men?" Again in I Cor. 1:10, "Now I beseech you, brethren, through 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 perfected together in the same mind and in the same judgment."

III. WE CAN HAVE FELLOWSHIP TODAY

We Can Have Fellowship Today IF we build together upon Christ and His word. "Other foundation can no man lay than that which is laid, which is Christ Jesus." I Cor. 3:11. Current trends in "Protestantism" call for fellowship on a "common faith in Christ." But this is deceptive. For these voices WOULD IGNORE THE TEACHINGS OF CHRIST and let every man be a law unto himself. They would even disregard what the Bible says about Christ himself, as of no consequence. Now this approach might make for "instant fellowship in a package", but it is not what Christ prayed for, nor what the first Christians had. We read that "they continued steadfastly in the apostles teaching (doctrine), fellowship. . ." Acts 2:42. They taught that if a man did not abide "in the teaching of Christ, he hath not God: he that abideth in the teaching, the same hath both the Father and the Son." II John 9. In many minds the passion for modulation and peaceful unity outweighs the passion for Biblical Truth.

IV. FIRST WE MUST AGREE ON AUTHORITY

To ever solve the question of fellowship, we must come to a common conclusion on the question of authority. The Father has endowed His Son with all authority, Matt. 28:18. The words of Jesus will judge us in the last day, John 12:48. When he sent forth his apostles, he said, "He that receiveth you receiveth me," Matt. 10:40. Thus the apostles' doctrine is Christ's will. His word has been preserved for us in the New Covenant. I would hope that none of you question these principles.

It was that respect for Christ and His will expressed in the New Testament that made the plea of the restoration pioneers so attractive to the citizens of our land 150 years ago.

J.W. McGarvey wrote, "It was this supreme devotion to the word of God that developed a movement having at first only a union of believers in view, into one having in view the complete restoration of primitive Christianity. For it was soon seen that the union for which Christ prayed and for which the apostles insisted, could be brought about only in this way." CHRISTIANS ONLY, p. 211.

V. WE MUST RESPECT THE "LAW OF SILENCE"

Our respect for God's Word demands more than many are willing to give. We must study and perceive the authority of God's silence. He does not have to say "thou shalt not" in order to prohibit a thing. Failure to recognize or accept this principle has been one of the fundamental underlying causes of our differences. Those who

went before us recognized the importance of this principle. ". . . it is evident that whatever God has not commanded and has not instituted by express commands of Scripture, He does not want observed nor does He want to be served therewith, nor will He have His Word set aside nor made to suit the pleasure of men." This was written by Dirk Phillips in the 16th century in his book VINDICATION. CHRISTIANS ONLY, p. 15.

That there is such a principle is clearly stated in I Cor. 4:6 where Paul writes that "ye might learn not to go beyond the things which are written." We see it applied in at least three instances:

1. In Acts 15:1 we read of certain brethren who taught circumcision as a Christian doctrine and insisted on its observance. The apostles and elders wrote the brethren concerning this practice, "we have heard that certain (men) who went out from us have troubled you with words, subverting your souls; TO WHOM WE GAVE NO COMMANDMENT." Acts 15:24. They proceeded to repudiate the actions of these certain men. Even though circumcision had been commanded under the Old Covenant, it could not be bound upon the church since no commandment concerning it had been given.

2. In establishing the superiority of Christ over angels, the author writes, "having become by so much better than the angels, as he hath inherited a more excellent name than they. For UNTO WHICH OF THE ANGELS SAID HE AT ANY TIME, Thou art my son. . ." The very fact that GOD HAD NOT SAID to one of the angels these words which He spoke of the son is proof of their inferiority to Christ.

3. While explaining the need for the Melchizedek priesthood of Christ, the writer says, "For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah: AS TO WHICH TRIBE MOSES SPAKE NOTHING CONCERNING PRIESTS." Heb. 7:12-14.

If we do not respect the sacred silence of God's word, then no one can object to infant baptism or sprinkling, counting beads, burning of incense and a thousand other things that God did not specifically forbid, being introduced into the faith and worship of the church. The concept that "I can do anything God does not forbid" in Christian worship lets in an avalanche that few are ready to accept. See also Lev. 10:1-3.

It is the silence of the New Testament on instrumental music that leads us to reject instrumental music and other like additions to our

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Is Secular Education The Remedy?

When I was born in the last years of the Nineteenth Century, here in Walker County, Alabama, there were few school facilities in our county, and such equipment as we had was very poor and inadequate. About two miles from our home was a little school house which had been converted from a former blacksmith shop into a school house. It was about 24 feet long by 18 feet wide. Logs had been split open in the middle, and pegs for legs were put into holes bored into the round side of the half log, spread out on the dirt floor. Of course, there were no backs to the seats. The flat side of the split log had been smoothed by hand, and the larger of the splinters removed. This was my first school house. My next building farther away from our home was a log building which was a little larger and had a plank floor in it, with the cracks sealed up between the logs making up the walls of the building.

Thank God for all the wonderful improvements made in our educational facilities since those days about 75 years ago. Instead of only one teacher per school, we now have many, and much better-qualified teachers. The schools are now consolidated, so that we have good teachers for the various grades to be taught. We also now have fine colleges where the young people can attend and become well educated in the sciences and arts of our modern times.

However, in the modest little schools of my childhood, children were taught to believe in God, our Creator and Maker. They were encouraged to read the Bible and follow and obey Christ in all things. They were taught that there is a heaven for the righteous, and a hell for the wicked. Boys and girls were never taught in our schools that man has evolved from some ape or lower animal. We were taught not to drink liquor, or any other alcoholic drinks, nor to gamble, nor lie, nor steal, etc.

Of course, we had sin and crime in those days, as has always been true of sinners and those of weak faith, or no faith at all. But it was proclaimed by all who made public speeches that we needed more education, that education was the remedy for sin and crime. Sin and crime were blamed off on ignorance and a lack of secular



GUS NICHOLS

education. They pled for at LEAST three or four months of school each year, later, for five or six months. Yet sin and crime increased as such goals were reached. Finally, we were told that it would take nine months of schooling each year to do the job. But sin still increased, and so did crime of every sort. Now our educational machine is turning out highly-educated young people by the millions throughout our nation, and still every year Mr. Hoover announces that the last year was an all-time high in divorce, evil and crime.

What does all this prove? No, it does not prove that education promotes evil and crime! But it does prove that secular education is no remedy for sin and crime! All depends upon who is in supreme authority and at the steering wheel of the human heart. While it is true that education is great power for the good of man, it still depends upon whether Satan, or God, controls the power. The engine in your car may be ever so powerful, yet whether this power be a blessing or curse depends upon who controls the power — who is at the steering wheel.

The apostle Paul says, "But sanctify the Lord God in your hearts," or as in the American Standard Version, "Sanctify in your hearts Christ as Lord" (I Pet. 3:15). "Lord" means ruler — supreme ruler. Unless Christ be our Lord, or supreme Ruler, and sanctified or set apart in our hearts as such, Satan, sin and evil will be on the throne of our hearts; and then all of our powers will be prostituted to serve the cause of evil and sin. An educated sinner is only a more powerful sinner, just as a wealthy sinner is a bigger sinner than a poor man without God and Christ. Wealth is not the power of God to save a lost world. And secular education can never save a soul in all the world. A good civil government with great wealth and liberty, a government blessing all with opportunity for wealth and opportunities cannot save a soul. Such things are blessings rich and rare, but only to those who let God sit upon the throne of their hearts as ruler of their thoughts, affections and purposes of life. Only when Jesus is Lord of our hearts, and to the extent he is in control of all matters, are education and wealth, influence and other advantages to be blessings instead of curses.

Only the word of God can convert the soul of man. "The law of the Lord is perfect, converting the soul" (Psa. 19:7). This word is revealed and confirmed by the Holy Spirit, through inspired men, and is now on the pages of the Bible. "Seek ye out of the book of the Lord, and read: no one of these shall fail" (Isa. 34:16). "Ye shall know the truth, and the truth shall make you free" (John 8:32). "Receive with meekness the ingrafted word which is able to save your souls" (James 1:21). "Of his own will begat he us with the word of truth" (James 1:18). "I have begotten you through the gospel" (I Cor. 4:15). "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand; and by which also ye are saved" (I Cor. 15:1-2). "For 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). "But if our gospel be hid, it is hid to them that are lost" (II Cor. 4:3). "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). "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:20-21).

Every man needs all the secular education which he can use in the service of God and to his glory: but he will need the seed-thoughts of divine truth, the word of God (Lk. 8:11), to produce faith in his heart, and to motivate and guide him into obedience to Christ, and into a truly great and meaningful life of acceptable service unto God. Without that which makes Christians out of mere human beings, no man on earth can ever be a Christian. One cannot be a child of God without that which makes one a child of God, the New Birth; and one must be born again, or be "born of water and of the Spirit"; one cannot be born again without being led by the Spirit through the word of God to believe the gospel and obey it (I Pet.

1:22-23; I Pet. 4:17; Acts 2:36-41).

Our generation throughout the whole world needs the best of secular education, and as much wealth as can be spent for the glory of God: but our young people especially need, and must have, CHRISTIAN EDUCATION, else our world is doomed to sin and crime in this life, and to eternal damnation in the world to come (Matt. 25:31-46). We need education, wealth and health, together with many other things of like nature; but our crying need is FOR CHRISTIAN EDUCATION, FOR FAITH IN GOD, IN CHRIST, A KNOWLEDGE OF THE BIBLE AND BELIEF OF WHAT IT SAYS! Our greatest need is for things which money cannot buy — we need most the spiritual blessings which alone can be found in Christ (Eph. 1:3-7; II Cor. 1:20). We "are complete in Him" (Col. 2:10). Those out of Christ should be baptized into Christ, walk in Him, abide in Him, and die in the Lord (Col. 2:5-7; Gal. 3:26-27, 28; Rev. 14:12-13).

Our education and worldly knowledge, our worldly wealth and all our material blessings should be placed under Jesus' control. If Jesus is sanctified as Lord, or ruler, of our hearts and lives, then all our powers will be under His control, and his will shall be done in our lives.

Our Christian schools and Christian colleges teach and give this kind of training to students wishing above all else to have a well-rounded Christian education. Our young people deserve to have the best in education, the best of Bible instruction, both by word and example. Give your children a Christian education and you make them to live for Christ and glorify him. Let us SHARE OUR FAITH WITH OUR YOUNG GENERATION! LET US GLADLY AND REGULARLY GIVE TO OUR CHRISTIAN SCHOOLS OF OUR MATERIAL THINGS, AND ENABLE THEM TO FUNCTION AT THEIR BEST. LET US GIVE UNTO THE CHURCH, AND MAKE IT TO BE A POWERFUL AND EFFECTUAL MEANS IN LOCAL CHRISTIAN EDUCATION. LET US MAKE OUR HOMES GREAT TRAINING CENTERS FOR OUR YOUNG PEOPLE. LET US CRY OUT FOR THE TRUTH IN ALL MATTERS, AND PUT CHRIST AT THE STEERING WHEEL OF OUR HEARTS (CHRIST ON THE THRONE OF OUR HEARTS) AND SERVE GOD WITH EARNESTNESS, ZEAL AND KNOWLEDGE.

Give me truth. It I will do;
For in John Eight, verse thirty-two,
Our Saviour said, as you may see;
It is the truth that makes men free.
(My first verse of poetry — in 1921. G.N.)

Building On A Firm Foundation?

G.F. RAINES
Newton, Miss.

In January of 1964, a large building in Fort Worth, Texas that had been built for mild weather only collapsed after a twelve-inch snowfall.

Analogously, in the day of judgment many people will be consigned to eternal destruction because of their failure to follow carefully the blueprint of the Lord in the Bible.

Our Lord Jesus Christ says: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." (Matt. 7:24-27).

To the obedient (those who build on a good foundation) in the day of judgment Jesus will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). But to the disobedient (those who build on a poor foundation) he will say: "Depart from me, ye cursed, into the eternal

(Continued On Page 4)

How Jesus Comforts The Troubled Hearts

— NO. 1 —

By ERIS B. BENSON
(A. C. C.)

Introduction: In John 14, Jesus, the Great Physician (Matt. 9:12, 13), prescribes the remedy for the troubled heart.

I. HE PRESCRIBES FAITH

A. Jesus said, "Let not your heart be troubled: believe in God, believe also in me" (John 14:1).

Illustration: "Why Not an Infidel?"

"I once met a thoughtful scholar who told me he had read every book he could which assailed the religion of Jesus Christ, 'and,' said he, 'I should have become an infidel — but for three things.

"First, I am a man. I am going somewhere. Tonight I am nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the One Guide that cannot be proved false, and leave me stone blind.

"Second, I had a wonderful mother. I saw her go down into the dark valley where I am going, and she leaned on an Unseen Arm as calmly as a child goes to sleep at its mother's breast. I know that was not a dream.

"Third, I have three motherless daughters. They have no protection but . . . [me]. I would rather they were dead than leave them in this sinful world, if you blot out the teaching of the gospel.'" — Selected

B. A Christian is to have unshakable faith in God and Christ. Paul said, "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (II Tim. 1:12).

II. CHRIST PRESCRIBES HOPE

A. Jesus said: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). A faithful Christian has the hope of living eternally with God and Christ in heaven.

B. There could be no genuine comfort for a Christian's troubled heart if there were no hope. But Christ, who is the Christian's hope (I Tim. 1:1), offers him the hope of eternal life (Titus 3:7; I John 2:25). Hope is the anchor of the soul (Heb. 6:18-20). We are not to sorrow for the righteous dead, "even as the rest, who have no hope" (I Thess. 4:13-18).

C. Illustrations:

1. How a Preacher Comforted a Little Girl Who Was Afraid to Die:

"... [a famous preacher] one day visited a dying child. Since she was frightened about the matter of death, he tried to soothe and comfort her. He said to her, 'Would you be afraid if I took you up in my arms and carried you into the next room?'"

"She replied that she would not be afraid.

"'Well,' said the . . . [preacher], 'someone ten thousand times kinder and stronger than I am is going to do just that for you. That's all that death is. Heaven is as close to you as the next room and Christ is as near to you as I am.' The little child was comforted by these words. Oh, if we live in close fellowship with Christ, heaven will never be very far away!" — Ford.

2. Crossing the River of Death:

"... 'Long ago, in the days of my childhood and youth, when I worked for Mr. McDonough from Monday morning till Saturday night, I always went home — a mile and a quarter away — after dark Saturday night. My way lay along the riverside — up the river, on the right bank. On one side were tall mountains that cast their shadows over the river every bright day. On the other side of the road was the river, and, as I walked along, I could hear it rippling over shallow places and murmuring against the bank. At one place a deep ravine cut across the road, and down in that ravine it was always dark as I passed along going home. I was timid and afraid. My sweet little mother knew I was timid, and, notwithstanding she was timid, too, she always came to the edge of the ravine nearest home to meet me. As I approached that dark place, she would hear me and call softly: 'Is that you, my son?' Then all my fears were gone. We would meet in the ravine and go home together happy, no longer afraid or timid. I sometimes wonder if, when I come to cross the valley of death, I shall hear my mother's voice on the other side as she waits for me to come. I know she will be there, if she can.'" — T. B. Larimore.

III. THE GREAT PHYSICIAN PRESCRIBES KNOWLEDGE

A. To the inquiring Thomas, Jesus said, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6).

B. Many of life's troubles and heartaches are caused by a lack of knowledge and a lack of understanding of God's word. In his word, Christ not only tells us how to reach heaven, but he also tells us how to solve life's problems as we travel along the way.

C. We need a saving knowledge of God's word. This includes obedience (I John 2:3-6; Heb. 5:8, 9).

1. To obtain forgiveness, an alien sinner is required to believe (Mark 16:16), repent (Acts 2:38), confess his faith in Christ (Rom. 10:9, 10), and be baptized (Acts 2:38; Rom. 6:3, 4; I Pet. 3:21). To obtain pardon, an erring child of God is required to repent, confess his sin or sins, and pray (Acts 8:22; James 5:16; I John 1:9).
Illustration: "Forgiven"

"Not far from New York there is a cemetery where there is a grave which has inscribed upon its headstone just one word — 'Forgiven.' There is no name, no date of birth or death. The stone is unembellished by the sculptor's art. There is no epitaph, no fulsome eulogy — just that one word, 'Forgiven.' But that is the greatest thing that can be said of any man, or written upon his grave, 'Forgiven.'" — Macartney.

2. Our faithful obedience to God's word will make possible our reaching heaven, where "God shall wipe away every tear from our 'eyes'" (Rev. 7:16, 17).

Illustration: God would Be The Next Person to Wipe Away the Young Man's Tears.

A young man who was a believer "knew that he could not live much longer, and he and . . . [preacher] talked about the heavenly city toward which he [believed that he] was going. As the young man talked about death and heaven, the tears welled up in his eyes . . . [The preacher] took a handkerchief from his pocket, reached over and wiped the tears from first one

eye and then the other. The young man then smiled and, looking up into the preacher's face, he said, 'The next time my tears are wiped away, they will be wiped away by the loving hand of my Heavenly Father.'" — Ford.

IV. JESUS PRESCRIBES PRAYER

A. He said: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do" (John 14:13, 14).

B. If our needs were a thousand times greater than they are, God would be able to supply them. Paul said that God "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

C. James said, "The supplication of a righteous man availeth much in its working" (James 5:16b).

Illustration: Perhaps the reason that we have not died from natural causes or that we have not been killed in an accident is that a righteous person has been praying for us.

V. THE GREAT PHYSICIAN PRESCRIBES LOVE

A. Jesus said: "If ye love me, ye will keep my commandments . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him . . . Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:15, 21, 23).

1. From the foregoing we learn that one who is living in disobedience to God, or who is not keeping God's commandments, does not love God.

2. How can one who will not obey God expect God to comfort his troubled heart?

B. A person is to love God with all his heart, soul, strength, and mind (Luke 10:26, 27). With every fiber of his being he is to love God. This love is to be so strong that he will not accuse God of being derelict in his duty when he does not prevent a loved one's death.

Illustration: "Where Was God When My Son Died?"

A lady who was bitter over the loss of her son asked a preacher this question, "Where was God when my son died?" The preacher wisely replied, "He was in the same place that he was when his own Son died." — Selected.

VI. JESUS PROMISED THE PRESENCE OF THE HOLY SPIRIT

A. Jesus said, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). This was a miraculous gift of the Holy Spirit that God would give to the apostles.

B. We do not receive a miraculous gift of the Holy Spirit today. The baptismal gift of the Holy Spirit ceased in the first century (Eph. 4:5). Those who had received a miraculous gift of the Holy Spirit through the laying on of apostles' hands could not impart that gift to others by the laying on of hands (Acts 8:5-18). Hence when the last apostle died and the last person upon whom apostles laid hands to impart a miraculous gift of the Holy Spirit died, miracles ceased. Furthermore miracles were to cease when the perfect, or complete, will of God was revealed (I Cor. 13:8-10). The complete will of God was to be revealed before the last apostle died (John 16:13). When John, who was the last of the apostles to die, wrote the last word of the book of Revelation, God's will — the New Testament — had

A Bible Basis For Fellowship

(Continued From Page 1)

faith and worship. J.D. Murch comments on this theme: "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 a 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 'eculiar' people teaching and practicing what they believe is the Bible way of life. (2) THEY HAVE COME TO REALIZE THAT THE SILENCE OF THE SCRIPTURES MUST BE RESPECTED as well as the commandments of Scripture, but that obedience to its silences permits freedom of judgment and action." CHRISTIANS ONLY, p. 313. (More Later)

How Jesus Comforts The Troubled Hearts

(Continued From Page 3)

been revealed in its entirety. Then miracles ceased.

C. Today the obedient receive the non-miraculous gift of the Holy Spirit (Acts 2:38; Gal. 4:6). The non-miraculous gift of the Holy Spirit dwells in the heart of a faithful child of God through the word of Christ (Eph. 5:18, 19; Col. 3:16), even as God and Christ dwell in a person's heart through the word (Luke 10:16; Eph. 3:17; Rom. 10:17).

D. Furthermore, the Holy Spirit "himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). We may have yearnings and desires which we cannot put in words, but the Spirit puts them in words and presents them to God for us.

VII. JESUS PROMISED PEACE

A. Jesus said, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful" (John 14:27; see also 16:33).

Illustration: Quiet Minds

"Quiet minds cannot be perplexed or frightened but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm" - Robert Louis Stevenson.

* The idea for the sectional headings came from brother Frank L. Cox's outline entitled, "The Troubled Heart."

Building On A Firm Foundation?

(Continued From Page 2)

fire which is prepared for the devil and his angels" (Matt. 25:41).

The apostle Paul expressly and unequivocally says that the gospel of Christ is "the power of God unto salvation" (Rom. 1:16-17) and that "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).

"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).

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9).

"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).

Saving faith is "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" (1 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).

Christians Are Like Boats

C. D. PLUM

Many moons ago I heard a good sermon by a faithful brother on the above subject. I do not remember all that he said in the sermon, but I remember the high points. I considered it a good lesson then. I still think it was a good lesson. I had never heard the sermon before. I do not know whether it was original with this brother or whether he borrowed it from someone else; neither do I care. But now to some of the high points in the lesson:

ROWBOATS

Now, just how are Christians like rowboats? They have to be pushed. Is it not true? To get anything out of many followers of Christ today we have to push them, crowd them, goad them. But it has ever been so. The Holy Spirit said to some of the early Christians: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. 5:12). They did not apply themselves any better then than some among us apply themselves now. We just have to push and push to get things done.

SAILBOATS

Why are some Christians like sailboats? They are gone with the wind. If there is a strong current of air (pressure for good) in the church, many Christians fall in with the current and seemingly go along pretty good; but if this pressure in the church happens to be moving in the wrong direction to displease the Lord, and to be for the peace of the church, many will fall in line just the same and be "gone with the wind" that is blowing contrary to truth and right. The Holy Spirit has warned Christians like this: "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). We also have this timely warning: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6, 7). And to keep us from being tossed to and fro with contrary winds of doctrines we are also told: "That ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (1 Cor. 4:6).

PLEASURE BOATS

Then some followers of the Lord are like pleasure boats. How is this? They are pleasure loving. They are on friendly terms - too friendly - with the world. They like to dance, which is condemned as a work of the flesh (Gal. 5:19-21). They like to play baseball, golf and hunt and fish on Sunday. This is not the kind of a spirit John was in on the Lord's day (Rev. 1:10). And those who do this are not making friends for the church. It is pretty hard to talk Christ up at the same time we are playing him down on Sunday. This Scripture should help men and women to see this: "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6). And again: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity of God" (James 4:4). And again the Lord speaks: "Abstain from all appearance of evil" (1 Thess. 5:22). Any pleasure that casts a shadow upon our sincerity and purity as Christians needs to be avoided even as we would avoid a poisonous snake. Any pleasure that would in any wise lead the lost to doubt our sincerity and purity should be avoided.

SHOWBOATS

And what kind of Christians do showboats represent? The followers of the Lord who "want to be seen of men" are represented. But surely the followers of the Lord do not want to be seen of men. The true followers do not, it is true; but not all so-called followers of the Lord are true followers. The pious pretenders in the days of Christ on earth were sternly rebuked. Here the rebuke by the Lord: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly" (Matt. 6:1-4). And Jesus continues to teach that any act of worship should not be for show. He even warns about praying in these words: "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, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:5, 6).

WRECKED BOATS

Could it be possible that wrecked boats represent some followers of the Lord? Yes, this is really true. Wrecked boats represent the ones on the church roll on earth that have made shipwreck of the faith. Concerning this matter, the word of God speaks: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (1 Tim. 1:19).

It is a disheartening sight to travel along the ocean shore and see many large and small craft that are soaking and bleaching on the sand. Once these boats were the pride and joy of many a mariner. And just so Christians who once were the pride and joy of the Lord, and a stay to the church, often make shipwreck of their faith. They are no more a delight to the Lord or a blessing to his church. Like the soaking, bleaching craft along the ocean's sands, they are unsightly and add nothing of beauty, but rather mar it. Do not make shipwreck of your faith.

STEAMBOATS

And what do steamboats represent? They represent power to go. Such Christians as are represented by steamboats can make progress against a strong current of opposition. They can travel upstream. These are the ones that are "earnestly contending for the faith." These are they who say as did Paul: I can do all things through Christ which strengtheneth me" (Phil. 4:13). These are the ones who are "working out their own salvation with fear and trembling." These are a blessing to the church. What kind of a boat are you?

-Gospel Advocate 1948

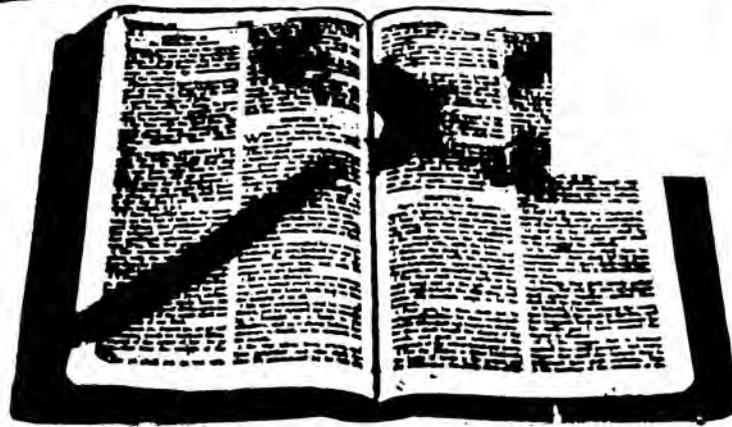
We are all making something. A few make the world and the church better with their wisdom and instruction - and the rest make excuses.

There are two main groups of church members - the faithful and unfaithful. Those who love the Lord and those who don't - those of great faith and those of over-whelming doubts and fears.

Many people, like the one talented man, are overcome and ruined by fears. They fear to live and fear to die. They fear to start and fear to go on toward perfection. They fear almost everything, except the consequences, corruption, and deceitfulness of sin!

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 8

FRIDAY, NOVEMBER 23, 1973

NUMBER 26

A Bible Basis For Fellowship

NO. 2

VI. WHO CAN I FELLOWSHIP?

Who Can I Fellowship? For me, only God's Word can answer that question.

Christ made both Jew and Gentile one, in himself, Eph. 2:15. We are all the sons of God, through faith, in Christ Jesus. For as many of us as were baptized into Christ did put on Christ . . . for we are all one man in Christ Jesus, Gal. 3:26-28. Being ONE in Christ

simply means that we have FELLOWSHIP WITH EVERYONE WHO IS IN CHRIST. But how then can we determine WHO IS IN CHRIST? Again, God's Word specifically explains that we are "baptized into Christ", Gal. 3:27. This limits my fellowship then to those baptized into Christ. Some ponder, shall we fellowship the unimmersed? Without doubt, the baptism Christ recognizes is a BURIAL WITH HIM IN WATER, Rom. 6:4; Acts 10:48. There being but one baptism, Eph. 4:5, and it an immersion for remission, Acts 2:38, we can have fellowship only with those who have been thus baptized.

VII. GOD SET BOUNDARIES OF FELLOWSHIP

Even of those properly immersed, the word of God limits our fellowship to those who conform to His rules of faith and conduct.

1. "Now we command you brethren to withdraw yourselves from EVERY BROTHER that walketh disorderly, and not after the traditions which they received of us" . . . that ye have no company with him . . . yet count him not as an enemy, but exhort him as a brother." II Thess. 3:6,14-15.

2. ". . . if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no not to eat . . . put away the wicked man from among yourselves," I Cor. 5:11-13.

3. Tit. 3:10-11, "A FACTIOUS MAN after a first and second admonition refuse; knowing that such a one is perverted, and sinneth being self-condemned."

4. Rom. 16:17-18, ". . . mark THEM THAT ARE CAUSING DIVISIONS AND OCCASIONS OF STUMBLING, CONTRARY TO THE DOCTRINE which ye learned and turn away from them. For they serve not our Lord Christ, but their own belly; and by their smooth and fair



JOHN WADDEY

speech they beguile the hearts of the innocent."

5. II John 9-11, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works."

The foregoing words of inspiration compel me to withhold my fellowship from those who are immoral or disorderly in conduct; those who are of a factious nature; those who cause division and occasions of stumbling contrary to the scriptures and those who abide not in the doctrine of Christ in their teaching and practice.

Those who dream of perfect harmony and fellowship between all who call on the name of Jesus are just dreamers! For even from the beginning there were those who despised the fellowship of the saints: Ananias and Sapphira; Jewish disciples who shunned Gentile brethren; false brethren who led away disciples after them and others who made shipwreck of their faith. There will always be many who say, "Lord, Lord," but do not the will of the Father in heaven, Matt. 7:21. Jesus does not recognize them, nor can we.

VIII. LOVE AND OBEDIENCE ARE COROLLARIES OF FELLOWSHIP

Today as always, those who love God with all their heart, soul, mind and strength, who seek first his kingdom and his righteousness, will love the brotherhood, I Pet. 2:17. This love for our brethren is the identifying badge of our discipleship, John 13:34-35. The practice of this brotherly love, or fellowship is a direct outgrowth of God's love for us and our love for Him. "Beloved if God so loved us, we also ought to love one another." I John 4:11. Yet this very love that we have for God insists that we keep His commandments, I John 5:34. We cannot escape the imperative of obedience to the DOCTRINE, the teaching of Jesus, before there can ever be meaningful fellowship.

I stress the above point because there are some who are advocating a reunion of fellowship without regard to doctrinal differences. They claim that a common faith in the person of Jesus is sufficient. We cannot endorse that approach. It is fallacious, it is anti-scriptural.

IX. SOME MISCONCEPTIONS

It is a false delusion to mistake compromising approaches of W. Carl Ketcherside and his sympathizers and perhaps a few others as in any way expressing the thinking of the great body of the churches of Christ who use no man-made instruments in worship. ". . . mere union in a federation of churches is not true Christian unity.

Such a union would be merely something which the church would have in common with human societies . . . A mere federation in itself has nothing at all to do with real Church union." Unity movements will be futile if they eventuate in nothing more than "mutual tolerance, respect and co-operation; . . ." (Barth in CHRISTIANS ONLY, p. 365).

The splintering off of some members or congregations is not to be blamed to the church. Even in the apostolic church there were similar turnings aside - yet the church marched on and so it does today. These and other peculiar sects should not be equate with the mainstream of the movement.

X. TIME MAY HELP US

Without doubt, some of the conduct, some of the debates and some of the writings of the past were nothing for either side to be proud of. Perhaps we who are at least 50 years removed from the days of rending, can approach the subject more objectively and dispassionately. Such a study session as this persuades me that time has cleared the vision of many.

XI. HERE I STAND

I am convinced that we occupy safe ground. History has vindicated the action of those who respected the silence of the scriptures on instrumental music and the extra-congregational organizations like the missionary society. J.D. Murch's history, CHRISTIANS ONLY is a most eloquent witness to this fact.

I am certain that those brethren of a hundred years ago who first introduced the instruments and societies never dreamed of the final destination those innovations would lead to. We see in the "Restructuring of the Disciples" a completion of a 180 degree circuit back into denominationalism. A denominationalism which our forefathers struggled valiantly to escape from. There is a great difference between those leaving New Testament Christianity for the Babylon of denominationalism and those leaving Babylon in search for truth and the Lord's one church.

Speaking only for myself, I am grateful for this meeting and for the hope it suggests. But I tell you frankly, the battle fought and the victory won was too costly for us to surrender it in compromise for a shallow token of union. For myself, I could never enter into fulness of fellowship so long as the instrument of music or any other addition to the divinely given plan is used. Really our problem today is basically the same as it was a hundred years ago. The question of the hour is, how will history record our attitudes and actions toward its solution?

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Thomas Absent Sunday Night

Christ died for our sins and lay in the confines of the tomb for three days. On the third day, the first day of the week, he rose from the dead (Lk. 24:1,7,21; Mk. 16:9). That night, which was Sunday night, "The disciples were assembled" (Jn. 20:19). And, though the doors were shut "For fear of the Jews", Jesus came and "Stood in the midst" of the disciples and talked to them. But Thomas was absent from this great and important meeting (Jn. 20:24).



GUS NICHOLS

WHY WAS THOMAS ABSENT?

We may never know just why Thomas was not at the meeting. It is not easy now to know just why some are absent from our services, and especially on Sunday nights. But the following are some of the reasons which may have kept Thomas away.

(1) He may have been afraid of the Jews. The other apostles had "shut" the doors of the meeting house "For fear of the Jews" (Jn. 10:19.) Many people are moral cowards. They would dare to do almost anything for Jesus except to dare to live for him. "The wicked flee when no man persueth, but the righteous are bold as a lion" (Prov. 28:1). Jesus had told his disciples not to fear them that kill the body, but are not able to kill the soul (Mat. 10:28). It may be that it would be easier to make one great sacrificial offering and die for Christ in an instant, than to DAY BY DAY THROUGH ONE'S WHOLE LIFE be always offering one's self as a living sacrifice to God (Rom. 12:1-2). Fear has ruined its millions. Men fear to take a stand for truth and the right. They fear criticism, persecution, and all kinds of imaginary evils. They fear anything and everything but God (Eccl. 12:13). Many believe in Christ and would confess him were they not afraid they would suffer some sort of loss for so doing (Jn. 12:42-43).

(2) Thomas may have felt no need of the service that Sunday night. The greatest preparation of heart is to fully recognize our need of God. The Prodigal Son never came home until he recognized his needs (Lk. 15:1-31). Those without spiritual hunger are in great danger. Paul expressed this hunger of soul when he said he suffered the loss of all things and counted them but refuse that he might win Christ. (Phil. 3:5-11). Jesus said,

"Blessed are those who feel poor in spiritual things, for the kingdom of heaven belongs to them" (Mat. 5:3 William's Translation). Goodspeed's translation says, "Blessed are those who feel their spiritual need, for the kingdom of heaven belongs to them." Mature Christians have a keen sense of their great need of God and his favor. An old black Brother expressed this heart-hunger in these words in a prayer: "Lord we have come as empty pitchers to an ever wasting and overflowing fountain - Lord, turn us not away empty!"

(3) Having lost faith in Christ, Thomas may have gone over to visit some sectarian church that night, such as the Pharisees, or the sect of the Sadducees. He may have reasoned that all religious people are striving for the same place, and all believe in the same God, and that other differences do not matter much (Rom. 16:17-18; 2 Jn. 9-11).

(4) Unbelieving neighbors may have come to spend the evening, and Thomas may have thought it naughty to leave them just to assemble with the other apostles. Having lost faith, he may have preferred the company of other doubters and worldly people (1 Cor. 15:33).

(5) Thomas may have stayed away because one of the other apostles had betrayed the Lord, and another had denied him and gone out and committed suicide (Mat. 17). He may have thought the new religion could never overcome such a shameful defection in two leading preachers in the movement, and all in addition to the crucifixion of its Founder and Leader. Some are too faint-hearted to follow Jesus all the way. They are prophets of doom and despair, and fail to believe the scripture that God "makes even the wrath of man to praise him." (Psa. 76:10). Any way, Thomas was absent from the services that resurrection day-- "at evening". (Jn. 20:19,24). We do not know why, but the sad results were the same regardless of the cause of his absence.

(6) Thomas had not only missed the service that night, but he had missed getting to see the newly risen Lord who attended the meeting that night, and stood in the midst of the disciples and talked to them. If we miss the worship now we also miss being with the Lord (Mat. 18:20). Would Thomas have missed that service if he had known that his crucified Lord would be there? We know that our Lord will be present in our services, and yet some are absent. But Thomas did not believe Jesus would be there, just as some now do not believe the Lord's promise to be in our midst (Mat. 18:20). If Thomas did wrong in not being present that night, those absent from our services are doing a greater wrong (Jas. 4:17; Heb. 10:25). The fact that we can not really see the Lord in our midst adds to the greatness of the blessing in being present. The next Sunday night Thomas was present, and Jesus said unto him: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (Jn. 20:29).

(7) Another evil result of Thomas' absence was he was left without faith in a risen Lord. The other disciples knew the Lord was risen, but Thomas doubted. They knew more than Thomas. Absence from the worship means ignorance of true religion, and weak faith. Such people are most likely to be led away by infidels and false teachers. When Thomas did come back the next Sunday night he was hard to teach and argued with those who knew the truth (Jn. 20).

(8) Thomas was a hinderance to the other disciples and to the truth. He denied their testimony, and was foolish in being so slow to believe (Lk. 24:25). Perhaps the other apostles were tempted to doubt their ability to convert the world to the belief that Christ rose again, when they had failed on one of their own number! Today those who miss the worship are a hinderance to the church. Just a few doubting members can put out the fire and zeal and kill the enthusiasm of many who know and teach the truth.

(9) Jesus reproved Thomas for his unbelief and he repented and confessed his Lord (Jn. 20:29). Thomas is an example of what missing the worship can do 'or one. Let us resolve to always be present in the assembly of the saints when possible - and expect Jesus to be with us (Mat. 18:20).

"WORDS OF TRUTH"

"Words Of Truth" is our four page paper being published weekly, four times per month, since November 1, 1963. We suggest that congregations get a list of members and friends, including all families in the church, and send it to us soon, and the church can pay for the papers which are to be sent by mail directly to each home. The cost is 5 cents per copy per week. Or, single subscriptions are \$3 per year. Your church would pay for the papers monthly when billed for the same.

Saints In Caesar's Household

By CURTIS EARL SAMPLEY

MANY EXCUSES ARE BEING MADE TODAY by people who are more interested in the world than they are in Christ. Perhaps one of the excuses most often heard goes something like this: "The days in which we live are so sinful and the conditions in which we work are so degrading it is impossible to be a Christian."

THERE IS NO HONORABLE OCCUPATION WHICH KEEPS A MAN FROM BEING A CHRISTIAN. It is true that much sin is all around us. Filthy talk and gestures are seen all about us, but we do not have to be partakers of other men's sins. When we are tempted to give in to pressures of life by saying that the environment makes it impossible to be a Christian we need to remember the words of Paul in his letter to the Colossians, "All the saints salute you, chiefly they that are of Caesar's Household."

WHAT PLACE COULD BE MORE DEGRADING THAN THE LOOSE LIVING THAT WAS CUSTOMARY IN CAESAR'S HOUSEHOLD? (Unless it is the lascivious conduct in our own nation's capital).

THEY WERE LIVING IN THE MIDST OF adultery uncleanness, lasciviousness, idolatry and other sins too numerous to mention. Yet Paul speaks of them as saints. True, sin was all around them but they refused to be partakers in it.

NOW IT IS TRUE THAT SIN IS ALL AROUND US, but let us never use the cloak of hypocrisy by saying that the sin around us keeps us from doing what is right.

WE CAN DO WHAT WE WANT TO DO. If we want to serve Christ there is no power on earth that can stop us. If we do NOT want to obey Christ there is no power on earth strong enough to force us to do so. (Heb. 5:8-9).

Churches and Cancer

W. T. HAMILTON

A healthy body is composed of healthy cells which function according to the directions given by the head. If something goes wrong, and the cells begin to multiply without regard for their purpose and function in the body, something radical and immediate must be done or the malignancy will eat away at the general health of the body, bringing a long, slow, torturous death. Without early and complete treatment, terminal cancer is inevitable.

Paul spoke of the church as the body of Christ (Romans 12:4, 5). He described Her work as the work of a human body (I Corinthians 12:12-27). Some churches have a malignancy.

Any part of the Body which does not contribute to the general health of the body is malfunctioning. When a little group of members get together to form a "CELL GROUP" (or prayer group or encounter group) it can be good ONLY IF it is done to edify one another, to encourage each other to support the elders and the work of the church, and to be a part of the team - to contribute to the health of the body.

If the "CELL GROUP" is meeting to criticize the church, complain about its work, and to gig the elders and preacher, the cancer is beginning to take hold. Malignant cells grow fast and wild. Snide remarks and picky criticisms soon run into subversive activities of various kinds. When the church becomes the object of the critics' darts, when it is held in contempt by those who claim to be its friends, when it is undermined by its own members, it is time for radical surgery. If these things are ignored, the papers will soon report: "After a long illness . . ."

How Jesus Comforts The Troubled Hearts

NO. 2
ERIS B. BENSON
(A.C.C.)
Rev. 14:12-14)

1. The Death of a Faithful Christian

When you have been away from home and are returning and a loved one who is eagerly looking for you to come finally recognizes you, "you see the smile of recognition and of welcome as it plays across the face. How sweet it is to be received into the arms of that loved one! That is what it will be when at last our earthly pilgrimage shall have come to an end. As we are passing down through the valley into the shadows, as our loved ones are standing about our bedside, weeping because there is nothing else they can do - loving hearts and tender hands have done all that can be done. Then, as they stand about the dying bed, helpless, going with us as far as they can, as their faces and all of the scenes of earth begin to grow dim to our eyes and the sounds of their voices are dull upon our ears, we are drifting out with the tide and all suddenly the curtain drops upon the scenes of earth - we are out of sight of the shore. Then what a beautiful thought, my friends, that there will burst upon our enraptured vision the face of the Blessed Lord. A smile of recognition and welcome will play across his countenance and he will touch us with his rod and say, 'Be not afraid, it is I.' He shall take us across the valley and over the river into that Home of the Soul."—G.C. Brewer

2. Our Heavenly Father Is on the Other Side of the Door of Death

"I am thinking of an incident that happened when I was just a boy. My father and I had been very far out into the country. It was mid-night when we reached home. The wind was blowing and the weather was hovering around the freezing point. My father went into the house and left me in the yard to unhitch the horse from the buggy and take it to the barn. As my father opened the door to enter the house, I saw beyond that door the warm fire and the table where a good supper was waiting for us. Soon I put the horse away for the night, and started toward the house. Was I afraid to go in? No, because I knew that my father was waiting for me - that all was warmth and pleasantness inside and that the things which I enjoyed had been prepared for me. Some day our last little task on earth will be finished. Will we be afraid to go? No, for our Heavenly Father is on the other side of the door of death. He is waiting for us, and He is keeping for us all the joys and blessings of Heaven."—Ford

3. "River of Death

"Driving down to the bank of the Ohio, we saw an old-fashioned ferry come lazily over the river to ferry us across. It was a frail-looking platform for such a heavy machine, but soon we were safe on the farther side. I thought of a verse from Scripture: 'There went over a ferryboat to carry over the king's household' (II Sam. 19:18).

"Yes, at the end of life's pilgrimage we come to the river - deep, wide, swiftly flowing. . . who shall ferry us over?

"O Christ, thou divine boatman, whether it be early in the morning, when the dew is yet fresh upon the grass by the river's bank that we come down to the ferry, or at high noon, when the sun burns down upon the broad waters and the cattle in the near-by meadows seek the shade of the willows, or late at evening, when shadows are hastening down like an army of giants to conquer the realm of light - whatever hour it be that we reach our utmost bound, do thou be there to greet us and fetch us over. Let us hear thy cheerful hail. As earth's shores recede and time for us ceases to be, let thy presence go with us and crown the journey's end."—Macartney

4. The Master Plucked the Flowers

"A certain nobleman had a spacious garden which he left to the care of a faithful servant. In due time the garden brought forth an abundance of beautiful flowers. The caretaker was justly proud of them. Then one morning he came to the garden to find the choicest blossoms gone. In

anger he rushed to the servants' quarters to learn who had picked his most beautiful flowers. He was told that the master had been to the garden early and had plucked the flowers for his table. His anger ceased and joy filled his heart. He was glad that his master had taken the flowers. Have you lost a loved one who was very dear to your heart? Your heart is broken; you miss. . . (him) very much. Remember, my beloved, the Master has taken. . . (him). . . (He is) all right. . ."—Ford

5. Death Will Vanish As Soon As the Faithful Christian Touches It

"I believe it will be with you and me (if God be with us there) as it was with the Israelites (Joshua 3:14-17) -- that the very moment our feet begin to dip in the brim of death, death will vanish, and we are over there at once -- you will cross it as soon as you touch it. There is no long, dark, terrible struggle. When you touch death it is gone forever, the light of the glorious land shines that moment upon your soul, and the glories of the eternal world are in your eye." (J.W. McGarvey, SERMONS, p. 313).

6. One Who Believed That He Would Be More Alive After Death Than Before Death

A famous preacher believed that he would soon die and that the newspapers would say that he was dead. To a friend he said: "Don't you believe a word of it. At that moment I shall be more alive than I am now. I shall have gone up higher, that is all - out of this old clay tenement into a house that is immortal, a body that sin cannot touch, that sin cannot taint, a body fashioned like unto His glorious body. . ."—Macartney

7. "Home, Sweet Home"

"John Howard Payne, lonely and homesick, shivered on the streets of a city on the other side of the world. As he walked down the street, he saw a door opened for just a minute. A shaft of light fell across the snow. Beyond the open door, he saw a blazing fire on the hearth. He saw a father go in the door, and he watched as the family welcomed him with a loving embrace. He became more homesick than ever. Then he went to his room and wrote a song that has stirred the heart of a many a lonely pilgrim,

"Mid pleasures and palaces though we may roam,

Be it ever so humble, there's no place like home."

"Yes, heaven is a home. The door is opening and our loved ones are going in. Our hearts are sad as the door closes on them. But someday the door will open for us, and we will be reunited with our beloved ones forever."—Ford

8. How Seneca Attempted to Comfort a Bereaved Woman

"One day a woman came to Seneca, the great philosopher. She had had a crushing bereavement. He tried to console her, but he had no real message of comfort. He could only say, 'Try to forget your sorrow. That is the only cure. Look at the birds - when they lose one of their number they fly away and promptly forget about it.' What miserable comfort that was! There was no help in it at all. Yes, today we need to listen to One who can give us better comfort than that."—Ford

9. The King of Terrors

"I stood one day in sanctifying memories by the side of the sainted dead. Suddenly, I was conscious of the presence of another. Turning about, I saw a stranger standing near. As he seemed to be waiting for me to speak, I said to him, 'Friend, who art thou? And why dost thou intrude upon my sacred memories and reflections?' At that he answered, and with a note of impatience in his voice, 'Do you not know me? I am the king of terrors!'

"The king of terrors? I see nothing terrible about thee."

"No; you see nothing terrible about me; for when men and women live and die as this woman lived and died, there I have no terrors at my command. My authority has vanished. But where men have lived in selfishness, or impurity, or strife and hatred, where they have lived for this present world and for the things of this world, and where they have lived without God and without hope, there it is that I rear my throne and dress it with such terrors as are at my command. But here I have no power and no terrors. . . Blessed and happy in thy memories of the sainted dead. I leave thee in peace."—Macartney

10. Everything in Lee's Study is Just As He Left It

"Those who visit the chapel at Washington and Lee University, where the great Confederate captain lies buried, are conducted to his study. There everything is just as he left it when he went out of that office for the last time.

"How are things in the office and study of your life? Is everything just as you would wish to leave it - leave it never to be changed?"—Macartney

11. Heaven Is More Beautiful Than We Can Imagine

A little boy who was born blind listened as his mother attempted to describe to him the beauties of nature. One day she carried him to a remarkable doctor to have him to perform surgery on the boy's eyes. After the doctor had performed the operation, he said that the bandages would have to remain on the child's eyes for several days. After the bandages had been removed, the boy saw the beauties of nature for the first time, and he asked his mother why she had not told him that he "was living in such a beautiful world." Through tears of gratitude she said that she had tried to, but that she just could not do a good job. Heaven will be more beautiful than we ever imagined it would be.—Ford.

The Value of a Soul

A. R. HILL SR.
Florence, Ala.

INTRODUCTION:

1. Everything God created is valuable. "And God saw everything that he had made, and, behold it was very good" (Gen. 1:31).
2. The created things should be used to bless humanity and to glorify God.
3. Many created things, primarily, have only a temporal value.
4. Man, created in the image of God, was given a soul, which is of eternal value (Matt. 25:46; II Cor. 4:16; I Tim. 6:12).

I. God's evaluation of a soul:

- A. In God's sight, one soul is more valuable than the whole world (Matt. 16:26). We need to see and evaluate souls as God does.
- B. God is not willing for one soul to perish (Ezek. 18:23; I Tim. 2:4; II Pet. 3:9).
- C. God took four thousand years in working out, perfecting, a plan by which all souls might be saved (Titus 2:11).
- D. God gave his best, his only begotten Son, in perfecting this plan (Jno. 1:18; 3:16).

II. Jesus' evaluation of a soul:

- A. He made the supreme sacrifice for souls (II Cor. 8:9; Heb. 2:9). He gave up riches of heaven to die on the cross (Phil. 2:5-8).
- B. He has gone to prepare a place for souls to live with him forever (Jno. 14:1, 2).
- C. Mission of Christ: Seek and save the lost (Luke 19:10). He gave the Great Commission to apostles (Matt. 28:18-20; Mark 16:15-16).

III. Apostles' evaluation of souls:

- A. They died as martyrs to save souls.
- B. Paul said: "I will most gladly spend and be spent for your souls" (II Cor. 12:15), which was the attitude of all the apostles.
- C. Through apostles, the Holy Spirit revealed and executed plan to save the lost (John 16:8-13; Acts 1:8; Acts 2).

IV. Evaluation of a soul by the early church:

- A. The mission of Christ is the mission of the church. They went everywhere preaching the word (Acts 8:4). Jerusalem, Judaea, Samaria, uttermost part of the world. Gospel preached in all creation under heaven (Col. 1:23; I Thess. 1:8).

V. Destiny of the soul of man:

- A. Heaven
- B. Hell - prepared for the devil and his angels.

A Bible Basis For Fellowship

(Continued From Page 1)

XII. RECOMMENDATIONS TOWARD FELLOWSHIP

a. Until such a time as we can resolve our differences, we can be cordial. Jesus pointed out that even the heathen salute one another, Matt. 5:46-47. b. We can pray that the eyes of our hearts may be enlightened that we might know the exceeding greatness of his power toward us. . . power that can help us overcome all obstacles to oneness in Christ Jesus. Eph. 1:16-19. c. We can search the Scriptures to find the heavenly pathway to brotherhood and fellowship, Acts 17:11; 1 Jn. 1:7.

d. We can examine our own selves to see if we are in the faith, II Cor. 13:5. Each one should ask himself before God, "Am I part of the problem or part of the solution?"

e. We should be willing to lay aside any precept or tradition of man that might make void the commandment of God which says be perfected together in the same mind and in the same judgment, Matt. 15:6-9, I Cor. 1:10b. In the words of Thomas Campbell, "Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament." **THE DECLARATION AND ADDRESS.**

f. We should give all diligence to discover and then maintain that unity of the Spirit in the bond of peace, Eph. 4:3.

May God hasten the day when we can lock arms in victorious battle against the forces of anti-Christ and every evil thing, wresting the souls of perishing men from Satan's grasping hands and present them unto the King of Kings and Lord of Lords.

May this prayer be on our lips until it is a reality.

In Jesus' name, Amen.

Sexual Immorality:

The Real Cause - And Cure

RUBEL SHELLY

The moral collapse of Western Civilization is becoming more apparent with every passing day. The reading of a newspaper or newsmagazine by a Christian is confirmation of everything the Bible says about degeneracy following on the heels of godlessness! "And even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting" (Rom. 1:28).

NEWSWEEK recently carried a feature article entitled, "VD: The Epidemic." This report pointed out that venereal disease is second only to the common cold in incidence in the United States! The number of cases of syphilis and gonorrhea each year exceeds the combined totals of strep throat, scarlet fever, measles, mumps, hepatitis and tuberculosis!

VD is spread in only one way - by immoral sexual contacts. Young people who are chaste before marriage and faithful to their mates after marriage cannot contract these infections! Adherence to the will of God with regard to sexual behavior would eliminate the problem! But the problem does exist. Why?

The NEWSWEEK article observed: "To a good many public-health officials, the root causes of the VD epidemic can be crisply summarized by the 'three P's - the Pill, promiscuity and permissiveness'" (Jan. 24, 1972, p. 47). The Pill has all but removed the fear of pregnancy and has thereby encouraged greater sexual activity (Most large cities and all major universities distribute them to teenagers without parental consent.) Promiscuity has become the life style of many young people. And the permissiveness of society generally, liberal religious bodies and most parents is too well-known to need documentation. While I do not deny that the "three P's" have contributed to the present problem, there is a deeper spiritual factor involved.

Hear the Bible speak on this problem and learn

the real "root cause" of immorality: "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and terebinths, because the shadow thereof is good: therefore your daughters play the harlot, and your brides commit adultery" (Hos. 4:13).

In the time of Hosea, Israel had turned away from God and his Word to idols - thereby committing spiritual adultery. The man of God prophesied that the next generation would commit physical adultery as a result! It happened then and it is happening now! A generation ago religious liberalism took over the denominations of America and now promiscuous sex is commonplace. The former is cause and the latter is effect.

Until the authority of the Word of God is recognized by men, all hopes of reestablishing morality in our world will be in vain. Christians must uphold the Bible as the standard of right and wrong and the source of all spiritual values by means of our doctrinal soundness and righteous living. We must be the instruments of God unto righteousness in an evil age!

Our God has said, "If my people, who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). This call for repentance and righteousness to ancient Israel must be sounded forth to men of our time who are unashamed of professing faith in a holy God! This is our only hope!

Although moral sins are an affront to God, those who have already committed such sins need not despair. The most wonderful truth in the Bible is that God forgives sin - all sin! Fornication and adultery are not unpardonable. The cleansing blood of the Son of God is powerful unto the remission of every sin! Prior to their conversion, many of the Christians at Corinth had been terribly immoral. Living in the "cesspool of the ancient world," they had participated in all the sins which were characteristic of that wicked city. Paul later wrote to these people and said: "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (I Cor. 6:11).

How had the Corinthians received their cleansing and justification? On his second missionary journey, Paul visited sinful Corinth and challenged its evils with the pure message of the gospel. "And many of the Corinthians hearing believed, and were baptized" (Acts 18:8). Belief and baptism were the conditions of salvation which the Lord had announced just prior to his ascension back to the Father. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16).

I have talked with people who were guilty of sins of the flesh. I have seen them so remorseful over their sins that they talked of suicide. There is but one proper response to sin, and that is repentance and the seeking of God's forgiveness! The awful stain of sin can be cleansed from your soul by the power of Christ's blood and you can be pure in his holy eyes! You can then have his power in your life each day so as to enable you to live soberly, righteously and godly in this evil world! Life can again have dignity, purpose and meaning!

As surely as the root cause of sexual immorality is the willful turning away from God and his Word, the turning of one's self back to God and his Word in faith and obedience is the cure for it!

The Sin of Limiting God

GUS NICHOLS

I. INTRODUCTION

1. Psa. 78:41. "Yea, they turned back and tempted God, and limited the Holy One of Israel."
2. The Syrians limited God to the hills, not a God of the Valleys (I Ki. 20:28-30). Lost 100,000 men - later 27,000 more because of -?
3. Some limit God till he is altogether

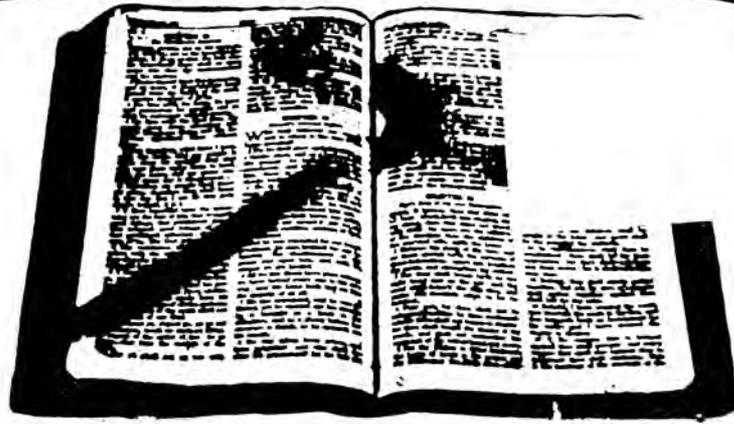
like man - unable to do much (Psa. 50:21). "Thoughttest that I was altogether such an one as thyself."

II. MANY LIMIT GOD TODAY AND RESTRICT HIM TO CERTAIN AREAS IN THEIR LIVES.

1. Syrians thought God could not help his people if battle fought in valley (I Ki. 20:28). Not a God of the valley, they thought.
2. "GOD OF ABRAHAM", etc. (Ex. 3:6). But our God, too. Not limited to Abraham. Can bless us as did Abraham (Heb. 6:13-18). Is no respecter of persons (II Chron. 19:7; Rom. 2:11; Acts 10:34). God will bless us spiritually as he did Abraham. True, were some miracles, but were to confirm word (Heb. 2:3-4; Jn. 20:30-31).
3. **SOME THINK GOD IS A GOD OF SICKNESS NOT OF HEALTH** - That God will bless in distress but not when well, etc. They ask for our prayers when sick, but not when well - more danger of sinning and being lost when well, etc., prosperous, etc. (I Tim. 6:5-9; Lk. 8:14).
4. **YES, IS A GOD OF OLD PEOPLE, BUT ALSO OF YOUTH** - Perhaps youth needs God more than aged people - more danger - more temptations, less knowledge and wisdom, less experience. Pray for our young people.
5. **YES, GOD IS A BURDEN-BEARING GOD FOR THE SORROWING AND SAD**, but also a God in the area of our joys, pleasures. Need Him then, too. Ask for prayers so use joys, wealth and health aright, use youth aright.
6. **IS THE GOD OF OUR REGULAR PREACHING SERVICES**, etc. the same as of "revival" meetings. Perhaps, need to pray more for regular efforts, then better prepared, etc. Announce for all to pray for Sunday night services, etc. (Zech. 4:10). "Day of small things" (Lk. 16:10). "Faithful in that which is least".
7. **SOME SEEM TO LIMIT GOD TO THE MEETING HOUSE** - have meeting house religion - wait till there to repent, pray, get right, need more daily religion (Lk. 9:23). Is a God of homes, on the job, etc., too.
8. **YES, HE IS A GOD OF GREAT RESPONSIBILITIES AND BIG TASKS**, but also of the little ones. One talent man (Matt. 25:14-30; Lk. 16:10). All must do all the good possible (Jas. 4:17).
9. **IS A GOD OF ALL HIS COMMANDMENTS** - not of only a few and the rest nonessential (Matt. 28:19-20; Rev. 22:14). Some obey in the supper, but rebel at giving, etc. (I Cor. 16:2). Same God for both.
10. **YES, HE IS A GOD IN THE HOUR OF DEATH**, but also a God of life (Psa. 23:4). Must have him in life to have him in death (Jn. 8:21; Rev. 14:13; Rom. 6:3; Jn. 15:4-6).
11. **GOD IS NOT AN AMERICAN GOD**, but a God of all the world - all mankind (Matt. 28:19; Mk. 16:15). Not a white, black, or red, God. Not a rich, or poor, God (Acts 10:34).
12. **GOD IS NOT AN HISTORICAL GOD MERELY**, but is the same always (Mal. 3:6; Heb. 13:8). Holds the worlds up in space (Job. 26:7; Heb. 1:1-3). Put Adam - all men - in orbit on this spaceship to orbit the sun once per year - 93,000,000 miles from sun. Is able to help us (Dan. 3:17; Eph. 3:20; Matt. 7:11; Heb. 13:5-6).
13. **SOME THINK GOD IS ON THE SIDE OF THE MASSES**, right or wrong (Ex. 23:2; Matt. 7:13-14).

WORDS of TRUTH

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



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

VOLUME 8

FRIDAY, NOVEMBER 30, 1973

NUMBER 27

The Legacy Of A Lovely Lady

On October 11, 1973, the saintly spirit of Sister Lillian Simpson of Ashland, Mississippi, took its leave of the frail tabernacle of clay in which it had sojourned for some fourscore and four years. She bore with persistent patience and Christian fortitude an extended illness that ultimately removed her from earthly scenes. Her funeral was conducted by James A. Horton, Tupelo, Mississippi, who married one of the granddaughters of Sister Simpson, and David Lipe, preacher for the Beech Hill congregation where Sister Simpson held her membership from early youth to death. Readers of WORDS OF TRUTH will immediately remember with affection James and Rose Horton from their former connection and faithful service with the Sixth Avenue congregation in Jasper, Alabama, with Brother and Sister Nichols and as worthy workers with and for this great gospel weekly, WORDS OF TRUTH.



ROBERT R. TAYLOR JR.
Horton, Tupelo,

candle goeth not out by night... Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates" (Prov. 31:10-13, 17, 18, 25-31). Sister Lillian Simpson left a lovely legacy of virtue and worthiness for her family and friends to follow.

A LEGACY OF A GOOD NAME

In the moving message delivered by Brother Horton he paid respect to the good name she ardently sought and successfully attained. Solomon, the Wisest of the Ages, wrote, "A GOOD NAME is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1). "A GOOD NAME is better than precious ointment; and the day of death than the day of one's birth" (Eccles. 7:1). Among those who knew her best her name stood for honesty of heart, integrity of intent, courage of conviction, dedication to duty and consecration to Christianity. She added nobility to her name.

She wore with deep honor and joyous satisfaction the name Christian. She took seriously Peter's admonition, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." The American Standard Version says "in this name" (1 Pet. 4:16). The honorable wearing of this name brings honor to Christ, glory to God and a rich reward to its human possessor. Sister Simpson recognized this and deeply desired and lovingly longed to honor her Saviour and glorify her Heavenly Father by nobly wearing this name.

Two of the great passages around which Brother Horton interwove his message at her funeral were: "For to me to live is Christ, and to die is gain" (Phil. 1:21). "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). Because of the basic nature set forth in these precious passages Brother Horton observed that a Christian's passing from earthly woes, heartaches, trials, problems and tribulations to the royal rest beyond makes the day of death glorious. It is the day for which the Christian has made diligent preparation. Being human those left behind are sad and grieve but our sadness or grief is not for the Christian loved one who has passed on to the proffered reward of comfort and rest. Instead it is for us who will so greatly miss his or her presence.

Brother Horton delivered a moving and masterful message. But he had a serene and saintly subject around which to build his eloquent expressions and moving message.

HER LEGACY OF WORTHY WIFE AND MARVELOUS MOTHER

Next to her love for the Lord and his church Sister Simpson loved her home and the tender relationships she knew and enjoyed therein. She recognized that being a worthy wife and a good mother were the noblest aspirations she could fill in life. These were the major callings of her long, useful and fruitful life. Early in life she was married to David Childers. He was a Mormon at the time of their marriage. Her faithfulness to the Lord led him to obey the gospel. They had two children - Eron - now Mrs. Linyard Graves and Leland. Leland died while young. After the death of David Childers she married Robert Simpson. To this union were born five children. Two twin brothers, Dolphus Dee and Bobby V, died in early childhood. Mrs. Hazel Graves, Mrs. Helen Harrison and Mr. Milton Simpson survive their mother's passing. She also is survived by eighteen grandchildren, thirty-two great-grandchildren and two great-great-grandchildren.

In addition to the rearing of her own children she became a loving and loyal step-mother to all of Mr. Simpson's seven children by a former marriage, three of whom were still at home when she and Mr. Simpson married. She also took four of her grandchildren, who ranged in age from three to ten, and reared them to maturity. It is no exaggeration at all to say that most of her life has been spent in the role of motherhood and worker at home in behalf of others. To these children and grandchildren she was a Christian mother and grandmother respectively. She combined kindness and gentleness with deep conviction and firm discipline. She was not afraid of her children as many modern parents are. She did not fear thwarting their personalities by the use of discipline when it was needed. She did not hesitate to employ and apply the BOARD of education to the SEAT of learning when that was necessary. We would have better children now if more parents were of her persuasion in child rearing techniques. But she received her child rearing techniques from the Bible and this is the one source that many modern parents have rejected entirely. One of the children recalls that "Mama" never applied discipline in anger but with the proper control of her emotions at all times. To both family and friends alike she was known affectionately as "Mama" Simpson. Such a term of endearment speaks volumes relative to the ardent affection and

A LEGACY OF WORTHINESS

For the scripture reading Brother Lipe read Inspiration's beautiful tribute to the worthy woman as delineated so descriptively in Proverbs 31. The priceless principles so eloquently enunciated in this section of sacred scripture contain the soul adorning virtues around which Sister Simpson sought to build her life. Because she loved the God whose Book contains this striking portrait of worthy womanhood it was appropriate and fitting that this passage be read. Because she sought to stand by the side of the worthy woman in this penetrating passage it was appropriate and fitting that these verses be read. Because she sought to be a worthy and virtuous woman in this permissive period of womanly degradation and feminine depravity it was entirely appropriate and beautifully fitting that this scriptural tribute be read at her funeral service. Some of the great gems of this precious passage which appropriately applied to her lengthy life of wonderful worth are: "Who can find a virtuous (worthy-ASV) woman? for 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 and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands... She girdeth her loins with strength, and strengtheneth her arms... her

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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

FLAVIL H. NICHOLS Assistant Editor and Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Have Faith In God

It is a basic and fundamental error to fail to believe in the existence of God. "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6). Without faith in God, one could not trust him for salvation, or anything else, and could not be a Christian. "The unbelieving . . . shall have their part in the lake which burneth with fire and brimstone which is the second death." (Rev. 21:8).



GUS NICHOLS

All nature proves the existence of its Creator and Maker. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal Godhead; so that they are without excuse." (Rom. 1:20). This is telling us that God's existence and power, may be "Understood by the things which are made". Some one has called God "The Great Unmoved Mover." Something has come from something all the way to God the Great Eternally Existent One. SOMETHING has never been known to come from NOTHING. A nothing, which was nothing, and could do nothing because of its nonexistence, could not have so performed and wrought as to create itself into something. We have something - a GREAT UNIVERSE OF WORLDS. Of course, "In the beginning God created the heaven and the earth (Gen. 1:1).

There has always been something. If there had been a time in the far distant past when there was nothing in existence, then there never could have been anything in existence: for something cannot come from nothing. God is eternal, and all things have come from God. From nothing, nothing comes. Nothing cannot produce something.

One may think the laws of nature produced all things. But the laws of nature are not eternal, and how could these laws have produced themselves and all things as they now exist? There cannot be harmonious and effective laws without a law maker. Laws show intelligent designing and causation. For every effect there must be an adequate cause. If a clear stream of water suddenly begins to turn muddy, it proves that perhaps it has been raining some where up the stream, or river. If

the patient is running an excessively high temperature, the doctor tries to find the cause of the fever. If a man is found dead in the back alley, the law tries to find out what caused his death. We have the earth, man, the heavens and the great universe of worlds. What caused all these things to exist? We can see design and purpose in their existence. Just as we see purpose and design in the watch, which is to keep time, there is purpose seen in all things material. If a man were to affirm that the watch came into existence by accident and chance, as by a tornado, or cyclone, he would be considered a fool. But if the same man were to affirm that there is no God, and that all things came into existence by the blind forces of nature, guided by no intelligence, and are a mere accident, Athiests would consider him a wise man. Yet, the world, man and the great universe are a trillion fold more marvelous in design than a watch.

What would you think of one who would affirm that a great house, or skyscraper, came by mere accident and chance, and was not designed nor built by any one? Why, the very building itself declares its maker to have been some man, and not a tornado or an earthquake. The building bears witness of its origin, and says to all intelligent men that some man built it. "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge, and there is no language or nation where their voice is not heard." (Psa. 19:1-3). As the poet says, "The stars are forever singing as they shine, The hand that made us is Divine." So of the house. "Every house was built by some man, but he that built all things is God." (Heb. 3:4). God made our world, with its air adapted to our lungs, light for our eyes, water for our thirst, and food for our hunger, the woman for the man, etc. . . . God created our earth for us. "He formed it to be inhabited." (Isa. 45:18). If God had created our earth haphazardly, or without any purpose or design, then all the chances are against the idea that we could have lived upon it. If the earth had been no larger than the moon, we could not have lived upon it, for we would be orbiting the sun too closely for life here. And if the earth had been twice larger than it is, we would be dragging too far from the sun and no life could exist here! So God made our earth to precision - just the right size, etc. The prophet says, "Who hath measured the waters in the hallow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12).

Then we have THE BIBLE towering up thousands of years in its height, like a monument testifying to the fact that "GOD IS". No man, or set of men, unaided from God, could, or would, have written the Bible. Its fulfilled prophecies shows man did not write it. Its unity and harmony, though written by about forty men, proves they were guided from on high. Furthermore, its miracles attest its claims to have come from God.

Also Jesus came into this world from God, born of a virgin, wrought like Deity, died like a God, rose like a God, ascended like a God, and was and is the SON OF GOD, and God is (Heb. 11:6).

Will A Man Rob God?

GUS NICHOLS

INTRODUCTION

1. Mal. 3:8-12. (Good for class study, or for sermon outline.)
2. We are stewards - to be faithful - do not own anything - but over God's things - all belongs to him - must not rob God (Lk. 16:1-12; I Cor. 4:2; I Cor. 10:28).
3. One man who helped count contribution in a certain church was caught stealing money from treasury every Sunday. Fled to another state.
4. But those who hold back and fail to give as prospered are also robbing God, just the same as the man who takes it after contributed (Mal. 3:8-12; I Cor. 16:2; II

Cor. 9:6-7; I Cor. 10:28).

5. Whole nations may be guilty of robbing God (Mal. 3:8-12; Rom. 15:4).

II. WE MAY BE BE GUILTY OF ROBBING OURSELVES

1. We are to up treasures in heaven (Matt. 6:19-21). God is the bookkeeper - it is laid up to our account (Phil. 4:14-19).
2. If we do not give liberally we reap sparingly and are robbing ourselves thereby (II Cor. 9:5-7).
3. We are robbing ourselves if we do not lay up treasures for ourselves in heaven (Matt. 6:19-21).

III. SOME ROBBING GOD OF TIME DUE HIM

1. Eph. 5:16. If we use the Lord's day for ourselves we are robbing the Lord of his day (Rev. 1:10). We owe this day unto the Lord. Use it for church work, not for pleasures. Would work wonders if all members would do this.
2. Robbing God of time for teaching us, and for meditations (Psa. 1:1-6; Acts 11:26).
3. Robbing God of time for worshipping and praising God (Jn. 4:23; Heb. 13:15).

IV. SOME ARE ROBBING GOD OF SERVICE DUE HIM

1. Josh. 24:15. He did not rob God of service (Matt. 6:24; Matt. 25:21, 23).
2. Dividers of churches of the Lord do not serve God (Rom. 16:17-18).
3. Must serve God acceptably - with reverence and godly fear (Heb. 12:28).

V. SOME ROB GOD OF AFFECTIONS DUE HIM

1. Matt. 22:37-40; I Jn. 2:15; Col. 3:1-3. Those who love the world and worldly things are robbing God.

VI. SOME ROB GOD OF THEIR INFLUENCE-

1. No light for God - no salt for the earth - no leaven for the lump of humanity (Matt. 5:14-16; Matt. 6:33).
2. No influence to convert their own families (I Pet. 3:1-4; I Cor. 7:14-16; I Cor. 9:20-23; Prov. 11:30).

VII. SOME ROB GOD OF THEIR CHILDREN

1. Hannah did not rob God of little Samuel (I Sam. 1). God gives us our children to be given back unto him - by training, etc. (Eph. 6:4; Prov. 22:6).

VIII. MAY ROB GOD OF OUR VERY LIFE

1. If we fail to remember and obey God early in life - some rob God of forty or fifty years - others of whole life (Eccl. 12:1; II Cor. 6:2; Heb. 3:7; Prov. 27:1; Lk. 12:15-21).

True Christians Love One Another

G.F. RAINES
Newton, Miss.

Christians are members of the same body, children of the same divine Father, heirs of the same inheritance, and, therefore, should "love one another with a pure heart fervently" (I Pet. 1:22). Fervent love is "warm in feeling; ardent."

Many years ago, Elijah Goodwin observed that, "This love of the brotherhood should be like the fire upon the golden altar in God's ancient temple. It should be holy, and be ever burning; it should never be permitted to go out. This will require much watching and prayer."

Jesus says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

John says: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20, 21).

The New Birth

During his night-time conversation with Nicodemus the Savior said, "Verily, Verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Emphasizing still further, he said, "Ye MUST be born anew." (Jn. 3:5,7). The absolute necessity of the new birth as a requirement for entrance into the kingdom of God can hardly be denied; it is an understanding of what constitutes that new birth that must be made clear to those seeking salvation.



WAYNE JACKSON

The new birth, as any birth, consists essentially of two phases: (1) a begetting; (2) a bringing forth. A begetting occurs when there is an implantation of seed by the father. In the spiritual realm, this is effected by the preaching of the gospel (1 Cor. 4:15; James 1:18; 1 Pet. 1:23), with the corresponding production of faith in the sinner's heart. It is thus written, "Whosoever believeth that Jesus is the Christ is begotten of God." (1 Jn. 5:1 R.V.) One ONLY BEGOTTEN, however, has not as yet entered into a family relationship. This is accomplished at birth, by which the child becomes a member of the family receiving all the privileges thereof, including the promise of eventual inheritance. From the New Testament standpoint, this birth occurs when faith has germinated to the point of leading the believer to repent of his sins and be born of water, that is, be baptized. The entire process is thus declared to be being "born of water and Spirit." Actually, when Christ said, "He that believeth and is baptized shall be saved," (Mk. 16:16), he was stating in literal language the same truths represented in John 3:5 under the figure of a birth.

Water baptism is an integral part of the new birth and without it, God's kingdom cannot be entered. This, of course, is stoutly denied by the advocates of the "salvation-by-faith-alone" theory, though a fair analysis of the verses in John 3 lead only to that conclusion. Note:

1. Words in the Scriptures must be interpreted literally unless there are compelling contextual reasons for doing otherwise. It is alleged by some that "water" in Jn. 3:5 is not literal water. There is nothing in the context to indicate that water is used figuratively. If "water" is merely symbolic, then why not "Spirit" also, for they are used similarly. It is thus concluded that the "water" of the passage is just plain water.

2. Within the doctrine of Christ, the only ordinance involving water is baptism. It ought to be clear therefore, that "born of water" is a reference to baptism.

3. The Lord is termed the "first-born of the dead" in Col. 1:18. This is an obvious allusion to his resurrection. "Born of the dead" means resurrected from the dead. In similar phraseology, "born of water" denotes a resurrection from the water occurring at baptism.

4. It may further be demonstrated by logical reasoning that the new birth cannot take place in the absence of water baptism.

a. By the new birth one is said to enter the kingdom of God. (Jn. 3:5)

b. But the kingdom is the same as the church. (Mt. 16:18,19)

c. Thus, the church is entered by the new birth.

* * *

a. The church is entered by the new birth.

b. But the church is the spiritual body of Christ. (Col. 1:18)

c. Hence, the body of Christ is entered by the new birth.

* * *

a. The body of Christ is entered by the new birth.

b. But one is baptized into the body of Christ.

(1 Cor. 12:13)

c. The new birth, therefore, necessarily includes baptism.

This is simply indisputable! I have examined more than half a hundred commentaries and lexicons which state that the expression "born of water" in Jn. 3 is a reference to baptism. May those who have rejected this, re-study carefully.

First Principles Not Enough

J.C. CHOATE
C-22 South Extension 2
New Delhi 49, India

The first principles of the gospel need to be preached, and must be preached; but it is not necessary to preach them to the exclusion of all other Bible truths. Yet this is done in congregation after congregation and perhaps this is doing more harm than any other one thing in the church today.

How many times have you complained, or heard others complain, about the local preacher's sermons? Nine times out of ten such criticisms are based on the fact that the same lessons have been given over and over so many times that everyone already knows them by memory.

In most cases the preacher is to be blamed for this. Perhaps he is young and hasn't had the opportunity to study, grow and lacks the experience to know what is most needed. He may be busy with other things, too lazy to study, or rely on old sermons that have often been preached. (Even these may be practically identical except for the titles.) Sometimes a congregation changes preachers so often that the members end up hearing virtually the same line of sermons every year or so.

So long as a congregation is getting nothing but a diet of first principles, it is going to be difficult for much growth of any kind to take place. A person who has been a member of the church for several years eventually gets tired of hearing sermons on baptism on Sunday morning, or constantly hearing the preacher condemn denominational error. Especially is this true when all of the adult audience are already Christians.

Newborn babes need the milk of the word to begin with (1 Peter 2:2); but they shouldn't NEED milk all of their lives. Neither should they be fed milk all of their lives. Rather, they need to be fed in such a way as to encourage spiritual growth. For this reason, they must gradually be transferred from a milk-diet to a meat-diet. With proper feeding or teaching, growth will follow, resulting in strong, hard-working Christians.

It is sad that so many Christians have been literally starved to death spiritually because they were never given anything but first principles. Also, many congregations have been stunted and rendered worthless because of the same problem. Many unnecessary doctrinal problems have developed in the church because of a lack of adequate teaching beyond first principles. Why has this been allowed? Why haven't the preachers used better judgment? Why haven't elders guided their preachers in the kind of sermons they presented? With just a little more wisdom in the kind of lessons taught, and a little guidance from the elders, the story might be entirely different.

Let's be sure that every non-Christian is taught the gospel. Let's also be certain that every Christian is well-grounded in the faith. But then let's lead them on to higher ground. Let's help them to grow up in the Lord and to develop themselves so they can "be strong in the Lord and in the power of his might." (Eph. 6:10; 2 Peter 3:18). Remember that first principles are altogether necessary to salvation; but at the same time there is a lot more involved in knowing the scriptures than having a knowledge of the first principles of God's word. As Paul said: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses

exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 5:12-6:2).

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 those 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 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 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 becoming 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.

So many of our modern 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. (1 Corinthians 3:18-20). To preach the same old gospel, in their opinion, just won't do. (1 Corinthians 9:16). And there are congregations which cater to this type 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." (Romans 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 that they can 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. (Hebrews 3:12, 13).

It is a shame that we can't learn to hold our balance and not to swing from one extreme to the other. (Ephesians 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 Timothy 3:12-14).

By partaking of the milk of the word, as new-born babes, we can go on 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.

Continued on page 4

The Legacy Of A Lovely Lady

(Continued From Page 1)

earnest esteem in which she was uniformly held by all who knew her.

Sister Simpson took the book of marriage and parenthood and wrote therein an introduction of integrity, chapters of courage, leaves of love, paragraphs of patience, sentences of sincerity and words of wisdom. Overall her book of life sought to develop the thesis of truth — God's truth — learned, loved and lived. She helped lift wifehood and motherhood to a nobler plateau in our time when the queenly roles of this dual relationship are being ridiculed by many of Eve's daughters. In the home she left a lovely legacy of being a worthy wife and a marvelous mother. Success in this fundamental field of feminine endeavor cannot be overemphasized.

A LEGACY OF FAITHFULNESS

Sister Simpson was born in Benton County, Mississippi, on November 27, 1889. She obeyed the gospel of Jesus Christ in her teen-age years. For nearly seventh years she served in the role of Christianity. Beech Hill, one of the finest congregations in all of Mississippi, was her home church all her Christian life. Sister Helen Harrison, a daughter, remembers as a child the times in which they walked the three miles that separated their home from the Beech Hill meeting house. That also meant three miles back home when service was concluded. What a marked contrast to many members today who will not even ride three minutes in the latest model of a comfortable (cooled in summer and warmed in winter) automobile to the place where saints assemble to worship the Lord of heaven.

Sister Simpson's faithfulness led to the conversion of her first husband from the errors of Mormonism to the truths of New Testament Christianity. The fine fruits of her fervent faithfulness are also eloquently exhibited in the fact that ALL her children and ALL her grandchildren are members of the Lord's church. Brother Charles Harrison, an elder of the Ripley church and who was a son-in-law to Sister Simpson for many years, summed up her character as that of a wonderful woman. This is why she led so many of her family to the Lord. The wonders of her faithfulness stood out in her life. She did not allow the light of her Christian influence to go out. She did not allow the preserving power of her salt to lose its wholesome influence.

Rose Horton, a granddaughter and a genuine gem of radiant Christian womanhood herself, remarked on the way home from the cemetery, "Where would we be if it had not been for 'Mama' Simpson's faithfulness?" This is a question well worth pondering! Rose recognized the inestimable debt she owes to the majestic influence of a gracious grandmother's firm and fervent faithfulness. Every Christian who reads this tribute no doubt can remember in particular some similar godly man or woman such as "Mama" Simpson and can quietly and gratefully ask, "Where would I be this day were it not for this person's faithful influence upon my life?"

Sister Simpson was faithful in her study of the Bible. The family remembers her as a DAILY student of the Bible. This great characteristic marked her with the noble of the ages. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY, whether those things were so" (Acts 17:11). Sister Simpson was a noble Berean of modern times. She was pre-eminently a person of ONE BOOK. Her faithfulness in its daily perusal continued right to the time when failing health wrote finality to her lifetime of Biblical reading and Biblical meditation. Her faithfulness toward the Bible is also evident in the fact that she loved the gospel. She loved to hear it preached. She loved those who preached it without fear or favor. She did not want it watered down or compromised in any way. She deeply realized that the Father had given it with precise perfection and that is the way she desired it to be preserved, presented and

practiced. In the funeral message Brother Horton paid thrilling tribute to her sterling, sincere and settled love for the gospel of Jesus Christ.

CONCLUSION

After the funeral service was conducted here in Ripley, Mississippi, on Friday, October 12, 1973, her bodily remains were taken to Pleasant Hill Cemetery in Benton County, Mississippi, for burial. There this part of her will await the coming day of the resurrection when she and all others will come forth from their resting places in Mother Earth. Her Christian family does not mourn as those who have no hope. They buried their loved one in the earnest embrace of a holy hope and a firm faith that Christianity is real, the resurrection will one day be a reality and there will be a glorious reunion of all the saved on the golden shores of a never ending eternity. Christianity never shines more brightly than what it accomplishes in preparation for death and in the hour of death.

First Principles Not Enough

Continued from page 3

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.

The Value of Reading

G.F. RAINES

Newton, Miss.

In READER'S DIGEST (April 1965), Andre Maurois said: "No exercise of the mind that I know of gives as much joy and value as reading."

Elizabeth A. Simpson (Director, Reading Service Institute for Psychological Services, Illinois Institute of Technology) says: "Through reading we acquire new ideas, obtain needed information, and broaden our interests. All these achievements can lead to a happier, more successful life" (THE WORLD BOOK ENCYCLOPEDIA, 1960 edition, Vol. 15, p. 151).

According to THE NATIONAL OBSERVER (Nov. 22, 1965, p. 23), Samuel Johnson, the famous British man of letters, said: "A young man should read five hours in a day, and so may acquire a great deal of knowledge."

Atwood H. Townsend said: "No matter how busy you may think you are, you must find time for reading now, or else surrender yourself to self-chosen ignorance."

Tryon Edwards said: "We should be as careful of the books we read, as of the company we keep." Edwards described a good book as "a casket of jewels for your household."

You should read a variety of good books and thus acquire a "liberal education", but I particularly urge you to read the Bible frequently, diligently, and prayerfully, for the reason that this book was written "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 words" (2 Tim. 3:16, 17).

"The principles of the Bible are the groundwork of human freedom" (Horace Greeley).

"The whole hope of human progress is suspended on the ever growing influences of the Bible" (William H. Seward).

The famous author John Ruskin said: "To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and on the whole, the one essential part of my education."

The Book of God itself says:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doeth he meditate day and night" (Psa. 1:1-2).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

"Ye therefore, beloved, seeing ye know these

things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:17, 18).

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; Matt. 10:22; Rev. 2:10.

Pleasure Seeking

NORMAN MILLER

Ours is a pleasure seeking society. Young people, and older ones too, are forever searching for that which they think will bring pleasure. In the search for a moment's excitement, people often debase themselves and fall below that which God expects of them. It is the design of this brief article to call to your attention some principles of eternal truth which we will all do well to remember.

If in our mad search for what some would call pleasure, we permit that which is sinful to break the bond between us and God, our lives will become worthless! "The wages of sin is death" (Rom. 6:23). Death means separation. Sin is that which drives itself between us and God. If we are separated from God, we are spiritually dead. The Apostle Paul once spoke of an individual living in pleasure, and he said that she "is dead while she liveth" (1 Timothy 5:6). Many are alive physically but dead spiritually because of their indulgence in worldly pleasure.

When sin separates us from God, a vital connection is broken. With this connection severed, the grace of God no longer flows into our hearts. All about us there are individuals struggling against problems without the resources of God. These people are unable to deal with their temptations, their problems, and frustrations. They often try to escape themselves through drink or drug, and awaken only to find that they have added to their problem. The excitement that sin once seemed to offer is gone. They find themselves deeply involved in things that they never thought they would do. I listened recently to the woeful tale of an unmarried teenage-mother who poured out her sad story. Her life is in shambles. She is paying a terrible price for a night out of town!

Some tell us that it is so hard to be a Christian, but we remember that the Bible says that "the WAY OF TRANSGRESSORS is hard" (Prov. 13:15). Living within the will of God, we have peace. We have that clean feeling which is so much to be desired. My wife and I once talked with a person who said, "I have such a dirty feeling." Those words have stuck in my mind for several years now. Sin does defile and make us "dirty".

If you want pleasure, THAT IS TRUE PLEASURE, then listen to these words: "Thou wilt show me the path of life: in thy presence is fullness of joy: at thy right hand there are pleasures for evermore" (Psalms 16:11).

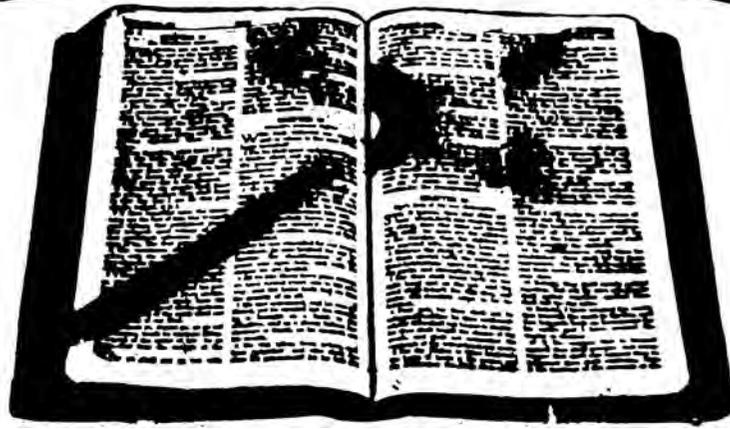
A man who STANDS FOR NOTHING has already fallen FOR SIN AND WICKEDNESS.

About all a great many people know is how to talk without saying anything.

A great many people use their hands and feet, and all the rest of their bodies, except their heads, and they used to use their heads in day time - for hat-racks.

There are still a few people who are busily engaged in sowing SEED-THOUGHTS of truth, and wisdom, into the minds of others TO BEAR FRUIT in THEIR LIVES and to enrich the souls of many, as this kind of seed reproduces its kind in the earth!

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 8

FRIDAY, DECEMBER 7, 1973

NUMBER 28

Foy E. Wallace Jr: A Prince Of The Pulpit

(NO. 1)

From October 21-28, 1973, the inimitable Foy E. Wallace Jr. conducted a tremendous gospel meeting for the Gloster Street congregation in Tupelo, Mississippi. James A. Horton, former Circulation Manager for WORDS OF TRUTH, is the beloved evangelist for this great church. Brother Wallace presented ten sermons - not sermonettes, during this great gospel endeavor. It was the writer's good pleasure to hear five of these ten sermons. We traveled about 450 miles that week in order to hear him proclaim so ably and powerfully the gospel of God's dear Son. For close to a quarter of a century the writer has read with relish the great articles and books frequently flowing from the powerful, pungent and prolific pen of the erudite Wallace. During the years we have heard him speak at every available opportunity frequently driving a round trip of 100 to 150 miles to hear him. Each sermon was always worth far more than the trip ensued either in time or expenses. We have never seen his sermons as superb, his reasoning as cogent, his words as weighty, his wit as sparkling, his courage as convincing, his expressions as eloquent or his messages as magnificent as they were during this meeting. The years have added to his wisdom and seasoned his judicious judgment.



ROBERT R. TAYLOR JR.

IN SPIRITUAL STATURE:
A TALL MAN

This stalwart warrior has been in the very front ranks of God's firing line for sixty years. Whether he has been in the pulpit, upon the polemic platform facing Norris, Webber, Tingley, Matthews, Neal or a host of other denominational debaters or engaged in the arduous acts of writing articles and penning books Brother Wallace has been one of the foremost men of our day. He has stood tall as a preacher from the time he preached his first sermon in Stephenville, Texas, in February of 1912, to the present. He has stood tall upon the polemic platform. He has feared no foe and evaded no error in his debates with the foremost denominational proponents of the century. The Goliaths of error have fallen one by one when they met this modern David who came against them armed with God's word, a courage that knew no cowardice and a faith that feared no foe.

Campbell's debates made history in the nineteenth century. Wallace's debates have made history in the twentieth century. His historic debate with J. Frank Norris in Fort Worth in 1934 was widely hailed as the "debate of the century" and as the battle of the giants. He totally demolished Norris' influence in this debate. Brother Wallace has stood tall as a voluminous writer. Whether in articles, which number easily in the hundreds, or books, which number ten or more, his writings have been scholarly and sage, unique and invigorating, pungent and powerful, paralyzing to pernicious error and strongly supportive of sound doctrine. Brother Wallace has stood tall in his loving loyalty, comforting care, fervent fidelity and sympathetic service to his beloved companion - Sister Wallace, the former Virgie Elizabeth Brightwell whom he married on November 29, 1914, and who has been an invalid one-third of their marriage. She was from Bell County, Texas. He frequently refers to her as his "belle" of Bell County. Ardent affection and deep dedication accent every syllable of his references to her.

Brother Wallace has stood tall as a man. He has never been a "yes" man to any except the God he serves and the truth he proclaims so ably. Brother Wallace is a real man in the true sense of that masculine designation. Jehovah once told Jeremiah, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it" (Jer. 5:1). The cynical Diogenes of ancient Greece is reported to have walked the streets of Athens in broad open daylight seeking a man, a real man, an honest man. Had God's Judean prophet and the Grecian philosopher carried on their search in our day their journey could well have ended with the discovery of the erudite Wallace. Jeremiah could have said, "I have found a man." Diogenes could have blown out his lantern and retired from additional searching. For as long as we have known of him and had a personal friendship with him we have considered him as one of the truly great men of our time. That impression deepens every time we are with him or hear him preach. Here is a man that has stood tall in ways that really count.

HIS KIND OF DISTINCTIVE PREACHING

Brother Wallace has been a distinctive preacher with a distinctive message. Paul declared in Romans 1:16-17 that the gospel is God's power to save. No man today believes that apostolic declaration more strongly than Brother Wallace does. Paul sets forth his preaching philosophy in I Corinthians 2:2, "For I determined not to know

any thing among you, save Jesus Christ, and him crucified." For sixty years this modern prince of the pulpit has pursued an identical approach to gospel proclamation. Paul establishes Biblical inspiration plainly and positively as both verbal (word) and plenary (entire, full complete) in I Corinthians 2:13 and II Timothy 3: 16-17. No voice has been more valiant or pen more powerful in upholding this exalted view of real Biblical inspiration than the voice and pen belonging to Foy E. Wallace Jr. Brother Wallace is fearless in the exposure of error. He stands as solid as a stone wall in his absolute adherence to ALL truth. He knows the DIFFERENCE between truth and error. He knows the difference MATTERS. He knows the difference must be MADE MANIFEST to his eternity-bound auditors. Some of our preachers have preached sermons that could be proclaimed with ardent approval in any denominational pulpit in the land. NO ONE can truthfully level such an accusation against the sermons of this prince of the pulpit.

During the Tupelo meeting he preached on a number of the great themes of the Bible. On Monday night he discussed the "Causes of Salvation." He preached quite a sermon on God's Law of Causation before he listed the major points of his dynamic discourse. The main points of the sermon were: (1) God-Primitive Cause, (2) Christ-Sacrificial Cause, (3) Blood-Procuring Cause, (4) Spirit-Revealing Cause, (5) Gospel-Instrumental Cause, (6) Faith-Appropriating Cause, (7) Baptism-Consumating Cause, (8) Hope-Sustaining Cause. Brother Wallace is a master in taking excursions, each of which is quite a sermon in and of itself, and then coming back precisely to the point at issue and proceeding with the skillful development of his lesson. In one of his excursions that night he suggested that modern versions, so-called, deny the deity of Christ by deleting virgin from Isaiah 7:14, deleting begotten from monogenes in John 3:16 and other places and the use of thee and thou in reference to the Father but employing you and your in reference to the Son.

On Tuesday evening he preached from the text of John 17:1, "The Hour Is Come." He scholarly reviewed the promised work the Spirit would perform as set forth in the three preceding chapters, John 14, 15 and 16. In the eloquent elucidation of his text he pointed out that the hour had come for Christ's mission to be fulfilled, for the abolition of the Old Testament to occur, the establishment of the church to take place, the proclamation of the gospel to begin, the victory

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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

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Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Church Evangelism

The whole evangelization of the whole world every minute of every day from Pentecost to the end of the world is included in the great commission. The gospel is not to be preached merely to each generation of people populating the world from Pentecost to the end of the world. But it is to be preached continuously to every creature in the world from youth to old age, and each generation is to consistently and continuously preach it to the next and rising generation so that all are taught from birth till death, each year, each month, each week, day and hour, till Jesus comes. (Mt. 28:18-20; Mk. 16:15-26,20).

CHURCH MUST PREACH THE GOSPEL

Paul says the church "Is the pillar and ground of the truth." (I Tim. 3:15). This means the church is to the truth what the pillars and the ground under a building are to the building. The pillars and ground hold up and support the building. They keep it from falling down and down into the earth. So, the church is to hold up and support the truth. It is to get its broad shoulders under the truth and hold it up in the community, and every where it can.

TRUTH HAS NO VOICE OF ITS OWN

The truth has no voice of its own with which to proclaim itself unto a lost world. Jesus gave his truth in the commission into the hands of men to preach the gospel to every creature. (Mk. 16:15-16). When these men started preaching this gospel they were members of the church in Jerusalem. (Acts 2:22-47.)

CHURCH TO TRAIN MEN TO TEACH

The church is God's training school in which teachers are to be trained to go out and preach and teach others the way of life and salvation. It is obvious that the church in Jerusalem trained those who obeyed the gospel to take the message back to their countries and to their people. "They continued steadfastly in the apostles' doctrine, the apostles' teaching. They continued daily in the temple. (Acts 2:46). When persecution soon arose and they were scattered abroad, they were so indoctrinated that "They went everywhere preaching the word." (Acts 8:1-4). Paul and others took with them young men like Titus and Timothy, and others in mission work. Paul wrote



GUS NICHOLS

to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou unto faithful men, who shall be able to teach others also." (2 Tim. 2:2). Any church which failed to soon train its members to be teachers was reformed. To the Hebrew Christians Paul said, "When for the time ye ought to be teachers, ye have need that one teach you again." (Heb. 5:12). While some teachers would naturally be more "Apt" in teaching than others, all were to teach according to ability and opportunity.

CHURCH TRAINED TEACHERS

The Jerusalem church at first had all the apostles as teachers and preachers of the word. They soon "filled Jerusalem with their doctrine." (Acts 5:28). "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 2:42). You will note that this report is in the very next verses after we are told that the authorities had "Beaten them" and "Commanded that they should not speak in the name of Jesus." (Acts 5:40-41.) If it takes persecution and a destruction of our cherished freedoms to get us to wake up and preach the gospel all around us, God is sure to chasten us. (Heb. 12). When persecuted, the Jerusalem church "Went every where preaching the word." (Acts 8:4). They had been taught themselves - they had taken time out from work and play to continue "Daily in the temple" under the apostles' teaching. We need churches every where which will start classes for producing teachers - for indoctrination of the members. Then the church will have qualified workers to send out into the harvest fields. We are not doing our part so long as we do not teach teachers - train workers. In our day of education and experts, trained people can't do the job. With the cooperation of other congregations around us, the Sixth Avenue Church in Jasper, Ala., is conducting a Friday night training school for workers and teachers of the word.

CHURCH SENT TEACHERS

Whether or not the Jerusalem church sent Philip, he went from the Jerusalem church to Samaria and preached the gospel unto them. (Acts 8:5,12). Many believe and were baptized. The church was started at Samaria. The record does tell us that the apostles at Jerusalem sent Peter and John to Samaria to do some evangelistic work. (Acts 8:14-24). The apostles were still directing the evangelistic work of the Jerusalem church at that time, and as far as we know the church did not yet have elders.

ANTIOCH CHURCH

Then we have the record of how the church sent Barnabas to Antioch in evangelistic work. A number of preachers and teachers had cooperated in starting the church at Antioch. "A great number believed, and turned unto the Lord." (Acts 11:19-21). "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and 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. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." (Acts 11:22-26).

Let us note that (1) Barnabas was sent to Antioch by the Jerusalem "Church". (v. 22). (2) He "Exhorted" them - the Antioch church, and so taught them that "Much people was added unto the Lord." (vs. 23-24). (3) Antioch needed other workers, and sent for Saul, who came and "A whole year" they "Taught much people". (v. 25-26). This was mission work in evangelism. It was church cooperation in evangelism - the Jerusalem church cooperating with the Antioch church. It was one church aiding another church in evangelism, just as when one church now sends money to aid another in putting on a radio or TV program. In sending this evangelistic aid to the church at Antioch, the Jerusalem church did not lose any of its autonomy, or self-governing rights. Neither did the Antioch church lose its autonomy and turn its work over to the Jerusalem church.

They simply cooperated with each other as churches without either of them losing anything scriptural. It is an approved example, and may be followed now, though all the details of it are not binding, because not commanded, and therefore optional.

(More Later)

Need A Heart Transplant?

JOE R. BARNETT

*"A new heart I will give you, and a new spirit I will put within you."
(Ezekiel 36:26)*

The heart transplant is a relatively new medical accomplishment. But everyone in the civilized world has heard about it. Easily the most publicized modern medical "miracle" is the ability to open a man's chest, remove a faulty heart, and plant a healthy one in its place. Fantastic! To give a dying man hope for life is a marvel!

Translated to the spiritual realm, however, the offering is not new. Over two millenniums ago, Israel was promised, "A new heart I will give you." (Ezek. 36:26). That really describes what happens to every individual who properly receives the gospel and obeys it.

A tribal chief once approached David Livingstone with this request: "Please give me some medicine to change my heart; it's so proud, uneasy, and oftentimes angry." Seeing what the missionary had done for those who were sick in body he had mistakenly concluded that medication would do the same thing for his soul. Livingstone tried to explain that only Christ could bring about such a transformation in his life. But the man refused to listen, insisting that he be given medicine.

This unenlightened soul was not unlike many men in more civilized surroundings. Many refuse to acknowledge that superficial offerings cannot change them. Recognizing weaknesses, they often turn to philosophers or motivational experts to do what only Jesus and his gospel can do. They are "dead in trespasses and sins" (Ephesians 2:1). God has declared that "the heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9). The heart is beyond repair. But God will give a new one to the man who wants it. It will function and give the recipient eternal life.

There comes a time when every man needs this heart transplant. Thankfully, there is no shortage of new hearts. God's "heart-bank" is never depleted. How could any man reject this offer?

No Time For God?

A PRECIOUS COMMODITY: It's a busy world teeming with millions of busy people. . . coming and going, eating and drinking, laughing and crying, being born and dying.

Most folks in our age find themselves engulfed in extremely tight time schedules. . . involving many and varied activities. . . and the tempo of such a busy, hurried life seems to increase each day. Some can't take it and crack under the strain. Others unwisely seek refuge through alcoholic drink.

Time is the most precious commodity on the market in such a swirling civilization. Who has enough time? Most all readily confess to lacking the time to accomplish the really important things in life. Yet many of us do have plenty of time but never seem to get around to doing the things we know we ought to do.

Many resolve to seriously read the Bible to learn of its truths, its commands, and its promises - but the sacred volume is seldom investigated and rarely picked up. . . except at dusting time. NOT ENOUGH TIME!

Many express an interest in becoming Christians but to date remain out of Christ. Too busy. NOT ENOUGH TIME!

Many parents want to become closer to their children and take more of a personal interest in them. . . only to see the little ones grow up and go away with the best time for real understanding and

Continued on page 4

Social Change

The political, social and religious structure of our country has been influenced by the power of God's word. All that is right and worthwhile within each of these areas may be traced directly to the Bible's influence, and their continuing service for good to our citizenry depends upon the extent to which the Bible remains their criterion, i.e., its moral and spiritual teachings their ideal.



R. W. GRAY

The corruption in political circles, the break down in morals in society, and sectarianism and humanism within religion, are all traceable to a disregard for the Bible as the infallible word of God. The Bible is a lamp unto the feet and a light unto the path of man. When the lamp is allowed to go out in the heart, and when men turn aside from the path lighted by truth, corruption, chaos, heartache and regret are the result.

Humane treatment for the poor, the down trodden, or even the criminal element, has been greatly improved in every society wherein the Bible has been circulated and read by the masses. Slavery, and like social evils, cannot long remain where Christianity flourishes. Like leaven in meal the Christian influence permeates society and affects it for good.

The Bible teaches that God is no respecter of persons, that Jesus loved and died for all men of all races and nations, that the gospel is to be preached indiscriminately to all, and that baptized believers from every stratum of society are reconciled unto God in ONE body (Acts 10:34; Heb. 2:9; Mk. 16:15, 16; Eph. 2:16; 4:4-5). Such spiritual information, when properly assimilated, is revolutionary in its implications. Hatred, racism and bigotry dissipate in the presence of the love of God in the heart of believers (Col. 3:8-11). The mighty are brought low and the meek exalted when Christianity is understood, believed and embraced in its primitive purity (Lk. 14:11) (Cf. Luke 10:29-37).

While the foregoing facts are self evident, and radical changes occur in every area of life influenced by the gospel of Christ, it is not the case that social change, per-se, is the design of the gospel (Mk. 16:15, 16). The mission of Christ was and is the salvation of lost men and women, boys and girls (Lk. 19:10). That is where the emphasis must be in all mission efforts. Yet, it must not be overlooked that change in social conduct may very well be indicated as a requirement of the gospel effecting our salvation (I Cor. 6:11, 12). The baptized believer must lay aside all prejudices that would hinder his love for, service to, and acceptance of all men (Gal. 6:10).

A great deal has been accomplished in race relations over the past decade or two. There have been serious setbacks, to be sure, and much strife has been generated by overzealous do-gooders. But the overall picture is brighter today, and this should surely be the case within the body of Christ. It is regrettable that some social workers and politicians have expressed more concern for the racism and bigotry in America than many of us who should be pacesetters within the church.

The changes that occur when Christ is preached do not necessarily remove every custom peculiar to a certain race or social order. Things innocent within themselves, though they be radically different to the "customs" of other Christians, are not to be changed for the sake of some idealistic conformity on the part of society. Paul's oft-quoted statement, "I am made all things to all men, that I might by all means save some," underscores the existence of varied backgrounds and customs in apostolic times. The apostle partook of the customs of each in a manner that would give him some insight into their needs, and would give the teacher and pupil something in common (I Cor. 9:19-22). He did not seek to

revolutionize their entire "life style" to fit into his own. Modern missionaries have learned that it is a practice in futility, defeating their purpose, to attempt to Americanize converts made in other lands.

There is a danger in over-emphasizing the need to leave people "as they are" socially and/or morally. When the moral, social and religious background of a certain culture runs counter to the spiritual principles of Christianity the convert must be taught "change." His domestic and religious affiliation may be such that radical change is indicated (See Acts 19:18, 19).

But while the danger of over-emphasis exists in this matter there is a need to recognize that all would-be social customs are not to be uniform among Christians. Note Paul's admonition: "... as the Lord hath called every one, so let him walk... Is any man called being circumcised? let him not become uncircumcised... Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather" (I Cor. 7:17-21). Neither servant nor master is called upon to lead a demonstration on behalf of "social justice or change," but both are to love as brethren (Philemon 1:10-20).

The fact that Jews and Gentiles have been reconciled unto God in one body, having the same Lord, same faith, same hope, same baptism, were ruled and protected by the same God, and were taught by the same Spirit, argued successfully against segregation according to race within the churches of Christ (Eph. 2:16; 4:3-6) (Cf. Gal. 2:11-14). The same fact does not mean that Jews and Gentiles must accept the same social customs in all areas of life (Romans 14:1-7).

Christians are not assigned the task of attacking the establishment, lobbying for radical social changes, demanding better housing, etc., but they are assigned the responsibility of loving and caring for the poor to the best of their abilities (Rom. 13:1-2; Gal. 6:10; James 1:27; Gal. 2:10). It represents an extreme on the right or on the left when Christians either resist permissible social changes demanded by civil law or lead and participate in "demonstrations" to influence such change. We are to lead quiet and peaceable lives, treating all men of all races and backgrounds as we would wish to be treated should their lot be ours (See Rom. 13:1-2; I Tim. 2:1-2; Matt. 7:12).

Lying

Lord, I not only lied to man, but to Thee. I was only using an excuse to justify my lack of love for Thee and my indifference - but I lied. I told myself and others I was too sick to go to worship - but I went visiting Sunday afternoon.

Lord, I lied when I said I was "too tired" to go to prayer meeting for I am that tired other nights, and I go where I want to, except church services.

Lord, I lied about my contribution being all that I could give, for I spend several times more than what I give to Thee, for shows, sports, recreation, etc.

Lord, I lied about not having clothes good enough to wear to worship for I wear those same clothes to even larger gatherings.

Lord, I lied when I said "the church is unfriendly" and "no one spoke to me", for I spoke to no one and gave no one an opportunity to speak to me.

Lord, I lied when I said "no one cared if we were absent" - a number have called and tried to get us to come back to church.

Lord, I lied when I blamed my absence on my children - for when I want to go somewhere else I take them or get a babysitter.

Lord, another time I said I could not go to church because the weather was "too bad" - but it was just as cold and blustery Monday morning, and I bundled up and went to work.

Lord, I repent! Forgive me of the sin of lying. Help me to confess my sin before the church, for it, too, knows that I have lied.

"... all liars shall have their part in the lake which burneth with fire and brimstone..." (Rev. 21:8).

Selected

Seven Wonders of the Word

DUB McCLISH

INTRODUCTION

1. Even small children are aware of "Seven Wonders of the World."
2. I want to explore "Seven Wonders of the Word" (Ps. 119:129).

DISCUSSIONS

I. ANTIQUITY

- A. Spans 1500 BC to AD 96.
- B. Oldest information (Gen. 1:1; Eph. 1:24).

II. MODERNITY

- A. Ever fresh, up-to-date, relevant.
- B. Why? It is God's product, not man's.

III. UNITY

- A. A library, yet one harmonious book.
- B. Man alone cannot do such a wonder.

IV. DIVERSITY

- A. All types of literature, subjects.
- B. No comparable literary masterpiece.

V. THEME

- A. Christ is coming, came, will come again.
- B. Each book relates to this theme.

VI. SOURCE OF HOPE

- A. Hope and comfort for present trials.
- B. Takes us beyond grave into eternity.

VII. POWER

- A. Many influences on civilization.
- B. Spiritual power (Rom. 1:16; II Cor. 4:7).

CONCLUSION

Bible's value is in obedience (Jas. 1:25).

The Way Of Transgressors

G.F. RAINES
Newton, Miss.

Solomon said: "Good understanding giveth favour: but the way of transgressors is hard" (Prov. 13-15).

The way of the transgressor is hard in that he suffers because of his transgressions in this life as well as in that which is to come. The history of sin can be traced all the way back to Adam in human misery and tears.

The northern kingdom (Israel) was destroyed by the Assyrians because of the sins by which the kingdom had been defiled for many years. When the southern kingdom (Judah) also became extremely corrupt, God sent the sword of the Babylonians among them and took from them "the voice of mirth, and the voice of the bride, the sound of the millstones, and the light of the candle;" and the "whole land became a desolation and an astonishment" (Jer. 15:10, 11).

The apostle Paul says:

"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).

"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" (2 Thess. 1:7, 8).

The church is called "The pillar and ground of the truth." (I Tim. 3:15). The pillars and ground under a house hold it up and keep it from falling down and down into the earth. Likewise, if the church does not hold up and support the truth, it will also fall down and down into shame and disgrace in the community.

If what you have done yesterday still looks big to you, you have not done much today.

Foy E. Wallace Jr: A Prince Of The Pulpit

(Continued From Page 1)

over death to be won and heaven to be made sure for God's people. What a tremendous sermon it was!

On Thursday evening he spoke on the theme, "What Makes The Church The Church Of Christ?" He majestically maintained that the church, in order to be Christ's church, must be scriptural in origin, organization, doctrine, worship, mission, life, name and creed. It was amazing how many fundamentals of the faith he intensely incorporated and sagely supplied within this one sermon.

On Friday evening he presented a lesson on Hebrews 11:1 with a scholarly discourse of the contents of the entire epistle from Hebrews 1:1 to 10:39. He made Hebrews come alive with renewed interest to his audience.

On Saturday evening he spoke on the beatitudes of Matthew 5:3-9 as kingdom principles, gospel ingredients and Pentecost pointers. This sermon will long live in the writer's mind. In nearly every sermon he spoke out against the perversions of the new Bibles. For these he has nothing but utter contempt and absolute disdain. This writer shares an identical sentiment toward these perverted works that claim to be Bibles on the cover and on the inside are filled with mistranslations and perversions.

Throughout this meeting Brother Wallace spoke fluently, earnestly, eloquently and with a scholarly approach that few among us can equal and none can surpass. He is the very personification of preaching greatness.

(To Be Continued)

No Time For God?

Continued from Page 2

companionship gone forever. Too busy. NOT ENOUGH TIME!

The Bible was written for the present. No man knows what tomorrow will bring. One thing the Bible does not promise any man is another day. . . or even another hour. . . or even another minute.

Man's most important mission in life is to learn the will of God, to submit completely to its teachings, and to be governed by the eternal spiritual values rather than the fleeting material things of life. This is our supreme challenge.

Do you have time to learn of God? Do you have time to obey His will and thereby glorify your Maker? Every man will have time to die and to be judged by Christ. To be prepared will require time, our best time.

A life with no time for God is both foolish and tragic.

To such a covetous farmer, the Lord once said, "Thou fool, this night thy soul shall be required of thee. . . (Luke 12:20).—(Selected)

Sermon Outline

I. "COULD I BE A MEMBER OF THE N.T. CHURCH AND NOT BE A MEMBER OF ANY DENOMINATION?"

1. That is what Christ wanted all to do. John 17:20-23; Jn. 10:16. (Other sheep were Gentiles (Eph. 3:2-6; 2:11-16).
2. That is what they all did at Jerusalem. Acts 2:36-41, 47; 2:44; 4:32, "Of one heart, etc."
3. The N.T. Christians had "the unity of the spirit" — and were to keep it — Eph. 4:3-6.
4. Even divisions in the congregation were condemned. I Cor. 1:10; 3:1-5.
5. N.T. Disciples were not to follow false teachers. Acts 20:17, 28-32.
6. They were to abide in the doctrine of Christ.

- II John 9:11; Rom. 16:17-18.
7. They were to abide in the inspired scriptures. II Tim. 3:15-17; 4:1-3.
8. The word of God made the N.T. Disciples nothing but Christians (not Lutherans, Baptists, Methodists. Acts 11:26; 26:26-28; I Pet. 4:14-16; Jas. 2:7.
9. The seed-the word only-believed and obeyed made the N.T. saints members of the one church or body of Christ. Lk. 8:11; Mk. 4:14; Eph. 4:4; I Cor. 12:20; Rom. 12:4-5; Col. 1:18, 24; Eph. 1:20-23; 2:16; 3:2-6; 5:23.

II. "COULD ONE DO ALL OF THE FOLLOWING AND NOT JOIN ANY DENOMINATION?"

1. Believe in Christ as the Son of the Living God? Matt. 16:13-18; Mt. 22:42.
2. Accept the Bible as his guide or creed in religion? II Tim. 3:15-17; II Pet. 1:3.
3. Repent of all sins and resolve to obey Christ in all matters of faith? Acts 2:38; 3:19; 17:30-31.
4. Confess his faith in Christ as the Son of God before men? Acts 8:34-39; Matt. 10:32-33; Rom. 10:8-10; John 12:42-43; Phil. 2:11.
5. Be baptized as the Eunuch was and go on rejoicing? Acts 8:34-39; Mk. 16:15-16; Acts 2:38; 8:12; 18:8; 22:16; I Pet. 3:21.
6. Be buried in baptism and rise to walk a new life? Rom. 6:3-4-5; Col. 2:12.
7. Could a group of such obedient believers meet together for worship and the service of God, and only in the church the Lord added them to? Acts 2:36-41, 47; Heb. 10:24-25; Acts 2:42; Acts 11:26; 20:6-7.
8. Could they be just Christians only, and obey the truth? Acts 11:26; 26:26-28.
9. Could they have Bishops and Deacons? Phil. 1:1. This is N.T. unity in the truth — non-sectarian. Denominations cause divisions!

MAY AN ALIEN SINNER PRAY AWAY HIS SINS BEFORE AND WITHOUT WATER BAPTISM?

I. INTRODUCTION

1. First of all, we must all rightly divide the word (II Tim. 2:15).
2. We live under the New Testament or covenant (Jer. 31:31-34; Heb. 8:6-13).
3. God hath spoken unto us by His Son (Heb. 1:1-2; Jn. 17:8, 14).
4. It is not enough to just pray and say: "Lord, Lord" (Matt. 7:2, 1:26; Heb. 5:8-9).
5. Jesus said: "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46; I Pet. 1:22-23).

II. THE LORD HAS PUT SALVATION, OR LIKE BLESSING, AFTER PENITENT BELIEVERS ARE BAPTIZED INTO CHRIST.

1. Believe — Baptized — Saved (Mk. 16:15-16).
Did not say: Believe Pray — Saved.
2. To believers Peter said: "Repent — Baptized — Remission" Acts 2:36-38, 41. Did not say: Repent — Pray — Remission.
3. Ananias told a man down praying: "Arise, and be baptized and wash away thy sins."
Did not say: Stay down and pray away thy sins (Acts 9:6; Acts 22:16).
4. One must be born of water and the spirit. Not born of prayer and the Spirit (Jn. 3:3, 5; I Pet. 1:22-23).
(To be born again is to be saved. Mk. 16:16).
5. When the Samaritans believed they were baptized (Acts 8:5, 12).
Does not say: When they believed they

- prayed, etc.
6. Eunuch did not say what doth hinder me to pray? (Acts 8:35-39).
7. Cornelius who had been praying had to hear and obey to be saved (Acts 10:1-3; Acts 11:13-14; Acts 10:48; I Pet. 1:22-23).
8. The jailer was not saved by prayer, but was baptized same hour of the night (Acts 16:25, 30-34).
9. The Corinthians hearing, believed and were baptized (Acts 18:8).
Not hearing, believed and prayed.
10. Paul did not say we prayed into Christ (Rom. 6:3; Gal. 3:27).
11. It does not say sinners rise from prayer to walk in newness of life (Rom. 6:4; II Cor. 5:17; Rom. 6:3).
12. Not prayer, but baptism, is the form of doctrine which we obey and are made free from sin (Rom. 6:3-4-5; v. 17-18).

The Church as a House

(NO. 1)
GUS NICHOLS

I. INTRODUCTION

1. Is a spiritual house (I Pet. 2:5).
2. Is the house of God (Isa. 2:1-3).
3. The Lord is the architect, designer of the building (Psa. 127:1; Isa. 2:2; Mic. 4:1).
4. Christ is the builder (Mt. 16:18).
5. The church is the Lord's house (I Tim. 3:15).

II. THE CHURCH WAS BUILT IN JERUSALEM.

1. "The word which . . . saw concerning . . . JERUSALEM" (Isa. 2:1-3; Mic. 4:1).
2. Church built in "the last days" (Isa. 2:1-3; Mic. 4:1-2; Joel 2:28; Acts 2:1, 12-16).
3. Building of the church was future during the personal ministry of Christ (Matt. 16:18).
4. Was "established" or built on the day of Pentecost (Acts 2:1-4, 36-47; Acts 8:1).
"C. in Jerusalem".

III. THE CHURCH LIKE A TEMPLE.

1. Christ the builder of this temple. (Zech. 6:12-13; I Cor. 3:16-17).
2. And Christ is the foundation stone (Isa. 28:14-21; Eph. 2:19-22; I Pet. 2:4-6; Acts 4:10-12; Matt. 16:18).
3. Christ uses men as builders also. But according to His blueprint (I Cor. 3:9-11).
4. God's word is the blueprint (II Tim. 3:15-17; 4:1-3; II Pet. 1:3).
5. Congregations must be built according to the blueprint — The N.T. (Matt. 28:20; II John 9:11; Rev. 22:18-19).

IV. THE STONES ARE NOT DEAD, LIFELESS, STONES, BUT LIVING STONES.

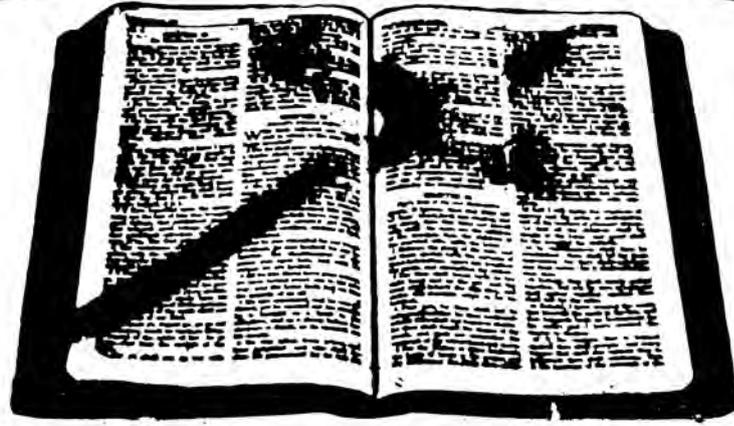
1. I Pet. 2:5; Rom. 12:1-2.
2. Must be like blocks of gold, and of silver and precious stones — not of wood, hay and stubble (I Cor. 3:9-17; I Cor. 9:1).
"Ye — my work". Fire try all material (I Cor. 3:12).

True faith in Christ and a total commitment unto his will and way of life can, as a rule, make possible the impossible. (Phil. 4:14-18).

The man who thinks he knows it all has merely stopped thinking.

I know I will need great faith this day,
(Victory comes by an overcoming faith)
The belief of just what the scriptures say,
So, help me, Dear Lord, thy will to obey.

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 8

FRIDAY, DECEMBER 14, 1973

NUMBER 29

More About Foy Wallace Jr.

ROBERT R. TAYLOR JR.
NO. 2

LONGEVITY: A STRIKING
SYNONYM OF THE MAN

Brother Wallace has been a Christian for a LONG time. He has preached the gospel of God's dear Son for a LONG time. He has been married for a LONG time - 59 years on November 29, 1973. His sermons are LONGER than the sermons of most of his preaching contemporaries. Many tell him this and he readily agrees. He says this keeps down any argument because an argument requires too opposing sides. In a meeting awhile back he was referring to the major and minor prophets of the Old Testament. He said the major wrote longer books than did the minor prophets. He then equipped that since his sermons were longer than most others that this made him a major preacher! In reality he would be a major preacher to his many admirers whether he preached long or short sermons. During the Tupelo meeting he told of recently being in another week's meeting. The local preacher of this other congregation referred affectionately to the fact that they had had a MONTH'S preaching that WEEK during the meeting! During a gospel meeting he held in the Texarkana area in the winter of 1973 he was using the blackboard. When he got to the bottom of the board he said that he was out of room. He dared not erase and start filling the board again else he would never get through. To those who know him best such is Brother Foy E. Wallace Jr. During the Tupelo meeting one night he had spoken a little longer than usual. At the conclusion he said he did not intend to keep us that long the next night. Then immediately he quipped, "But that is only a statement of intent and not a promise!" This writer has NEVER felt his sermons were TOO long for we LOVE to hear him preach and we usually have a long trip ahead of us back home when he finishes. His sermons mean far more than an extra few minutes of sleep. In our book sleep is secondary to the riches of his sermons and the wealth of his Biblical scholarship.

His books are LONGER than the books of others. Relative to some books we would say that they are TOO FAR from cover to cover. Such cannot be said of his books. At the close of every book we have read from him we have wished it could have been longer. This is a real compliment to any writer of books. Someone recently told him, "Brother Wallace, I have been reading your writings for ninety years!" He has not been writing that long but he has been writing longer than most of us can remember.

Brother Wallace has a 1967 Buick Skylark. He says he has driven it 327,000 miles. He says that Sister Wallace has traveled at least 300,000 of

those miles with him. The Great Commission is serious business to him. He travels far and wide in his personal part of its earnest execution. Longevity in many ways fits this man's marvelous make-up. Personally we hope Brother Wallace can add many more years to these lovely longevities of which we have mentioned. Perhaps he will soon need a new car but he does not need a new message or a new manner of presentation nor will he tolerate newness in these vital realms.

A VISIT TO HIS HOME

Earlier this year the writer had the pleasant privilege of visiting the Wallace home in Texarkana, Arkansas, while engaged in an East Texas lectureship. It was a joy to behold Brother and Sister Wallace in the setting of their homelife. Sister Wallace has been an invalid for the last twenty years. While there Wilson, a son, helped his mother come to the living room where we were visiting. He led her to a vacant chair. Evidently Brother Wallace was occupying the chair where she finds greater comfort. Nothing would do but that they exchange places. There was tenderness of loving concern exhibited in that small act that deeply and accurately portrays a side of this great man that those who know him only in the setting of controversy have never witnessed. When error is faced he is immovable and unbending in his ardent opposition. Thank God for his stonewall stature along this line. When care and sympathy are demanded he is generously gentle and wonderfully warmhearted. Through the years of Sister Wallace's bodily affliction she has been able to ride with him from coast to coast and from the Great Lakes to the Gulf. Together they go anywhere and everywhere in order that he might preach the gospel - a work for which he is so eminently equipped, powerfully prepared and does with superb statelines. While visiting in his good home he presented the writer copies of two of his books with personally inscribed messages in both. These will long be treasured. Brother Wallace has been a true friend to this writer. He has frequently, both publicly and privately, commended our efforts in religious writings. A commendation from this man is worth its weight in gold.

TRIBUTES FROM HIS FELLOW PREACHERS

This writer was recently a participant in an Oklahoma lectureship with such men as Guy N. Woods, E.R. Harper and V.E. Howard. In personal visits during the lectureship each of these men spoke in glowing terms of Brother Wallace and his unusual ability as a preacher and writer. Brother Woods paid tribute to his deep depth of

scholarship. So did Brother Howard. Brother E.R. Harper has known him for 50 years. He told of hearing him in the early twenties in a gospel meeting. Brother Harper was then deeply impressed with his brilliance, fluency as a speaker and the impressive audience appearance he made. The years have only added to Brother Harper's ardent admiration and loyal love for this princely man among us.

CONCLUSION

Brother Foy E. Wallace Jr., we are grateful to God for you. We rise up and call you blessed. We express our genuine gratitude for every battle you have fought for truth and right. In controversy you have been our champion. In your books you have been our benefactor. In meeting error you have been our example. In preaching you have been our prince. In faith you have been our friend. In selfless service and fervent fidelity to Sister Wallace you have been our ideal. We thank God for the courage of your convictions, the loyalty of your love, the majesty of your manhood and the longevity of your life. May your last years be your best. May your forthcoming book on the versions be to this deadly danger what GOD'S PROPHETIC WORD has been to pernicious premillennialism - a death knell. There are not many of your courageous caliber left among us. Thank God that your voice has not been stilled nor your pen yet stayed.

"Live Each Day To The Fullest"

Live each day to the fullest. Get the most from each hour, each day, and each age of your life. Then you can look forward with confidence, and back without regrets.

Be yourself - but be your best self. Dare to be different and to follow your own star.

And don't be afraid to be happy. Enjoy what is beautiful. Love with all your heart and soul. Believe that those you love, love you.

Forget what you have done for your friends, and remember what they have done for you. Disregard what the world owes you, and concentrate on what you owe the world.

When you are faced with a decision, make that decision as wisely as possible - then forget it. The moment of absolute certainty never arrives.

And above all, remember that God helps those who help themselves. Act as if everything depended upon you, and pray as if everything depended upon God. Selected

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Some N. T.

Examples Are Optional

There were some examples among members of the N.T. church, which were contrary to the revealed will of God, and these were CONDEMNED OR DISAPPROVED. Sin and error were always properly exposed, rebuked and DISAPPROVED. When the church at Corinth perverted the Lord's supper and made it into a human supper, Paul said, "Shall I praise you in this? I PRAISE YOU NOT." (1 Cor. 11:22). We should never follow an example WHICH IS DIVINELY DISAPPROVED.



GUS NICHOLS

THE PRINCIPLE IS THE SAME

Some erroneously make a distinction in principle between individual examples and church examples. They seem to think the church must have an APPROVED example for all it does, but they lightly pass over the conduct and examples of INDIVIDUALS. Jesus gave his disciples an example of washing each others dirty feet, rather than for each to wash his own feet. (Jn. 13). Paul gave an example of working with his own hands to supply his own needs and those of others. (Acts 20:33-35).

ARE ALL APPROVED EXAMPLES BOUND?

There is a great amount of misunderstanding on this point, and until we get the truth of the matter there will be more and more confusion, strife and division. Many loosely deal with apostolic examples, and others are radical in their use of the them. In discussion with the anti-Sunday school advocates they have always made much ado about apostolic examples, and claimed one must have such an approved example FOR ALL THAT HE DOES IN RELIGION, or at least the church must have that kind of authority. Then in triumph they cry out "Where is the approved apostolic example of a church which came together on Lord's day morning, divided into classes, using written comments on the lesson, and women teaching some of the children in classes?" The one cup fraction cries out, "Where is the approved example of a church using individual cups in its communion service?" And the anti-baptistry brother asks for the "Approved apostolic example of a church in the New Testament which had a baptistry in its building?" Such radical preachers might as well have cried out for an approved apostolic example

of a church using visual aids, having a radio program, or TV program, using song books, tuning forks, buying a lot and building a house thereon, with parking lot paved, hiring a local preacher at so much per month, building a preacher's home, and many other such like things which are approved by practically all of us.

Must we do everything commanded in the same way and manner as did the churches in the New Testament under divine approval? Was every move they made a binding example for us, provided it was approved? Must we do every thing approved in them in the same way and manner they did it with approval? One of the anti-orphan home debaters said, "Brethren sometimes go through the Bible and pick approved examples and declare that this approved example is binding, but here is another approved example that is not binding upon the children of God." He compared this with accepting some commands and calling others nonessential, or to saying some scriptures are inspired and others are not, etc. He called it modernism to teach that any approved apostolic example is not binding upon the children of God today. In preaching and in discussions of current issues such radical brethren will say in an air of victory, "Where did the apostles or early Christians ever do it that way? Here is the way they did that, and we must do as they did." In reply to all of this, may we say some approved apostolic examples are to be followed, and others ARE ONLY OPTIONAL WITH US. In the final analysis they are forced to contradict themselves and agree with my position here stated. No one among us teaches and follows all the approved apostolic examples.

WHEN ARE APPROVED EXAMPLES BINDING?

When there is background authority behind the thing done in an approved example, or FOR THE WAY, MANNER OR METHOD of doing it, then all that is involved in the background authority is wrapped up in an example which we will imitate if we obey the same background authority. And this authority must be discovered IN A COMMAND OR NECESSARY INFERENCE, before the example IS A BOUND ONE. Anything in an approved example which occurred UNDER A GENERIC COMMAND giving the individual, or church a choice as to details, or methods and the like, WAS NOT BOUND on the early disciples and NEITHER COULD IT BE BINDING UPON US. For instance, there was no background command regulating the method of travel under the command to "GO" and preach the gospel in the commission. This gave them the right to choose their own method of travel, and we have the same liberty that they had. We do not have to follow their example and "GO" by the same method they did. "Teach" is just as generic, and does not prescribe the method of teaching. We are as free as they were, to choose our own method of teaching. They chose their own places for baptizing under the generic command in the background which said for them to baptize, and did not prescribe the place. The same is true of other items already mentioned in this lesson.

An anti-orphan home debater sent me a proposition offering to affirm that the early Christians cared for the poor and needy without the use of a modern orphan home, and wanted to affirm that we can do the same today. In reply by radio, I said the same is true today of a radio program, TV program, Bible classes on Sunday morning, baptistries, individual cups, preacher's homes, song books, church-owned meeting houses, and the like. THE EARLY CHRISTIANS DID THEIR WORK WITHOUT THESE THINGS, and we could choose to do the work as they did, BUT WE DO NOT HAVE TO DO SO. An approved example which is UNDER A GENERIC COMMAND leaving details to our judgment LEAVES US THE RIGHT TO DO AS WAS DONE IN THE APPROVED EXAMPLE, BUT ALSO LEAVES US THE RIGHT TO DO DIFFERENTLY. Only when the details are in the background authority are such details bound on us.

All the approved examples in the New Testament were not uniform as to details. Some approved details were of one sort at one time, but of another kind at another time, so that a church

could not do it both ways at one and the same time. One contribution was sent by two men - Paul and Barnabas. (Acts 11:29-30). Another was sent by one man - Epaphroditus. (Phil. 4:18). Must we follow these two examples at the same time, or either one of them, seeing there is no background command to send contributions by men? We could send a contribution by check on a bank, and let it be cashed by another bank, and put it into one post office and be taken out of another. Radical brethren say of the example, "They sent it to the elders" and that it is safe, and we mean to follow all approved examples." Well, they sent it by two men - Barnabas and Saul, and that is also safe - but no safer than sending by check. IT IS NOT SAFE TO MAKE A LAW OUT OF DETAILS FOR WHICH THERE IS NO BACKGROUND COMMAND and divide the brotherhood trying to bind them as law on the churches. It is right and safe for a man to ride a donkey to preach the gospel because Jesus rode one (Zech. 9; Mat. 21), but it would be a sin for him to try to force the churches and preachers to use only the "donkey method" of travel, and make a law against the use of automobiles and airplanes in going to preach the gospel and divide churches over his man-made law.

We have the approved example of the Jerusalem brethren selling their possessions and goods and putting the money in the church treasury for the poor. (Acts second and fourth chapters). If all approved examples are binding, so is this one, and yet I have never heard of an anti-orphan home brother selling all he has and giving it to the church like this approved example. Of course, there was no background command for them to do as they did, but since it was an approved example, WE MAY FOLLOW IT IF WE WISH and think it expedient. BUT NO ONE THINGS IT IS BINDING. Even Peter said it did not have to be done - it was voluntary, as to the amount (Acts 5:4).

We also have the approved example of Jesus using one cup when he instituted the Lord's supper. (Mat. 26; Mk. 14; Lk. 22). The one "Cuppers" try to bind this on us, but the anti-orphan homes brethren use individual cups, and refuse to follow this approved example, just as the rest of us. Why? It is because all approved examples are not bound on us.

Again, the Lord's supper was served at nights in all the records in the New Testament. This is approved. (Acts 20:7-15). Is it binding that we eat the supper at nights and observe this approved example? Are we sinning in observing the supper on Lord's day morning?

As far as the examples are recorded, New Testament churches did their teaching in one group, and not in Bible classes on Sunday morning. The anti-Sunday school brethren argue this is binding, etc. It was under the GENERIC COMMAND TO TEACH, with no regulations concerning classes - either for or against. They had the liberty to use their own method of teaching, and so do we have the liberty to use modern methods.

There was fasting in the example of ordaining elders, and laying on of hands in case of sending out an evangelist (Acts 13:13-14; 14:23). Not being commanded in the background, this is optional, and not binding.

The only time we have a record of the Lord's supper on the first day of the week, the preacher preached until midnight, and it was in an upper room, or "Third loft." (Acts 20:7-15). Must we follow these details? They were approved - not condemned.

But radical brethren demand that we tell them how we know the supper is for the first day of the week if all approved examples are not binding. (Acts 20:7.) Let them tell us, since they agree with us, when forced to do so, that all approved examples are not bound on us. And is the example of the Eunuch's confession at the water bound on us? (Acts 8:35-39). Must we confess Christ only the water as did the Eunuch?

A man who STANDS FOR NOTHING has already fallen FOR SIN AND WICKEDNESS.

Why God Should Be Served

We are living in times when it is becoming increasingly fashionable to be anti-religious. People are raising the questions: Is religion really valid? If there is a God, just why should I serve him? One young atheistic college student recently said: "The so-called God of the Bible must be on a super-ego trip if he expects men to worship only him." Are there good reasons for committing one's life to Jehovah? Tragically, far too few Christians are able to give an inquiring world satisfactory answers to this urgent query.



WAYNE JACKSON

WHO IS GOD?

God is the supreme Spirit of the universe. (Jn. 4:24). He is eternal (Psa. 90:2), all powerful (Gen. 17:1), and infinitely wise (Rom. 11:33-35). Jehovah is holy (Isa. 6:3), righteous and just (Psa. 89:14), rich in mercy (Eph. 2:4), and loving (1 Jn. 4:8). Thus, on the basis of his nature, God is worthy of man's adoration. The Psalmist expressed this very thought when he exclaimed: "I will call upon Jehovah, who is worthy to be praised." (Psa. 18:3). This is one of the great lessons of the Book of Job. Satan charged that God is not worthy of man's praise separate from the physical blessings he bestows. Accordingly, as a test case, Job of Uz was greatly afflicted, being deprived of prosperity, health and friendship. And yet in all of this, he continued to serve his Creator.

It needs to be made abundantly clear that Jehovah does not covet our service from selfish motives. God, being infinite in all his attributes, is not personally enhanced by human worship. Contrary to the facts, it is commonly held that the more we worship God, the greater he is glorified, and thus, as stated above, the Lord urges men to serve him because of a "super-ego". How wonderfully the Scriptures refute this hateful allegation. Just prior to his death, Jesus prayed: "And now, Father, glorify those me with thine own self with the glory which I had with thee before the world was." (Jn. 17:5). Had Jehovah's glory been INCREASING by virtue of human service throughout the foregoing centuries, Christ would hardly have prayed to simply share again the glory which was characteristic of them prior to creation! Because God is love (1 Jn. 4:8), and he longs for man's ultimate happiness, he urges the human race to truly serve him. This is what man was designed to do. (See Isaiah 43:7; Eccl. 12:13). And no person will ever know genuine contentment apart from obedience to Almighty God.

Secondly, God is worthy of our service because he is our Creator and we are his creatures. Spiritually, we are created in God's own image (Gen. 1:26); physically we are descended from grandfather Adam whom God fashioned from earth's dust (Gen. 2:7). The Psalmist humbles us by emphasizing that it is God "that hath made us, and not we ourselves." (Psa. 100:3). It is in order to escape the natural responsibility that is necessitated by a creature-Creator relationship that men have resorted to the absurd and anti-religious theory of evolution. God, as the Potter, has "a right over the clay," and all of the foolish denials of men to the contrary will not change that fact (Rom. 9:21).

Again, men ought to submit themselves to the God of their being because of the condition they are in. All responsible persons are sinners. (1 Jn. 1:10; Rom. 3:23). No, we were not born evil, but in our youth (Gen. 8:21) we yield to the weakness of the flesh and thus, relatively early in life we "go astray" from God (Psa. 58:3). The corruptness of mankind appears to have become increasingly vile. (2 Tim. 3:13). As we surrender ourselves to the habitual commission of sin, we become slaves thereto (Jn. 8:34). It ought therefore to be very

obvious that if we are to escape this miserable servitude, it will be by virtue of our contact with the Holy God who is able to free us from sin (Rom. 6:17,18) that we might become "partakers of the divine nature" (2 Pet. 1:4).

Additionally, men ought to serve God for the sheer pleasure of it. The devil has certainly sown a deceitful tale when he suggests that the Christian life is all pain and woe. It is true, of course, that there are trials in serving Christ. Indeed: "all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12). But there are rewards, to be claimed here and now, that are rich indeed. Our Saviour promised: "Blessed are the meek: for they shall inherit the earth." (Mt. 5:5). And Paul wrote of the "peace of God, which passeth all understanding." (Phil. 4:7), of which the world knows nothing. Oh there is a certain pleasure in sin to be sure. But Moses knew, for example, that it is better to share ill treatment with the people of God than to enjoy the pleasures of sin which are but for a season. (Heb. 11:25). In the final analysis, the "WAY OF THE TRANSGRESSOR IS HARD" (Prov. 13:15), and the wicked do not know peace (Isa. 59:8).

Further, it pays to serve God because all accounts are not settled in this life. The Psalmist was deeply perplexed when he observed "the prosperity of the wicked" (Psa. 73:3) even to the point of wondering if perhaps his religion was in vain. (vs. 13). But then he went into "the sanctuary of God" (the source of real truth as opposed to human reason) and the "latter end" of the wicked was revealed to him. (vs. 17). Why can't men see that there is an eternity ahead throughout which their immortal souls will exist? Why is it that people are so careless with their most priceless possession? Jesus raised the question: "For what shall a man be profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mt. 16:26). The Lord here drives home the point that if one had a deed to this entire earth (how vastly rich!), and yet lost his SOUL, he would profit absolutely nothing! Think about it. It DOES pay to serve God!

Finally, one should be impelled to live the Christian life because of the power of his influence. Undeniably, almost everyone influences others to at least some degree. Influence, however, can be either good or evil. For example, think of the untold evil that Charles Darwin - with his strong-destroy-the-weak philosophy - is accountable for. Adolf Hitler was strongly influenced by Darwin as evidenced by his degenerate practices. By way of contrast, think of the vast and benevolent influence of our blessed Saviour.

I am constrained to remain faithful to Christ because of the Love I have for my family. How painful it would be to see my precious ones lost! And I know that I have the opportunity of assisting them spiritually. How could I, therefore, rationally neglect them in this regard?

Yes, it pays to serve God. It pays, a thousand times over it pays! God grant us wisdom to lead others into his service.

Freedom Fighters

JOHN WADDEY

Ours is the day of internationalism. For many, patriotism is passe', even an undesirable attitude. So also in the church. It is a day of compromise with denominationalism and false doctrine and false teachers. Those patriots of the kingdom of heaven are dismissed with a smug smile as reactionaries and alarmists. Some even despise them and attack them as the enemies of Christ. We who would successfully wage the war for truth against error must be adequately equipped for the battle.

KNOW THE ISSUES

We must know the issues that demand the confrontation. No army will fight valiantly and endure unto victory that does not clearly understand the issues at stake. Our nation made this fatal mistake in Vietnam. The Communists clearly understood their reasons for fighting, their goals and objectives. They humiliated the world's

most powerful nation.

Thousands of elders and preachers do not yet understand the extent and seriousness of the present day issues confronting the church. They are not concerned to fight against the new Pentecostalism, liberalism and denominational trends now emerging. A favorite saying of Paul was "I would not have you ignorant, brethren." So today we must inform and alert congregation leaders.

KNOW YOUR WEAPON AND HOW TO USE IT

Generals know that every soldier must be thoroughly familiar with his weapon: inside and out. He must understand it and how to use it. So today we must adequately train the soldiers of Christ. The Word of God is our weapon. (Eph. 6:17). We must familiarize ourselves with every book and every verse of it. We must understand each doctrine and precept and how it applies to our faith and lives. As ignorance of his weapon has cost many a saint his life or freedom in combat, so many a saint has suffered damage to his faith, some even death, because they did not understand the truth of God (John 8:24).

KNOW YOUR ENEMY

Where the enemy is easily identifiable, the battle is much easier. Where there is no clear-cut identification of the enemy, espionage, subversion and guerrilla attacks are easy. In Vietnam the enemy seldom wore a uniform. He looked like the ally. Thousands of U.S. troops fell victim to his ambush and sabotage. So today the liberal wears no uniform or badge. He carries a Bible like faithful Christians. He has no intention of leaving our ranks. His mission and goal is restructure and capture of the strategic fortresses. Christian journals, teaching posts in Christian Colleges, production of Bible school literature, pulpits, teaching posts in the local churches are prime targets. Especially do they desire the directorship of Bible classes in college and university evangelistic programs. Preachers and elders must inform themselves not only of issues but of men and institutions. Distasteful as it might be to some, we must mark them that are causing division, and occasions of stumbling contrary to the doctrine revealed by the apostles. (Rom. 16:17). Every man dismissed from his post for unsoundness must be so marked else he will simply infiltrate another outpost and bring more destruction and harm.

KNOW THE TERRAIN WHERE YOU DO BATTLE

The Viet Cong knew the hills and jungles of Vietnam and thus endured the massive bombing and assault of the U.S. Army. They were invincible because they knew the terrain. So leaders of the church must know the terrain of battle. Where is the enemy? Where are our most vulnerable points? Congregational leaders must acquaint themselves with spiritual conditions of the brotherhood in their region. Some are not even aware of preachers and churches that have apostatized in their own locality. Consequently, false teachers have established strongholds of subversion and are even now working to capture control of other congregations through young people and circulation of their propaganda.

COMBAT TRAINING IS NEEDED

Many preachers and elders would not know how to resist and defeat the enemy if he appeared openly and challenged them to combat. An untrained, undisciplined army is a worthless army that is sure to lose the battle. Soldiers are subjected to a rigorous program of discipline and training, making them combat ready. No expense or effort is spared. So must the elders train, discipline and equip their flock for the battle ahead. There is a spiritual war in progress. He who denies it is blind, living in fantasyland. We need lessons and classes restating the first century faith. We need to provide our members with materials that they may study to equip themselves for battle; that they may know the heretic by name! We need to develop spiritual vigor and toughness to accept challenges to our faith and endure the rigors of battle. We must lead them in the positive good works of soul-winning, teaching and service that Satan's warriors may have no foothold to stand on as they attempt to discredit the church

Freedom Fighters

(Continued From Page 1)

and sow discord.

Faith is the victory. (1 John 5:4). King Jesus is invincible. The kingdom will not be shaken. (Heb. 12:28). Soldiers of Christ arise, put your armor on. Strong in the faith, stand and do battle. May every enemy of truth go down in utter defeat.

(Amen and amen - Editor)

Contend Earnestly For The Faith - Brother

RAY HAWK

On May 9, 1957 brother Harvey Pearson baptized me into Jesus Christ. I had been a ministerial student in the Methodist Church. I admire brother Pearson and other men of the gospel because they were willing to contend for the faith, if necessary, even in public debate. As I began to grow in the faith, names such as N. B. Hardeman, Guy N. Woods, Gus Nichols, Alan E. Highers, W. L. Totty and others became household names to me due to these men's ability to debate the cause of Christ and be victorious. As I went through PREACHERS OF TODAY, Volumes II and III, it gave me a good feeling to read about this or that preacher who had debated with sectarian preachers. In the late 50s it was not so unpopular to be a debater.

In the middle 60s a different attitude seemed to sweep through the churches of Christ. It was no longer popular to enter into public discussions. We were trying to influence people and win friends rather than stand with the truth. In our radio and TV programs we stopped preaching the fundamentals of the gospel and started making "shows." If a preacher was challenged to a debate by a sectarian preacher, he usually found more opposition from his elders and the members of the church, than he did from the man who challenged him!

In 1966, the churches of Christ saw liberalism rear its ugly head among us. Not only did we find open liberalism among us, but also Neo-Pentecostalism! Things began happening in the church that a decade ago we would not have thought possible. The warnings of brethren in the 40s and 50s began coming true. It does take only one generation to go into apostasy!

The Neo-Pentecostal movement, more than anything else, caused challenges to come pouring in. The Pentecostal sects became bold in their false doctrine when such men as Ben Franklin, Pat Boone, Dean Dennis and others went into their ranks. They began to challenge us for debates, thinking we were ready to fall apart and that they would be able to step in and sweep up the pieces.

In October, 1972, the Full Gospel Business Men's Fellowship invited Ben Franklin to come to Gadsden. When we found he was coming, we put a large ad in the local paper on, "The Truth On Holy Ghost Baptism." Franklin came and was challenged to a public debate. He at first refused due to a heavy schedule and lack of funds to return to Gadsden.

Although Franklin refused to debate, the newspaper ad set the Church of God on fire. With much boldness, their superintendant attacked us over the radio and issued a challenge, by radio and then by telephone. Later, a debate was worked out for October of this year. However, before this debate came about, the United Pentecostal Church also challenged us and brother Henry McCaghren, evangelist with the Sanson Avenue church, met them in public debate in March, 1973.

In October of this year, I met Mr. E.J. (Gene) Reynolds in a public debate. It was Mr. Reynolds third debate and my first attempt. Naturally, I was somewhat apprehensive about debating Mr. Reynolds. Brother Hardeman's advise to aspiring young debaters was to have your first debate back in the sticks where no one knew you! I signed propositions with Mr. Reynolds in November, 1972. I had 10 1/2 months to study. I felt I needed it for I did not want the truth to suffer in my hands.

With the help of godly men such as Franklin

Camp, William Woodson, Henry McCaghren, Fred House, Jimmy Vest, Joe Brown and Sorrell Wesson Jr., I was prepared when I met Mr. Reynolds.

I approached the subject of Holy Ghost baptism from a different angle than most brethren do. Instead of showing how Holy Ghost baptism was limited to the apostles and the household of Cornelius, I moved out from the premise that men today do not have it or miracles. I introduced charts and arguments to show that my opponent did not have what first century men had. It had a telling effect on him. Since he could launch out in but one way, I was prepared when he tried to use certain passages and arguments to show why he did not have to perform miracles or signs. He was so unprepared to meet me on these grounds that he finally reverted to preaching and making claims. When he did, he played right into my hands. My first chart showed that those who had Holy Ghost baptism in the first century came not in word only, but in POWER, 1 Thess. 1:15. I showed from the chart that one does not have Holy Ghost baptism because he claims it, speaks loud, gets excited, or because others believe he has it. Mr. Reynolds agreed with the chart. I then showed the number of times he CLAIMED Holy Ghost baptism in his speeches but asked the audience how many times they saw Mr. Reynolds confirm his claims with power. Over and over I emphasized that my oponent came in word only, but in no power, whereas, real Holy Ghost baptized men and spiritually gifted men came not in word only, but in power, 1/8 Thess. 1:5; 1 Cor. 4:20. I pointed out that those who came in word only with no power were the Judaizing teachers! I had charts wherein I compared my opponent with Paul, Stephen and Philip. I used Acts 2:22 to show that Jesus was APPROVED by his miracles, whereas my opponent would remain unapproved and leave the debate unapproved because he had no miracles.

Mr. Reynolds believed Acts 2:38, the gift of the Holy Ghost, was Holy Ghost baptism. He compared the English expression and Greek in Acts 2:38 with Acts 10:45. Since we accept the "gift of the Holy Ghost" in Acts 10:45 as Holy Ghost baptism, he wondered why we were not consistent and accepted Acts 2:38 as Holy Ghost baptism. I showed first of all that he accepted Mark 16:17-20; John 7:37-39 and Acts 2:38,39 as parallel passages. I told him that since he agreed all three were parallel, then if Acts 2:38, 39 meant Holy Ghost baptism and this was for all as many as the Lord our God shall call, then all believers could do the signs found in Mark 16:17-20 today. Since he believed and applies Mk. 16:17-20 to our day, I asked him to prove these passages applied today by taking some poison I had available or allowing us to bring a snake to the assembly and allowing it to bite him. He absolutely refused! I reminded him again and again that as long as he remained inactive on Mark 16:17-20, he proved by his inactivity that the parallel passages and his interpretation did not apply today! He never could answer this.

I believe this will be the last debate the Church of God will have in Gadsden for a long time. Mr. Reynolds acknowledged his unwillingness to continue these types of discussions in the near future with another preacher. The United Pentecostal Church is not anxious to debate miracles and Holy Ghost baptism after meeting brother McCaghren last March.

On May 20-23, 1974, Brother Guy N. Woods will meet Ben Franklin in a public debate in Gadsden on Holy Ghost baptism and miracles. Franklin will be supported by the Full Gospel Business Men's Fellowship. I believe, after this last debate, that the FGBMF will not be too eager to support further debates!

Brethren, we must take a stand for the truth. Error can be defeated! Truth will stand. Anyone with speaking ability can study and prepare himself to meet error. If a man can stand the pressures of a public debate, knows the truth and is well prepared, he should not hesitate to meet the challenges of the Pentecostals in his community. The only way we are going to win against error is to stand and contend earnestly for the faith.

If you are challenged by the United Pentecostal Church of Church of God in your area to a public

debate and you do not feel you want to meet them yourself, you may contact Gus Nichols, Guy N. Woods, Alan E. Highers or Henry McCaghren and one of these men should be able to meet these false teachers for you.

Brother McCaghren has tapes available of his debate with the United Pentecostal Church on Holy Ghost baptism and miracles. I have tapes available of my debate with Mr. Reynolds on Holy Ghost baptism and water baptism. Write to me for price lists. Ray Hawk, 801 Litchfield Avenue, Gadsden, Ala. 35903.

Science And The Bible

G.F. RAINES

David Lipscomb, the founder of the college that bears his name in Nashville, Tenn., has well said: "The Bible was not given to teach natural science; but the frequency with which the conclusions of science have been anticipated in the Bible hundreds of years before science existed is sufficient to convince every one familiar with the facts that the Author of the Bible is the author of the natural world, and it is true that no established truth of science contradicts a single statement of the Bible. Some speculations of men claiming to be scientific contradict some interpretations placed on some statements of the Bible, but no established truth of science contradicts a real statement of the Bible. I have studied these matters for sixty years with much care, and I am sure that this is true."

Genesis 1:3,4 apparently teaches that light existed before the sun. Infidels for many years made great sport of this passage; but now scientists are universally agreed that the sun is not the only source of light.

The fact that the earth is round was rejected by most scientists until the sixteenth century A.D.; but more than 700 years before the birth of Christ, Isaiah referred to "the circle of the earth" (Isa. 40:22; see also Prov. 8:27).

Job referred to the fact that the earth is poised in space (Job 26:7) many hundreds of years before Copernicus discovered in 1530 that it is in reality hanging "upon nothing", as Job stated in the oldest book in the Bible.

Truly, "We cannot account for this advance information in any other way than that the writers were not speaking from their own knowledge, but were giving a revelation from God" (W.L. Oliphant).

It is a well-authenticated fact that "all scripture is given by inspiration of God" (2 Tim. 3:16) in that in the writing of the Bible for the benefit of all mankind for all time and eternity "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Infidels will continue to rant and rave against the Bible, but this book, being the word of God, "liveth and abideth forever" (1 Pet. 1:24). Jesus says: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

I Tell You, Do Not Be Anxious

MAX LEACH

Anxiety takes more energy from the Christian than all the work he will ever do. The work he does sends him forward. Anxiety only pulls him down.

The anxious person spends energy trying to control a future that he knows nothing about. Even if he could control it, he would probably mess it up by his lack of wisdom that things would be worse than the deepest anxiety could paint it.

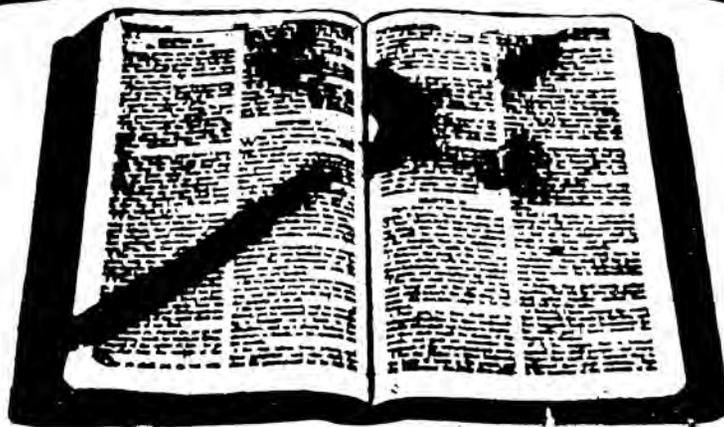
Christ, with all of God's wisdom at his hand, teaches here against the most prevalent sin of the Christian.

His God, (yours and mine), made all of the universe, and made it so that even the birds of the air and the grass of the field would have what they need. If we believe we are his children, how can we worry? "Cast your care upon me," he says. "The Lord is my helper; I shall not fear what man shall do unto me." Paul teaches not to worry about anything, but to pray about everything.

Our Father, who made the sun and the moon and the stars and time and eternity will make things work together for our good. Do we believe in Him and His power? If we do, our worry ceases.

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 8

FRIDAY, DECEMBER 21, 1973

NUMBER 30

The Religion of Science

In several recent articles the writer has penned for this great paper, WORDS OF TRUTH, your attention has been invited to a serious contemplation of what men recognize as their religion and to what they bow in reverent respect and active adoration. That many have made a god of science both real and so-called and a religion of what science supposedly offers to confer upon its eager



ROBERT R. TAYLOR JR.

devotees cannot be successfully refuted. If doubtful on this point, consider the overwhelming evidence which supports our affirmation. Millions of people now think that science can solve all our problems. Many think that science should have the last word in answering all questions. This even includes questions of religion. A scientist may be a total ignoramus about the Bible but because he has a PhD in nuclear physics some would value his novice observations about a religious truth especially on Genesis 1 and 2 as being for more valid than anything coming from a lifelong and diligent student of the sacred scriptures. Were this writer facing a critical illness or a life and death surgery he had rather have one Bible believing, Bible knowing and Bible loving person praying for him than ten thousand space scientists singing the praises of the latest trip to explore outer space. The sincere prayers that race through space to the heavenly throne of mercy on high are a million times more beneficial for this old world of sin than all the space explorations that have been done the last decade or that will be done the remainder of the twentieth century. Science has taken its place on the throne room with the masses of men when they think the whole Bible should be interpreted in view of what the scientists say. Science wishes to be king over all and multitudes of humanity are determined that it will be no other way than this. To them Genesis 1 is to be understood according to the latest findings of the so-called scientific world. Though evolution is a philosophy (and a very false and damnable one at that) and not real science at all, many think that every facet of the evolutionary dogmas is the very latest of scientific findings. The truth of the matter is that no scientist, speaking as a scientist, can speak concerning origins. This is out of the scientific

realm. The scientists can deal with present day processes but not with how things began. That is the exclusive prerogative of Revelation or God's Word. The ascendancy of science is seen in the fact that some wish to test every truth of the Bible by what the latest word in science says. How strange in view of the fact that much of what science believes today they disbelieved yesterday and much of what they believe today will be rejected tomorrow! According to this the Bible would be constantly changing and no one could put any confidence in it. There are many things science can do and has done but it is not without its limitations and of these we want now to write briefly.

SCIENCE: ITS FRUITS AND LIMITATIONS

Science can immunize us against many former diseases that were so dreaded only a short time ago but it cannot stop the sure march of death. It may delay the "King of Terrors" temporarily but it sooner or later comes to all even those who diligently search for longer life. Science has made possible our traveling at tremendously great speeds but the improvement of human relations still moves at a snail's pace. A cartoon crossed the writer's desk some years ago. It contained a fast moving jet in the air as illustrative of technological advancements made by humanity with a slow moving turtle on the ground to represent man's ability to get along with other people. How true the cartoon was will be admitted by all honest students of human nature. Science has made possible the sounding of the human voice around the world in a flash but has not helped us master the communications with those who live in the same house, block, community or nation. Science has brought world capitals together in the communicating of vital messages but hatred is as great or greater than ever in a world heavily armed with the most deadly weapons humanity ever devised. As we write this, war rages between the descendants of Isaac and those of Ishmael in the Middle East. These races of mankind have been hostile for millenniums. Science can build a better house with greater conveniences but it has not yet built better families to inhabit those houses. Science can manufacture a better suit of clothing for men and a permanently pressed dress for women but it has not built a better man or woman to wear this clothing. Science does not have the last word. It is not the panacea for our deepest longings and most needed aspirations.

Science will not bind a family into a unit of real harmony and radiant happiness. It will not instruct parenthood or what their children most need.

Science cannot heal the broken homes, the broken heart or the sins of sinners. Only the gospel can do that. "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). "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Rom. 1:16-17). Science will not aid them in the growth of godliness and the promotion of piety. Only the gospel can do that. Peter wrote more than nineteen centuries ago, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: . . ." (1 Pet. 2:2). "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." (2 Pet. 3:18). Science is totally impotent in the realm of righteousness and the sphere of sobriety. Science does not have a message for those who are dying with incurable cancer. It does not have a message of consolation for the grieving family of the open graveside in the silent city of the dead. As one preacher has expressed the matter, "In the hour of death men do not call for their geology or astronomical textbooks." Psalm 23, Psalm 46, 1 Thessalonians 4:13-18, John 14:1-3 and Revelation 14:13 are far more meaningful to the Christian in the hour of death or when he gives up a loved one in the Lord than all the scientific treaties of ALL TIME. Only the God of heaven and his Book can provide right direction in this life and offer real hope in the hour of death. God can only be our real hope than if he has been our object of obedient affection during life. The deathbed has never been the proper place for alien sinners to make their lives right with God Almighty. Close adherence to the scientific principles permeating the whole materialistic universe will not place one on the right hand in the final day of human reckoning. (Matt. 25:31-46). Only Christianity and faithful obedience thereunto can do that. Christ is to be our King; Christianity is to be our first love.

CONCLUSION

False science should be rejected in its entirety. Paul said, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, AND OPPOSITIONS OF SCIENCE FALSELY SO CALLED: . . ." (1 Tim. 6:20). Even real science should only be our handmaid. It should never be worshipped. It too is only a part of God's creation. The following scriptures tell us

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The Godhead

There are three persons in the Godhead, namely, the Father, and the Son, and the Holy Spirit. Jesus said, "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 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. 28:18-20). Here it is said that baptism is in the name of "THE FATHER, and of THE SON, and of the HOLY SPIRIT." These three make up the Godhead, or what we may think of as the persons of Deity. According to the American Std. Version, baptism introduces one "INTO the name of the Father", etc.



GUS NICHOLS

CHRIST AND FATHER NOT SAME

The great commission not only teaches that there are three persons in the Godhead, or sharing Deity, namely, the Father, the Son, and the Holy Spirit, but also Jesus claimed to have been given his divine power by the Father, and that it was not of himself. He said, "All power IS GIVEN UNTO ME in heaven and in earth", go ye, therefore, etc. (Matt. 28:18). At the close of his record of the commission, Mark says, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on THE RIGHT HAND OF GOD," etc. (Mk. 16:19). To sit "on the right hand of God" is to sit on the RIGHT HAND SIDE of God." Of course, it does not mean that Jesus sat down on the right hand side OF HIMSELF. Therefore, Christ and his Father are not the same person. The prophecy represents the Father as saying to the Son, "Sit thou at my right hand, until I make thine enemies thy footstool" (Psa. 110:1). Again, you will note that this scripture says there were two Lords under consideration. It says, "The Lord" (that is one Lord), "said unto my Lord" (that is another Lord). In other words, God, the Father, said unto the Son, "Sit thou at my right hand." Hence, the Father and the Son are two distinct persons in the Godhead. Again, after Jesus ascended Stephen saw him in heaven "standing on the right hand of God" (Acts 7:55). On Pentecost after the ascension, Peter said, "Therefore being BY THE RIGHT HAND OF GOD exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth

this, which ye now see and hear" (Acts 2:33). Christ makes a distinction between himself and his Father. He says, "And, behold, I send THE PROMISE OF MY FATHER upon you" (Lk. 24:49). He said, "AS MY FATHER hath sent me, even so SEND I YOU" (Jn. 20:20). Here was the Father, the one who did the sending, and the Son who was sent by the Father.

CHRIST BEFORE VIRGIN BIRTH

In my discussions with the "Jesus only" people they have argued that Christ did not exist until after the virgin birth, except as he was God, the Father. They claim that God the Father left heaven, came, and in person, was born of the virgin Mary. However, God did not prepare the virgin-born body for himself, but for the Son. "Wherefore when he cometh into the world, he saith, sacrifice and offerings thou wouldest not, BUT A BODY HAST THOU PREPARED ME" (Heb. 10:5). Note that "A body hast thou" (second person, "Prepared me", (first person). Instead of God the Father coming to be born of a virgin, it was one who was with the Father before the virgin birth who came to be born, etc. Paul says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it was not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God (one person) also hath highly exalted him (another person), and given him a name (two persons under consideration) 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 (here is one person) to the glory of God the Father" (another person) (Phil. 2:5-11). Instead of being God the Father himself, Christ is here said to be "equal with God" (Phil. 2:6). This was in heaven before the virgin birth. Yes, two persons, one equal with the other.

THREE PERSONS, NOT JUST ONE

Christ was with the Father before the world was created. Jesus said in his prayer to the Father (and was not praying to himself), "And now, O Father (one person), glorify thou me (another person) with thine own self with the glory which I (first person) had with thee (second person) before the world was" (Jn. 17:5). Again, "Thou lovedest me before the foundation of the world" (Jn. 17:24). This does not mean that he was loving himself back there before the world.

God made the world by Christ, there were two persons thus mentioned and not just one. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son (two persons here), whom he hath appointed heir of all things (God appointed Christ - two persons involved), by whom also he made the worlds" (Heb. 1:1-2). Yes, "By whom (Christ) he (God) made the worlds." Paul says, "For by him (Christ) were all things created" (Col. 1:16). As we have seen, God did this "by" Christ. Christ is called the Word (capital letter) back at the creation, and was "with" God, the Father, back there. John says, "In the beginning was the Word, and the Word was with God, and the Word was God (was also Deity). The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" (Jn. 1:1-3). Again, "He was in the world, and the world was made by him, and the world knew him not" (Jn. 1:10). Again, "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (Jn. 1:14). You cannot fail to see, that there was more than one person in the Godhead in the beginning. This is why God said, "Let US make man in OUR image, after OUR likeness" (Gen. 1:26).

HOW CHRIST AND FATHER ONE

"I and my Father are one" (Jn. 10:30). The word "one" has two meanings, numerically "one, not two", etc. Then the word "one" also means oneness or unity, in harmony. Jesus meant he and his Father were one in the sense of unity, they

were in harmony with each other, just as husband and wife are to be one flesh (Eph. 5:23-32). Or, as Paul and Apollos were one. Paul said, "I have planted, Apollos watered. . . Now he that planteth and he that watereth ARE ONE" (I Cor. 3:6). Did Paul mean he and Apollos were "ONE" person - the same man? He meant they were united, worked together, were not divided as the Corinthians were (I Cor. 3:1-9). So Christ and his Father were "one", thus united, but two persons of the Godhead. Jesus prayed for all who believe on Him through the word; "that they ALL MAY BE ONE . . . that they also may be one in us . . . THAT THEY MAY BE ONE, EVEN AS WE ARE ONE" (Jn. 17:20-22). Was Jesus here praying that all Christians be "one" PERSON? He was praying that they might all be "ONE" as he and his Father were "ONE" PERSON and he prayed for us to all be "one" person. That would have meant that Jesus was praying for all Christians to become and be "ONE" PERSON. The same is the meaning of I Jn. 5:7-8, "For there are three that bear record in heaven, the Father, the Word and the Holy Spirit: and THESE THREE ARE ONE." That is, the three persons of the Godhead are "one" in the sense of being united like all Christians are to be "one", and like Paul and Apollos were "one". This verse is omitted from the modern translations. But the next verse says, "THESE THREE AGREE IN ONE", that is, they are united. But it is still true that there are three persons, yes "THREE", not just one person.

HOW IS CHRIST A FATHER?

"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" (Isa. 9:6). Christ was to be called "FATHER" because God, his Father, gave him children. "Behold I and the children which God hath given me" (Heb. 2:13). But here are two persons in the Godhead - Christ, to whom God gave children to make him a Father, and God who gave him the children. Christ is also called "God", meaning Deity.

BUT CHRIST WAS NOT HIS OWN FATHER

Note these scriptures: (1) "I go unto the Father: for my Father is greater than I" (Jn. 14:28). (2) "Jesus prayed to the 'Father'" (Jn. 17:1). (3) "The Father sent the Son" (I Jn. 4:14). "Pray . . . Our Father which art in heaven" (Lk. 11:2). Christ was then on earth. (4) Jesus endorsed Peter's confession that Christ is "The Son" of God, and said flesh and blood had not revealed it unto Peter "But my Father which is in heaven" (Matt. 16:15-17). While Jesus was present talking to them he said his Father "IS in heaven". (5) "I ascend to my Father" (Jn. 20:17). (6) "I came out from God. I came forth FROM THE FATHER, and am come into the world: again, I leave the world and GO TO THE FATHER" (Jn. 16:27-28). (7) Christ has entered "into heaven itself, now TO APPEAR IN THE PRESENCE OF GOD for us" (Heb. 9:24). "He ever liveth to make INTERCESSION for them" (Heb. 7:25). To whom is he interceding and praying? To himself, or to God the Father? (9) "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God (two persons), who also maketh INTERCESSION for us" (Rom. 8:34). This is present tense, near the close of the first century A.D. But to whom is Christ now INTERCEDING? He is a "MEDIATOR" between God and man, not between himself and man (I Tim. 2:4-6). The Father does not judge, the Son does (Jn. 5:22). Two persons. The Father knew the time, the Son did not (Mk. 13:32). Two, not the same person. Blaspheme Son be forgiven, blaspheme Spirit not be forgiven (Matt. 12:31-32). Two, not the same. There are three persons in the Godhead (Matt. 28:19; II Cor. 13:14). There is one Spirit, One Lord, and one God, three persons (Eph. 4:4-6). The blessings of the three dwell fully in Christ (Col. 2:9). But, have you come into the name of the FATHER, and of the SON, and of the HOLY SPIRIT? (Matt. 28:19).

The harvest we hope to reap must come from the seeds we so often hate to plant.

A Curriculum That Meets Needs

(NO. 2)

By **CLAYTON PEPPER**
Juvenile Judge

We are not meeting needs. Paul's letters met needs. For example, his letter to the Church at Corinth met a different need than what the Phillippians had.

We place children in classes according to chronological age. But, can we put adults in a class according to chronological years rather than spiritual maturity and meet their spiritual needs? Under our present system you will find members who have been Christians for various lengths of time in the same class. This retards spiritual growth rather than lead to maximum growth. Imagine what the public school system and colleges would be like if they followed the same plan we follow with adults. Let us suppose grades one through six were together and the teacher divided her instructions to meet six needs giving equal time to each. The first grade would not understand instructions to the older grades. The older children could say concerning instructions given to the first grade, "I have been hearing this same stuff for six years and I am tired of it!" After a period of six years, when the older students should have a full six years designed to meet their needs, they would have had an equivalent of one school year! This is how we keep Christians "babes in Christ".

A highlight in the modern denominational Sunday school movement was the development of the Uniform Bible Lessons. This literature was adapted to provide a systematic approach to the lesson and the Bible.

As the restoration of the Lord's church progressed, it also adopted the Sunday school and eventually the uniform lesson system. Further progress was made when graded Bible school literature was produced for children.

This was an attempt to put Bible teaching on the level of the child, thus more specifically meeting the needs of each age level. Unfortunately, none of these efforts has been designed to equip the Church to win the lost. The only personal work that seems to have been almost universally practiced has been one prompted by contempt for the lost, not love, which attitude is reflected in the often made statement, "If you are not a member of the Church of Christ, you are going to hell". I am not discussing what is truth and what is error, but this unholy attitude of contempt.

A GRADED ADULT BIBLE SCHOOL

Just as graded literature for children helped meet more specifically their needs, there is a need today for a graded adult Bible study program.

CLASS ON PERSON TO PERSON TEACHING

If we could agree that II Tim. 2:2, 24 and Heb. 5:12 teach that the normal process of spiritual growth should lead to having the knowledge and skills to teach others, then we could agree that teaching every Christian the need and know-how to win souls should be a regular part of the church's teaching program. Paul exhorted Timothy to, "Take heed unto thyself, and unto the doctrine. . . for in doing this thou shalt both save thyself and them that hear thee." (I Tim. 4:16). Since there are two periods set aside for organized Bible study, one can be addressed to preparation of self and the other to teaching others. This discussion considers only one period.

CLASS FOR NEW CONVERTS

A special curriculum should be designed for new converts for a prescribed length of time. There could be two classes in the larger congregations, one for young people and one for adults. As soon as certain individuals are ready they should be placed in a new personal evangelism class that would start them from the beginning. Another approach would be to have this group in a personal evangelism class at the Mid-week Bible Study, while they are in a new converts class on Sunday.

CLASS FOR NON-MEMBERS

If there were enough non-members (there would not need to be many), there should be a special class for them. Christian husbands or wives could come into this class with their spouses. A special course should be selected that meets their needs. Filmstrips should be shown in the homes of those who are receptive. Those converted should then enroll in a new converts class (I would suggest that you not call it that).

CLASS FOR WEAK MEMBERS

An exhortation class for weak members should be taught by one of the elders. The auditorium class might be the place for this. A special course should be selected that meets their needs. Those responding and making sufficient improvement in their lives should be placed in another class to aid their growth, perhaps enrolled in one of the new personal evangelism classes that should be starting from time to time, or new converts class. Work with responsibility should be given.

Indifference is a serious problem among members who consider themselves faithful simply because they assemble. Their spiritual standards must be raised if they are to be saved. Their leavening is penetrating and destructive. Indifference of the majority often kills the zeal of the minority. Sin in the Church must be dealt with as the scripture prescribes and church discipline practiced. Indifference is unfaithfulness and disorderly.

CLASS FOR TRAINING TEACHERS

One educational director said, "Teachers are not taught. They are caught. You corner someone and ask them to teach a class and they say, 'Can't you find someone else to do it?' Finally, after explaining that you cannot, they agree to teach it." Ideally, all class teachers should come from those who have finished the personal evangelism course. This evangelistic background, plus the skills for classroom teaching, would upgrade the Sunday school in quality and quantity.

CLASS FOR PUBLIC SPEAKING TRAINING

Those finishing the course on personal evangelism should be provided training in public speaking and the necessary teaching to preach publicly. An extensive training program should be set on week nights, with two hours of instruction one to two nights per week should be provided.

I believe that many congregations could send out an exodus every three to five years to a city where the Church does not exist. Jobs could be secured and the Church meet in a home. This could be done even without financial assistance from the congregation.

IMPLEMENTATION OF A GRADED ADULT BIBLE SCHOOL

When these ideas have been presented in workshops, many had said, "This is good. How do we begin such a program?" First, I doubt that many are ready to attempt what I would suggest. It demands much diligence and tactfulness. I have reference to an interview system to evaluate ability, Bible knowledge and spiritual needs. I believe that a personal file should be kept on each family. A special form should be designed to serve as an evaluation sheet. Elders should complete as much of the form as possible from prior knowledge of the family. A record of attendance at all assemblies should be a part of the record, past accomplishments while serving in various ways, general attitudes and reliability when given assignments. A simple test of Bible knowledge should be given. Information on occupation, natural talents and education should be included.

BEGINNING YOUR INTERVIEW PROGRAM

First, the personal evangelism class should be started with the most faithful. Ask them to prepare themselves to serve in this capacity. The interview program could be started with one or two elders, or in larger congregations the eldership should be divided into two's. **NO PUBLIC ANNOUNCEMENT SHOULD BE MADE CONCERNING THE EXTENSIVE CHANGES ABOUT TO BE MADE.** Some sermons on soul winning should be presented. Announce plans to begin a training program stating that certain ones will be selected for this training.

The elders and preacher would begin the interview program, preferably at the church

building. If there is difficulty in getting together there, set up a time to visit the home. Tell the person why he has been chosen, what the subject matter will be, who will teach the class or classes and the room or rooms in which they will meet along with the date they will begin. Use discretion in how far to go in completing your forms on the family. If you do not receive the desired cooperation, perhaps they will need to go into another class.

NEW CONVERTS CLASS

Second, interview all new converts. You must decide how far back you need to go in deciding on who are new converts. (Remember, do not call it a New Converts Class.) Strive to get needed information to complete his personal file. Tell and sell them on the new class to be begun and its teacher. Get them to agree to pre-enroll during the interview. Tell them when the class will begin and the room where it will meet. See that all prospective students are called by phone near the date for the class to begin. If he will not enroll, he will end up in the Exhortation Class if he comes. That may be where he needs to be.

NON-MEMBERS CLASS

Perhaps, the next group to see would be the non-members who attend with their spouses. This should be taught by an enthusiastic and dedicated soul winner. He should be a part of the interview team with this group. You should not attempt to have the same type of interview with this group as you would with the members. Bill Lowery, a preacher of the gospel in Oklahoma, has a non-members class on a week night with three or four couples at a time. He converts most of them. See his article in the 4th quarter issue of 1970 **PERSONAL EVANGELISM**, for complete details of how he conducts his class. Tell them about the special course that will answer many questions about the Bible for them. Pre-enroll them if possible. Those who will not agree to come will be left with the last group, the weak and indifferent members. Many can be won in cottage classes.

WEAK MEMBERS CLASS

This leaves one group, that is the weak and indifferent members. A special course like **SEEKING THE ONE WHO HAS GONE ASTRAY**, by B. C. Carr, could be used, or the teacher could use this book and others along the same line and adapt the material to meet their needs. See **I KNOW THY WORKS**.

Interviews with this group will offer many counselling opportunities relative to their spiritual condition. It will uncover problems that were otherwise unknown. Since this group will probably be an auditorium class, it may remain there. Tell them about the new course of study planned and who is to teach it. Careful effort should be made to observe members of the class to see if attendance and attitudes toward Christ, the Church and responsibility have changed. When improvement is sufficient, recruit these for the next personal evangelism class. Or, ask them to take the special class on **BASIC BIBLE STUDY FOR CHRISTIAN GROWTH** (New Converts Class).

One congregation in Tennessee adopted the policy of interviewing all new converts and members identifying with them. After this program had been in progress for several months, one of the elders said, "The people I have interviewed are the ones who are working and the ones I did not interview are not working." These people's interests, qualifications and needs were uncovered. The person in the congregation in charge of the program for which the new members were best suited, was contacted and told to put them to work.

If the extensive interview program was followed, you can see that a regular interview program would have to be carried on with new converts and members who would be identifying. In some instances, there might be a "holding" class for members until a new group was formed and a new class begun, or they could remain in the auditorium class.

Since this plan is more far reaching than many churches will institute, the following, more simplified plan is recommended for those who feel

The Religion of Science

(Continued From Page 1)

to whom we should extend our worship. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:23-24). "And I fell at his feet to worship him (the angel). And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10). "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:8-9).

P.S. Roy Deaver's book "Refuting False Doctrines of Baptists" sells for \$2 rather than for \$1, as I recently reported it. But it is worth far more than \$2.

A Curriculum That Meets Needs

Continued from page 3

that the first plan cannot be instituted in their congregation.

TRAIN MORE AND YOU WILL WIN MORE!
Use Soul Saving Quarterlies in Bible School Classes.

Use these in a series or to give training in special areas. The following plan is suggested for a total educational program on evangelism: Assemble all members for a quarter's study using part I or VII as a motivational course. Ask all who will, to continue in the training program the next quarter meeting in another room. This group should continue through the entire course. Careful consideration should be given to the material for those who do not participate in soul saving. Part VIII or I KNOW THY WORKS should be considered. Before instituting the total educational plan, consider whether an advanced group might be ready to begin with Part III while the while the first group takes the beginner's course.

PART I, YE ARE THE LIGHT OF THE WORLD. Jesus' ministry has been called "A master plan of evangelism." Students will enjoy tracing the work of Jesus in selecting, training, organizing and sending forth His disciples, and glean lessons that we today can use in continuing His mission. The author then examines the growth of the Jerusalem church and compares it with the church today. By Clayton Pepper. Price 75c ea.

PART II, JESUS SENT THEM TWO BY TWO. This is a handbook on the ministry of visitation, as well as a training manual. Students will learn the HOW, the WHY, and the WHAT which is to be accomplished on almost every type of visit to be made. Complete details are included on organization and administration of a congregational program. By Clayton Pepper. Price 75c ea.

PART III, TEACHING DAILY FROM HOUSE TO HOUSE. One teacher of a cottage meeting training class said that he believes workers can increase their responses by 50% by using the plan presented for teaching cottage classes in this book. The author tells how he teaches while using the Jule Miller filmstrips, charts, tracts, study sheets and the open Bible. He has won over 140 souls using this plan. By Bob Dankiefen. Price 75c ea.

PART IV, WE PERSUADE MEN. You cannot win souls unless you can close! The author tells how to persuade the fearful, procrastinator, excuse maker, and how to deal successfully with numerous objections. The great main spring of

action is emotion not logic. Logic must approve an action but logic does not motivate. The student is taught in this course how to motivate the prospect. By Clayton Pepper. Price 75c ea.

PART V, SCRIPTURAL ANSWERS TO RELIGIOUS ERROR. One of the greatest tasks of the soul winner is to be able to teach the Word more perfectly to religious people in error. This book discusses: Judaism, its rejection of Christ; Jesus Church Built; Early Departures; Seeds of Catholicism; Roman Catholic Church; Eastern Orthodox; Mennonite; Lutheran; Episcopal; Presbyterian; United Church of Christ; Baptist and Society of Friends. The author is in full-time campaign work in the Northeast. He is in a unique position to write these two books. By Owen Olbricht. Price 75c ea.

PART VI, SCRIPTURAL ANSWERS TO RELIGIOUS ERROR. II. This book discusses the following denominations in the light of the scripture: Church of the Brethren, United Methodist, Unitarian Universalism, Church of Jesus Christ of Latter Day Saints, Seventh Day Adventist Church, Salvation Army, International Convention of Christian Churches, Jehovah's Witnesses, Church of Christ Scientist, Church of the Nazarene, Unity School of Christianity, Assemblies of God and Radio Church of God. By Owen Olbricht. Price 75c ea.

PART VII, PAUL'S PASSION FOR SOULS, is a study of Paul's attitudes and driving forces within him that kept him striving to reach the lost. The Apostle Paul wanted to become all things to all men that he by some means might reach some. This study will cause every worker to be braver, bolder, more compassionate and more committed servant of Christ. By James Grott. 75c ea.

PART VIII, SEEKING THE ONE WHO HAS GONE ASTRAY, is designed to prepare each worker for the task of restoring the erring. During the first five years after conversion, we lose approximately 40% to 50% of those converted. Little has been done except mark them off the rolls. The author discusses the problems, causes, prevention and cures. This is an excellent and needed study. By B. C. Carr. 75c ea.

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Youth Faces Life

HOYT BAILEY

THE WAY OF LIFE:

It is A CHALLENGE to look forward from youth to the journey of life still in prospect; to think of the scenes that will be observed, the companionships that will be formed, and the memories that will be gathered for years to come, to plan its joys, its successes, its triumphs, to hope for its friendships and achievements, and guard against its dangers and its mistakes. The uncertainties of the future, the possibilities of failure or victory, make the earlier years of life to be filled with the deepest interest.

THE SECRET OF SUCCESS:

(1) It is found in manly thoughtfulness. "By taking heed thereto;" by refusing to treat his life with levity, or to let things take their own course, to make his way nothing but a "chapter of accidents;" by determining that it shall be a matter of intelligent choice; given earnest consideration by the full faculties of his nature.

(2) It is found in Divine guidance — "according to thy Word." And this "Word" counsels the application of holy principles — those of truthfulness, purity, temperance, and honesty, etc.; lays great stress on right companionships. This means the rejection of some and the admission of others.

Very few things go so far to decide the way of life as the choice of companions. Associate with the frivolous or the skeptical, and the path of life leads downward to folly and ruin; walk with the wise, the godly, and that path leads upward to wisdom, virtue, obedience, heaven (Psalms 119:9, 63, 74, 113).

AN IMPORTANT QUESTION (Psalm 119:9-16).

(1) "Wherewithal shall a young man cleanse his

way?"

Consider the young who were cleansed. Among these were Joseph, Daniel, and the three Hebrew youths in exile with Daniel, and the young men to whom John wrote (1 John 2:13, 14), and the great number of youth who are strong today.

The question is answered. "By taking heed thereto according to thy Word."

(1) It requires real effort. (2) This way must be according to God's Word, the pattern or model for the cleansed way. The way is in Christ, "who did no sin," who was "holy, harmless, and undefiled."

THE YOUNG ARE EXPOSED TO VARIOUS DANGERS:

1. This lies in: The imperfect and incomplete results of early training. Inexperience of life which the young seldom take seriously. In responding to influences that are merely attractive, not deeply true. Entering present pleasures, heedless of future results.

2. The basis of a wise answer. The Word of God can become a deliverance from young men's moral weaknesses. God's Word properly used can be a power of practical wisdom and self-restraint. Our Lord used the Word as a weapon in the time of HIS temptation. The Word of God acts as do beacons and lighthouses and sign posts; it points out the dangerous parts of the way, and indicates the safe and direct road. The Word of God delivers us from evil influence. In order to keep cleansed, we must keep the Word of God in our hearts. He will enable us to pick. The Word enables us to pick our path safely amidst the snares and the pitfalls that may be put in our way. He will be kept if he keeps himself; he will only keep himself if he asks God to keep him; and God will only keep him as he diligently seeks direction and counsel from God's book, the Bible.

THE YOUNG WANT A

STANDARD AND A GUIDE:

1. The ship of a young life has to sail over unknown seas, and there must be culture to manage the vessel and chart the right course. Experience is a dear school, and its lessons are only learned aright when the life is in the ordering of God's infallible guide.

2. The young can go right with God's Word. God's Word is no mere set of rules, but counsel, warning, and help for every emergency.

When You're Absent

A LACK OF LOVE: The problem of faithful attendance is one that perplexes and hounds many a congregation of God's people. With some congregations it is more of a problem than with others, but it is indeed a common one.

Now how would you solve that difficulty, if the responsibility were yours? Perhaps you would contend that occasional attendance is sufficient, or you might vigorously preach a sermon or two on the need of faithful attendance. Or you might bitterly denounce the offender and threaten church discipline. Or again, you might just shrug your shoulders and say, "You'll never get them all to come anyway."

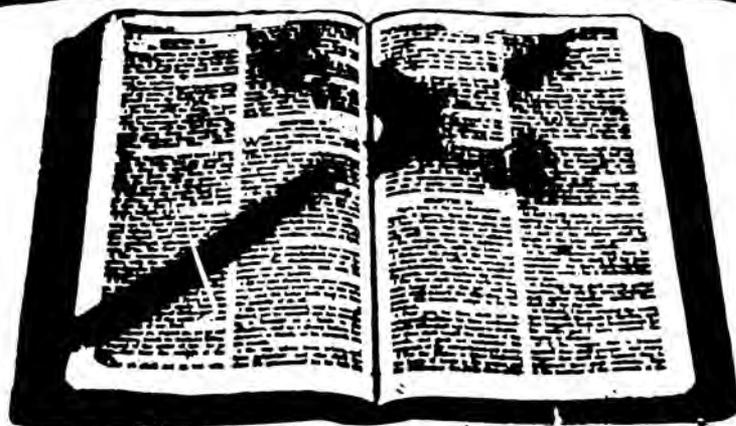
Below is an article I believe strikes at the root of this devastating problem. It was written by an elder, a man of maturity and wisdom, a physician. Read it carefully, and perhaps you will conclude that absenteeism is much more than just "missing another service."

THE REASON

"We are concerned with the church absentee not simply because he misses service, but because it is a symptom of a deeper problem, a lack of love for God. What this member needs is not a sermon on being present, but on sin and the grace of God. What he needs to be told is not that he has sinned in deliberately missing these services, but that he was a sinner, a rebel against God, before he ever heard of a worship service. When he can stand at the foot of the cross and see a love that reaches even unto death it will not be necessary to preach to him about attending Bible Study and worship services."

Remember these lines the next time you are tempted to sleep late or go to the lake, or catch that TV program, while God's people are worshipping Him. Remember, too, that we miss you when you are absent.

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 8

FRIDAY, DEC. 28, 1973

NUMBER 31

Would Paul Preach On "Heartbeat?"

"Heartbeat" is a program sponsored by the Highland Church of Christ in Abilene, Texas, and is heard on scores of radio stations throughout the country. It features the TALKING of Landon Saunders. Brother Saunders does not PREACH on this program. He just TALKS. There is a wide difference in these verbs both in definition and connotation. Some time ago this writer listened to a number of the "Heartbeat" programs. The words God, Christ and the Holy Spirit were NOT mentioned that first time in any of these broadcasts. The Bible was NOT mentioned by name a single time. Brother Saunders used several hundred words in the broadcasts we heard. However, there was NO mention of the Lord's church in any of these programs. There was NO scriptural quotation from the Bible. There was NO mention of the gospel which is God's power to save. The closest that Brother Saunders came to a Biblical reference was a vague and indefinite description of someone who was executed in the ancient past. We presumed he had reference to Christ but crucifixion, Calvary and atonement for sin, terms specifically indicative of Golgotha's ordeal, were all conspicuously omitted. A person with a knowledge of Grecian history and a novice in Hebrew history might have as easily concluded that Socrates' death was under consideration.



ROBERT R. TAYLOR JR.

THEIR ATTEMPTED JUSTIFICATION
We know the attempted justification put forth for this type of approach. It is affirmed that a religiously oriented program which mentions Christ, the Bible and the church will turn off people — they will not listen. Hence this program encourages the reader to write Brother Saunders at a Chicago address though Brother Saunders lives in and has his office in Abilene. But the giving of an address in the Bible belt is studiously avoided. This, too, perhaps would turn off people in other parts of the country. It is the hope of those who plan and produce this program that listeners will write Brother Saunders and that some religious guidance can be provided by written correspondence. Such an approach seems to foster the concept of gradually converting people without their realizing a change has occurred. That

"Heartbeat" is succeeding as a non-religiously oriented program is somewhat evident by a letter from a listener who recently wrote and asked, "Is 'Heartbeat' a religious program?" The only honest answer they could possibly send back was a NO. This writer has preached hundreds of times on radio programs. We did our first radio preaching as a young preacher on a powerful station in Michigan. Michigan is hardly in the Bible belt as that term is usually understood. This writer would count it a sad commentary upon his preaching, both then and now, if any listener should have to inquire, "Is your program a religiously oriented one?" But, of course, we have never TALKED on a program with a format like "Heartbeat" and have no intentions of adopting that unwise approach. We have often PREACHED on radio programs and were NEVER ashamed to mention God, Christ, Spirit, church and other Biblical terms. We had much rather have some on earth turn us off for preaching the gospel as for God and Christ to turn us off in heaven due to the presentation of an unacceptable message that fears to speak his name, read from his Book or convict a man of the terrible dangers of sin. In fact the mention of the Bible and its precious truths was the basic content of our sermons.

WHAT ABOUT BROTHER PAUL?

What would Brother Paul do were he here and had an invitation to appear on "Heartbeat?" He could not PREACH on this program for no PREACHING is permitted. He could not say on this program what he wrote in I Corinthians 9:16, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Over "Heartbeat" he could not do as he said in II Corinthians 4:5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." He could not say to and about proud America what he said to and about proud Rome in the first century, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15). Using the current format of "Heartbeat" Paul could not preach, unashamedly, the gospel as God's power to save. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16-17). "Heartbeat" does not preach the gospel though it is paid for by people who send money to Highland to PREACH the gospel by radio and television. Paul could not do on "Heartbeat" as he

determined to do in corrupt Corinth. "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). Upon "Heartbeat" he could not do as he did in the preface verses of his great resurrection chapter. "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 are ye saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (I Cor. 15:1-2). He could not do over "Heartbeat" what he immediately did in Damascus of Syria subsequent to his conversion, "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). Brother Saunders neither straightway nor later preaches Christ over "Heartbeat."

AN ANTICIPATED OBJECTION

Some may say, "Paul did not face the skeptical and sex-charged generation that Brother Saunders is seeking to reach." Who in Brother Saunders' potential audience reeks with greater infidelity or more glaring materialism than the proud philosophers Paul faced on Mars' Hill? Yet Acts 17 is not a secular message but one that was deeply supportive of Jehovah's religion. It is also true that they turned him off right near the beginning of his message but he preached what they needed nevertheless. Who in Brother Saunders' audience is more deeply embedded in shameless sex than was corrupt Corinth of old? Yet Paul preached Christ — the gospel — and a pure system of morality to these people for eighteen months and wrote them twenty-nine of the two hundred sixty chapters of the New Testament.

CONCLUSION

Paul could not be the Paul we know and love from his New Testament portrait and TALK on "Heartbeat." COULD he then preach on "Heartbeat?" Our answer is NO for no preaching is allowed on "Heartbeat." WOULD he then preach on "Heartbeat?" Everything we know about him prompts us to answer with a resounding NO. "Heartbeat" needs to march forth with the TRUMP OF TRUTH — not with the "HEART" of HUMANISM.

*The harvest we hope to reap must come from the seeds we so often hate to plant.

*Ambition never gets anywhere until it forms a partnership with work.

*The man who believes life is a jungle is not likely to be one of the orchids in it.

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

GUS NICHOLS

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



What About "Christmas"?

It is our obligation to try to teach every creature in all the world the truth of the gospel of Christ, and all things pertaining to New Testament truth, or to Christianity. At this time each year we think it relevant that some teaching be done concerning what is called "Christmas".

1. The dictionary says the word "Christmas" is a noun "(Christ plus Mass)" and defines the word to

mean, "An annual church festival, kept on December the 25th in memory of the birth of Christ, celebrated generally by special gifts, greetings, etc. - CHRISTMAS DAY." (Webster).

In defining the word "Mass" the dictionary says, "1. The Eucharistic rite of the Latin church; the sequence of prayers and ceremonies constituting the commemorative sacrifice of the Body and Blood of Christ under the appearance of bread and wine." (Webster.) According to this definition, the word "Christmas" is the name gotten up by the "Latin" church, the Catholic church, for a "Mass" or sort of a celebration of the birth of Christ, his "Body and Blood". . . "Under the appearances of bread and wine." They think the bread and wine become the actual body and blood of Christ in this celebration.

2. Instead of the Lord's supper being observed by the authority of Christ on December 25th, it is to be observed UPON THE FIRST DAY OF EACH WEEK IN THE WHOLE YEAR. This supper is mentioned as the purpose of the early Christians meeting upon the first day of the week. Luke says he and other evangelists arrived in "Troas", "Where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:6-7). From this we learn that Luke and his companions arrived in Troas on Monday, just one day too late to worship with Christians in their true worship, and hence, had to abide "Seven days" to get to worship with them in their regular meeting for the Lord's supper, etc. These visitors were there "Seven days" but the "Troas" disciples did not come together during the work days of the week to "Break bread", or to observe the Lord's supper, but the visitors, through traveling in haste to reach other places, had to wait until "The first day of the



GUS NICHOLS

week" to worship with Christians.

3. All of this proves beyond a doubt that the early New Testament Christian were in the uniform practice, as congregations of the saints, of meeting regularly upon the first day of each week in order to observe the Lord's supper. (Acts 20:6-7; Heb. 10:25; 1 Cor. 16:2).

4. Later they "Sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there SEVEN DAYS . . ." (Acts 21:34). Why tarry "SEVEN DAYS"? This is the same length of time they abode at Troas. Acts 20:6-7. So, when early Christians started by ship to go out into various cities where they might find Christians with whom to worship, if they started on Monday, after leaving some place where they worshipped on the day before, which was called "The first day of the week", they would have to tarry all the rest of the week, "Seven days" in order to get to worship with Christians in their "Breaking of bread" and other items of regular worship. We read that the Jerusalem church "Continued steadfastly" in "Breaking of bread", etc. (Acts 2:42). Though they ate their food from house to house, as stated in the context, (Am. Std. Version), their "Breaking of bread" was in the observance of the Lord's supper. Paul said, "THE CUP of blessing which we bless, is it not the COMMUNION of the blood of Christ? THE BREAD WHICH WE BREAK, is it not the COMMUNION OF THE BODY of Christ?" (1 Cor. 10:16). In the next chapter the apostle reproved the Corinthians for coming into the church assembly and turning the Lord's supper into a common meal (1 Cor. 11:17-34). Their common meals were to be eaten apart from that assembly when and where the whole church came "together into one place" for regular worship (1 Cor. 14:23; Heb. 10:25).

5. It is a perversion of the truth to turn the "Lord's supper" (1 Cor. 11:20-22) into a common meal at so called "CHRISTMAS", or at any other time. "The Lord's supper" is not really the literal body and blood of Christ, as Catholic's teach. Jesus just as figuratively spoke of the "cup" as his "NEW TESTAMENT" as he did of it as his blood. Jesus said when he instituted the supper, and when he took the "cup", "THIS CUP IS THE NEW TESTAMENT, in my blood, which is shed for you" (Lk. 22:20). If when he said the BREAD was his BODY, and the CUP his BLOOD, he meant these were his literal body and literally his blood, then when he said the "CUP" was the "NEW TESTAMENT" it would have to mean the literal cup had been changed literally into his "NEW TESTAMENT". When Christ said "I am the vine, ye are the branches" (Jn. 15:5), he meant he was being represented as being like the vine, or the vine like him, etc. He had not been miraculously changed into a literal vine, neither had his disciples been changed into literal branches of a literal vine. "The Lord's supper" (1 Cor. 11:20) represents the Lord's body and blood, and is, therefore, to be taken "In remembrance of me", he said (Lk. 22:19). It is not an eating of the literal body and blood of Christ, but is a memorial institution, and is to be observed "Discerning the Lord's body" (1 Cor. 11:29); the bread is to be taken, he said, "In remembrance of me", and the cup also, he said, "In remembrance of me". (1 Cor. 11:24-25).

6. It is true that we may think of Jesus and his birth upon any day of the year, even upon every day of the year. But there is no scriptural authority for teaching that Jesus was born upon December the 25th, nor that the world should celebrate his birth by making the day a holiday, nor by giving and receiving presents upon that day. Of course, the church may upon any day thought to be expedient meet for extra services, even upon Dec. 25th if it wished to do so, but no one has the divine authority to require this of the church. Such would be a man-made law, and not a divine regulation. Also as individuals we may think of Jesus' birth upon any (or even upon every day of the year) and as often send and receive gifts, etc. but there is no divine law requiring us to do so, and if the church were to make such a law and add it to God's will, it would be sinning in so doing.

However, we may well remember Jesus upon any day of the year, and are required to follow him "Daily", and yet the Lord's supper is not a "CHRIST MASS", and should never be observed

as such, upon any day of any year.

7. The observance of "Christmas" as a religious and annual religious day IS OF HUMAN ORIGIN far this side of the days of the inspired apostles and long after the writing of the New Testament. It is of human origin. This writer intends to think of and serve Jesus 365 days in every year -- follow him "daily" to the best of his ability, and not narrow his thoughts of Jesus, and especially of his birth and death down to December 25th. As long as physically and mentally able to do so, I shall observe the Lord's supper UPON THE FIRST DAY OF EVERY WEEK - 52 TIMES EACH YEAR.

8. I may also stop out long enough from work to celebrate my own birthday, or our wedding anniversary, etc. but not as though God specified such as a matter of duty, and as a religious observance.

9. Let us resolve to worship God, as he has authorized upon the first day of every week, in the year - 74 and attend all THE EXTRA MEETINGS OF THE CHURCH for study and worship AS THEY HAD EXTRA SERVICES IN N.T. TIMES.

Three Great Questions

G.F. RAINES
Newton, Miss.

The late Edward G. Spaulding, a well-known philosopher, observed that there are three great questions that every age must ask: (1) "From what source do we come?" (2) "Toward what goal do we rightly move?" (3) "Why?"

These questions cannot be answered by the wisdom of men. All the theories of humanistic philosophy concerning these and similar questions have been weighed in the balances and found wanting. The Book of God, the Holy Bible, contains the only satisfying answers to these great questions:

"So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To 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" (1 Pet. 1:3-5).

God created man in the dim, gray morning of time "to have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26).

For the reason that "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 death" (Prov. 14:12). An inspired Hebrew psalmist wrote: "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130).

If you want to know what you must do to inherit eternal salvation in "the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:11), please read Mark 16:16; John 3:5; Acts 2:38; 2 Pet. 1:5-11; Matt. 10:22; Rev. 2:10.

Jesus, "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9), says:

"Come unto me, all ye that labour and are heavy laden, 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). "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).

We Must Obey God Implicitly

G.F. RAINES

The principle on which a person violates the law of God in seemingly small and insignificant ways in the same principle that he would follow if he were to violate the entire law. Therefore, James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10).

Dr. J.M. Pendleton, commenting on this passage says: . . . "the principle of disobedience, as shown in one thing, if acted out fully, would lead to a transgression of all commands."

Moses said to Israel: "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" (Deu. 4:2).

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" (Mark 12:30, 31). If a person truly loves God with all his heart, he will obey the will of God with all his might; "For this is the love of God, that we keep his commandments" (1 John 5:3).

"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" (2 John 9).

Will We Know Each Other In Heaven?

CALVIN WARPULA

There is absolutely no doubt about the matter from a Biblical viewpoint. The reason we have trouble with the question is that we look at it from a viewpoint based on human reasoning alone without divine guidance from the Bible and without an appreciation for the powers of God.

Certainly the Bible teaches we will know each other in heaven. Let's begin very simply and note the absurdities that would follow if we do not know each other.

1. Will we know ourselves? If I know who I am, and you know who you are, then what will prevent both of us finding out who each other is? For us not to know our loved ones in heaven demands that we do not know who we are, where we are, how we got there, what happened on earth previously, what trials and hardships we went through, or what we are doing where we are. The real question is: Will man be a person in heaven or will he be an abstract, bodiless blob without mind or personality?

2. Will we know God and Jesus? If I do not know myself then I will not know who they are, where I came from, or why I am praising them. Yet the Bible says the redeemed praise Jesus and they know about His death on the cross (Rev. 5).

3. Will we know Abraham, Isaac, Jacob, Moses and Elijah? The Bible says these were recognized on the mount of transfiguration and will be at the entrance into heaven (Matt. 17:3-4; Matt. 8:11). If we know these saints, we can know others. The rich man looked across the gulf, knew where he was, why he was there, remembered his earthly life, and recognized Abraham and Lazarus (Lk. 16). Do the inhabitants of hell have more personality and memory than the inhabitants of heaven?

Heaven is a place of joy and eternal happiness. The Biblical view of man in the resurrected state is that he is still a man. He is not an object, a mummified dummy or a bodiless soul. The body will be resurrected. To deny the continuation of this life into the next world is to call for a re-creation instead of a resurrection (see II Cor. 5:1-10).

Death in the Bible is a reunion with loved ones (Gen. 15:15; 25:8; 49:29, 33). David said he would go to be with his newborn son (II Sam. 12:23). Samuel, called up from the dead by God

to rebuke Saul, knew who he was, where he had been, and Saul recognized him (I Sam. 28:8-20). God is not the God of the dead, but of the living (Matt. 22:32). This shows clearly that a man is still a man, not a nameless creature without personality, after the death of the physical body.

Heaven is heaven because of the grand reunion of the faithful saints of all ages in the presence and glory of God. The people that say we would be unhappy if we knew each other and knew the ones that did not make it to heaven overlook the fact that if we knew no one then we would think that ALL our friends did not make it.

The power of God can make us eternally happy. He wipes away every tear from every eye (Rev. 21:4). Can you be happy in the Lord right now knowing that some of your friends are lost? Will God be happy in eternity even though He knows hell exists? Surely God can share His happiness with us.

Heaven would not be heaven if we did not know each other to rejoice together, to sing together, and to work together for eternity! Praise the Lord! By the grace of God, I'll see you there (and we'll know each other).

The Christian's Conflict

East Main St. C of C
3906 E Main St.
Stockton, Calif. 95205

Near the end of his earthly ministry, Paul wrote to Timothy encouraging him to "war the good warfare," (I Tim. 1:18), and again, "Suffer hardship with me, as a good soldier of Jesus Christ." (II Tim. 2:3). Any child of God, worthy of the name, will be unable to avoid numerous conflicts which constitute an integral part of the Christian Way.

Unlike Israel of old (a theocracy), our conflicts are not carnal, i.e., against our physical enemies, indeed, the New Testament stresses that though we "walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh. . .)" (II Cor. 10:4ff). Our battles, therefore, are spiritual in nature. Let us note some of these, which, if we are zealous for truth, must engage our attention.

CONFLICT WITH SATAN - It needs to be greatly and urgently emphasized that the devil is no mere mystical "boog-a-boo" of the legendary past. He is as real today as when he contested our Lord in the wilderness (Mt. 4). He still has his snares and wile (Eph. 6:10-13; II Tim. 2:26), and he is as anxious as ever to devour God's saints (I Pet. 5:8). How else can the vast corruption of this world be explained? We must valiantly resist him, asking no favors and receiving none, and he will flee from us. (Jas. 4:7).

CONFLICT WITH SELF - How painfully aware we all are of this battle. Like Paul, we frequently find ourselves doing the very things that we know we ought to refrain from (Rom. 7). The urgings of the flesh often challenge God for our affections (Gal. 5:17). This is why we must constantly renew our souls by study, prayer, fellowship with godly people and fervent service to Jehovah.

CONFLICT WITH THE WORLD - We are not of the world because our Lord was not of the world, thus, the world hates us (Jn. 15:18,19). Some lament the fact that the church of Christ is not more popular with this world. We will NEVER be popular with the world as long as we testify that its works are evil (Jn. 7:7). Of course we are to love and long for the conversion of the lost, and work to that end, but that sphere of evil, biblically termed, "the world," we dare not love (I Jn. 2:15-17).

CONFLICT WITH ERROR - The apostle John,

often styled the "apostle of love," graphically warns us, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world" (I Jn. 4:1). Our Saviour cautioned, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." (Mt. 7:15). Every religious error that is promulgated, whether by pulpit or pen, is an assault upon the God of Heaven. We must not allow ourselves to be lulled into compromise with anti-New Testament forces by pseudo-ecumenical movements. Christians must be jealous for the Cause of their Lord.

Thus, when our affairs of this earth are well nigh over, may we be able to echo the sentiments of that great Christian warrior Paul, "I have fought the good fight, I have finished the course, I have kept the faith. . ." (ii Tim. 4:7).

"Vain Talkers"

RAY DUTTON

Recently I read an article which told about a person who pulled up behind a station wagon at a red light. The wagon was full of kids and one woman driver. On the bumper of the wagon was a sticker saying, "HONK IF YOU LOVE JESUS." The person honked. The lady driving the station wagon leaned out and, shouting great profanities, yelled, "Can't you see the light is still red?!!"

To say the least, this woman's outward display of devotion to Jesus appeared rather inconsistent with her actions. And so it is with many who would have us to believe that they are uniquely pious and devoted to religion. Those unguarded moments in which they reveal their true selves stand out like sore thumbs in contrast to their sanctimonious claims.

Such are the ones referred to in the Bible as "vain-talkers." (Titus 1:10). "They profess that they know God, but in works they deny him." (Titus 1:16). But God says, "He that SAITH, I know him, and keepeth not his commandments, IS A LIAR, and the truth is not in him." (I John 2:4).

Yes, there are many who claim to be religious, but their speech betrays them. James said, "If any man among you SEEM to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is VAIN." (James 1:26). In other words James is saying that if a man's outward profession of religion doesn't harmonize with his life, this man's religion is WORTHLESS.

"In His Steps"

RAY DUTTON

"What would Jesus do? This question was the basis for Charles M. Sheldon's book, "In His Steps". This book is one of the most inspiring books that a Christian can read other than the Bible itself. However, the theme of this book is a principle as old as Christianity itself. Almost two thousand years ago the apostle Peter wrote, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Peter 2:21). And Jesus himself said, "If any man will come after me, let him deny himself, and take up his cross daily, and FOLLOW ME." (Luke 9:23).

I have no doubt that the greatest and most wonderful challenge ever to be set before a man is the challenge TO LIVE AS JESUS LIVED. This would involve doing only as Jesus would do and saying only those things Jesus would say. If a majority of the people of this world would accept this challenge there would take place a transformation of this country far greater than our minds could imagine. Crime would cease to exist. Anxiety and worry which stem from conflicts with others would vanish away. Our world would be a virtual "heaven on earth."

Though this may seem like a pipe dream to you, actually this could begin to take place today if each of us would take the responsibility of putting this principle to work in our own individual lives. Before you do anything ask yourself "What would Jesus do?" And even if the world doesn't follow, you will be a better person for having accepted this greatest challenge of all time.



WAYNE JACKSON

A Desire To Restructure The Church

ROBERT R. TAYLOR JR.

Within recent weeks we have written a number of articles for WORDS OF TRUTH relative to some of the real dangers we face as the Lord's people. Among subjects discussed have been the forsaking of the fundamentals, the increasing tug of wayward worldliness at our heartstrings and some of the dangers we face from Pentecostalism in both its older form and in its new dress of so-called Neo-Pentecostalism. In view of the material to be presented in this current article about another real danger upon our threshold the following scriptures seemingly are potent and pertinent. "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). "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:6). "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19). Thus near the beginning of the Bible, in about the middle of the Bible and at the very end of the Bible mankind is solemnly warned not to tamper with God's Word. Yet this is the very thing those among us who currently seek to restructure the church are determined to do at all costs both to their own souls and a countless number whom they will unduly influence to follow their pernicious paths.

WHAT THEY REALLY INTEND TO DO

An increasing number of dissenting voices are being heard today relative to how traditionally minded we are in churches of Christ. Do the dissenters just have reference to the procedural ways in which we carry out our services? Were we to vary, as many congregations have done through the years, the precise manner in which the worship periods are spiritually executed, would this please them? Would satisfaction then rest in their restless spirits? This is not what they mean by restructuring the church and none is more aware of this than the group calling for the restructure. These restless rebels against divine authority would quickly move the church away from the definite and highly distinctive position of scriptural steadfastness it has heroically held through the past. Instead of being distinctively different we would become increasingly like those around us. The non-denominational aspect of the Lord's church would be exchanged for a place in the mainstream of Protestantism. We would no longer contend for the singularity of the Lord's one body or church (Matt. 6:18; John 10:16; I Cor. 12:20). We are being told more and more by this group that the Lord has sheep on a thousand hills. It is going to require a great deal of mutilating John 10:16 to change that one fold into a thousand arks of safety upon the mountains of denominationalism! If the advocates of restructure have their way the seven unities of Ephesians 4:4-6 would forever cease to be preached in our pulpits, taught in our Bible classes or proclaimed by the printed page of religious journalism. Our preachers could then forget how to quote John 17:20-23. We could even forget that such a passage of holy scripture had ever been written.

We would then no longer contend for vocal music in Christian worship. Our voices, once

strongly opposed to mechanical music in Christian worship, would become forgotten echoes of the dim past. On this subject they would immediately become mute. Our contention for the weekly observance of the Lord's Supper would cease to be heard. Allowance would then be made for more frequent or less frequent observances of the Lord's Supper in total harmony with each group's preference. Acts 20:7 could then become another forgotten verse. The gospel stipulations of salvation-hearing (Romans 10:17), belief (Acts 16:31), repentance (Acts 17:30), confession of Christ as God's Son (Romans 10:9-10) and baptism for the remission of sins (Acts 2:38; Mark 16:16) would no longer receive emphasis in our pulpits of proclamation or within the medium of written messages. Toleration for the other fellow's views would be the strongly accepted norm. We would then NEVER tell a man he is wrong in his religious views UNLESS he still intensely desired to go strictly by the Bible and a "thus saith the Lord" and then we would dogmatically oppose this type of egregious error. Positive preaching that made everyone feel really good inside would be the expected and accepted order of all sermons and Bible (??) classes. All negative preaching (except to be against negative preaching) would be outlawed with immediately urgency. Absolutes of Bible morality would be quickly and completely replaced by ethical relativity or the new morality in all human relationships and associations. Everyone then could major in "doing his own thing" and what a completely free from harmful inhibitions groups we could then be!!!

IF THEY HAVE THEIR WAY

If the foregoing does not constitute the general gist of what the agents of radical restructure have in mind as their ultimate goal, some person of their number should spell it out in detail. Of course this needs to be done by someone who has the vocal or journalistic ability to state or write it where all can understand. No second message or article should be required to clear up what he did not make plainly clear the first time around. This writer pens about as many articles for the reading public each year as any other brother our age or younger in the whole brotherhood. We have very little literary patience for any person who is always being misunderstood and has to write second, third or fourth articles to tell us what he supposedly did not make plain the first time. Why not say it clearly the first time around???

If the restructure of the church they have in mind occurs, the Lord's church is headed toward the cemetery of denominational demise-the same destiny awaiting the fading forms of deeply troubled Protestantism. Restructure has not worked for Catholicism and Protestantism and yet some of our brethren, who are way behind the times, think this is the very spiritual tonic we imperatively need. Many of us are not willing to purchase their prescription or give a digestive try to their diagnosis.

CONCLUSION

The Lord took care of the STRUCTURE of his church in the giving of the blueprints to guide and govern it from Pentecost until he returns the second time to claim his own. Our job is to go by his DIVINELY IMPOSED STRUCTURE and oppose unequivocally any efforts to Restructure it.

Lying An Awful Sin

A preacher was baptizing Fred in the icy river. When he raised him up he asked him: "Is the water cold?" Noo-oo-o," chattered Fred. A voice from the audience: "BETTER DUCK HIM AGAIN, HE AIN'T STOPPED LYIN' YET."

This may be an amusing story but there is so much lying today, we should consider the following:

Lord, I not only lied to man, but to Thee. I was

only using an excuse to justify my lack of love for Thee and my indifference - but I lied. I told myself and others I was too sick to go to worship - but I went visiting Sunday afternoon (Heb. 10:25; Acts 11:26; 20:7).

Lord, I lied when I said I was "too tired" to go to prayer meeting for I am that tired other nights, and I go where I want to, except church services (Acts 2:42).

Lord, I lied about my contribution being all that I could give, for I spend several times more than what I give to Thee, for shows, sports, recreation, etc. (I Cor. 16:1-2; 2 Cor. 9:7).

Lord, I lied about not having clothes good enough to wear to worship, for I wear those same clothes to even larger gatherings (I Tim. 5:9-11).

Lord, I lied when I said "the church is unfriendly" and "no one spoke to me", for I spoke to no one and gave no one an opportunity to speak to me (Prov. 18:24).

Lord, I lied when I said "no one cared if we were absent" - a number have called and tried to get us to come back to church (Gal. 6:1; James 5:19-20).

Lord, I lied when I blamed my absence on my children - for when I want to go some place else I take them or get a baby sitter.

Lord, another time I said I could not go to church because the weather was "too bad" - but it was just as cold and blustery Monday morning, and I bundled up and went to work.

Lord, I repent! Forgive me of the sin of lying. Help me to confess my sin before the church, for it, too, knows that I lied (I John 1:7-9).

"... all liars shall have their part in the lake which burneth with fire and brimstone. . ." (Rev. 21:8).—Selected

God's Power Unto Salvation

G.F. RAINES

The gospel of Christ "is the power of God unto salvation" (Rom. 1:16). Those who believe and obey the gospel "shall be saved" (Mark 16:16); but "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" (2 Thess. 1:7,8).

No man can neglect or refuse to obey the gospel without forfeiting his right to the salvation promised in it and incurring the damnation therein pronounced. Jesse L. Sewell well said: "Men and women are not permitted to choose how they are to be saved, for the Lord has pointed out the way, and they must walk in it. They are not allowed to walk after the imaginations of their own hearts, or to do the things that seem right in their own eyes. They must obey the Lord if they would be saved."

The saving gospel plainly says:

"He that believeth and is baptized shall be saved" (Mark 16:16).

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

"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).

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

"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).

EAST AFRICAN NEWSLETTER

P. O. BOX 8086, NAIROBI, KENYA

NOVEMBER & DECEMBER, 1973

Dear Friends,

We have spent two wonderful months since the last newsletter. There is nothing that is more enjoyable than visiting at various congregations of the Lord's people. Especially when those people are as mission-minded as those of our brethren here in this section of the country. The work fund continues to expand, as you can see by the following, as many congregations and individuals in this area continue to sacrifice to make the work in Kenya a success.



BERKELEY HACKETT

We are thoroughly enjoying our stay at home before returning to Africa. Charlotte and I are at a different congregation every Lord's Day service and Wednesday night. This gives us a good opportunity to meet new friends and to renew old friendships. Our little girl, Frances, is enjoying a year in an American school. Despite the enjoyableness of being home for a season, we are looking forward to getting back to the missionfield.

In the last Newsletter I mentioned that while at the Aldridge congregation I had dinner with Brother and Sister Clyde Jones. At that time I mentioned that Brother Clyde was an elder of the congregation. I was not correct in this. The congregation at Aldridge does not yet have elders appointed. Bro. Jones asked that I make this correction, and I'm glad to do it. From time to time I'm sure that we have made similar mistakes. If we do err or if we overlook someone's name in the listing of contributors please call it to our attention.

The following is a listing of the congregations we visited in October and November:

Wednesday, October 1, TUBBS CONGREGATION in Walker County. Tubbs is a fine little country congregation between Jasper and Oakman in Walker County. When I first came to Walker County to live in 1968 I began to preach not too far from Tubbs at the old Shiloh church. We have many friends who attend here. The preacher, Wheeler Pounds, was the first Walker Countian I knew. We went to school together at Harding College. The congregation here gave \$200.00 toward the travel and work fund.

Sunday morning, October 7. We spent this morning at ROBINWOOD. The congregation at Robinwood was among our earliest supports of the East African work. Robinwood is located north of Birmingham and Tarrant. While there we met a brother who had just celebrated his 100th birthday. Our good friends at this little church contributed \$91.00 toward the travel and work funds.

Mrs. Rena M. Neill	\$ 10.00
Robert Weems	10.00
Cecil Hewett	5.00
Annie Peoples	5.00
B. G. Jones	5.00
Ellis Weems	4.00
Terry Startly	15.00
W. W. Hayes	5.00
Robinwood Church	15.00
Mary Bishop	5.00
James Taylor	5.00

Sunday night, October 7. This night found us in Montgomery not to talk about the mission work in East Africa, but to speak of missions in general. The congregation at HUNTERS STATION in Montgomery sponsors a mission lectureship every year in order to build interest in the vital work of spreading the Gospel to the whole world. This year I appeared on the program and spoke this Sunday night. You will remember that Bro. Paul Tarrence is the fine minister laboring with this congregation.

Wednesday night, October 10. This is the first time that I had visited at PARRISH since they moved into their new building. This new meeting house is a far cry from the place they were meeting in when I left for Africa. We collected \$133.44 toward the travel and work funds while at Parrish.

James O. & Margaret Shepard	\$100.00
Louise Dunn	20.00
Lona Plylar	13.44

Sunday morning, October 14. On this morning we were at GOODSPRINGS. The congregation that meets here was among our earliest supporters. We enjoyed the beautiful singing at Goodsprings. The preacher, Paul Wylie, who teaches many singing schools has not neglected his home congregation. On the day we were there the elders were getting ready to buy a bus in order to launch a bus ministry. We collected \$90.00 at Goodsprings.

Gradis & Barbara Gant	\$ 10.00
Judy Smith	5.00
Jan Smith	5.00
Mrs. C. N. Copeland	10.00
Mary Olga Keny	25.00
Mrs. Hollis Brown	5.00
Edna Blackwood	5.00
Marvin Smith	5.00

Mr. & Mrs. Alfred Woods	5.00
Anon.	5.00
Mr. & Mrs. Flon Jent	10.00

Sunday night, October 14. On this evening we were at WINFIELD in Marion County. When we first went to Africa the congregation at Winfield helped us on our travel funds. The congregation at Winfield has just hired a new located minister. He is Ken Bray, who attended Freed Hardeman with my brother. The congregation here gave \$160.00 toward the Kenya work.

Hewett Allison	\$ 5.00
Jim Box	10.00
Effie Settler	1.00
Lucile Evans	5.00
J. C. Stewart	5.00
Fred Dillard	10.00
Henry Hubbard	20.00
Anon.	2.00
M. E. McCaleb	2.00
Audrea Ledlow	10.00
R. D. Swindle	10.00
Frank Threadgill	10.00
R. L. Gainer	10.00
Melba R. Raines	5.00
Emma White	5.00
John F. Harbin	25.00
Mrs. Sterling Pate	25.00

Wednesday, October 17. On this evening we visited MILLPORT in Lamar County. Before services we had dinner in the home of Brother and Sister W. A. Black. Brother Black is a man well-known to people in this section of the country. The entire Black family is renowned for its talented Gospel preachers. The song leader for the evening was Brother Clinton Faulker, one of the best. The congregation here gave \$167.00 toward the work on this evening.

Anon.	\$ 25.00
Ruth Shackelford	25.00
Idalia Robertson	25.00
Fred McDaniel	12.00
Mrs. Jerry Sparks	10.00
J. A. Williams Jr.	20.00
Milport church	50.00

Sunday morning, October 21. On this morning and in the evening of the same day we met with the church at DILLWORTH. This is one of the finest groups of the Lord's people you'll find anywhere. The congregation there is going to increase the support of the Kenya work by 60%. On this day they gave \$180.00 toward the building up of the travel and work funds. We had a fine dinner with Bro. & Sister Lloyd Watson.

Dillworth Church of Christ	\$100.00
Mrs. L. L. Watson	20.00
Chestina Roberts	5.00
J. W. Lantrip & Emma	10.00
George & Alina Mauldin	20.00
Oris Childers	10.00
Lloyd Watson	10.00
Albert Watson	10.00

Wednesday, October 24. On this night we visited with the new congregation at WEST WALKER. This new congregation is made up of the old congregations at Townley and Macedonia Holly Grove. Both these congregations supported the African work. We have many fine friends at West Walker and are happy for them. They have just moved into a new building as befits a new church. We collected \$152.00 at West Walker on this night.

Mr. & Mrs. Troy Blackwood	\$ 25.00
Franklin Brown	20.00
Mrs. Ola Dill	1.00
Mrs. Wilbur Busby	20.00
Mr. & Mrs. Joe Shultz	5.00
Mrs. Russell Noonin	10.00
Mrs. Avery Brown	5.00
Mrs. Jerry Leith	5.00
Mrs. Carl Windham	5.00
Mr. & Mrs. Gerald Ingle	40.00
Davie McClain	4.00
Lottie Townley	5.00
Mrs. George Leith	5.00
Anon.	2.00

Sunday morning, October 24. This morning found me at PEARIDGE in Fayette County. This is one of the two congregations who took up the work in Kenya on a monthly basis without being asked. This is a small church with a big heart and a big concern for the work of the Lord in Kenya. I enjoyed a fine Sunday dinner with Malinda Key, Sara Ruth Key, Jeanette Key and Brother and Sister Lester Key. Charlotte and Frances were sick this day and couldn't come with me. The little church here gave \$608.00 toward the Kenya work.

Katie Panter	\$ 15.00
Pearidge Church	500.00
James Brown	3.00
Jeanette Key	20.00
Malinda Key	10.00
Lester Key	20.00
Carlos Killingsworth	20.00
Anon.	20.00

Sunday night, October 28. We enjoyed our visit to TARRANT. For several years Tarrant had a monthly part

in this work, and helped on the travel fund on our first visit in 1969. Once again they have contributed to the work and travel fund. On this night they gave \$239.00.

Mr. & Mrs. James Waldrop	\$ 10.00
Mr. & Mrs. Jack Best	10.00
Mr. & Mrs. T. M. Yates	5.00
Mrs. Elma Mann	10.00
Mr. C. A. Williams	5.00
Richard G. Bradshaw	20.00
Mr. & Mrs. J. W. Eubank	10.00
Mrs. Aulia Satterfield	5.00
Leslie D. & Helen Terry	4.00
L. C. & Mary Rice	20.00
W. A. & Thelma Curtis	25.00
Bonnie Jean Henderson	25.00
Mr. & Mrs. V. A. Davidson	20.00
Mr. & Mrs. J. A. Davidson	25.00
Mr. & Mrs. Raymond E. Jones	20.00
Mr. & Mrs. George Latham	25.00

Wednesday, Oct. 31. On this night we journeyed to HACKLEBURG. One would have to travel a long way to find a congregation more mission-minded. These fine Christians at Hackleburg, although not a large church, do more mission work than many large congregations. It was a real blessing to be there and fellowship them. We collected \$431.00 toward the travel and work fund on this evening. This congregation sponsors a work in Southeast Asia.

Hackleburg Church of Christ	\$200.00
Jimmy R. Ingle	5.00
Bobby Barnhill	5.00
Mr. & Mrs. Archie Emerson	5.00
Silas Ellis	10.00
Lebon Kennedy	5.00
Mrs. Della Loden	10.00
Hudam Black	20.00
Glenn Vickery	5.00
C. M. Lawler	5.00
Billy F. Ingle	5.00
S. D. Brewer	5.00
James L. Tessener	5.00
Mr. & Mrs. Billy H. Cantrell	20.00
James C. Mays	10.00
C. B. Shackelford	5.00
Cora Farris	3.00
Roger Burleson	10.00
Leon Ledbetter	10.00
Kenneth McCarley	5.00
Eloise Cochran	3.00
Mrs. Frances Tessener	5.00
Ralph Burleson	20.00
Nancy Frederick	20.00
Jimmy Brewer	5.00
Marietta Mann	5.00
Pearl Vickery	5.00
Zola Gowder	5.00
Princie Evans	5.00
Gaynell Davis	2.00
W. T. Dickerson	2.00
James Barnwell	1.00
Pat Bottoms	3.00
Barbara Abbott	2.00

The above was my schedule for October. In addition to the names and places listed there, these additional names appeared in the October accounting:

6th Avenue Church of Christ	\$600.00
Brookside Church of Christ	20.00
Central Church of Christ (Fusc.)	50.00
Cottondale Ch. of Christ	5.00
Dillworth Ch. of Christ	25.00
East Walker Ch. of Christ	25.00
Eldridge Ch. of Christ	15.00
Goodsprings Ch. of Christ	25.00
Midway Ch. of Christ	70.00
Milport Church of Christ	50.00
Mt. Harmony Church of Christ	20.00
New Hope Church of Christ (Marion Co.)	400.00
Pearidge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
White House Church of Christ	25.00
Zion Church of Christ	25.00
Mr. & Mrs. Danny Box	10.00
Mr. & Mrs. Jimmy Brumley	60.00
Mr. & Mrs. Clifford Crump	36.00
Mr. & Mrs. Perry Crump	10.00
Gene C. Davis	20.00
Lorene Farris	20.00
Mrs. Orland Guthrie	25.00
Mr. & Mrs. Leo Guthrie	10.00
Mrs. Delma Holliman	15.00
Mrs. Ethel Jean	10.00
Audrea Ledlow	10.00
Mr. & Mrs. A. L. McDonald	21.00
Ann Swindle	21.00
Mr. & Mrs. Clyde Welch	20.00
Mr. J. W. Wood	20.00
Mrs. Ellen Courington	4.00

Sunday morning, Nov. 4. We were at CROSSROADS on this Sunday morning. Crossroads has grown a great deal since I last visited there. They have just finished remodeling their building and have a fine preacher, Bro. James Wolf. It's good to see churches grow. We received

\$54.00 this morning.

Mr. & Mrs. James Wolf	\$ 20.00
Mrs. Sharon Lawson	5.00
Harold & Vickria Trotter	5.00
Joan Royster	2.00
Mr. Jack Barker	1.00
Murray Best	5.00
A. J. Myers	5.00
Harris Robertson	2.00

Sunday night, November 4 saw us at ALBERTA CITY in Tuscaloosa. Alberta City is about to launch an ambitious program of mission work in Mexico. I'm sure the Lord will bless them in this work. After the services Brother and Sister Willie Tucker took us out to eat. The members at Alberta gave \$194.00 toward the work in Kenya.

Mrs. Ruth B. Wallace	\$ 10.00
Willie & Dot Tucker	25.00
Mr. & Mrs. Robert Bostick	10.00
Phillip & Modine Alexander	10.00
Brenda C. Walker	10.00
Hobert & Mary Jones	10.00
Farrell & Linda McKevey	25.00
Mr. & Mrs. Henry Handley	10.00
Alberta Church of Christ	50.00
Kenneth B. Maddox	10.00
Gladys Dockery	5.00
Helen Blagburn	10.00
Randall Alexander	5.00
Belle Wheeler	2.00
Anon.	2.00

Wednesday, Nov. 7. On this night we visited QUINTOWN. While we were in Africa one of the children's classes at Quintown wrote to us and gave some money to help with the teaching of children in Africa. We used this money to buy teaching materials. On this night we received \$91.00 toward the work fund and subsequently a promise of \$25.00 on a monthly basis.

Van Brassfield	\$ 10.00
May Alexander	5.00
Earnie Henson	5.00
Betty Harrell	5.00
Anon.	5.00
James McCarty	3.00
Mr. & Mrs. Amon Short	10.00
Mrs. R. D. Cobb	1.00
Dempsey Rivers	2.00
L. Alexander	5.00
James & Sara Marquis	10.00
Mr. & Mrs. John L. Alexander	15.00
Thomas & Margaret Harell	5.00
Mr. & Mrs. Carl Shackelford	10.00

Sunday morning, Nov. 11. We visited PLEASANT HILL on this day. We had never been here before but we felt very much at home in this friendly church. We had four dinner invitations that morning! We accepted the hospitality of Bro. & Sister Bill Shadix, the first couple to extend an invitation, and had a delightful meal in their home. These fine Christians are taking up part of the burden for the East Africa effort. They will give \$35.00 a month now hoping to increase later. We received \$100.00 toward the travel and work funds this morning.

Pleasant Hill Church of Christ	\$ 50.00
Ray Kreps	5.00
Girle Gilbert	20.00
Delton H. & Julia Franklin	25.00

Sunday night, Nov. 11. We were at GUIN this night. The preacher, Jim Huskey and his wife, Sharon, have organized a chorus of young people from the Guin-Winfield area. These young people are inspiring singers, but then so are the Huskeys. Guin is planning to be in their new building soon. On this night we received \$216.00 toward our travel and work funds.

Mrs. Mamie Spann	\$ 20.00
Mrs. B. C. Logan	10.00
M. H. Rawell	20.00
Mrs. Jewell M. Hartley	25.00
Charles & Nancy Justice	10.00
Anon.	1.00
Robert Alton McGuire	100.00
Varine C. Hargett	5.00
Donnie Wooldridge	15.00
Mrs. Travis Hamilton	5.00
Emma Hightower	5.00

Wednesday night, November 14. We came to LIBERTY on this night. When we left for Africa, Liberty had just finished an ambitious building program. This is now behind them and with a fine leadership and dedicated preacher, Bro. Brodie Plyler, they are growing. As you remember our minimum goal for travel and work funds was ten thousand dollars. On this night we met and surpassed this goal thanks to the concern and sacrifice of our good friends at Liberty. We received a total of \$422.50 from Liberty. We now have enough travel funds. From this point on any funds collected will go directly into the work fund.

Sammy Drummond	\$ 5.00
James Portzer	2.00
Rickey Richardson	1.00
Linda Plyler	10.00
Lynn McCaleb	1.00
Clarence Inge	20.00
Alec Randolph	5.00
Vera Randolph	2.00
Dexter Dowdy	5.00
Carl Harbinson	20.00
Homer Calloway	3.00
Louise Swinney	5.00
Mrs. Maude Hertig	5.00

Mrs. Mary Ann Lollar	5.00
Mrs. J. A. Portzer	10.00
Jan Donly	5.00
Mr. & Mrs. Isaac E. Woodley	10.00
Mrs. Juanita Cunningham	10.00
Vera B. Fike & N. Lockhart	10.00
Eugene & Vivian Wiggins	10.00
W. V. McCaleb	35.00
Peggy & Michael Holderfield	10.00
Brodie & Betty Plyler	
Glen & Nancy Lockhart	5.00
Thomas Chambless	50.00
O. L. Calloway	20.00
Bobby Carter	5.00
Mrs. Irene Chambless	5.00
Ester Kell	1.00
Vera Portzer	5.00
Christine Johnson	5.00
Minnie Mathis	1.50
Hubert Calloway	10.00

Sunday morning, Nov. 18. We visited NAUVOO this morning. We have good friends at Nauvoo who have been behind this work for a number of years. Sister Nolia Shipp and Bro. Robert Lee Williams have been faithful and generous supporters of the work in Kenya. Nauvoo has a large number of children and young people in attendance which portents future church growth. We received \$130.00 from Nauvoo.

V. W. Wade	\$ 10.00
Guy Windham	5.00
Edra Phillips	20.00
Frank & Martha Nokes	20.00
Faye Speegle - in memory of Jimmy Speegle	20.00
Mr. & Mrs. Donald B. Hardy	10.00
Nelda R. Windham	10.00
Carlton & Virginia Myers	10.00
Nolia Shipp	10.00
Gary W. Windham	15.00

Sunday night, Nov. 18. On this night we went to WHITE'S CHAPEL. Bro. C. Q. Alexander preaches here. I know of no one in this entire region who is respected any more than Bro. Alexander. Walker County's loss is White's Chapel's gain and we enjoyed visiting with Bro. Alexander and getting to know the Christians at White's Chapel. This relatively small congregation gave \$313.00 when I told them about the work and possibilities in Kenya.

Mrs. J. B. Tucker	\$ 10.00
Cleburn Hollingsworth	10.00
Mrs. C. A. Chambless	5.00
Mrs. N. J. Morgan	10.00
Ethel Hollingsworth	5.00
Mrs. Kay McDonald	3.00
W. H. Randolph	15.00
Flora McCaleb	5.00
W. L. Dodd	25.00
J. B. McCaleb	25.00
Boyd R. Howell	10.00
Mr. & Mrs. Shannon Tucker	25.00
Boss Beasley	25.00
Vernon Sandlin	10.00
Milton Hollingsworth	40.00
Wheeler Tucker	10.00
James C. McCaleb	50.00
C. Q. Alexander	10.00
Vester Hollingsworth	10.00

Wednesday, Nov. 21. We were at EARNEST CHAPEL below Oakman on this night. This is a little congregation that has come a long way in recent years. When I left for Africa this was a handful of people trying to improve their building. Now they are one of the stronger congregations in the county. They will be giving ten dollars a month to the work as well as contributing \$100 for one hand-held loud speaker.

Earnest Chapel Church of Christ	\$100.00
Bro. & Sister Joe Wheeler	10.00
Elenor Blackwood	5.00

Sunday morning, Nov. 25. This morning found us at CARBON HILL. We have some good friends at Carbon Hill, some of whom have been supporting us for a number of years on a monthly basis. They have one of the newer preachers in the county, Bro. Wendal Gann. All spoke highly of this able young man. We received \$162.00 for the work fund this morning.

Mr. & Mrs. Bruce Odom	\$ 20.00
James & Nina Strall	20.00
Harold & Lenoris Atkins	5.00
Mr. & Mrs. James G. McCaugh	15.00
Mr. & Mrs. Sammie Key Jr.	20.00

Jenny Belle Beasley	5.00
James Dobbs	5.00
Anon.	40.00
Anon.	5.00
Edward Cox	5.00
Marida Phillips	5.00
Lota Files	10.00
Lorene Edwards	1.00
Deborah Brackett	2.00
Vera Wood	1.00
Oda Smothers	1.00
Wren Mays	2.00

Sunday night, Nov. 25. We visited at FAYETTE on this night. Fayette is a very unusual congregation in that it has so many able men who can fill the pulpit. They have been with a full-time preacher for several months, but because of the wealth of talent in the congregation they have not missed powerful preaching. We received \$489.00 here this night.

Mrs. J. D. Myers	\$ 25.00
Mrs. Neal Nichols	25.00
B. B. Stewart	5.00
Mrs. Tommie Karrah	10.00
Lean McDonald	60.00
Mrs. Hubert Anthony	10.00
Kerry Killingsworth	1.00
Mr. & Mrs. Charles Bogwell	
Sam Chambers	5.00
Aubrey Chambliss	10.00
Harold Roberts	20.00
Clyde Hocutt	5.00
Mrs. Thomas Harbin	1.00
John F. Sanford	25.00
James M. Barton	29.00
J. V. Freeman	14.00
Mrs. M. C. Dobbs Jr.	10.00
J. C. Wiggins	5.00
R. F. Stewart	5.00
Josephine Dobbs	5.00
Sandra Ayers	5.00
George Bolling	25.00
Carlos Killingsworth	25.00
Eugene Garner	5.00
J. P. Garrison	25.00
Peggy Blackburn	10.00
Kenneth Galloway	25.00
J. L. & Lillie Bauer	10.00
Mitchell Lollar	25.00
Dolton Hubbard	5.00
Sammy Moore	5.00
Anon.	38.00

Wednesday, Nov. 28. We visited BERRY on this evening. Berry is an old congregation that doesn't show its age. They are young and growing. The congregation is remodeling their building, but they have not let this stand in the way of mission work. They will have a monthly part in this work as well as the \$230.00 they gave this evening.

Mattie Hyde	\$ 5.00
Hortense Willingham	5.00
Pauline Wilcutt	5.00
Lois Pinion	5.00
H. L. Nelson	5.00
Mrs. John Yearby	5.00
David Baker	5.00
Melba Henry	20.00
Kenneth Lollar	10.00
Thurman Lollar	50.00
J. W. Moore	10.00
Marvin Dobbs	10.00
James Baker	40.00
John Yearby	10.00
R. D. Swindle	10.00
Freddie Ellenburg	10.00
Mr. & Mrs. Hoyt Hathcock	20.00

These names also appear for November:

Aldridge Church of Christ	\$ 60.00
Brookside Church of Christ	20.00
Central Church of Christ (Tusca.)	50.00
Cottondale Church of Christ	50.00
Curry Church of Christ	100.00
Dillworth Church of Christ	40.00
E. Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	20.00
Northport Church of Christ	25.00
Oakman Church of Christ	40.00
Pearidge Church of Christ	50.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	50.00
White House Church of Christ	100.00
Zion Church of Christ	25.00
6th Ave. Church of Christ	600.00
Mr. & Mrs. Danny Box	10.00
Mrs. J. H. Busby	60.00
Mrs. Nancy Cunningham	10.00
Mr. & Mrs. Clifton Crump	36.00
Farley Geddie	10.00
Mr. and Mrs. Leo Guthrie	10.00
Mr. & Mrs. Mike Holderfield	10.00
Billy F. Ingle	5.00
Herman King	20.00
Roscoe Kirkpatrick	10.00
A. L. McDonald	10.00
Richard K. Mauldin	40.00
Charles Nations	25.00
Bruce Odom	10.00

Next newsletter we will give a report on the number of congregations who have increased their support of this work or taken up the burden of support for the first time.

We are looking forward to a wonderful holiday season, our first in four years in America. The Lord continues to bless our efforts. Pray for us and the work in Kenya, so that the effort there will continue to advance.

Yours in Christ,
Berkeley Hackett

DATE _____

Dear Bro. Hackett

Because of my interest in foreign mission work I purpose to give the following amount each month to support preaching of the Gospel in East Africa.

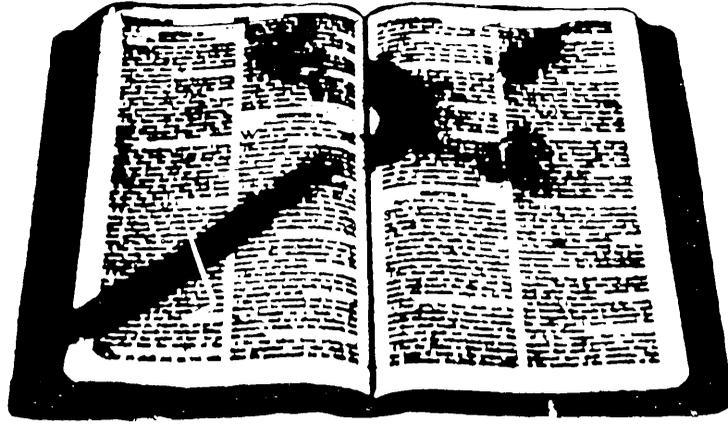
My Name _____

Route No. or Street _____

Amount \$ _____ City / State _____

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 8

FRIDAY, JANUARY 11, 1974

NUMBER 32

"She Lost A Battle But Won A Victory"

For a dozen years Sister Arlene Hendrix of Smithville, Mississippi, fought a brave battle with one of the major killers of mankind - cancer. Numerous surgeries were undergone during this period seeking to prolong her exceedingly fruitful life. Being a devoted teacher she underwent these surgeries during her summer vacations in order that she might be well enough by fall to engage in her greatly loved work - teaching boys and girls in Smithville Elementary School. During these twelve years she was able to commence and conclude each of the school terms. The summer and fall of 1973 found her condition becoming much more critical. This writer conducted a summer meeting in 1973 for the congregation in Smithville where she had held membership all the years of its existence. By sheer determination and supreme effort she was able to attend a part of that meeting. We visited with her at the Amory, Mississippi hospital in mid-November while engaged in a nearby lectureship. At that time both she and her good family knew that the end was near. Her faith was still strong as her bodily strength was rapidly failing. Second Corinthians 4:16 applied to her, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." The writer led a prayer by her bedside and left her hospital room with moist eyes. It was the final time we saw her alive. The end of her earthly existence came on November 20, 1973. Her funeral was conducted at the Smithville building on November 21, 1973. Christian friends, fellow teachers and former students came in large numbers to pay their last respects to a gracious and charming Christian woman.



ROBERT R. TAYLOR JR.

Jimmy Moffett, long time friend of the family, and Jim Chamblee, a nephew of Sister Hendrix and regular preacher for the Smithville congregation, presented moving tributes to a life of faith, fervency, fruitfulness and fulness. In paying royal respect to her Brother Moffett said, "She lost a battle but won a victory." Cancer only affected her physical body but could not touch her soul. Everything family and friends knew about her presented strong evidence and combined assurance that she died in the hopeful embrace of

a firm and fervent faith - a valiant and victorious faith. (Heb. 11:13; 1 John 5:4). For a saint of the most high God a killer like cancer can win in the physical battle but a death in the Lord can be the vibrant victory for the soul of every person who becomes a Christian and remains loyal and faithful to the finale of earthly existence.

Her bodily remains were laid to rest in Itawamba Memorial Gardens in Fulton, Mississippi, there to await the great resurrection day. (John 5:28-29). She is survived by her husband, J.V. Hendrix, her parents, Mr. and Mrs. Curtis Graham, two sisters and three brothers.

A LOVELY LIFE OF SUBLIME SERVICE

Arlene Graham Hendrix was born July 7, 1922. She grew up at Fulton, Mississippi. She attended Freed-Hardeman College during the early 1940's and received the B.A. and M.A. degrees from Mississippi State University in 1950 and 1955 respectively. She majored in Elementary Education. She moved to Smithville in the early 1940's and taught in the public schools for thirty-one years. During these three decades hundreds of impressionable children passed through her classes. She taught them their secular subjects all right but taught them far greater principles of right and decency. Hers was a fruitful life in the classroom and the serene shadow she cast educationally settled with fruitful impressions upon numerous boys and girls who now head families of their own and fill responsible positions in many parts of the country.

She was baptized in the summer of 1940 at Fulton, Mississippi. In the spring of 1942 she married Julius Vernon Hendrix. Her faithfulness led him to become a Christian in 1948. For a full third of a century she lived as a true Christian. With diligence she cultivated the soul adorning graces depicted so beautifully by the apostle Peter in 2 Peter 1:5-11. Her lovely, magnetic personality earned her the love and admirable respect of both fellow Christians and all the community. She possessed a soul consciousness that finds but few modern parallels. Those who knew her best suggest that it would be virtually impossible to estimate the number of people she led to Christ. She led many others to a stronger walk with deity. She knew the truth. She loved the Bible. She strongly supported sound doctrine and those who courageously proclaimed it. She was a Bible School teacher for twenty years. She was proficient with both Children's and Ladies' Bible classes. By the side of her good husband she helped organize the Lord's church in Smithville in 1960. For the past thirteen years she has been willing to spend and be spent in working for the

growth and development of this fine congregation. She radiated a love for the Lord's cause that was truly inspirational and refreshing in a day when the church means so little to so many professing Christians. She loved Christ and the church (Eph. 5:32).

Perhaps the one word that best sums up her life is service. In Luke 10:25-37 Jesus connected love with life and coupled both with service as eloquently exhibited in the saintly story of the sympathetic Samaritan. Sister Arlene personified the golden virtues of love, life and service. Jesus taught the ambitious disciples that service was a spiritual synonym for true greatness. "And whosoever of you will be chiefest, shall be servant of all." (Mark 10:44). By such a definition Sister Hendrix was a great woman. Service leads to discipleship and these in turn lead to heavenly honor. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." (John 12:26). Service to her Saviour and her fellowman was Sister Arlene's real major in her lovely life.

MARITAL MAJESTY

It would be difficult indeed to find a couple who formed a more closely knitted union of marriage than did Jude and Arlene Hendrix. From every indication it was an ideal marriage. They formed an ideal team in marriage for over thirty-one years. They taught together - he as principal and she as teacher. Together they kept a beautiful house and attractive grounds. They were both Christians. They read the Bible together. They prayed together. They worshipped together. They worked together in winning souls for the Lord Jesus Christ. They traveled together. They practiced Christian benevolence together. They grew in the Christian graces together. Family and friends never thought of the one without the other. So accustomed were people seeing them together that on one occasion a person said he had seen Jude and Arlene and only one of them was there. Brother Hendrix related to the writer the day of the funeral while we were together at the funeral home the following, "When I was ready to leave the funeral home last night and go home it seemed that I should be waiting for Arlene." That was just how closely knitted the tie between them was.

Into the book of human matrimony they wrote an introduction of integrity, leaves of love, chapters of courage, a thesis of truth and a story of service. They built their marriage upon the foundation of faith and fidelity. The tune of their marriage was trust and truth. The habitation of

(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

GUS NICHOLS

Editor

1500 Sixth Ave., Jasper, Ala.

FLAVIL H. NICHOLS Assistant Editor and Circulation Manager

SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Proper Adjustments In The Home

Since "LOVE" is the greatest thing in the world (I Cor. 13), it is indispensable in the home. It is the final knot that ties couples together. Without love there can be no happy home.

Christian marriage is a LIFE-LONG UNION of husband and wife (Matt. 19:6). This divine union demands a complete sharing of body, mind and soul.

There are difficult areas of adjustment. All "IN-LAW" relationships should be well adjusted, and that without compromising any divine truth, or principle thereof. One who loves his "neighbor" as himself (Matt. 22:22-39) will usually be very successful in this realm. The "golden rule" (Matt. 7:12) will almost guarantee success in adjusting to peaceful and happy relations with "in-laws".

In many cases there are adjustments to be made in the spending of the family income. While the husband is a divinely appointed overseer in such matters (Eph. 5:23), he will do well to bear in mind the fact that he is not infallible, and that two good heads are better than one. A recognition of the principle of HONESTY AND INTEGRITY is sure to lead them both to cooperate in this area. Of course, neither one should spend from the family treasury a dime for the mere satisfaction of spending, nor for that which is demanded by some fleshly habit, such as the use of alcohol, tobacco, etc. And neither one should waste by spending family funds for gorgeous apparel (I Pet. 3:1-4; I Tim. 2:8-11). And it is the part of wisdom to avoid debts by living on a cash basis as much as possible.

Even as young people (and when both are striving to be simply New Testament Christians), they may find that their accepted standard of morals is not always the same, and that one, or the other (or both) may have accepted some principle which is out of harmony with God's word, and adjustment in all such matters must be made to conform to the word of God, by which all are to be measured (II Tim. 3:15-17; II Pet. 1:3). One who holds the word of God as the infallible word, or the inspired and all-sufficient word — the last word and end of all controversy cannot afford to marry a Catholic who not only puts religious traditions upon the same plane as the word of God, but even above the word. Having no agreeable or acceptable standard of right and wrong, the stress and strain thus put upon a



GUS NICHOLS

marriage is almost certain to break up the home, and especially if each one strives to live by his accepted standard. Wisdom cries out against such marriages in the first place. Unless both accept the word of God as the standard and blueprint by which to build a happy and successful home, the chances are that neither will change, and the stress and strain will destroy the home, and perhaps some soul, or souls, with it.

There are other adjustments which, in due process of time, are to be made in the building of a perfectly happy and successful home. The home is founded upon the rock-bed foundation of divinely given sex endowments. Such relations must be adjusted to the divine regulations for the married couple. God says, "Let every man have (own and possess) his own wife" (I Cor. 7:2). She is not to live at times as though she were still unmarried and belonged to no one but herself. "And let every woman have her own husband" (I Cor. 7:2). She is not only to be married to him and "own" him (in the sense she is married to him), but she is to possess him, and he must recognize the fact that in marriage he is no longer his "own", but belongs to his wife, and that she may use him when she wants him. As a rule, if each one does not satisfy the other, someone else will be tempted to do so, and fornication will break up the home, and the one violating God's regulations will be the cause of it and all of its evil and bitter fruits.

The great apostle goes on to drive this point home so that it may not be overlooked. He says, "Let the husband RENDER UNTO THE WIFE DUE BENEVOLENCE (her dues, that which he is by marriage obligated to render unto her): and likewise also the wife unto the husband" (I Cor. 7:3). He is still emphasizing the point that each is to satisfy the other, and not merely demand self satisfaction. Of course, being inspired, he knew that one might reply that he had a right to do with his own body what he wanted to, and when he might want to do so, and only at such times as pleased himself. So the apostle continues to press the argument further by saying, "The wife hath not power (authority) of (or over) her own body" — to do as she pleases with it and to satisfy herself only. She is married and belongs unto another, and is no longer her own. Yes, "The wife hath not power of her own body, but the husband" — that is, he has power over her body — it now belongs unto him. "And likewise also the husband hath not power of (over) his own body, but the wife" — that is, she has authority, or a divine right to his body (I Cor. 7:4). If someone says he is hardly satisfied with this doctrine in regulation and adjustment of marriages, then let him accept what the apostle says in the next verse, when he says, "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency" (I Cor. 7:5). In other words, he continues his point that it is nothing less than fraud, being dishonest, unjust and unfair, in wedlock to refuse to let the companion in wedlock have and use his body as desired in reasonable and lawful sex relations. Only when there is "CONSENT", or agreement, may there be a sexual fast, and that must be only for a short time, and only be when there is a great need for "PRAYER", as in times of great sorrow in the family, etc. And even this agreement is not to be permanent, but for such a time as will not expose either one to the temptation to flirt with someone else, and thus become tempted by Satan for their "incontinency" — or lack of self-control brought about by a sexual fast of long continuance. Now, carefully read I Cor. 7:1-5.

Another adjustment to be made in the home is one of environment. What sort of entertainment shall be accepted, and what kind of friends shall be chosen, and what sort of company shall one associate with in relation to environment? "Evil companions corrupt good morals" (I Cor. 15:33, Standard Ver.). We are tempted to become and be like those with whom we associate, and to be like our environment, good or bad. A Christian couple in marriage should seek to associate and work with the members of the church, teach, exhort and edify one another in church work and services as much as is possible. Those couples who are soon adjusted to this way of life soon become soul winners and leading members of the church. God

richly blesses and prospers them.

Another adjustment to be made before there can be true happiness and success in the home is the cultivated ability to quickly change things which need to be changed, either in our own hearts and lives, or round about us, and to adjust ourselves to the toleration of all we cannot change. There is sure to come seasons of sadness and sorrow, perhaps even times of poverty may strike the home when you cannot clearly see a bright future ahead, and then each should adjust to whatever happens while doing their very best to be faithful Christians. Don't worry. Don't worry for a single hour about anything! Worry — no amount of it — can ever solve any problem. And don't worry about the future. "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken" (Prov. 4:25-26). "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). "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). "All things work together for good to them that love God" (Rom. 8:28). "Casting all your care (worries and the like) upon him; for he careth for you" — takes care of you (I Pet. 5:7).

When children come into your home to bless it and to bless your lives, adjust unto them, and that without losing any love and interest in each other as husband and wife. Still cultivate your love for each other, without robbing the children of true love and devotion. Your hearts are big enough to love more than each other, even to taking in the whole brotherhood of the church (I Pet. 2:17). Love the poor, and even your enemies, and then you can think and sing about your home as a little "blue heaven", and all this without taking away any of your love for that wonderful home of the soul where Jesus has gone to prepare for us a place that where he is we may be also (Jn. 14:1-3).

The Protocol of Prayer

DUB McCLISH

INTRODUCTION:

1. Protocol: "The rules prescribing the etiquette in ceremonies of state."
2. If careful about how we approach earthly rulers, how much more, the God of heaven.

DISCUSSION:

- I. PROPER ADDRESS.
 - A. Must address God properly — (Matt. 6:9; Jn. 17; Acts 1:24) etc.
 - B. "Daddy," "Daddy-O," "Man upstairs," etc., are but crude profanities.
- II. ATTITUDE OF FAITH.
 - A. Without faith, prayer is hypocrisy, heard only by men (Matt. 6:5).
 - B. Scriptures — (Matt. 21:22; Heb. 11:6b, Jas. 1:6) etc.
- III. ATTITUDE OF HUMILITY.
 - A. Arrogance intolerable before God.
 - B. Scriptures — (Matt. 6:10; Lk. 18:9-14, etc.).
- IV. RECOGNITION OF DEPENCE.
 - A. Prayer proclaims dependence.
 - B. Scriptures — (Ps. 7:1; 18:1-2; 24:1; Matt. 6:11-12; Acts 4:25, etc.).
- V. PROPER CHANNEL.
 - A. Unworthy to approach God by ourselves.
 - B. Christ intercedes for us — (Jn. 14:6; I Tim. 2:5; Jn. 14:13; Heb. 4:15-16).

CONCLUSION:

These principles should govern both our public and private prayers.

Restoration Need-Elders At Work!

Knowing the calamitous results of greedy, ambitious, self-seeking men who made havoc of the Lord's church in the first centuries, it seems in order at this time to refresh our minds on another facet of church government, which, in many places is totally absent. I speak of the WORK of elders. In many instances appointments great stress has been laid on the HONOR of the OFFICE of eldership with the result that little emphasis has been given to the WORK involved therein. Within the limited time and space of this article it is hoped that elders may be reminded of their sacred and weighty obligations, that some dire consequences of neglect may be stressed, and that Christians may be better informed on the subject.

With many preachers and churches the principal consideration has been the plurality of elders, a plurality of children who are faithful, and not having "two living wives." It is not my purpose to detract even a small fraction of honor from any elder in the church. In fact, the Scriptures teach that men laboring "in the word and in teaching" are worthy of double honor. They deserve as full time elders the support of the church monetarily as well as cooperatively (I Tim. 5:17-20). Another verse exhorts us to "esteem them exceedingly highly in love for their WORK'S SAKE" (I Thess. 5:12). So, we see, not that work comes from honor, but that honor comes from work, and that is what the church needs in this present time — elders who do the work of elders.

It is noteworthy that "office" in First Timothy 3:1 is not in the Greek New Testament. On this important distinction W. E. Vine has well written under the word "office": — "In I Tim. 3:1, the word 'office,' in the phrase 'the office of a bishop,' has nothing to represent it in the original — and the phrase literally is 'overship.'" Thus the apostle is telling men of God that to desire the OVERSEERSHIP is a GOOD WORK.

Without controversy, the overseership is an honorable work, and on the work and qualifications of the elders depend the efforts and growth of the local church. The churches, in many instances, have grown to be altogether too dependent upon the preachers to the neglect of the truly scriptural pastors (elders, bishops). In such cases the preacher may have indeed become "the pastor" of the church, a term which we deny as to its scripturalness but which nevertheless, we go right on being like the nations about us (the denominations). (See at close several passages dealing with the work and responsibilities of elders.)

It is significant that the work of the overseers is so important and so complex that they must have the best possible assistance in ministering the needs of the church. This need is clearly observed in the word OVERSEERS, but is also as clearly implied in the inspired statement summarizing the work of the church in Ephesians. In the New Testament church "he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). Now, what for? The answer: "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. 4:12). The apostles and prophets we do not have with us in person, only in the Scriptures, but the rest are present. Evangelists are preachers and pastors are overseeing shepherds who teach and lead the flock, the church. The above three points sum up "the work of the church." A few of the specific and detailed items which devolve upon the elders are: (1) teaching those who are babes in Christ. (2) seeking those who weaken and fall by the



VIRGIL BRADFORD

wayside. (3) secure and maintaining property for church uses. (4) seeing that evangelists are sent and supported. (5) seeing that the worship, including the pulpit, meetings, vacation schools, and such like are carried on, and all the details for decency and order maintained at all times. Caring for the needy is part of our work. Hence, "going on unto perfection," and "doing good unto all men" — as well as preaching to the lost is such a task that every member of the local church should give all needed assistance to those charged to feed and tend the flock. The elders need YOU and ME, and every member. Likewise, we all need to work and feel the responsibility as we serve God through Jesus Christ under the care of our bishops.

FEED, TEND THE FLOCK

The same Greek word that Paul uses in Acts 20:28 saying, "feed the flock" is used by Peter in First Peter 5:2 where it is rendered "tend the flock." Basically, the word carries in it far more than mere feeding. The idea is to perform the duties of a shepherd which we understand includes everything necessary to the well being of the flock. True, the church must be fed, but it must also be protected from false teaching and immoral influences that creep into the body. Unless such is purged out promptly the whole church will be influenced. "A little leaven leaveneth the whole lump" (I Cor. 5:6). This may call for severe disciplinary action, including "put away that wicked man from among yourselves" and "withdraw yourselves from every brother that walketh disorderly" (I Cor. 5:13; II Thes. 3:6). Let it be understood, however, that a withdrawal should take place only after everything possible has been done to correct an evil situation. But when all else has failed let us have the love for souls and the courage of heart to do as God's word directs, and let every faithful member back the elders of the church in such efforts to save the erring.

"BE PREPARED"

Well do I remember the Scout motto "Be prepared." This is a MUST for elders who would truly do the WORK of elders. They must be diligent students of the word as they exercise all the patience and wisdom required for so great a task. Reading the Bible five minutes a day to get one's name on the "daily Bible readers" board will not suffice. But when the elders themselves are filled with knowledge and show themselves ensamples to the flock the saying of Isaiah the prophet will come to pass: "When thy judgments are in the earth the inhabitants of the world learn righteousness" (Isa. 29:6). Elders are those "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers" (Tit. 1:9). Only when these instructions are faithfully carried out will the doctrine of the church be purer and the lives of the saints will give forth the light that "shineth more and more unto the perfect day." Elders must be fair but firm, kind but uncompromising in matters of the truth, and longsuffering yet decisive in action when the occasion demands it if they would receive the crown of glory that fadeth not away (I Pet. 5:1-4). This is the reward of the faithful "shepherd" of our souls.

WHAT ABOUT THE SHEEP?

No elders, or shepherds, can function properly without the cooperation, the following if you please, of the flock. "Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith" (Heb. 13:7). "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." Every last member of the church must give heed to these things lest he be found fighting the Lord. Preachers are no exception; they, too, are as much in subjection to the decisions of the elders as any other, provided always, of course, that these decisions are not contrary to the will of God. Faithful Christians will be found cooperating with the eldership in many "little things" in the work and worship of the church. "He that is faithful in very little is faithful also in much: and he that is unrighteous in a very little is also unrighteous in much" (Lk. 16:10).

Again in closing let me encourage all to get away from the officialdom of the elders' "office" and restore the pattern set forth in the word of God in which the pastors prepare and watch for our souls, and in which we all pool our efforts under them to the glory of God and the saving of our souls.

Scriptures to study: Ezek. 34; Acts 20:28-32; I Thes. 5:12; Eph. 4:11-12; I Tim. 3:1-13; 5:17-20; Titus 1:5-9; Hebrews 13:7, 17; I Pet. 5:1-4; Acts 11:27-30; 14:23.

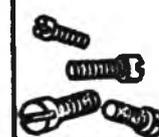
The Holy Spirit

1. What or who is the Holy Spirit? Is the Spirit an element like wind, water or electricity? Isa. 63:10; Eph. 4:30.
2. How does the Holy Spirit lead and guide us today? By feelings? Dreams, Etc.? Rom. 8:14; Jn. 16:13; Lk. 24:48-49; Isa. 2:1-3.
3. Were the words of inspired men the words of the Holy Spirit? II Sam. 23:2; II Pet. 1:21; I Cor. 2:13; Mt. 10:19-20.
4. Were the words of inspired men the words of God? Heb. 1:1-2; Neh. 9:20, 30.
5. Are the scriptures the words of the Holy Spirit? Acts 1:16; Psa. 41:9; Heb. 3:7-11; Psa. 95:7-11; Heb. 10:15-17; Jer. 31:31-34; Acts 28:25-27; Isa. 6-9.
6. Being inspired are the scriptures our guide? Does the Spirit guide us by the scriptures? II Tim. 3:15-17; Psa. 73:24; Psa. 119:105, 130.
7. In hearing the scriptures read, are we hearing what the Holy Spirit says unto us? Neh. 9:30; Rev. 2:7, 11, 17, 29; 2:6, 13, 22; Rev. 1:3.
8. Do we resist the Spirit now by refusing to hear and follow his word and his teaching? Acts 7:51-53.
9. How does the Spirit now strive with us — by his word in the Bible? Gen. 6:3; II Pet. 2:5; I Pet. 1:12.

SOME PRACTICABLE QUESTIONS

1. Does the Spirit convert us by his law in the Bible or by a direct work on us? Rom. 8:1-2; Psa. 19:7.
2. Are we born of water and the Spirit when we obey His word? Jn. 3:5; I Pet. 1:22-23; Jas. 1:18; I Cor. 4:15; Rom. 8:1.
3. Were the miraculous operations of the Spirit upon the inspired men to give us the gospel and confirm it? Or directly upon the sinner? I Pet. 1:12; Acts 2:4, 8, 11; Rom. 1:16; Jas. 1:21; Acts 11:13-14.
4. After the apostles and the Gentiles were baptized with the Spirit — were there still two baptisms — water and the Spirit? Acts 2:1-4; 1:5; v. 38; Acts 10:45-48; Eph. 4:4-6.
5. Do we have any apostles to lay hands on us now and to give us a miracle working measure of the Spirit? Acts 8:18; 19:6; II Tim. 1:6; I Cor. 4:9.
6. Were such spiritual gifts to cease after the death of the apostles? And when the whole Bible was come? Eph. 4:8-10, 12-16; I Cor. 12:1, 8-10, 28-30; I Cor. 13:8-13.
7. What was the miraculous work of the Spirit? To reveal and give unto us for all time the word of God — the Bible — and to confirm it by signs. Mk. 16:20; Heb. 2:3-4; Acts 14:1-3; Jn. 16:13; Jude 3.
8. Do we now have the ordinary gift of the Spirit? After obey gospel? Acts 2:38-29; Acts 5:32; I Cor. 3:16; 6:19; I Thess. 4:8; Gal. 4:6; Rom. 8:9-11; Jude 19; (NO MIR. POWER) I Cor. 13:8-13; Jn. 20:30.

THE FIRST SCREW that gets



loose in most people's heads is the one that controls the tongue!

"She Lost A Battle But Won A Victory"

(Continued from Page 1)

their home was holiness, harmony and happiness. They left a radiant exhibition of just how binding, beautiful and blessed the marital tie can be in the lax and loose times in which we live. If every couple of the twentieth century had been of their marvelous, marital disposition, the divorce courts would have been closed long ago. Beautiful homes - not broken homes - would have been the universal rule. Jude and Arlene were a lovely unit on earth. Their Christian pilgrimage together has been spent in preparation to be with the Lord, the redeemed and each other in the heavenly hereafter. Heaven is now a sweeter hope to Brother Hendrix because of the ardent anticipation and eloquent expectation of meeting his beloved in the Palace of the Universe.

"GOD IS NOT ASHAMED TO BE CALLED THEIR GOD"

The sacred scribe of Hebrews penned these immortal words relative to the great ancient worthies, Abraham, Sarah, Isaac and Jacob, "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. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 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." (Heb. 11:13-16 Emphasis added.)

Brother Moffett related at the funeral that this precious passage of sacred scripture was the first one that came to his mind when he received the call from Brother Hendrix of her passing. The years of associating with this good family had convinced Brother Moffett that Sister Arlene lived such an exemplary life that she, too, was one of the noble band of whom God was not ashamed but pleased to be known as their God. We think no one in the large audience assembled for the funeral service would have disagreed with the correct conclusion reached by this fine gospel preacher.

Brother Tom Childers of West Monroe, Louisiana, formerly lived and labored in Smithville. In essence he told the writer the following, "In all the time I lived in Smithville I never heard anything but good about Jude and Arlene Hendrix." Such is a noble and well deserved tribute to this Christian couple.

CONCLUSION

Service was her sphere, faith her fortune, Christianity her calling, virtue her vocation, people her pride, the disciples her delight, the Lord her love, Jude her jewel, winning the lost her work and heaven her hope. May her tribe increase.

(Deep appreciation is expressed to Jim Chamblee for gathering many of the facts that went into this tribute of his aunt and our sister in the Lord - Sister Arlene Hendrix.)

Voice of Freedom

Breakfast At F-HC Lectureship

ROBERT R. TAYLOR JR.

The VOICE OF FREEDOM Breakfast, held annually during the Freed-Hardeman College Lectureship, will be at 6:30 a.m. on Wednesday, February 6, 1974, in the Blue Room of Gano Cafeteria. Guy N. Woods will speak on "A Tribute To The VOICE OF FREEDOM." Franklin Camp will speak on "The Power Of The Printed Page." Both men will be daily speakers on the lectureship. Brief mention of their names is all that is needed to describe the courageous caliber of stirring speeches which will characterize the breakfast meeting.

Each person who attends will go through the regular cafeteria line to obtain his meal and come directly to the Blue Room. The entire program is

planned to last for one hour. We will plan to adjourn in time for the first lecture of the day at 7:30. Enthusiastic crowds and excellent interest have characterized each of our past breakfasts. Each person who is interested in promoting the VOICE OF FREEDOM is cordially invited to attend this breakfast. Never in its fruitful twenty-one year history has it been needed any more than at the present time.

Brother P. D. Wilmeth, the paper's illustrious editor, is doing a tremendous job at the helm. Let's be an Aaron and Hur and hold high his hands. Relative to this Old Testament incident Inspiration has recorded, "Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword" (Ex. 17:8-13). Brother Wilmeth needs his hands held high, steady and continuously. This paper is a clarion voice crying in the wilderness against Romanism and Communism. Its valiant voice needs to be heard by ever increasing numbers of people. This breakfast is a link toward increasing its circulation. Do plan to come to this breakfast.

Renewing Thy Youth

NO. 3

HOYT BAILEY

HOW CAN YOUTH BE RENEWED? (Psalm 103:1-5)

How is it possible for youth to be renewed? We must grow old. Every day brings us nearer to old age, and there is no escaping it except by premature death. We pass on by stages which succeed each other in regular and well-marked order from infancy to the last scene of all, the second childhood. With all of us age creeps on apace, but almost unnoticed.

THERE ARE AGE SHIFTS. Children think all grown-up people old, and some very old. At the age of three score years and ten, many will often flatter themselves that they even yet are not old.

THERE ARE UNMISTAKABLE SIGNS OF AGE. Physical fatigue; loss of elasticity and power; he gives in sooner than he did when strain is put on his strength.

YES; WE MUST GROW OLD. And we should not regret it. "Thou shalt come to thy grave in a full age, as a shock of corn." The Bible never speaks of "the dreary gift of yours;" but the general tone of the Bible tells that days "long in the land" are God's own reward to His people. Whether we be content or not at the advance of age, there is the fact, then, comes the question, How can a renewed youth be mature?

PSALM 103:5 DECLARES THE FACT OF RENEWED YOUTH.

And this is no mere poetic sense, but literally and truly. It says, "Like the eagle," which year by year renews its plumage, and so seems to renew its vigor and activity along with its new garment. But the renewal of our youth is not physical, though the bodily life be sustained and nourished by food and rest, yet, despite this, the physical energies finally decay and die.

The renewal mentioned in the text is spiritual. It is assumed that spiritual life has begun in the soul, that one has been born of water and the spirit. And now it is shown we were saved by "the washing of regeneration" and the renewing of the Holy Spirit" (Tit. 3:5).

Wherein is the inner man renewed? "In righteousness and holiness of truth" (Ephesians 4:24). And so in all spiritual strength - the power of resistance to sin, of self-denial, or patience, and generous action.

Whereby is the inner man renewed? By the

power of God; by the energy of the Holy Spirit. It is the Holy Spirit who, with the Word of truth, makes vivid demonstration of righteousness to the conscience, strengthens holy purpose in the will, and gives fervor to devout affections.

How often is the inner man renewed? "The inward man is renewed day by day". (2 Cor. 4:16-18). Soul-growth implies three things:

(1) SOUL-LIFE. DEAD PLANTS and dead animals can no more grow than stones. The inner man unrenewed is morally dead; its life consists in supreme sympathy with the supremely good.

(2) SOUL-NOURISHMENT. No life can live upon itself. The appropriation of outward elements is essential to sustained life and growth. Moral and spiritual truths are the nutriment of souls.

(3) SOUL-EXERCISE. All life seems to require exercise. Animal life requires it, and the soul must have it in order to grow. It must "exercise itself unto godliness." "They that wait upon the Lord shall renew their strength." The daily revival and maintenance of spiritual life is a better and greater thing than any occasional and exceptional blessing.

CONSIDER INWARD RENEWAL WITH OUTWARD DECAY (2 Corinthians 4:16).

1. "OUTWARD MAN" IS THE BODY. The "inward man" is the soul. The "outward man" is the whole sphere of the senses and the flesh; "inward man" is the whole sphere of the moral, the spiritual, the Divine, the eternal. The "outward man" is man related to the "seen and temporal"; the "inward man" is man related to the "unseen and eternal". "But though our outward man perish, yet the inward man is renewed day by day" (2 Corinthians 4:16).

What a sad case is theirs whose outward man decays while there is no spiritual life in them. Surely there can be no renewing of the life when no life exists. Time passes, health fails, life ebbs away, the outward man perishes and the inward man perishes too, if not spiritually alive.

Beware of False Prophets

G.F. RAINES

According to THE HURRICANE (W. Va.) BREEZE (March 10, 1966), "It shows intelligence and good sense to follow a leader; but first we should make sure that he is headed in the right direction" (p. 8).

Josh Billings wisely observed that, "When the truth is in your way, you are on the wrong road."

Our Lord Jesus Christ says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15).

"And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

The apostle John says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

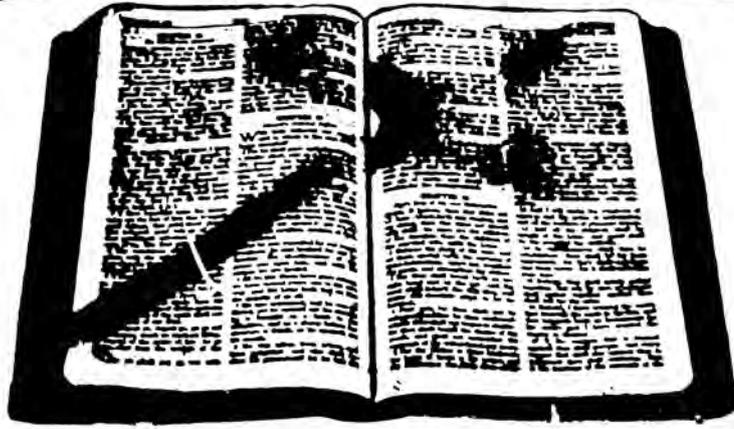
It is dangerous to follow a leader who teaches that salvation IS BY FAITH ONLY, because JAMES IN THE SECOND chapter of his epistle plainly says: "Ye see then how that by works a man is justified, AND NOT BY FAITH ONLY" (24). "For as the body without the spirit is dead, so faith without works is dead also" (26).

It is dangerous to follow a leader who teaches that it is impossible for a child of God to fall from grace, because in Galatians 5:4 Paul declares that some of the Galatians had fallen from grace, and in Hebrews 3:12 he says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

It is dangerous to follow a leader who teaches that baptism is not essential to salvation, because in John 3:5 Jesus expressly says that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

It is dangerous to follow a leader who teaches that membership in the Lord's church is not essential to salvation, because the church is the body of Christ (Col. 1:18) and only those who are in the church have been reconciled to God (Eph. 2:16).

WORDS of TRUTH



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

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

VOLUME 8

FRIDAY, JANUARY 18, 1974

NUMBER 33

Baptism: The Wrong Candidate

Baptism is strictly a New Testament theme. The word does not occur in the Old Testament. In the New Testament the word occurs frequently. Its treatment in the writings of the new covenant is both comprehensive and clear, sure and certain.

It is comprehensive in that all we need to know relative to it has been revealed. It is clear in that a person with average intelligence can understand God's will in regard to it. It is both sure and certain in that we cannot ignore it without deeply offending the God and Christ who commanded it. If false teachers had not muddied the clear waters of its teaching through the years the subject would easily be recognized as one of the clearest themes taught within Holy Writ.



ROBERT R. TAYLOR JR.

In a three part study we propose to refute some of the popular errors that have arisen relative to the baptism of the Great Commission. We shall refute infant baptism in this current study, wrong actions in a second study and unscriptural designs in a third study. We shall study them in that order. It shall be our purpose to study these lessons in such fashion that the clarity of New Testament baptism may shine brightly and beautifully.

Though infant baptism has been practiced rather widely in the circles of both Roman Catholicism and certain of the movements among Protestantism, we unequivocally take the position that the practice is void of any support from the scriptures, or warrant from the word of God.

THE GREAT COMMISSION REFUTES INFANT BAPTISM

The Great Commission was given by our Lord between his triumphant resurrection and his victorious ascension. According to Matthew's account the Christ said, "All power 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 the Holy Ghost (Spirit-ASV): 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. 28:18-20). The Authoritative Messiah commissioned only the baptizing of those who were previously taught. Infants are not capable of being taught the message of salvation. Hence they are not scriptural

subjects for the baptism of the Great Commission. Those who were baptized were to be taught immediately subsequent to baptism to observe all that Jesus had taught the disciples. But the "baptized" infant is not old enough to be taught about Christian living, Christian work and Christian worship. Those who cannot be taught the primary commands prior to baptism and cannot be taught the responsibilities of Christian living subsequent to baptism are not proper candidates for baptism until they are old enough to receive intelligent instruction. EVERY person who has been "baptized" in infancy was AN IMPROPER CANDIDATE at the time. This point is not open for debate. It is decisively clear. It is the unequivocal truth of the matter.

According to Mark 16:15-16 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." Herein Christ stated belief as a stipulation before one could be baptized. The infant is entirely too young to form an intelligent faith relative to Jesus as Christ, the Son of the living God. Since he cannot meet the prior stipulation of an intelligent belief he is NOT a proper candidate for New Testament baptism.

Though Luke's account does not mention baptism directly it does impose a stipulation of repentance. "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 (clothed) with power from on high." (Luke 24:46-49). Luke connects repentance and the remission of sins with the Great Commission. There can be no repentance on man's part until he sins. But the infant has not sinned. Therefore he cannot repent. Since he has no sins how can there be remission of sins in his case? Luke's account of the Great Commission rules out infants.

John says, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost (Spirit-ASV): Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:22-23). Again this passage rules out infants. Those who were to be told what to do under the terms of the Great Commission were sinners. When these people obeyed the instructions of the apostolic proclaimers their sins were remitted; those who refused to obey had their sins retained. Infants are NOT included in the terms of John 20:22-23). People have to make grievous

deviations from the Great Commission and its clearly stated stipulations of pardon when they begin promoting infant "baptism" and infant membership. Infants are NOT PROPER CANDIDATES for the baptism of the Great Commission.

CONVERSION ACCOUNTS IN ACTS REFUTE INFANT BAPTISM

The conversion accounts in the book of Acts refute clearly, decisively and completely infant baptism. Peter told people in Acts 2:38 to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Spirit-ASV)." The people addressed on this occasion had just said, "Men and brethren, what shall we do?" (Acts 2:37). These people had just given an intelligent hearing to Peter's moving discourse. Could infants have listened intelligently to this deeply logical and powerfully moving sermon by the apostle Peter? If so, HOW? Could infants have said what the convicted auditors did in Acts 2:37? In Acts 2:41 we read that the ones who "gladly received his word were baptized:..." How could infants gladly receive the word? Those converted among the Samaritans believed Philip's preaching relative to the things pertaining to the kingdom of God and the name of Jesus Christ. They were baptized both MEN AND WOMEN. (Acts 8:12). Nothing is stated of baptizing infant boys and girls in this inspired example. The case of the eunuch in Acts is quite interesting along this line of investigation. He was old enough to have a responsible position in a foreign government. He was old enough to take an extended trip to worship Jehovah God. He was old enough to be reading the Scriptures. He was old enough to request Philip to join him in his studies. He was old enough to be taught the law of the Lord. He was old enough to listen intelligently and ask intelligent questions relative to the sacred scriptures. He was old enough to ask if anything hindered his baptism. He was old enough to make this confession without another's making it for him. He was old enough to stop the chariot and go down with the preacher into the water under his own power. He was old enough to pursue his subsequent journey within the framework of rejoicing. An infant is not capable of doing a single one of these!

People who were baptized in Bible times were old enough to be told to arise and be baptized. (Acts 22:16). They were old enough to arise and be baptized under their own power. (Acts 9:18) They were old enough to believe in God and rejoice after the watery transaction had occurred. (Acts 16:34). They were old enough to correct a

(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Increasing The Attendance

No member of the church can be Christ-like, or a real Christian, and not strongly desire to see the church, for which Christ died, grow and spiritually prosper. The word of God must first increase before there can be an increase in church membership and attendance. Of the church in Jerusalem, Luke says, "And the word of God INCREASED; and the NUMBER OF THE DISCIPLES MULTI-



GUS NICHOLS

PLIED in Jerusalem greatly; and a great company of the priests were OBEDIENT TO THE FAITH." (Acts 6:7). A good farmer must increase his acreage and sow more seed if he would multiply his harvest and fill his barns with grain.

THE BIBLE SCHOOL

In sowing the seed of the kingdom of God we must take in more acreage and sow more seed, if we would see, "The number of the disciples multiplied", "And a great company" become "Obedient to the faith." (Acts 6:7).

PROVIDE CLASS ROOMS

First of all, provide plenty of rooms for the various age groups of those who may be persuaded to attend the Bible school. Of course, this will cost money and sacrifice on the part of the whole church. But keep in mind the fact that each soul is worth more than all of this whole world and everything in it (Mat. 16:26). If you doubt this you would not be in hell five minutes until you would agree, and would be glad exchange the whole world (if you had it) for the salvation offered in the gospel of Christ.

PROVIDE GOOD TEACHERS

Then provide good teachers, men and women who love the Bible and whatever it teaches, and are willing to give time to study and special training (if need be) in order to effectively and zealously teach the word of God unto those willing to come and study the Bible. These teachers should be kind and cultured men and women of great faith and spotless character—good examples unto those to be taught (II Tim. 2:2; I Tim. 4:12, 16). If you do not have enough of such good teachers, it would be better to have much larger and fewer classes with good teachers. It may be necessary to bring in some good teachers, as needed, from other congregations, and support them in their work of teaching and training local teachers, either in training schools, or train

teachers in the weekly classes of your own congregation by having them in classes taught by good teachers.

The writer of the Hebrew letter said, "For when for the TIME YE OUGHT TO BE TEACHERS, ye have NEED THAT ONE TEACH YOU AGAIN which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:12). No church should use more teachers than it has qualified; that is, of its own group. James says "My brethren, be not many masters, (teachers—Am. Std. Ver.) knowing that we shall receive the greater condemnation" (James 3:1).

A church should have a general training class, at least once per week to which as many members as possible should come for the purpose of "Growing in grace and in the knowledge" of our Lord Jesus Christ." (II Pet. 3:18). No one has the promise of finally going to heaven who will not "Add" to his "Faith" — "Knowledge." (II Pet. 1:5-11; Hosea 4:6.) Not one is fit to teach the Bible, or try to do so, who is himself ignorant of the truth and weak in faith. Many have the talents to become great teachers, but they are going to be lost if they bury these unused abilities which they have in potential, or undeveloped form. (Mat. 25:14-30).

THEN GO OUT AND BRING THEM IN

Many who were not qualified to teach can go out and bring in the precious souls, along with those qualified. The Master said, "Go out quickly into the streets and lanes of the city, and bring in tither, the poor, and the maimed, and the halt, and the blind." (Lk. 14:21). They did this, and there was still room. "And the Lord said unto his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Lk. 14:23). Yes, go and persuade them to come, even over persuade them to do so.

THE BUS MINISTRY

When and where the church has real Christians, those who love the souls of all mankind, and really want them to be taught the truth, it has been found very expedient to use the "Bus Ministry" — that is, buy and sent out busses to bring them in. In this way, some congregations have doubled their attendance in one year. But this work must be well planned, well organized, and carried out with great enthusiasm and perseverance. It requires the work and loyalty of great men and women, boys and girls. But what of it? We can't be Christians, nor obey the Lord without "Abounding in the work of the Lord." (I Cor. 15:58.) And the Lord here also declares that his "Labor is not in vain in the Lord."

A FRIENDLY CHURCH NECESSARY

Then let all the members of the church love and greet everyone who comes into the services. Let them especially love and make the children and youngsters happy that they came. Each member could meet and thus greet fifty or more at a single service. Let the church WAKE UP. (Eph. 5:14).

KEEP PROPER RECORDS

Each Bible class should be a sort of a congregation, with its teacher, under the oversight of the elders, taking the oversight of the class. Of course, there should be a secretary for the class, with all members of the class enrolled by name and address, with phone number, and all the

information concerning each member of the class which can be obtained and kept for the teacher only. Instead of calling the roll, pass out the cards and let them be filled out, and occasionally, the teacher may ask each one to stand and give his name, so the class may know, and care for each other. If any one is ill or in a hospital, this should be filled in at proper place on the card, and the class should send cards, and if need be visit that member of the class. Also something similar can be done in case of those absent from the class, especially for more than one class period.

INVITE OTHERS TO THE CLASS

Every member should invite others to meet him in his class as soon as possible. Then every member of the class should very kindly greet each visitor of the class, and invite him back to the next class, and to bring others of his family and friends.

ALL CLASSES COOPERATE

No class should try to rob other classes in order to build up its own attendance. This would be like stealing sheep. Let each adult attend the class most adapted to his spiritual needs, and make his own decision.

SOME SPECIAL CLASSES

There should be some special classes with lessons adapted to the needs of different groups, ages, etc. There should, in some congregations, be a class adapted to young people, teaching them how to be true Christians in courtship; and another class for young married couples; still another for young parents, etc. Our teaching program should be made relevant and fully adapted to the needs of those in attendance.

PROPER LITERATURE USED

No literature should be used which is made up of the lectures of some "Smart Elic" whose books or booklets are made up of human wisdom, and into which God could not get a word in, even edge-wise. Mere human wisdom is nothing but mere chaff to the wheat. (Jer. 23; I Cor. 1; Isa. 55:8-9.) All is vain unless God's word is taught, illustrated and emphasized, and shown to be best for us for time and for all eternity.

WHAT OF CHURCH ATTENDANCE?

To build up each and every class is to greatly increase attendance at the regular worship services of the church. Since more than three fourths of all additions to the church come from the Bible classes, it follows that no congregation can grow in numbers if it pays little or no attention to the great class work of the church. The Bible school work is a work of the church, the same as a gospel meeting, and it cannot be ignored without great loss of souls, each one of which is so precious to all true Christians.

NO CHURCH SERVICE IS UNIMPORTANT

We are living in a time of great spiritual crisis. Our environment is more wicked than ever before in our history as a nation, and it is going to take more knowledge of divine truth, and more faith which comes thereby, to help us to overcome the world and die in the Lord and go home to heaven. May God help us in our homes and in all the work of the church to seek the spiritual food and work and exercise without which no one can be a Christian!

AREA-WIDE BIBLE SCHOOL AT SIXTH AVENUE CHURCH — JASPER

Beginning, on Tuesday night, January 29, 1974, and under the oversight of the elders of the SIXTH AVENUE CHURCH OF CHRIST, JASPER, ALABAMA, the INTERNATIONAL BIBLE COLLEGE, of Florence, Alabama, will be conducting AN AREA-WIDE Bible school at the SIXTH AVENUE CHURCH for eight weeks - each Tuesday night. TEACHERS will come from the INTERNATIONAL BIBLE COLLEGE, and some will be brought in from other places.

Therefore, in order to support the school, each student will pay an admission fee of \$5 or a whole family may enroll for only \$10. IF ANY ONE, OR ANY FAMILY IS NOT ABLE TO PAY, THEY MAY MAKE THE MATTER KNOWN UNTO ONE OF OUR ELDERS, AND BE WELCOME TO ATTEND ANYWAY. For \$100.00 dollars a whole congregation near enough to attend, may be enrolled.

Two series of classes of 45 minutes in length will be taught each Tuesday night, the first series at 7:00 p.m.; then an auditorium service for 25 minutes beginning at 7:50 followed by another series of classes at 8:15 to 9:00 p.m. If you can, be sure to attend both series of classes. But if not, attend either the first or last series.

College credit will be given to those qualified to receive it in some courses offered. We are expecting about 400 in attendance. Those cooperating and leaving from church houses can save on gas during the eight weeks of classes.

God's Crowning Creation

Although the minute details of woman's creation are outlined in the second chapter of the Genesis record, the creation summary is completed in chapter one: "And God said, let us make man in our image, after our likeness. . . . So, God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26,27).



R.W. GRAY

There is nothing humiliating or degrading about woman's relationship to God, to man, and to the universe. On the contrary, "Twas then, in the ambrosial bowers of Eden's paradise, she stood attired in all the charms of intellectual grandeur, moral beauty and ecstatis bliss." The creation story is incomplete without her tender beauty to grace it. She is a part of man created in the image of God. (Gen. 1:26,27). Her exalted mission is to glorify the God in whose image she is made. She is made a help "meet" for man. Not only so, but the woman taken from Adam was called Eve, because she was the mother of all living. (Gen. 3:20). It was the grand design of God that the Saviour would be born of woman. (Gen. 3:15; Gal. 4:4).

Woman's beauty and completeness depends upon her willingness to accept the role assigned her by an All Wise Creator. The superlative importance of her role as wife, home maker and mother, is not generally recognized by 20th Century man. Contemporary schools of thought would reduce these exalted positions to the plane of slavery and common servitude. Hence, many seek "fulfillment" in spheres contrary to woman's tender nature and innate qualities of kindness and goodness. The waning of virtue among women, the utter abandonment of decency and modesty, provokes us to ask with the wise man, "Who can find a virtuous woman? For her price is far above rubies." (Prov. 31:10).

Concerning her divine mission Campbell said of woman, "She was called in Hebrew Havah, in Greek Zoe, in English Life, because she was the life of the world. And does not that reason indicate her mission? . . . How important and how true the remark, that 'the distinguished men who have made their mark in the moral world have been the offspring of religious and exemplary mothers!' There is no authority, no influence, no power, of whatever name, equal to that which God has vested in woman, in its conservative and beautifying character and influence on the prosperity and happiness of man. In conferring so much influence on woman, God intended to use it in the moral government of the world. She has, consequently, a mission of transcendent importance - of paramount value to the happiness of man." (Pop. Lectures and Addresses p. 226).

In the orderly arrangement of his creative power God has assigned the sphere of every creature, and this certainly includes the relationship of man to Christ, Christ to God, and woman to man. "But I would have you know, that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God. . . . For the man is not of the woman; but the woman of the man. . . . Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God." (I Cor. 11:3, 8, 11, 12). It follows that both man and woman are truly "fulfilled," faithfully discharging the reason for their existence in the world, when they serve God and society in the capacity assigned by the All Wise Creator. (Ecclesiastes 12:13).

The so-called "secondary role" assigned the apex of Divine Creation should never be considered of "secondary importance." The restrictions imposed upon man are for his good, enabling him to serve the noble purpose for which he was created. The

regulation of woman's behaviour, and especially the role that is her's in a public capacity, is not intended as a put down, but is a means of pen pointing the superlatively important position of Divinely appointed domestic service to be rendered to mankind.

It is true that the order of creation is given as one of the reasons for restriction upon Christian women in public teaching "over the man." (1 Tim. 2:11-13). But it is within the same context that the inspired writer exalts her role in Christ. "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (1 Tim. 2:15). Even the aged women are not without divine appointment in the active service of God's kingdom. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; . . ." (Titus 2:3). There is an area of teaching, desperately needed in our time, to which the aged woman is especially adapted: "That they may teach the young women to be sober, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed." (Titus 2:4). The teaching role for women is obviously not restricted to the foregoing. Of the Christian age Joel wrote, ". . . and your sons and your daughters shall prophesy. . ." (Acts 2:16,17). Phillip the evangelist and deacon had four virgin daughters "which did prophesy." (Acts 21:8-9). It was with the assistance of his Christian wife, Priscilla, that Aquila taught a promising preacher the way of God more perfectly. (Acts 18:26). The instructions she helped to give involved a correction of error in his teaching regarding the subject of baptism. (Acts 18:25,26).

Women are forbidden by the Lord to assume a teaching role that would place them in an authoritative position over men. "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). Silence, as here used, is from eremos, and is rendered "tranquil", or "quiet", in various translations. Woman's quietness is used in a contest that instructs men to "pray everywhere, lifting up holy hands. . ." (Titus 2:8). There is neither precept nor example within the New Testament that will allow for woman's leadership in the worship and business affairs of the church of God. On the contrary, the restrictions imposed upon Christian women forbids it. "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, as also saith the law." (1 Cor. 14:34). Why this restriction upon the wives of inspired men, or upon virgins who prophesied? Paul answers, ". . . for it is a shame for women to speak in the church" (1 Cor. 14:35).

Both men and women have sought through the years to countervail these simple instructions. To all such Paul would propound the inquiry, "What? came the word of God out from you? . . . If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments OF THE LORD." (1 Cor. 14:36,37). Women who seek to discount, ignore, or countervail the commandments which regulate her conduct in the public affairs of the saints are void of that meek and quiet spirit, which, in the sight of God is of great price, and act shamefully. (1 Pet. 3:4; 1 Cor. 14:35).

Many are the flimsy objections to the obvious restrictions imposed upon women in the capacity of teacher or leader before a mixed audience of both male and female. (1) "Paul dispised women. His instructions to prohibit their teaching or assumption of authority 'over the man' should be read, therefore, in light of his prejudices." This so-called objection carries no weight with those who respect the inspiration of the Bible, and its major premise is totally without warrant. (2) "The custom of the age demanded that women remain in the role expected of them by the society in which they moved. With the change of custom and attitude on the part of society toward women in public life the restrictions are to be altered or lifted." A careful study of the reasons assigned for the restrictions will show this objection to be

without merit at all. Note: The restriction was imposed, not by society, but by the Lord. (1 Cor. 14:36,37). It was imposed because "Adam was first formed, then Eve." It was imposed because "Eve led in the transgression." (See 1 Tim. 2:11-14). It was imposed upon New Testament churches "as also saith the law." (1 Cor. 14:34b.) The law to which the apostle refers is doubtless the law of Genesis 3:16: ". . . and thy desire shall be to thy husband, and he shall rule over thee." This same "law" is imposed in various New Testament passages. (Cf. 1 Pet. 3:1; Titus 3:5; Eph. 5:22-23; Romans 7:1-2). These passages refer to far more than mere custom established by society and imposed by mere precedent. (3) "Sigao," it is argued, "as used in 1 Cor. 14:34, denotes absolute silence or the 'holding of one's peace.' This would mean, if we apply this passage today, that women could not sing in the worship of the church." If this is a valid objection for today it was likewise valid in Paul's day. Women then, as now, doubtless wished to sing during the public services of the church; which, indeed they did. (Eph. 5:19; Col. 3:16). They did not lead the singing nor the prayers. (1 Tim. 2:8-11). Just as was true of those who spoke in tongues, women were to keep silence ("hold their peace" - "keep sigao") in the capacity and under the circumstance contemplated in the context in which the restriction is listed. (1 Cor. 14:23). Neither tongue talkers nor women were to keep absolute "sigao" under every circumstance and condition. (1 Cor. 14:27; Acts 18:26). (4) "But 'your women,' as the context of 1 Corinthians 14:31-34 indicates, were the wives of inspired prophets", argues another, "and the restriction applies solely to them." This falls down when we read the reason given for restricting the prophet's wives: "For it is a shame for women to speak in the church." (the assembly) (1 Cor. 14:35b.) It was shameful for women (any woman) to speak in the assembly when both men and women were present (1 Cor. 14:23, 34, 35). The prophet's wives were women. They were, therefore, (i.e., in view of the fact they were women), forbidden to SPEAK in the mixed assembly.

The practice in our time of encouraging women or young girls to lead - or engage audibly - in devotional prayers; whether in a Christian school, Bible camp, youth retreat, or youth programs in the home or in our public church buildings, represents a dangerous infringement upon the divinely imposed restrictions herein discussed. All who have proper respect for the Lord's word in all things discourage such practices, knowing they border upon open defiance of divine law. Manhood and womanhood (the right kind) is not asserted by such liberties. Rather, they indicate a distaste for heaven's arrangement, and constitute, to say the least for it, a presumptuous sin. Whether or not we view such trends as "minor mistakes" or "serious departures" depends upon the respect we have for a thus saith the Lord. (1 Pet. 4:11).

Let woman, the apex of God's great work in the universe, serve him in the beauty of holiness, recognizing the importance of her divinely assigned position in the world, in the home, and in the church. We close with another quotation from Campbell's address:

"You have learned that women, like an angel of mercy, was sent into our world to be a queen of the human heart and mistress of the moral destinies of humanity. A woman became the mother of the King of Heaven, the Lord of Arbiter of the sublime and grand and awful empires of the universe. Yes, the King of Eternity was solaced in the bosom of Mary the Virgin. And through him you . . . may become. . . heiresses in common of the empire of the universe. Christianity has infinitely aggrandized your sex, and has conferred on you the sovereignty of the human heart: these constitute the splendid coronal of sanctified woman.

"Every one of you that has embraced Christ has a mission from this Sovereign of the human heart. . . . This mission field is as broad as the tenanted earth. . . . You stand not in the front rank of the battlefield, in conlicting with the rebel hosts of the great enemy of human happiness. But your task is to minister to their comfort who war a

Baptism: The Wrong Candidate

Continued from page 1

previously received baptism that was invalid at the time of its reception. (Acts 19:1-7). They were people who could hear and believe prior to their baptism. (Acts 18:8). Infants are capable of performing NEITHER of these pre-requisites.

If all were baptized in infancy, THEN NO ONE WOULD EVER BE BAPTIZED IN HARMONY WITH THE TERMS OF THE GREAT COMMISSION and in like manner as they were baptized within the book of Acts. If infant baptism and infant membership became absolutely universal, THEN ALL DISTINCTION BETWEEN THE CHURCH AND THE WORLD WOULD BE DESTROYED. All the world would be in the church; all the church would be the world. Then there would be no one to whom the Great Commission, in its initial stages, would apply.

There is no need for infants to be baptized. Baptism is for those with sins and who need salvation. (Acts 2:38; Mark 16:16). The infant has no sins. He is safe while in infancy and therefore will not need salvation until he is sufficiently old enough to be accountable before God.

HOUSEHOLD CASES OF CONVERSION REFUTE INFANT BAPTISM

But someone may be thinking that the case of household conversion in the Bible supply us with proof of infant baptism. To get infants in any of these cases requires a number of baseless assumptions and the total ignoring of some clearly stated facts. In the case of Cornelius and his household we read where the entire audience was present to HEAR all Peter's message. (Acts 10:33). They spoke with tongues. (Acts 10:46). All in Cornelius' house feared God and all needed salvation (Acts 10:2; 11:14). There were no infants in the number. To get infants in Lydia's household requires the assumptions that she was married, that she and her husband had been blessed with children, that some of the children were infants, that the infants came with them from Thyatira to Philippi, and that they were baptized as a result of Lydia's faith. Acts 16:13 only mentions women-no men - no children - no infants - but ONLY WOMEN who were worshipping at the riverside. The very fact that Lydia had to constrain Paul and his group to reside in her home leaves the impression that perhaps there was no man living therein and thus Paul thought the matter delicate to accept her hospitality until constrained to do so. Lydia's household might well have consisted only of the women who aided her in business purposes. It is very evident there were no infants in the jailor's household for Paul and Silas spoke the gospel to ALL that were in his house and subsequent to baptism they ALL rejoiced and believed in God. Acts 18:8 relates the conversion of Crispus and his household. Yet all his house believed. This again eliminates infants! In 1 Corinthians 1:16 Paul mentions that he baptized the household of Stephanas. But there were no infants there for this family "addicted themselves to the ministry of the saints)." (1 Cor. 16:15). Infants could not have engaged in such benevolent actions.

If all were baptized in infancy, then the system would ultimately become a practice of proxy and no one would ever demand baptism through his own deliberate choice. Infant baptism is an infamous error of egregious proportions.

"I Can't Believe I'm That Powerful"

JACK EXUM
Church of Christ
2860-38th Street SW
Calgary, Alberta, Canada

This week a very strange thing happened - I got angry!

While shopping in one of the more popular NATIONAL CHAIN STORES, I noticed a most controversial book on display, "The Joy of Sex". It was placed on shelves that could easily be reached by a youngster and I could just picture my 9 year old daughter opening the book, and paging

through. The book is replete with line drawings of every conceivable position of sexual behavior.

By long distance, I called the chief executive officer, his office was 3,000 miles away. He was appreciative of my interest and promised to look into the matter at once. Then I called the local store manager and explained that I had just been in contact with the executive officer of the chain. I gave him my name and address and read the letter that expressed my concern. He responded by removing the books from the shelves of his store immediately.

The following day I received a return call from the head office. Each store had been informed to remove the books immediately, and return them to the supplier, and refuse any further orders. He thanked me for my concern and interest. The answer to my anger was "action".

To this day, no one at the head office knows anything about me, but my name and address. But they know more about us than we know about them. They know it is our money that builds their buildings, pays their salaries, clothes their children. They know that when a reasonable complaint comes in, it represents one, who in turn may reach hundreds in influence.

They know the POWER OF THE BUYER - we DON'T!

If one individual, unknown except by name and address, can exercise power in a giant corporation, that influences hundreds of stores, think what all of us could do in "turning the tide" on any important moral issue, if we could just get "Angry".

"I can't believe I'm that powerful."

God's Crowning Creation

Continued from page 3

good warfare in the cause of man's redemption. You pour into their wounds the oil of joy and gladness; you solace the sick and the dying with the perfume of your Christian sympathy; and you soothe the parched lips of the expiring Christian with the last cup of water from the perennial fountain of everlasting love.

"There is no necessity to mount the rostrum, to stand up in the public assemblies, to address mixed auditories of both sexes, of all classes and of all orders of society, in order to fill up the duties of your mission. . . Be assured, not one word of such import ever fell from the lips of prophets or apostles. On the contrary, modesty, shame-facedness and sobriety are the garlands of beauty, the wreath of glory and the coronal of dignity and honor, on the person of Christian woman, who is always in her proper sphere; an 'elect lady'; not necessarily of the aristocracies of earth, but of the elite and honorable of heaven". (pp. 228-229).

"The True Riches"

RAY DUTTON

Some time ago, the body of a prospector, who evidently had died of thirst, was found in a desert in California. He had died clutching a bag of copper pyrites, "fool's gold." In his pocket was a piece of paper on which he had written, "I died rich."

It is a sad thing to think about a man losing his life for something worthless, but it is even more tragic to think about a man losing his SOUL while believing himself to be rich.

Our world is filled with millions of people in a mad rush for the riches of this life, while at the same time they pay no attention to the "true riches" - "the unsearchable riches of Christ." (Eph. 3:18). But "what is a man profited if he shall gain the WHOLE WORLD and then lose his own soul?" (Matt. 16:26).

Compared to eternity, our life here on earth is but "a vapour that appeareth for a little time, and then vanisheth away." (James 4:14). How foolish then it is for a man to waste these few years in the pursuit of worldly riches, and then end up a pauper in a Devil's hell for all eternity.

The rich man of Luke 16 probably died with a smile on his lips believing he had died rich, but his riches were only fool's gold, for "in HELL he lifeted up his eyes being in torments." (Luke

16:23).

My friend, please don't be deceived. Don't lose your soul searching for "fool's gold" while you pass right by "the unsearchable riches of Christ."

The World's Most Wonderful Book

G. F. RAINES

During the past twenty years, I have written many articles and preached many sermons concerning the fact that the Book which we fondly call the Holy Bible is the world's most wonderful Book.

The Bible is the world's most wonderful Book for the reason that it was "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 in the writing of the Bible "holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

The Bible is the world's most wonderful Book also for the reason that it is the only Book in the world that man does not have the strength and ability to destroy. I read recently that infidels and atheists in all parts of the United States are formulating an organized and systematic effort to destroy the Bible by acquiring unprecedented access to all available radio and television time and by utilizing all the newspaper space that they can procure. But this effort will fail, just as all similar efforts have failed; "For 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 forever" (I Pet. 1:24, 25).

An anonymous author poetically described the indestructibility of the Book of God as follows:

"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 you 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;
And, though the noise of falling blows was heard,
The anvil is unharmed - the hammers gone!"

A number of years ago, B. C. Goodpasture wrote:

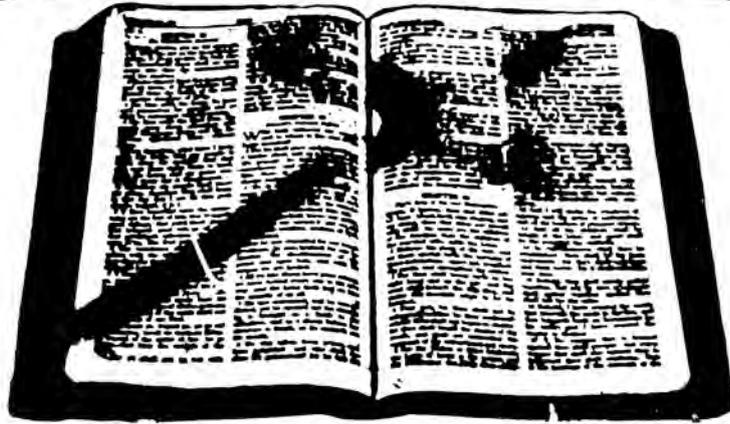
"Early in the fourth century of our era, Diocletian, the Roman emperor, launched a relentless and bitter attack on the Bible. He sought to consign every copy of it to the flames. About two years after he began his ruthless destruction of Bibles, he erected, over the ashes of burned Bibles, a monument which bore the inscription - Extincto Nomine Christianorum - 'Extinct is the name of Christians.' Twenty years later, another Roman emperor, Constantine, was seeking to put the New Testament in all the churches in his empire.

"Voltaire predicted that the Bible, within one hundred years, would be a forgotten book. Within much less than a century the Geneva Bible Society was using his home as a basis from which it distributed millions of Bibles. Bob Ingersoll, American agnostic, once held a Bible high in his hand and boastfully exclaimed, 'In fifteen years I will have this book in the morgue.' Within fifteen years Ingersoll was in the morgue - in his grave; but the grand old Book lived on" (GOSPEL ADVOCATE, Sept. 10, 1964, p. 2).

Someone has well said:

"They burned truth in the market place
And thought their work complete;
But next day, with a smiling face,
They met it on the street.
They threw it in a dungeon damp
And thought it was no more;
But lo, it walked with lighted lamp
Among them as before.
They scorned and ostracized it,
And ordered it to depart;
But still it dwelt in all the land
And challenged every heart."

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 8

FRIDAY, JANUARY 24, 1974

NUMBER 34

A Look At Mormonism

One of the faster growing American religions is Mormonism. This movement which had its origin in New York in 1830 is attracting considerable attention, indeed gaining a good deal of respectability, in these modern times. Recently, one of the major television networks presented a very favorable one hour news special extolling the alleged virtues of the Mormon Church.



WAYNE JACKSON

Many people are impressed with certain features of Mormonism. For example, all Mormons give a tenth of their income, much of what is used to stockpile goods which are available to needy Mormons. They take care of their own. Mormons refrain from certain vile habits (e.g. drinking alcohol beverages and smoking) which attracts the admiration of many. Their missionary zeal would shame many who profess to be true followers of Christ. Thus, in view of these and other things, many have concluded that surely this must be a religion worthy of the name of Christ.

However, such things as mentioned above are not the sole criteria to determine the validity of a religious system. Our Lord plainly warned that false prophets would adorn themselves in sheep's clothing (Mt. 7:15), thus disguising their true character. Consequently, both the claims and teachings of Mormonism must be examined as a test of its spiritual credibility.

There are many things of which I would like to speak in this article that will be prohibited by both time and space. For example, it would be interesting to examine the Mormon claims for the origin of the Book of Mormon, a book which purports to have been written several hundred years before Christ, and which allegedly was translated from golden plates by Joseph Smith, Jr., but which, in fact, contains hundreds of passages lifted entirely from the 1611 King James Version. Smith even claimed that his work of translating the book was inspired, yet more than 5,000 changes have been made from his original edition. Again, Mormons say they believe the Bible is the word of God "insofar as it is correctly translated." However, Joseph Smith, founder of the church and supposed-to-be prophet of God, claimed he made an **INSPIRED TRANSLATION** of the scriptures, yet I have never met a Mormon who

uses Smith's version or who even owns a copy. I wish that I had the time to write of Mormon history, including such areas as polygamy. Joseph Smith had 43 wives and his successor, Brigham Young, had 25. (There was a saying, "Women in Utah marry Young!") We might profitably discuss at length the anti-scriptural organization of the Mormon church with its President, Twelve Apostles, etc. However, serious as these matters are, they are relatively insignificant compared to the blasphemous doctrines of Mormonism concerning our great God and his Son, Jesus Christ. Therefore, let us lay the axe right at the root of the tree and demonstrate just how corrupt this system really is.

THE GOD OF MORMONISM

Practically speaking, Mormons are idolaters, for the god they worship is not the God of the Bible as the following points will reveal.

(1) The god of Mormonism is not eternal. "Prophet" Joseph Smith declared: "... I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea and take away the veil, so that you may see." (quoted by N.B. Lundwall in *The Vision*). The God of the Bible is the "eternal God" (Dt. 33:27) who exists "from everlasting to everlasting." (Psa. 90:2).

(2) The Mormon god is an exalted man of flesh and bones. Mormonism asserts: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!" (*History of the Church*, VI, 305). But the God of the Bible said: "... I am God, and NOT MAN. ..." (Hos. 11:9). Our God is "greater than man." (Job 33:12). The Mormon god is physical. "The Father has a body of flesh and bones as tangible as man's. ..." (*Doctrine and Covenants*, 130:22). The Bible teaches otherwise. God is spirit (Jn. 4:24). And a spirit does not have flesh and bones (Lk. 24:39). Thus, God does not have flesh and bones. And Peter learned of the Lord's deity, not from flesh and blood, but from the Father (Mt. 16:17), thus showing that the Father is not physical. Mormons attempt to prove that God is physical by citing those passages which speak of Jehovah's eyes, ear, hand, finger, etc. This, they claim, proves that God is a man! Well, Psalm 91:4 declares of God: "He will cover thee with his feathers, and under his wings shalt thou take refuge." I suppose that proves that God is a bird! The very idea! The latter passage is a figure of speech emphasizing the Lord's protective care, while the former expressions are figures which speak of deity in human forms simply to accommodate our human level of understanding.

(3) The god of Mormonism is Adam, who was a

polygamist. Brigham Young said: "When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped make and organize this world. He is Michael, the Arch-angel, the Ancient of Days! about whom holy men have written and spoken -- He is our Father and our God, and the only God with whom we have to do." (*Journal of Discourses*, I, 50.) That is really too stupid to need refutation. The God of the Bible made Adam (Gen. 2:7), and Eve certainly did not enter Eden as one of Jehovah's wives, rather, she came from Adam's side. (Gen. 2:21-23).

(4) Mormons are polytheists, believing in many gods. Orson Pratt, one of the original twelve apostles of Mormonism, wrote: "In the Heavens where our spirits were born, there are many Gods." (*The Seer*, 37). Pratt contended that a succession of "Beings" conferred the priesthood upon one another, one of whom conferred such upon Adam-God, the Father of Spirits. Contrary to this concept of gods, is the biblical revelation of one God. "Hear, O Israel: Jehovah our God is one Jehovah." (Dt. 6:4). Why, even the demons know that God is ONE. (Jas. 2:19). The term "God" is the biblical name of the one divine nature possessed by three separate personalities - Father, Son and Holy Spirit. Though these Three are one of essence (Cf. Jn. 10:30), they are distinct in person.

(5) Mormons aspire to become God. In describing the glories of the "celestial" state it is said: "These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all. ..." (*Doctrine and Covenants* 76:70.)

THE CHRIST OF MORMONISM

The Christ of Mormonism is not the Christ of the Bible. The Mormon concept of Christ is a degrading and insulting affront to the Son of God.

(1) Mormonism denies the virgin birth of Christ. In the NT Joseph was told: "... fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit." (Mt. 1:20). Brigham Young taught otherwise. He wrote: "When the virgin Mary conceived the child Jesus the Father had begotten him in his own likeness. He WAS NOT begotten by the Holy Ghost. And who was the Father? He was the first of the human family. ..." (*Journal of Discourses*, I, 50). So this cult asserts that Adam-God actually had sexual intercourse with Mary who thereby conceived Jesus. In view of the foregoing, "apostle" Orson Pratt contended that "the virgin Mary must have been for the time being, the

(Continued On Page 4)

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Preaching and Divine Providence

The carrying out of the great commission demands great faith and a total commitment to Christ. In order to carry the gospel to every creature in all the world in our day we must be able to evangelize the world by faith. It takes faith to overcome the world, and those who effectively teach and preach the gospel, together with those who hold up their hands and support them, must first overcome the world (I Jn. 2:14; Rev. 2:7; I Jn. 5:3-5).



GUS NICHOLS

PROMISED TO BE WITH THEM

Jesus promised to be with those who preach the gospel. Jesus said, unto his disciples, "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" (Matt. 28:19-20).

JESUS IS WITH US TODAY

Since this commission is to continue "always", it follows that he is still with those who carry out the commission. It is a glorious promise: "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20). "He that abideth in the doctrine of Christ, hath both the Father and the Son" (II Jn. 9). Yes, let us drink it in again - the wonderful words of hope and promise - "I am with you always, even unto the end of the world." One must believe this or he will fail as a gospel preacher. The cares of life and of the world will eat him up, like rust or a cancer. He will worry about what to eat and wear, and money, MONEY! if he does not have faith in God's promise to take care of him and his as he preaches the word.

DRIVES AWAY ALL FEARS

The certain faith that Jesus is with us drives away all fears, and makes us calm and serene in all aspects of life. It keeps us from fretting about things over which we can exercise no control. It helps us to do our part - serve the Lord - work and pray - then leave all to the will of our great, loving Father who is able and good enough to do what is best about everything which may happen. He never gets perplexed and is able to make "all things work together for good" to them that "love him" (Rom. 8:28). We have every precious promise that is needful to make us strong, and to fully equip us in spirit for our task. The prophet

says to God, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). There are two conditions upon which this precious promise is based: (1) "Whose mind is stayed on thee" - fixed on God, not to be moved about from one thing to another, but having God uppermost in his mind at all times. (2) "Because he trusteth in thee," that is, he obeys God implicitly and trusts his promises. He may (like Paul) need to make tents sometimes, but even that can be overruled of God to make the preaching better, if thus it must be.

IT MEANS GOD WILL PROVIDE FOR US

God wants us to work, and do our part, then trust him to make it all work out his plan for us, or fit into his blueprint for our lives. We believe that God has a blueprint for a great life for every human being on earth. Only sin, indolence and indifference can spoil that blueprint. If we are good men, obedient unto God, he will direct our way to the fulfilling of his will, his blueprint for us. "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psa. 37:23-24). This promise is to the "good man", not to a wicked man. He upholds "good men" with his hand.

WE ARE IN HIS RIGHT HAND

We are like stars in the Lord's hand. The stars which John saw were messengers of the gospel. "The seven stars are the angels of the seven churches" (Rev. 1:20). By a figure of speech, God wants us to know that we are not in and being held up by his left hand, his unmuscled arm and hand, but by his strongest arm and hand. "Jesus says unto the church at Ephesus concerning such messengers, "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars IN HIS RIGHT HAND, who walketh in the midst of the seven golden candlesticks" - the seven churches (Rev. 2:1; 1:20). It has always thrilled my soul to believe that the Lord has me in his "RIGHT HAND". Yes, he is with us - will be with us "always, even unto the end of the world" (Matt. 28:20).

B. C. GOODPASTURE'S ILLUSTRATION

In commenting on the great commission I once heard my beloved friend and brother, B. C. Goodpasture, tell how in his boyhood days the family lived on a hill near a deep gorge or hollow down into which the family had to go for all their water supply. There was a wonderful spring of pure water, cool and clear as crystal, down the steep pathway several hundred feet from the home. His mother ran out of water one evening and called upon B. C. to bring a pail of water. Immediately he remembered that he had seen big snakes down there; had heard dogs and wolves howl down there, and never had gone down in the dark for a pail of water. He became more and more frightened as he thought about his duty and loyalty to his mother under the frightening circumstances. But about that time, his mother asked his father to get a pail and go with B. C. Immediately his fears were gone and he was not afraid of all the big snakes, wolves and imaginary evils down there - because his father was going with him! Then Brother Goodpasture, in his inimitable manner, pointed out the great task involved in carrying out the great commission. He referred to Jesus' warning that his disciples would be persecuted, and some of them be killed (Matt. 24:9-13; Jn. 16:2). But Jesus told the disciples to go and then said, "I am with you" - I am going with you! This should make all the difference in the world. When Jesus sent his disciples to preach under the limited commission, he said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

FEAR NOT MEN, POVERTY, etc.

God wants his preachers and teachers of his word, even all his people, to serve him without distraction and disturbance. He does not want us to be superstitious. God does not want us to live in constant dread of some awful thing or calamity, or catastrophe waiting just around the corner to overcome and ruin us. He says, "Be not afraid of sudden fear" (Prov. 3:25). Many are consumed with the gangrene of fear and indecision. Their thoughts are of a negative sort. "Fear hath

torment". It can torment and frustrate men until they are unfit for preaching and teaching the word of God.

Some are more afraid of men and poverty than of all other things combined. They fear what men may say, and do, and what may become of them if they dedicate their lives to preaching the gospel. They wonder if they may not starve, and their families go hungry - more than others. They fear to invest in good books and to give time to study (I Tim. 4:12-16; II Tim. 2:15; II Tim. 2:2). They should not wait forty years to be strong, but be strong when young (I Jn. 2:14).

They need the faith to perfectly accept the following exhortation, "Let your conversation (your manner of life. R.V.) be without covetousness; and be content with such things as ye have: FOR HE HATH SAID, I WILL NEVER LEAVE THEE NOR FORSAKE THEE. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do to me" (Heb. 13:5-6). Let us all cry out for a faith like this!

LEARN THE LESSON OF CONTENTMENT

Paul wrote the young preacher, Timothy, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For 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" (I Tim. 6:5-19).

We should learn to distinguish between our actual needs and our desires. We need very little of this world's goods, and shall not need that "little" very long. For if we had all the world we could not use it all. We could live in only one house at a time, ride in only one automobile at a time, wear one suit at a time, eat one meal at a time, etc. And what we have will soon fall out of our dying hands into the hands of others, and, as Solomon says, we do not know whether they will be wise men or fools. To learn what Paul did is to be wise indeed. He said, "Not that I speak in respect of want: for I have learned, In whatsoever state I am, therewith to be content" (Phil. 4:11).

GLAD THE APOSTLES OFTEN SUFFERED

In teaching a large auditorium Bible class once I made the statement that I was thankful and glad that the apostles and Jerusalem Christians had such a hard time as they did, that I was glad they were beaten, persecuted and driven away from home, and died as martyrs. One sister whose faith was much older than my body kept shaking her head, as though she thought I had made an error, and had not said what I meant to say. I finally asked her what she was shaking her head for, and she thought I meant to say I was sorry those men suffered as they did. I explained that their sufferings and martyrdom proved they were sincere witnesses for the Lord, and that the gospel is true. Whereas, if they had never had a sorrow or a care, and had been given riches and ease, I might have wondered if they did not preach the gospel story for what they got out of it.

OUR POSITION IS DIFFERENT

However, our position is different. We are not out telling what we have seen, but preaching the written word, and should prove the truth of what we preach by being able to point it out in the Holy Book (II Tim. 4:2; I Pet. 4:11; Isa. 8:20). We may have to suffer much, or we may not. Of course, all Christians will suffer some for the sake of Christ and the truth. But sinners suffer also. In fact, most sinners suffer more for their sins than Christians do for righteousness' sake. "The way of transgressors is hard" (Prov. 13:15). And "Be sure your sin will find you out" (Num. 32:23). Men must reap what we sow (Gal. 6:7). Of course, one who is not much of a Christian may suffer terribly for his brand of religion, for he will have a persecution complex and is sure to have a hard time in this world. "Laugh, and the world laughs with you: cry, and you cry by yourself."

LOOK ON THE BRIGHT SIDE OF LIFE

Believe that whatever happens in the line of our duties and faithful service to Christ will work out

Continued on page 4

False Religion Of Solar System

A group of lessons touching the various religions embraced and practiced by humanity would be incomplete if the modern revival of astrology were omitted. Only a few years ago most people in our country would have considered astrology a dead issue and as one not likely to be revived in modern times. They would have answered that a superstitious dependence upon the positions of the stars



ROBERT R. TAYLOR JR.

providing direction for human activities CANNOT survive in the type of highly technical and scientifically rooted generation of which we are a part. But astrology has experienced a tremendous comeback and has done it almost overnight. Hundreds of newspapers carry a daily or weekly astrological forecast. Such proves conclusively that secular newspapers are willing to print any kind of superstitious nonsense for this is precisely what astrology is in content. A newspaper out in Texas sometime back omitted the astrological forecast from its evening edition. Within one hour after this edition hit the streets for distribution angered subscribers besieged the editor with calls. They insisted that without this forecast they would be a total loss in planning for the next day's activities! A preacher friend recently told how his weekly column in the local newspaper was omitted. He inquired of the editor as to its omission. The editor told him that it was inadvertently omitted and that no one had called relative to its absence. The editor went on to say that if he omitted the horoscope that he was besieged with calls from the public. It is a sad day for any community of people when they prefer the horoscope to the holiness of truth and the writings of Jean Dixon and other astrologers to the writings of an able evangelist of the gospel and effective writer of saving truth.

Did someone say that people do not pay any attention to these forecasts based upon the positions of the stars? Newspapers know better for they have capitalized on this revived superstition and deeply accelerating craze. Multitudes of newstands carry books dealing with astrology. While waiting to be checked out in a large department store sometime back the writer noted a whole section of books right by the cashier's counter. They dealt with astrology. Astrology has made great inroads into our modern culture within recent years and its impact may be far greater and more lasting than most now realize. Many church members from various religious bodies have fallen victim not realizing that they are going against exceedingly plain Biblical teaching by manifesting such superstitious regard for the religion of the stars. We are not missing the mark at all in designating it a religion for its devotees so regard it.

DISTINGUISHING BETWEEN ASTRONOMY AND ASTROLOGY

In no sense of the term is this article aimed at astronomy which is a legitimate area of scientific inquiry and studious concern. Astrology, as we use the term, is not a synonym for astronomy. Astrology is a RELIGION OF THE SOLAR SYSTEM; astronomy is a STUDY OF THE SOLAR SYSTEM. One can be a Christian and be a student of the principles of astronomy. We do not believe for one moment that one can be a Christian and be a devotee of the religion of astrology. Webster defines the two terms under consideration as follows, "Astrology - the PSEUDO science which treats of the influences of the stars upon human affairs, and of foretelling terrestrial events by their positions and aspects; the divination of the supposed influences of the stars upon human affairs and terrestrial events by their positions and aspects." "Astronomy - the SCIENCE which treats of the celestial bodies, their magnitudes, motions, constitution, etc., a treatise

on this science." (Emphasis mine-RRT). This great word authority recognizes the clear distinction between the two words. He says that astrology is a pseudo science. He defines pseudo as "Sham; feigned; spurious." He also recognizes the religious aspects of it by classifying it as a divination. Webster says astronomy is a science. He also distinguishes between the two objectives of these areas of thought. Those in astrology study stars in an effort to decide how their various positions influence people and as a foundation from which they project predictions of what is to be on a certain day to a person born under a certain sign. The study of astronomy has a totally different objective in mind as its incentive in seriously surveying the stars and the entire solar system. This writer is not against the study of stars; he is against a worship or religion of the heavenly bodies. This is a worship directed to a part of the creation and not to the Creator-Jehovah God. It is wrong. It is sinful.

BIBLICAL WARNINGS AGAINST ASTROLOGY

Astrology faced God's people thousands of years ago. The worship of Baal which is so frequently mentioned in the Bible and toward which the fickle Israelites leaned so frequently is believed by a number of Bible students to have been directed to a sun god. Isaiah gives a stiff and stern warning to his astrological contemporaries in the following language, "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it." (Isa. 47:13-14). By the term "astrologers" Isaiah referred to "the viewers of the heavens." By the "monthly prognosticators" the eighth century prophet of Judah meant those "that give knowledge concerning the months." In the next century Jeremiah warned God's people again of this besetting sin. "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." (Jer. 10:2). Astrology was heathen in origin and practice back then; it is heathen in origin and practice today. The stars did not disclose future events then; they do not do so now. How men acted then was not dependent on stars; how they act now is not dependent on stars.

Jesus taught plainly, pointedly and positively that the condition of a man's heart decides his daily actions and not the position of Heaven's stars. "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." (Matt. 12:33-35). "And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands defileth not a man." (Matt. 15:16-20). Human actions are prompted by HEART MOTIVES and not by STAR POSITIONS. The position of stars does not form the truthful framework in which a man's religious aspirations can find satisfactory lodgement and approved sanction from heaven. If the craze for horoscopes within recent years had only been a consecration for holiness, how much better our world would now be. If the newspapers, magazines and books about astrology had given this space to gospel truth and not superstitious suppositions, we would not have such Biblical illiteracy throughout our country. If those who have followed the pseudo science of astrology the past few years had spent an equal amount of time in learning the message of God's word and doing it, we would

have far more saved people on earth than we currently do.

(This article is timely! Every one of us, as true Christians, should protest against such articles in papers coming into our homes. Astrology is as deceptive as fortune telling." - Editor)

Saving Faith

G. F. RAINES

At the zenith of our Lord's earthly ministry, a certain man "came to him and said, Teacher, what good things shall I do, that I may have eternal life? And he said unto him, . . . if thou wouldst enter into life, keep the commandments" (Matt. 19:16, 17).

Earlier, in the Sermon on the Mount, 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 who is in heaven" (Matt. 7:21).

We are saved by grace through faith, and not by meritorious works (Eph. 2:8,9), but faith apart from obedience to the commandments of God in the gospel of Christ "is dead" (Jas. 2:26). Referring to "obedience of faith" (Rom. 1:5), James says: "Ye see that by works a man is justified, and not only by faith" (Jas. 2:24).

The apostle John says:

"And hereby we 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).

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

If you want to know what to do to be saved, please read Mark 16:16; John 3:5; Acts 2:38; 22:16; Matt. 10:22; Rev. 2:10; 2 Pet. 1:5-11.

"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).

"Christ In The Home"

FLAVIL H. NICHOLS

"CHRIST IN THE HOME" is the title of a new book by Robert R. Taylor, whose articles have appeared on the front pages of WORDS OF TRUTH for several years. Containing almost 300 pages, this book was produced by Baker Book House in Grand Rapids, Mich., and the paper-back is priced at \$3.95 per copy.

No observant person can deny that the American home is in serious trouble. Money, social reforms, political programs, and education will not solve these problems; but the Word of God can. And Robert Taylor turns the reader to the Word of God as it applies to the modern home! He seeks to get -- as his title suggests - "Christ In The Home!"

The eighteen chapter headings are:

Christ in the Home; Christ in Today's Home; Needs of Today's Home; Marriage in the Home; The Husband in the Home; Portraits of Bible Husbands; The Wife in the Home; Portraits of Bible Wives; The Father in the Home; Portraits of Bible Fathers; The Mother in the Home; Portraits of Bible Mothers; The Child in the Home; Remembering God in Youth; The In-law In The Home; What Have They Seen In Thine House?; Growing Old Gracefully in the Home; The Heavenly Home.

Each chapter is followed by review questions. This makes it even more easily adapted for class study.

For young people who contemplate marriage, this book is very appropriate in that it gives a Bible perspective of so many of the varied facets of responsibilities in the home. It is an ideal gift for the newly-weds. Even husbands and wives of many years will profit much from this volume, and it would be very appropriate for the family to read it together, chapter after chapter, then apply to their home the lessons gleaned. What a pity that so many will wait till problems destroy or undermine their home before they seek to learn God's truth

Continued on page 4

A Look At Mormonism

Continued from page 1

lawful wife of God the Father. . ." (The Seer, 158,159). If Christ resulted from a union between the exalted man, Adam-God and Mary, then he was not VIRGIN BORN. Hence, Mormonism really repudiates the doctrine of the virgin birth. And a denial of the virgin birth is, in fact, a denial that Jesus is the Son of God!

(2) Mormonism teaches that Jesus and the devil were brothers. Undoubtedly, many find it difficult to believe that anyone could advocate such a perverse notion, but it's a fact. In an address delivered in the Mormon Tabernacle at Salt Lake City, Elder Andrew Jenson announced: "Thus we see that Lucifer, the son of the morning, is our elder brother and the brother of Jesus Christ, but he rebelled against God and was cast down from heaven with his angels." (The Desert News, January 21, 1928.) One must suppose that according to Mormonism, the confrontation between Christ and Satan (Mt. 4) was a mere "brotherly" dispute!

Without doubt, many Mormons do not actually know that the foregoing is a part of Mormon theology. These people have precious souls and they are lost. Let us therefore attempt to firmly and kindly teach them the simple truth as it is in the Holy Bible, God's complete and final revelation to man.

Preaching And Divine Providence

Continued from page 2

all right. Old John was the old family mule. Old John got old and blind, and was turned out to die. The family wished he would die. One day old John fell into a big, deep pit about the place. The boys decided that since they could not rescue old John they would get their shovels and bury him alive in the pit. But as they shoveled the dirt in on old John, he did not give up but was optimistic enough to trample around in the pit on top of the dirt, and when they got him "buried alive" he went walking off again as free as ever. What persecutions which may come to us for being real Christians will be good for us. But we should remember Christ will reward us for all such (Matt. 5:9-12). So, what should we care what may happen to us, since God is looking after us and turning everything into a blessing that happens to us in the line of Christian duty.

A GREAT SCARCITY OF PREACHERS

There is now a great scarcity of preachers, and of good teachers of the word. Good men are in great demand. Good salaries are even being offered, and preachers live as well as others, if they work and economize like all other successful men must to succeed. Some ability and much faith is needed. But like one who decides to be a doctor, or a lawyer, etc. one should decide what he is going to do and then prepare later - but begin immediately. God will take care of him, and his family, if he does his part well. He will be choosing a good environment in which to live, and for his family. Preachers' families have a greater chance of success than other families. It is not a matter of money. God will take care of faithful men and their families in some way. He will find a way or make one. "Jesus will go 'with' us all the way - even unto the end. I must bear witness that I have preached fifty-six years, reared a family of eight children and two orphans, and God has never let us down. However dark the future and steep and rugged the way appeared further up the hill, it has always turned out all right. We have three sons who are full time preachers, and three daughters whose husbands are full time preachers. If I had a thousand lives to live I would want to preach the gospel full time in every one of them and wish I could still do more for him whom we love and can trust to go with us all the way, "even unto the end of the world."

"Christ In The Home"

Continued from page 3

which could have saved their marriage! Unknown truth will not benefit us! (Jn. 8:32).

Brother Taylor is a fine narrator, and the Bible stories related in this volume "come alive" to the reader. He proposes a Bible solution to every problem, rather than human reasoning, or psychology. At a time when Bible preaching is by some ridiculed, it is refreshing to read this book which turns men and women back to God and His inspired Word, which will stand when the world is on fire!!

I am happy to commend, without reservation, this book, CHRIST IN THE HOME, by Robert R. Taylor, Jr., Ripley, Miss. Order your copy today from him.

(Yes, a good book. - Editor)

The Works Of The Flesh

R.W. GRAY

NO. 1

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: . . . they which do such things shall not inherit the kingdom of God." (Gal 5:19-21).

None desirous of the rewards of the righteous deliberately and persistently engage in things prohibited in language so forthright as the sins listed in the foregoing. A study of things that rob us of a richer, fuller life here, and eternal life in the world to come, are surely worth our effort. This first in a series to appear in Words Of Truth looks at the sins of adultery and fornication, which, if practiced, will close door of the kingdom of God against the guilty.

ADULTERY

Adultery has to do with illicit sex in varying forms, particularly such acts with the spouse of another. It is frequently used to denote the overt act, but Jesus warned that one is guilty of adultery who looks upon one to whom he is not married with a desire to possess her as though she were his own. (Matt. 5:27,28). It was the lustful look that caused David to commit the overt act which resulted in so much sorrow in his life (2 Sam. 11:2-4). Perhaps the most despised act of adultery occurs when the act is forced in a manner that renders the victim defenseless. One so forced shares no guilt unless she had by lewd dress, word or action provoked or encouraged the attacker (Deut. 22:25,26).

One may become an adulterer or an adulteress by divorcing a lawful spouse in order to take another partner in marriage. And one sins who marries an unscripturally divorced person. (Matt. 19:9; Rom. 7:4).

God does not hate sex. He designed and seeks to regulate it for the happiness and ongoing of the human family. It is the perversion of this otherwise beautiful and meaningful relationship that is displeasing to him. As Creator God knows both the biological and sociological inclinations, drives and needs of mankind. It is not for man's psychological, biological or sociological betterment that he practices sex outside of marriage. (Jeremiah 10:23). The Bible says, therefore, "Marriage is honorable among all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4).

FORNICATION

Although akin to adultery, and may be used interchangeably with the same, "fornication" is used in a somewhat broader sense, especially in the New Testament. The two acts are apparently used interchangeably in such passages as Matthew 5:27,28 & 19:9. The man who took his father's wife was said to be guilty of fornication - "porneia." (1 Cor. 5:1). Those guilty of homosexuality in Sodom were practicing fornication excessively - "ek porneuo." (Jude vs. 7). Hence, the term includes all such illicit sex acts, whether considered natural or unnatural, scriptural or unscriptural, by the society in which

we live. Fornication, therefore, may occur between persons of the same sex or of the opposite sex. A similar word, " pornos," is used of those who involve themselves with harlots. It is translated "whoremongers" in Hebrews 13:4.

Sex orgies carried on by groups, wife swapping, and the like may involve adultery, but most certainly involves fornication, and those who practice such things are whoremongers, unfit for the kingdom of God.

Many are caught up in these things, and are destroying both themselves and their nation. Such are a disgrace to the family of man, and the wrath of God rests upon them. (Gal. 5:19,21).

The sins herein examined are lauded and applauded by modern magazines and other medias. Some would-be educators have joined the applause. Adultery is openly admitted, and is often brazenly assumed by a rotten segment of society to be the "norm" for human behaviour. Our children are exposed to these Godless, liberalized views before they become collegians. Radio and TV blast these bezerk standards into our homes. We live in trying times. Christians must remember that it is from such filth we have been washed. (1 Cor. 6:9-11). Our bodies are sanctified to a holy purpose, and our minds and speech must remain free of the things practiced by a perverse generation. (Eph. 5:11,12).

Warnings To Children Of God

G.F. RAINES

The Bible is the most comforting book that has ever been written; but it is also a disturbing book, in that it contains many solemn warnings to children of God, admonishing them to take heed lest they depart from God and the life that is in him and thus commit spiritual suicide. Let us consider a few examples.

1. ". . . the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chron. 28:9; see also 2 Chron. 15:2).

2. Only those who have been born again (regenerated) are in the kingdom (John 3:1-5); and the Bible plainly states that, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41,42).

3. The Corinthians were "sanctified in Christ Jesus" (1 Cor. 1:2), but Paul warned them as follows: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

4. The people to whom the epistle to the Hebrews was sent were "holy brethren, partakers of the heavenly calling" (Heb. 3:1); but the writer said to them: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

5. The people to whom Peter wrote were elect people (1 Pet. 1:1; 5:13) in that they had been called unto the eternal glory of God in Christ (5:10); but the apostle warned them, saying: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about seeking whom he may devour" (1 Pet. 5:8). Please read 2 Pet. 1:5-11; 3:17.

Our Lord Jesus Christ says:

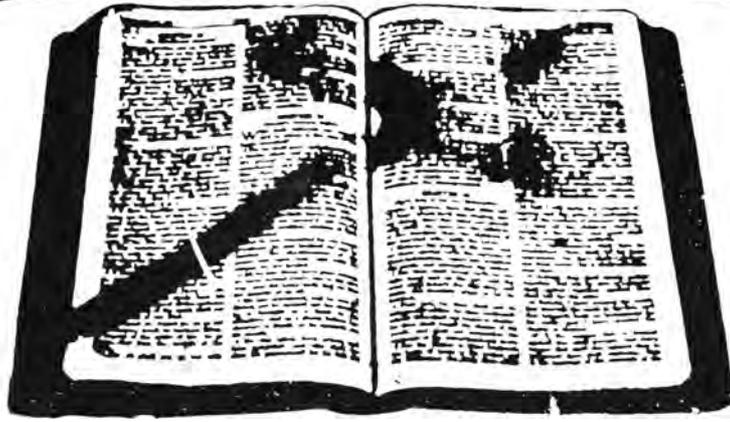
"And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved" (Matt. 10:22).

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

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

"If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned" (John 15:6).

WORDS of TRUTH



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

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

VOLUME 8

FRIDAY, FEBRUARY 1, 1974

NUMBER 35

Foundations Of A Righteous Society

During the twentieth century numerous political slogans have been coined in Washington, D. C., suggestive of what various political administrations purposed to do for the American people. Historians will recall that the colorful Teddy Roosevelt advocated a "square deal" for the people of the United States. Franklin D. Roosevelt is remembered as being the author of the "new deal". His successor in office, Harry S. Truman, launched an administrative effort to give the people a "fair deal." During the early part of the 1960's we heard much from Washington relative to Kennedy's "new frontier." The Johnson administration somewhat later sought to give emphasis to the "great society." President Nixon took office and urged a "togetherness" for the American people. He would have been far more successful in this intent no doubt had not the Watergate Scandal hit his administration.



ROBERT R. TAYLOR JR.

All these were politically oriented movements to improve the lot of our people. Those interested in seeing improvements take place lodge no opposition against any worthy aim to remove poverty, eliminate unemployment and bring social and economic security for all. Benevolent-minded citizens could not oppose better care for the sick and aged, better educational facilities for our youth and the advancement of technological progress with its attendant blessings for all. Lovers of freedom yearn for the day when all can have equal opportunities along with the commensurate acceptance of responsibilities which attend these privileges. Workers for peace dream of the day when we can experience peace and serenity with justice around the world. Law and order in a framework of liberty is one of the pressing needs of our time. Though on the surface all these sound like excellent aspirations, we feel they represent just the outward needs primarily with little or no thought being given to man's deep spiritual needs. Do not all these belong to the superstructure so to speak with no emphasis given to the spiritual and moral foundations that any permanent society must have if it is to persist? We would love to see a responsible America become thrillingly involved in laying the time tested foundations for a righteous society. Achievement of such would give our people what they need spiritually first with the

good of the square deal, new deal, fair deal, new frontier, great society and a great degree of togetherness coming along splendidly in second place.

A wise governmental leader of ancient Israel once penned this sage piece of national advice, "Righteousness exalteth a nation; but sin is a reproach to any people." (Prov. 14:34). King David, highly successful ruler of Jehovah's people 3,000 years ago, observed, "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3). The weeping prophet Jeremiah witnessed the rise and fall of kingdoms while living in the seventh and sixth century Judah. Concerning Babylon's demise as a nation he prophetically penned that her "foundations are fallen." (Jer. 50:15). Nation after nation and kingdom after kingdom have fallen when the spiritual and moral foundations were removed or ignored. Let us suggest some foundational stones upon which a righteous society must rest if it is to flourish.

THE BIBLE MUST BE A FOUNDATIONAL STONE

The Bible is the foundational stone of any righteous society. Our forefathers brought their Bibles to this new world. The sturdy stock of patient pioneers who settled and built this great nation were people who believed and loved their Bibles. The greatest benefactors to the American dream of greatness and liberty for all have not been the "educated" infidels but Bible believers and practitioners. Great statesmen such as Washington, Jackson, Lincoln, Woodrow Wilson and numerous others have paid high and holy tribute to the power of God's Word and its essentiality to our continuing framework of a free society. Those who turn their noses up at God Almighty today and sneeringly insult his Book constantly breathe the noble blessings of a nation built on Bible principles and which has reaped untold riches from a generous God on high. This is the height of ingratitude to reap freedom and its coveted blessings and then bite the very hand of God and devour the very Book responsible for such!

Many people have no use for the Bible today. They do not read it, do not believe it, do not accept it as an infallible guide and do not even care what it teaches. Many of the leaders of the so-called "ecumenical movement" do not even believe the Bible. They deny its fundamental precepts. What type of worthwhile unity can such infidelity produce? Certainly not the king Jesus envisioned in John 17:20-23 or that Paul inculcated in I Corinthians 1:10ff.

What of those who advocate one can "prove anything by the Bible?" Suppose someone said that about your word! Would you consider such

an accusation a compliment? To suggest that the Bible is a Book of confusion is to accuse Jehovah, its blessed author, of being a God of confusion. Paul declared unequivocally that "God is not the author of confusion." (I Cor. 14:33). A God of confusion did not author that blessed volume that lies open before the writer as this article is being penned.

Some in high places would think we were rather naive in thinking that the Bible should be the very foundation of our society. They might not object too strenuously to an occasional reference to God's name or even an infrequent quotation of a Bible verse to give a speech somewhat of a religious flavor. But to think seriously about building upon God and his Word would be most impractical to these materialistic worshippers and secular planners. Perhaps some of our leaders do not know the lesson of Psalm 127:1, "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Our society desperately needs honesty, fairness, industry, diligence, dependability and righteousness. All these good things come from the Bible and lives lived loyally and harmoniously with it.

JESUS CHRIST MUST BE ANOTHER FOUNDATIONAL STONE

To build a righteous society we must all Jesus Christ to assume his position as the foundational stone of supreme importance. Ancient Israel rejected him in 33 A. D. as the cornerstone and paid dearly for it when Rome destroyed Jerusalem in 70 A. D. Completeness rests in him and in no other. He is the "head of all principality and power." (Col. 2:10). The Father of the universe has willed that his Son be pre-eminent in all things and that he enjoy a superior rank of power over angelic beings and earthly dignitaries. (Col. 1:18; Eph. 1:20-23; I Tim. 6:15). He is Creator, preserver and possesses all authority in heaven and upon earth. (John 1:1-3; Col. 1:15-17; Heb. 1:3; Matt. 28:18). Leaders of our nation need to take an upward look at Jesus Christ-the Lord of lords and King of kings.

America has provided for freedom of religion-even for the free expression of true Christianity. However, many want to make sure that a high and impregnable wall be erected around religion so it will not interfere with their building a secular and materialistic society. Most people in our country would not classify themselves as haters of Christ and Christianity but they surely do not want enough of him and his system of sacrificial and selfless truth to build their life upon him. We either build upon him as

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The Gentiles

As the apostles went out into all the world to preach the gospel under the Great Commission, one of the great obstacles lying out before them was the task of introducing the gospel among the Gentiles.

COMMISSION INCLUDED GENTILES

When Jesus gave the Great Commission he said, "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" (Matt. 29:18-20). To "TEACH ALL NATIONS," included the Gentiles.

In the Great Commission as recorded by Mark, 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). "Every creature" in "all the world" certainly included the Gentiles. In carrying out this commission Mark says, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (v. 20). This included Gentiles, also.

In Luke's record of the Great Commission, Christ said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem. And 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). Again and again, we learn from the Great Commission that the gospel is for all men, that the Great Commission includes the Gentiles, as well as the Jews.

THE GENTILES IN PROPHECY

God separated Abraham from other people and segregated the Jews two thousand years before the coming of Christ and his death on the cross. Those left were later called Gentiles. "Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house,



GUS NICHOLS

unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). "All families of the earth" certainly included the Gentiles. This promise was renewed again and again. "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him" (Gen. 18:18). "All the nations of the earth" included the Gentiles. "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:18). This also takes in Gentile nations. "And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. 26:4). The promise to Abraham is the germ from which the new covenant and the great commission came. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25). Note this New Testament application of the Abrahamic promises to the commission, including the Gentiles. Paul says, "And the scripture, foreseeing that God would justify the heathen (Gentiles) through faith, preached before (beforehand) the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit (promise made by the Spirit to Abraham) through faith" (Gal. 3:14). The seed of Abraham through whom all mankind is to be blessed was Christ, who is called a "Son of Abraham" (Matt. 1:1). Paul says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). Therefore, he says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's (if ye belong to Christ), then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29).

TWO COVENANTS GREW OUT OF THE PROMISE

Both the old and new covenants grew out of the promises made of God to Abraham. Christ is "the mediator of a better covenant, which was established upon BETTER PROMISES" (Heb. 8:6). This not only affirms that the new covenant grew out of "promises", but says it grew out of "better promises" than did the old covenant. God's promise to make of Abraham's seed a great nation (Gen. 12:1-3), was the germ out of which the law of Moses and the great nation of Israel sprang. But when he said unto Abraham, "In thee shall all families of the earth be blessed", this, as we have seen, referred to Christ and the blessing of all the nations, kindreds and families of the earth, including Gentiles, through Christ and Christianity. Bringing in the Gentiles was no emergency measure or after-thought with God, but it was in his purposes and in the Old Testament prophecies (Eph. 3:8-11).

CHRIST BROKE DOWN THE MIDDLE WALL

When God separated Abraham from his people it was that he might have a purer line through whom he might bring Christ into the world. He soon built a wall around Abraham's people, the nation of Israel, in the form of the law of Moses, and fenced them off from other people (Ex. 20; Deut. 5). The nation of Israel was like a vine brought out of Egypt and fenced in (Psa. 80:8-11). God prophesied that he would break down the wall which fenced off his people Israel from others (Isa. 5:1-7). This was fulfilled in the death of Christ, who broke down the middle wall of partition between Jew and Gentile that he might make his church of both (Eph. 2:14-16). Paul declares that the mystery, the thing which the Jews failed to understand all along was, that "The Gentiles should be fellow heirs, and of the same body (church) and partakers of his promise in Christ by the gospel" (Eph. 3:2-6).

MISUNDERSTOOD THE COMMISSION

The prejudice of the Jews was so great that the apostles, who were all Jews, did not understand that the great commission included the Gentiles. Though the commission said for them to "teach all nations", and to go "into all the world" and "preach the gospel to every creature", they still thought this meant Jews only (Matt. 28:18-20; Mk. 16:15-16; Lk. 24:46-49; Acts 1:8). On Pentecost, the Spirit speaking through Peter (Acts 2:4; I Pet. 1:12), said the promise was "to all that are afar off", which meant Gentiles were included (Acts 2:39; Eph. 2:11-16). So, for some time the apostles, under the great commission, preached the gospel to the Jews only, as they had done under the limited commission in preaching the gospel of the coming kingdom (Matt. 10:5-7).

UNIVERSAL GOSPEL CONFIRMED

Under the Great Commission, God confirmed his word with signs following (Mk. 16:15-16, 20). The gospel of salvation, as in the Great Commission, was confirmed unto us by signs and wonders, and divers miracles and gifts of the Holy Spirit, according to God's own will (Heb. 2:3-4). In the conversion of Cornelius and his house, we have a display of God's providence and miraculous power in order to confirm the truth of the Great Commission that the gospel is true and that the Great Commission includes Gentiles. These facts once proved and established are to remain confirmed for all time to come.

GOD SELECTED THE MAN

God chose to confirm the universal nature of the gospel, that it included Gentiles, by selecting a good and honest Gentile by the name of Cornelius. He was morally a good man, devout and religious, but had not been proselyted to the Jewish religion, had not been circumcised (Acts 10:1-2, 22; Acts 11:1-3). Cornelius knew the word in part, he knew about the preaching under the limited commission, and about Jesus and his miracles of power during his personal ministry. But he did not know about the crucified and risen Christ, did not know the full gospel (Acts 10:37-38). He was living up to what light he had, and was honestly seeking more light.

BUT CORNELIUS WAS NOT A SAVED MAN

In order to break down all prejudice and remove every barrier, God proposed to prove by his dealings with Cornelius that the gospel and the Great Commission includes all men, every creature in all the world, even Gentiles. God sent an angel from heaven unto Cornelius, not to preach the gospel to him and thus ignore the men to whom the Lord had committed the preaching of the gospel in the Great Commission, but to get him in touch with the apostles who would preach the gospel to him. The Lord did not give the Great Commission to angels (Matt. 28:18-20; Lk. 24:44-49; Mk. 16:14-20; Jn. 20:19-23; Acts 1:8). Men, not angels are to preach the word (II Tim. 2:2; 4:2). So the angel told Cornelius to send for Peter who would tell him words by which he and his house were to be saved (Acts 10:3-8; Acts 11:13-14). The New Testament had not then been written, and the gospel was then in the inspired apostles (Mk. 16:15). We now have the same gospel in the inspired Book, the New Testament, which now contains all the truth into which the Spirit guided the apostles (Jn. 16:13; Jude 3). We need no angel to tell us where to find the way of salvation. We can now learn this in the great commission and in the cases of conversion in Acts of the Apostles.

PETER'S VISION ON THE HOUSE TOP

God, knowing that Peter did not understand the Great Commission, that it included all men, even Gentiles, convinced him by a vision on the house top that he should go to Cornelius when the men sent by Cornelius should arrive and request him to go, for God had sent the men (Acts 10:9-23).

PETER PREACHED TO GENTILES

Peter came with the men to the house of Cornelius, and when introduced he arose to speak, the Holy Spirit fell on him, as on us (the Jews), at the beginning (back at Pentecost) (Acts 11:15-17). This made Peter think of Jesus' statement about Holy Spirit baptism now recorded in Acts 1:5. The Gentiles spake with tongues and magnified God

(Continued On Page 4)

An Overmastering Purpose

HOYT BAILEY

Before water generates steam, it must register two hundred and twelve degrees of heat. Two hundred degrees will not do it; two hundred and ten will not do it. A steam engine will not move until water becomes hot enough to generate steam, nor will a life move toward success until it becomes "steam-up" with an overmastering purpose.

Phillips Brooks used to urge young people "to be something with all their might." This involves being somebody with all the concentrated energy we can muster. Only strong, vigorous minds with great purpose do things. A mere desire is "lukewarm water."

Every life of power must have a greater master purpose which takes precedence of all other motives— a supreme principle which is so commanding in its demands for recognition, for we cannot focus the mind upon a thing we are not interested in and enthusiastic about.

The apostle Paul was a man of purpose. He said, "...but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:13-14).

There is great power in a resolution that has in it a strong, persistent, tenacious purpose which burns all bridges behind it, clears all obstacles from its path, and arrives at its goal, no matter how long it may take, no matter what the sacrifice or the cost.

The inspiration of a great, positive aim transforms the life and revolutionizes a shiftless, ambitionless, dissipated, good-for-nothing man in many instances.

Chemists tell us that when a compound is broken up and an atom is released from the attraction of other atoms, it takes on new energy and immediately seeks combination with another free atom; but the longer it remains alone, the weaker it becomes.

The forceful, vigorous, effective men are those who execute their ideas while they are full of the enthusiasm of inspiration.

A strong, vigorous conception flashes into the brain of the writer, and he has an almost irresistible impulse to seize his pen and transfer the beautiful images and the fascinating conception to paper; but it is not convenient at the moment, and, while it seems almost impossible to wait, he postpones the writing, and still postpones. Finally the visions grow dimmer and dimmer, and at last fade away and are lost forever.

Why do these vigorous impulses come to us with such rapidity, such vividness and suddenness? Can it be that it is because God intends that we shall use them while fresh, execute them while the inclination is hot? Are our ideas and impulses like the manna of the wilderness, which the Israelites were obliged to gather fresh every day? If they undertook to hoard it, it became stale, the nourishment evaporated, the life went out of it. They could not use old manna.

There is something about allowing a strong resolution to evaporate without executing it that has a deteriorating influence upon the character. It is the execution of a plan that makes stamina.

Almost anybody can resolve to do a great thing; it is only the strong, determined character that puts the resolve into execution. Those who are right and determined to follow that which is right can say with Paul, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

If we could only make our highest moments permanent, what splendid things we should do in life, and what magnificent beings we should become; but we let our resolutions cool, our visions fade until it is more convenient to execute them, and they are gone.

It requires hungering and striving after knowledge to become a scholar; and hungering and striving after noble action to make a hero and a man. The ones who realize great success do so through intense longing and concentrated effort.

Everyone is moving toward his aim just in proportion to the power and intensity of his desire, and his struggle to realize it.

Wanted Men To Do Mission Work

It has been the author's privilege to make several working trips to overseas mission fields. This past July he was in the Caribbean island of Trinidad for three weeks. His work was not the usual evangelistic work we think of for such trips.

Since it is not practical for a visitor to initiate any new or independent work in a brief time, the summer worker needs to make himself available to help the missionaries in whatever jobs need to be done.

This time I was asked to teach a class for new converts at the church in the city of San Fernando where the Don Latham and Jerry Davidson families work.

Every teacher knows the value of having printed study materials available for his students to use in class and take home. Needless to say there are no materials available in Trinidad or most other mission fields. As a result we prepared a series of lessons entitled: "GROWING IN GRACE AND KNOWLEDGE". Each night we taught these for about an hour and a half, then answered Bible questions. Response to the classes was gratifying; beginning with a few, the class grew to a sustained group of between 60-80. It continued nightly for 2½ weeks.

Upwards of 2500 have been baptized in this island in the last five years. It is a common thing to win over 100 in a gospel campaign. But the problem is how can five missionary workers care for such numbers. Who will feed them the milk of the Word? This is where we can help. Stateside churches can send their seasoned, experienced preachers for short-term teaching programs. Programs such as the one described above are needed in every mission field in the world. Most missionaries would welcome any brother who is matured, well-qualified and balanced in his teaching. Great good can be done in these short sessions, not only for the average member, but for the young leaders of these churches. Also it will do wonders for the visiting preacher, revitalizing his zeal for teaching and opening his eyes to the needs of the mission fields.

One word of caution should be given just here. Mission churches do not need "self-appointed missionary critics and authorities". No men with axes to grind are needed. Men who cannot easily adjust to strange customs and different cultures should not be sent. Men who have trouble making friends and those who are always being misunderstood, thus always involved in a misunderstanding, should stay home. The one who finds it impossible to speak in simple language and teach plainly should not spend the Lord's money on such trips.

Elders, if you have a good man, share him with hungry babes in foreign fields. Get in touch with a missionary and make your plans for next year. Working together we will see the Lord's church firmly established in every land.

Victory In Jesus

RAY HAWK

When Paul wrote to the Corinthian church of God, he said, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our

preaching vain, and your faith is also vain" (I Cor. 15:12-14).

I. JESUS WAS VICTORIOUS

In John 2:19 Jesus said, "Destroy this temple, and in three days I will raise it up." In verse 21 we find he was speaking of the temple of his body. Later, in such passages as John 14:26; 16:13 Jesus promised to send the Holy Spirit to the apostles when he went away. Did Jesus fulfill his promises of John 2:19; 14:26; 16:13? If not, the apostles would never have practiced Mark 16:15-20. They would never have cast out devils, Acts 19:12. They would never have caused the sick or dead to recover, Acts 3; 9:40, 41. Men such as Stephen, Acts 6:8-10, or Philip, Acts 8:5,6, would never have performed the miracles and signs they did. Yes, Jesus was victorious over death. Jesus tasted death for every man, Heb. 2:9, and because he was victorious, we may be victorious! As Paul said, "But NOW is Christ risen from the dead, and become the firstfruits of them that slept." I Cor. 15:20. (Emphasis mine, RH).

II. WE ARE VICTORIOUS OVER SIN AND DEATH

In Rom. 6:3-7 Paul shows we have died to sin by baptism and have been raised to walk in newness of life. If Jesus did not rise from the dead, baptism would be meaningless! But, he is risen! Therefore, my baptism does what Paul says it does. According to Col. 1:13, 14 I am delivered from darkness and translated into the kingdom of his dear Son. I have redemption in his blood. John penned these marvelous words, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I John 5:4.

III. SUNDAY IS OUR VICTORY DAY!

Our Lord was raised on Sunday. Mk. 16:1-6 states, "He is risen." Jesus appeared to his disciples on Sunday. When he appeared in their midst, he said, "Peace be unto you." John 20:19. Paul and others partook of the Lord's supper on Sunday, Acts. 20:7. This meal is our victory meal! Paul, said that in partaking of the Lord's supper, "ye do shew the Lord's death till he come." This is a fellowship meal, not in memory of the dead, but of the living! In the Lord's Supper we have sweet and victorious communion-fellowship with THE risen Lord; not a dead Lord.

Jesus is alive Stephen saw him at the right hand of God and Paul wanted to die and be with Christ, Acts 7:55, 59; Phil 1:21. Jesus told the apostles he would be in their midst when they came together, Matt. 18:20. He was in the first century by and through the Holy Spirit inspiring them, John 14:18; 26. Today he is with us through our obedience to his word. Eph. 3:17.

IV. OUR FAITH IS VICTORIOUS OVER THE WORLD

John states, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I John 5:4. Our faith comes by hearing the word of God, Rom. 10:17. Those who hold true to God's word recognize their relationship to this world, I John 2:15-17. They heed Peter's words, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Saints today are like Abraham. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10; I Pet. 2:11. "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." Heb. 11:16. Jesus describes this in John 14:1-3. Our faith will bring this city within our grasp for we are victorious over the world through our faith.

V. WE ARE VICTORIOUS OVER DEATH

"So when this corruptible shall have put on
Continued on page 4

Foundations Of A Righteous Society

Continued from page 1

the Rock of Ages now or else he as the "Rock of Judgment" will crush us in that final day of universal reckoning. (Matt. 21:44).

THE LORD'S DAY IS ANOTHER FOUNDATIONAL STONE

The Lord's Day of the New Testament is not the sabbath day of the Mosaic Economy. The former is Sunday, our first day of the week; the latter referred to Saturday, the seventh day of the week. The first day of the week was our Lord's birthday from Joseph's rock hewn sepulchre. (Mark 16:9). Prophecy and apostolic testimony both confirm the fact that his resurrection is conceived as having been begotten by Jehovah. (Psalm 2:7; Acts 13:33-34). On this day he met a number of times with his chosen disciples prior to the triumphant ascension. This day became the birthday of his church. (Acts 2). On this day his disciples were accustomed to meet weekly for worship. (Acts 20:7). On this day John on Patmos declared himself to have been in the Spirit. (Rev. 1:10). How dear was each Lord's Day to the ancient disciples of the Christian faith. Around that day clustered the the most sacred of memories. Seemingly the Old Testament psalmist spoke prophetically of this day when he wrote, "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm 118:24). Our generation denis both the authorship and ownership of this day to Jehovah God. People today, for the most part, neither find delight nor spiritual gladness in this day which begins each week. It has sadly and with grievous consequences indeed deteriorated into a day of "business as usual" and serves as the climatic point of a "week-end of pleasure and sports." Jehovah is left out of it. It has little or no spiritual significance to the teeming multitudes of our day. The government does a lot if its work on this day-much that could be done Monday through Saturday. We need leaders like President James A. Garfield who once announced he could not keep a Sunday appointment concerning affairs of state due to his scheduled appointment with his Lord in worship. Labor union meetings, business conventions, National Guard meetings for thousands of young men, hunting, fishing, picnicking, traveling and a host of other activities make Sunday just another day. (The current energy shortage may change some of America's GOING habits on Sunday. Now if they will just WORSHIP God after the New Testament order.) Is it any wonder that so little time is taken by the masses for spiritual growth and development in godliness? Such commercialization of the Lord's day weakens the foundations of our society. Just a "nice religious touch" is not enough. We cannot have a righteous society and ignore Jehovah God. Exchanging his day of worship and meditation for a day of business and pleasure is one of the most grievous sins of our time. This verse still rings with much truth. "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:17). Heavenly power has not repealed this important warning. Jehovah cannot be remembered when his day is secularized as our generation has made it.

THE CHRISTIAN HOME IS ANOTHER FOUNDATIONAL STONE

This is a major part of the foundation. Yet it is being destroyed day by day. One has suggested that we are getting used to it. We are no longer bothered as we once were about the number of divorces. Some days in our newspaper the list of divorces has even exceeded the number of marriages recorded. It has been reported that there is a broken home in our country every sixty to ninety seconds! How can we build a righteous society on a foundation of divorce and delinquency? A strong and permanent society cannot be founded upon the debris of broken homes.

The home is the basic unit of society. It is an institution ordained and preserved by God's wisdom. The sanctity of this divinely begun

institution must be restored. A nation cannot grow in the wake of broken homes. People who cannot live together as families cannot build a righteous and happy society. Is it not strange that some should be so concerned about social justice and yet see nothing wrong with divorce and remarriage for most any cause? Some of them even see nothing wrong in pre-marital and extra-marital sex-two of the greatest enemies of the home and happiness therein. No society is stronger than its homes and its attitudes toward marital standards.

CONCLUSION

The Psalmist said, "If the foundations are destroyed, what can the righteous do?" For one thing we can strive to restore and preserve the foundations. With God on our side we can do something because God is God. God and a few have accomplished the unbelievable in times gone by. Basil Overton, editor of THE WORLD EVANGELIST, has well said, "There is hope because there is God! A few people can do a lot with God on their side! The righteous are the only ones that can or will do anything! 'Ye are the salt of the earth.'" If there is light in (the) world, it will shine brightest against the darkest background! (John 8:12; Philippians 2:14-15.) We can say 'No' to deeds of darkness' rioting in streets; to tensions that tear people apart; to iron curtains and wailing walls; to communism that hates God; to secularism that ignores God! 'No' to this grossly materialistic world where there is a mad scramble for possession of material matters and where love of God and man is lost in the scramble! Say 'No' to that way of life that robs us of teaching ourselves and our children the right way of the Lord. Say 'No' to science when it says it can be our fondest hope and answer all our needs! To education that excludes God, etc."

The Gentiles

Continued from page 2

(Acts 10:44-47). (This was another great miracle of God to confirm the fact that the gospel of the Great Commission is for all men, even for Gentiles. Peter later says, "Forasmuch then as God gave them the like gift as he did unto us (the apostles - Jews), who believed on the Lord Jesus Christ; WHAT WAS I, THAT I COULD WITHSTAND GOD?" (Acts 11:17) In all this, God was dealing with Peter, and through him, with all future generations, to prove that the great commission includes all men, includes both Jews and Gentiles. This case proves the point for all time to come, and there is no need for the example to ever be repeated.

PETER CONVINCED BY CONFIRMATION

Peter accepted the truth thus confirmed by miracles and the gift of "The Holy Spirit" according to God's own will (Heb. 2:3-4). He was ready to baptize these Gentiles, since God had proved that all Gentiles are gospel subjects, the same as Jews; that the Great Commission is for all men. This truth and all other truth has long ago been confirmed, and needs no further confirmation. The truth of the New Testament needs no further revelation, and no further confirmation (Mk. 16:20; Heb. 2:3-4; Acts 14:3). The case of Cornelius proves there is no difference between Jews and Gentiles (Acts 15:7-9). Let us all rejoice in the salvation of the Great Commission offered unto all mankind, and not allow prejudice or anything else to hinder us from getting the gospel unto all men in our generation. May God help us!

Victory In Jesus

Continued from page 3

incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:54-57. Death holds the world in fear. This is not so with the Christian, "for we know that if our earthly house of this

tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Cor. 5:1.

It is so wonderful to be in Christ! It is a tremendous blessing to be a Christian! The world has so much to lose by rejecting Christ. But, "in all these things we are more than conquerors through him that loved us." Rom. 8:37.

Let Us Preach The Gospel!

G. F. RAINES

Before Jesus ascended into heaven, he commanded his apostles to go into all the world and preach the gospel to every creature (Mark 16:15). The apostles admonished other evangelists to "preach the word" (II Tim. 4:2), which is "the word of truth, the gospel of your salvation" (Eph. 1:13.)

The simple preaching of the unadulterated word of truth produced amazing results, in spite of the fact that only the crudest facilities of communication and travel were available to the first-century evangelists. An unbeliever testified that there were six million Christians in the Roman Empire before the death of the apostle John.

One good man can accomplish more real good by preaching and teaching the word of God without adding thereto or subtracting therefrom than a hundred worldly, compromising preachers can accomplish. Humanistic philosophy has never saved one soul since the beginning of time. The gospel of Christ is "the power of God unto salvation" (Rom. 1:16). Therefore, "Beware lest any man spoil you through philosophy and vain deceit" (Col. 2:8).

Paul said to the Corinthians: "I determined not to know anything among you, saving Jesus Christ, and him crucified" (I Cor. 2:2). Let us make the same noble resolution.

God forbid that we should glory "save in the cross of our Lord Jesus Christ" (Gal. 6:14).

The Way Of Life

G. F. RAINES

In the matchless Sermon on the Mount, our Lord Jesus Christ said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

The way which leads to everlasting life is the way of obedience to the commandments of God in the gospel of Christ, "the power of God unto salvation" (Rom. 1:16, 17).

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 apostle John says:

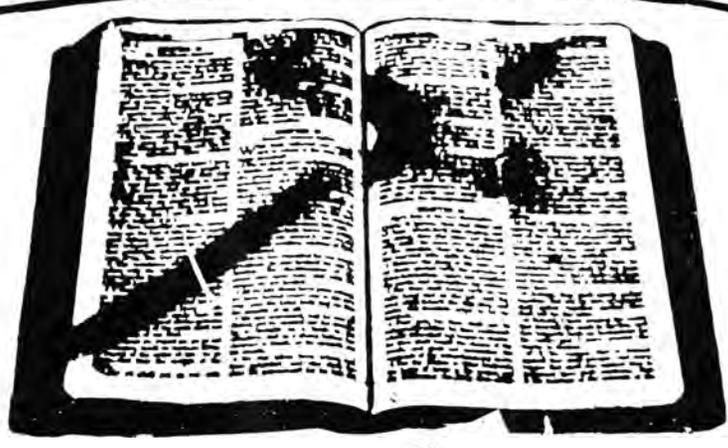
"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3, 4).

"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).

G. Campbell Morgan observed that, "You will never find a man teaching that any commandment of God is unimportant, but that behind his teaching is the fact that he himself is breaking that commandment."

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 8

FRIDAY, FEBRUARY 8, 1974

NUMBER 36

Baptism: The Wrong Action

The action of baptism has reference to how it will be administered. Sprinkling, pouring and immersion are all accepted as approved actions for baptism among religious people today. However, Paul affirms that there is only ONE baptism. "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, ONE BAPTISM, One



ROBERT R. TAYLOR JR.

God and Father of all, who is above all, and through all, and in you all." (Eph. 4:4-6 Emphasis added.) There are NO MORE baptisms than there are bodies. There are NO MORE baptisms than there are hopes. There are NO MORE baptisms than there are Spirits. There are NO MORE baptisms than there are Lords. There are NO MORE baptisms than there are faiths. There are NO MORE baptisms than there are Gods. Paul placed a one before each of these. One is not three. Yet the religious world has long practiced three actions of baptism-sprinkling, pouring and immersion. Paul, by the Inspiration of the Holy Spirit, allows ONLY ONE. If that one baptism is sprinkling, then pouring and immersion are immediately eliminated. If that one baptism is pouring, then sprinkling and immersion are immediately eliminated. If that one baptism is immersion, then sprinkling and pouring are immediately eliminated. Sprinkling, pouring and immersion are three. That is two too many. Two therefore have to go; only one may remain. Which action fits the demands of the scriptures? For our answer we have to make our appeal to the scriptures. We have to go to the law and the testimony. (Isa. 8:20). We have to be guided by the principle of Luke 10:26, which states, "What is written in the law? how readest thou?" In the words of Peter in 1 Peter 4:11 we have to speak as the oracles of God direct.

DEMANDS FROM THE GREEK

W.E. Vine says that the word, baptisma, the noun form, consists of "the processes of immersion, submersion and emergence." (AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, p. 96.) The verb form, baptizo, means to dip. (Ibid. p. 97.) Greek authority after authority use such expressions as plunge, overwhelm, dip, immerse, cover and submerge. Now in all honesty which of these

actions - sprinkling, pouring or immersion - will fit the demands of these Greek definitions? There is no immersion, submersion and emergence in sprinkling or pouring. There is no dipping, plunging, overwhelming, covering or submerging either in sprinkling or pouring. Only immersion or a burial in water will meet the demands in the case. Sprinkling and pouring may be popular "modes" among the masses of religious people but neither one constitutes the approved action set forth by scriptural authority.

OTHER SCRIPTURAL DEMANDS

Bible baptism demands much water. We read in John 3:23, "And John also was baptizing in Enon near to Salim, because there was much water there: and they came and were baptized." It has even been suggested that John was baptizing at this place in order that the people might have sufficient water for their domestic needs. But it was the baptism, not their domestic needs, that required the much water of this passage. Others have suggested that a thimble full of water is much water in comparison to a drop of water! Such quibbles as the foregoing show to what extent some will go in dodging the clear import of the scriptures and their demands for the proper action of baptism. Immersion requires much water. Sprinkling and pouring do not require much water.

Bible baptism demands a going down into the water and a coming up again out of the water. "And Jesus, when he was baptized, went up straightway OUT OF THE WATER: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: . . ." (Matt. 3:16). "And he commanded the chariot to stand still: and THEY WENT DOWN BOTH INTO THE WATER, both Philip and the eunuch; and he baptized him. And when they were COME UP OUT OF THE WATER, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8:38-39). Immersion requires that the candidate go down into the water. Sprinkling and pouring do not require a going down into the water for either the candidate or the administrator. Immersion requires that the act of baptism take place while the candidate is in the water - after he has gone down into the water and prior to his coming up out of the water. Sprinkling and pouring do not require that the said act be performed while down in the water. Immersion requires a coming up out of the water. Sprinkling and pouring do not require a coming up out of the water. Sprinkling and pouring do not fit the Biblical demands in a SINGLE one of these essential demands.

Bible baptism demands a burial and a rising therefrom. "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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: . . ." (Rom. 6:4-5). "BURIED with him in baptism, wherein also ye are RISEN with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2:12). A few verses later, and in the same context though it is in the subsequent chapter, the same sacred scribe wrote, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3:1). When had the Colossians been risen with Christ? In their baptism. In immersion there is a burial and a rising from the watery transaction. In sprinkling and pouring there is neither a burial nor a rising therefrom. These two unscriptural actions are therefore deficient in the very requirements of Bible baptism.

Bible baptism demands that in every scriptural conversion there must be a re-enactment for us of the death, burial and resurrection of our blessed Lord. He died, was buried and was raised again. In scriptural conversion we die to the love and practice of sin, are buried in water and are raised to walk in newness of life. We refer again to Paul's words, "Know ye not, that so many of us 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:3-6). Later in this chapter Paul wrote, "But God be thanked, that we 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." (Rom. 6:17-18.) Immersion fits the requirements of Romans 6 since there is both a burial and a being raised from the watery grave. Sprinkling and pouring do not fit at all for there is neither a burial nor a being raised again. Christians are those who have been risen with Christ. (Col. 3:1; 2:12). But there is "no risen with Christ" process either in sprinkling or pouring.

CONCLUSION

Sprinkling and pouring were NEVER practiced for Bible baptism in New Testament times. Both

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Heaven Our Home

God has eternally purposed that man should be happy and successful here in this life, and have eternal life in heaven. God wants us to have a more abundant life here, as well as hereafter (Jn. 10:10). Jesus came to teach us how to live life at its best now (I Tim. 4:8), and how to obtain eternal life in the world to come (Mk. 10:30).

In giving the commission, Christ said, "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 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" (Matt. 28:18-20).

In Mark's record, the Lord 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. . . . So, then after the Lord had spoken unto them, HE WAS RECEIVED UP INTO HEAVEN, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following" (Mk. 16:15-20). Jesus told the apostles to tarry in Jerusalem until "endued with POWER FROM ON HIGH." He then prayed for them. "And it came to pass while he blessed them, he was parted from them, and CARRIED UP INTO HEAVEN" (Lk. 24:46-51). "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).

Here are eleven men (the apostles) who saw Jesus go up to heaven. Two angels stood by and said that is where he was going.

If God could take his Son up to heaven, as he had promised (Jn. 14:1-3), he can take us up to that wonderful place some sweet day, as he has also promised, and as he took Elijah up to heaven (II Ki. 2). We have put men on the moon. Don't



GUS NICHOLS

you know that it will be no problem for God Almighty who created this earth to be inhabited (Isa. 45:18), and skillfully weighed and measured it to precision (Isa. 40:12), so as to keep it up in space (Job 26:7), at the right distance from the sun in its orbit around the sun (Job 38:13-14) — don't you know that God can take a little thing like a man up to heaven? It was no more difficult for God to take Jesus up to heaven than it was to send him down here by way of the virgin birth in the first place (Isa. 7:14; Matt. 2). This was no problem, since God operated by remote control and put the first man, Adam, upon this earth so that — "Here we are!" If we put men on the moon, and bring them back, we shall do nothing comparable to what God has already done without our human devices. And it would be no problem for Almighty God, who made this world to be inhabited, as it is before our eyes this day, to make another world and have it in reserve for us, in glorified bodies. The Bible says God made more than one world (Heb. 1:1-3; 11:3). God told men in the Bible nineteen hundred years ago that he had made the worlds out of atoms — out of invisible things (Heb. 11:3). And when we recently discovered the facts, we learned that sure enough God had made the world on which we live out of atoms, and we took some of them and made bombs out of them! And yet some don't believe in God! Since Jesus came down from heaven, and went back to heaven, THERE IS A HEAVEN!

GOD'S DWELLING PLACE

Before Jesus ascended up to heaven he said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I GO TO PREPARE A PLACE FOR YOU. And if I GO TO PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; that WHERE I AM, THERE YE MAY BE ALSO" (Jn. 14:1-3). O! yes, heaven is the "Father's house," or the "Father's home," with its "Many mansions."

God, who made us all, lives there. We are his offspring, and he loves us! (Acts 17:28-29; Heb. 12:9; Jn. 3:16). Moses said, "Look down from thy holy habitation, from heaven, and bless thy people" (Deut. 26:15). "For God is in heaven, and thou upon earth" (Eccl. 5:2). "There is a God in heaven" (Dan. 2:28). We read of our "Father who is in heaven" — or our "Father in heaven" (Matt. 5:45, 48), "Our Father who art in heaven" (Matt. 7:11), "Will of my Father which is in heaven" (Matt. 7:21; 12:50), "My Father which is in heaven" (Matt. 16:17), "My Father in heaven" (Matt. 18:10), and "Your Father which is in heaven" (Matt. 23:9).

There is no misunderstanding the wonderful import of these scriptures. Jesus said he came down from heaven, then went back to heaven to prove his claim. Furthermore, he gave them a sign whereby they might know whether or not he had arrived up in heaven: He promised that when he arrived he would send the miraculous power of the Holy Spirit upon his disciples, and told them to wait for this (Jn. 16:7-13). They waited, and the Holy Spirit came! (Acts 2) Forked tongues, visible and sitting on each one of the apostles were in evidence. The sound was like that of a tornado when the Spirit came. They preached in the foreign languages of those present. They knew Jesus and arrived in heaven, and sent the Spirit as he had promised he would (Acts 2:22-36). Peter announced that Jesus was at the right hand of God (Acts 2:33). They went out and told a dignified story of a risen and ascended Lord, and sealed their word by dying as martyrs for their testimony. There is nothing like it in all the annals of history!

GOD HAS SPOKEN FROM HEAVEN

The reality of God and of his heaven are further established by the fact that God has, time and again, spoken from heaven unto men on earth. God spoke the Ten Commandments unto Israel at Mt. Sinai, and they trembled at the voice of God, and requested that Moses speak unto them for God. Then God said further unto them, "Ye have seen that I have talked with you from heaven" (Ex. 20:1-22). Here are thousands of witnesses to the fact that there is a God and that he spoke from heaven. O! yes, there is a God, and a heaven! "See that ye refuse not him that speaketh. For if they

escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: WHOSE VOICE THEN SHOOK THE EARTH: but now he hath promised, saying, Yet once more I shake not the earth only, BUT ALSO HEAVEN" (Heb. 12:25-26). Again, "Thou camest down also upon Mount Sinai, and spakest with them from heaven" (Neh. 9:13; Ex. 19:7-9; Deut. 4:32-36).

God spoke at the baptism of Jesus when He introduced him unto mankind as His Son: "And lo a VOICE FROM HEAVEN, saying, This is my beloved Son, in whom I am well pleased (Matt. 3:17). John says concerning this occasion, "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the SPIRIT DESCENDING FROM HEAVEN like a dove, and it abode on him. And I knew him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the SPIRIT DESCENDING and remaining on him, the same is He which baptizeth with the Holy Spirit" (Jn. 1:31-33). All of this proves Jesus came from heaven, and is God's Son. It also proves there is a God above, and a heaven. It tells us God talked from heaven to men here, just as our astronauts talked to us down here from the moon.

Again, God spoke unto Peter, James and John, on the Mount of Transfiguration and said, "This is my beloved Son, in whom I am well pleased, hear ye him" (Matt. 17:1-5; Lk. 9:28-36; Mk. 9:2-13). Peter later wrote about this wonderful experience, and said, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, WHEN THERE CAME SUCH A VOICE TO HIM FROM THE EXCELLENT GLORY, This is my beloved Son, in whom I am well pleased. AND THIS VOICE WHICH CAME FROM HEAVEN we heard, when we were with him in the holy mount" (II Pet. 1:16-18).

But God often spoke unto men through his prophets, and confirmed the fact that they were his spokesmen by fulfilling their word (Heb. 1:1; II Sam. 23:2, etc.). This same God is as really and truly speaking unto us by his Son now, as he has ever spoken. The only difference is in the manner of delivery (Heb. 1:1; Jn. 17:8, 14). A letter from my wife is as much her word as if she were talking by telephone.

HEAVEN PROMISED TO THE RIGHTEOUS

Jesus said unto his disciples, "Great is your reward in heaven" (Matt. 5:12). Again, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:19-21). Note these scriptures referring to heaven: "And thou shalt have treasure in heaven" (Matt. 19:21), "Distribute unto the poor, and thou shalt have treasure in heaven" (Lk. 18:22), "Your reward is great in heaven" (Lk. 6:23), "Your names are written in heaven" (Lk. 10:20), and "The whole family in heaven" (Eph. 3:15).

Our hope is laid up for us "in heaven" (Col. 1:5). We are "kept by the power of God through faith unto salvation ready to be revealed in the last time. . . . To an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you" (I Pet. 1:4-5). "Knowing yourselves that ye have in heaven a better and an enduring substance" (Heb. 10:34). Here we are "strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . 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" (Heb. 11:13-16). Please, turn to your New Testament and read Rev. 21:1-18; 22:1-21. May we all meet in this wonderful place some sweet day! God bless you!

THE WORLD'S NEED TODAY

*A little more kindness and a little less creed,
A little more giving, and a little less greed,
A little more smiles, and a little less frown,
A little less kicking a man when he's down.
A little more "WE" and a little less "I"
A little more laugh, and a little less cry;
A little more flowers on the pathway of life,
And fewer on graves at the end of the strife.*

... Author Unknown

Are You A Freeman Or A Slave?

G.F. RAINES
Newton, Miss.

As Americans, we justly praise our government because of the freedom that it enables us to enjoy. We proudly sing of our great country as "the land of the free and the home of the brave." Yet many people, although politically free, are in voluntary spiritual bondage, in spite of the fact that Jesus, expressing his desire that all men should be spiritually free, said, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

Millions of religious people are bound and shackled by man-made creeds and traditions of men. Many have more respect for the decrees of church councils than for the infallible and eternal word of God and manifest more loyalty to contemporary religious leaders than to "the word of truth, the gospel of your salvation" (Eph. 1:13). Many cling tenaciously to human customs and rituals in total ignorance of and indifference to the fact that their origin was human rather than divine. Many who avow allegiance to the Bible read it through the tinted glasses of creeds, manuals, disciplines and confessions of faith and exalt human names above those that are scriptural and divine.

A man who holds membership in a church that subscribes to a creed or discipline which teaches that baptism may be performed by either sprinkling, pouring, or immersion, according to the convenience and preference of the candidate, finds no authority for either sprinkling or pouring when he reads his Bible, but he finds much authority for immersion as the genuine action of Bible baptism. He reads verses in which baptism is expressly said to be a burial (Rom. 6:3,4; Col. 2:11-13). He also reads that people went down into and came up out of the water when they were baptized (Matt. 3:13-17; Acts 8:26-40). But the false teaching of the human creed of his church holds him firmly in its satanic clutches and denies him the right to be guided by God's plainly revealed and unequivocally expressed truth.

Another man reads his Bible, having been for many years rooted and grounded in the credal false doctrine that baptism is not essential to salvation. He reads that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5) and many similar statements plainly affirming the essentiality of baptism (Mark 16:16; Acts 2:38; 22:16; Rom. 6:3; Gal. 3:27; 1 Pet. 3:21). But the tie that binds him to his creed constrains him to continue to believe that people are to be baptized because of the remission of sins - already pardoned.

Another man reads his Bible who has been thoroughly indoctrinated in the belief that one who believes in Christ can be saved out of the church as well as in the church. He reads that the church that Jesus purchased with his blood is the body of Christ (Acts 20:28; Col. 1:18) and that those who have been reconciled to God are in this spiritual body (Eph. 2:14-16); but, having observed this disagreement between the doctrine of the New Testament and that of his human creed, he is so wedded to his creed that he thinks the New Testament cannot mean what it plainly says concerning the fact that all the saved are in the church. Please read Acts 2:1-47).

I challenge you to make a list, in the privacy of your home, of the theories and practices which you have accepted, not because they are in the Bible, but because you are in spiritual bondage, and then lay them all aside and stand from this time forward, wholeheartedly, unreservedly, and steadfastly upon the impregnable and eternal Rock of Eternal Truth - the Holy Bible.

Inasmuch as you have personal access to the truth which makes men spiritually free (Rom. 14:12; John 8:32), freedom is within your reach. How long, therefore, will you choose to be bound by your human creed to the opinions of men? The apostle Paul assures us 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" (2 Tim. 3:16,17) and declares that "your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:5).

Our Lord Jesus Christ says:

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

"But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

"Every plant, which my heavenly Father hath not planted, shall be rooted up. . . And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:13,14).

The apostle John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9).

Many hundreds of years ago, Joshua, the valiant successor of Moses, said to Israel, "Choose you this day whom ye will serve. . . but as for me and my house, we will serve the Lord" (Josh. 24:15).

How Religious Are You?

HOYT BAILEY

Those present on Pentecost were religious: they had gathered in Jerusalem for a religious feast, but about three thousand were religious enough on that day to obey Christ (Acts 2:41).

The Samaritans, after having heard the gospel of Christ preached unto them, believed and were baptized, both men and women (Acts 8:5-12). They were not only religious, but they were religious enough to obey Christ.

Saul of Tarsus was a very religious man before he became a Christian. Saul was sufficiently religious to give up his former religious practice and to obey Christ (Acts 22:16).

Cornelius was religious: "A devout man and one that feared God with all his house which gave much alms to the people, and prayed to God always." Cornelius was religious enough to cut loose from his former religious practice and to obey Christ (Acts 11:13-14).

Lydia and her household were religious enough to be gathered for prayer on a Sabbath day, but did they remain only that religious? They were religious enough to make sure that they did what the Lord commanded, therefore, they were baptized (Acts 16:15).

Those in the city of Corinth were religious, they had the temple Venus in their city, when Paul went there. Several of the Corinthians were not satisfied to be merely religious, because "many of the Corinthians hearing believed, and were baptized" (Acts 18:8).

The goddess Diana was in Ephesus, and it was claimed that the whole world worshipped Diana. However, some were religious enough in Ephesus to not only turn from Diana, but they also turned from John's baptism to baptism into Christ (Acts 19:1-5; Galatians 3:27).

All the foregoing, upon hearing the gospel of Christ preached, cut themselves loose from all former religious practice in order to become Christians. All these were not satisfied to be merely religious. They not only wanted to be religious, for they became right religiously.

Inasmuch as it was necessary for them to give up all other religious practice or belief for what Christ commanded, it is not necessary for individuals to cut loose from all religious practices now which are not authorized by Jesus Christ?

Giving Of Ourselves

DAN E. WARDEN

Sharing Life: The most valuable commodity one has is life. One gives but little when he gives his possessions; it is when he gives of himself that he truly gives.

Christ's Statement, "It is more blessed to give than to receive," is probably one of the most difficult teachings for man to accept. Man is by nature selfish and puts self first. Christ taught that

true joy and happiness comes to those who treat others as they themselves would like to be treated. This means that one must love his neighbor as himself (Mt. 22:37-39).

As the apostle Paul complimented the Corinthians for "a wealth of liberality on their part," he emphasized that they "first gave themselves," II Cor. 8:2-5. J. R. Lowell stated it well when he wrote, "Not what we give, but what we share, For the gift without the giver is bare."

Gifts mean so much more when given freely and cheerfully. Someone has said that there are three kinds of giving: Grudge giving, duty giving and thanksgiving. Grudge giving says, "I hate to"; duty giving says, "I ought to"; thanksgiving says, "I want to."

Instead of "giving until it hurts," one ought to "give until it feels good." The man who is willing to "give until it hurts" is usually one who is very sensitive to pain. A vagrant confronted a lady for money and received the following reply: "Well, I'll give you a quarter, not because you deserve it, mind you, but because it pleases me." The vagrant responded, "Thank you, mum, but couldn't you make it a dollar and THOROUGHLY enjoy yourself?"

Give to the world the best you have and the best will come back to you. Remember, man is not a cistern for hoarding, he is a channel made for sharing. If you really desire to gain the most from giving, try giving to those who are unable to repay. Such giving will grant satisfaction gained in no other way.

In Africa a native brought a missionary a seashell of lustrous beauty. When asked where such an extraordinary shell had been discovered, the native said he had walked many miles to a certain bay, the only spot where such shells could be found. "I think it was wonderful of you to travel so far to get this lovely gift for me," the missionary exclaimed. His eyes brightening, the native answered, "Long walk, part of gift."

Just as the native was a part of his gift, we also should learn to develop the art of "giving ourselves" to others.

Which Are You?

Are you an active member, the kind that would be missed?

Or are you just conceited that your name is on the list?

Do you attend the meetings and mingle with the flock?

Or do you stay home and criticize and knock?

Do you take an active part to help the work along?

Or are you satisfied to be the kind that 'just belong'?

Do you ever visit a member who is sick or leave the work to just a few and talk about a clique?

There's quite a program scheduled that I'm sure you've heard about

And we'll appreciate it if you, too, will come and help us out.

So come to the meetings often and help with hand and heart

Don't be just a member, but take an active part.

Think this over, you know right from wrong,

Are you an active member or do you just belong?—Copied.

29 Preachers

Twenty-nine preachers have been reached through the assistance of this ministry in the three years of its existence. Six of these were reached in 1971, eleven in 1972 and twelve in 1973. Of the twelve reached in 1973, six were from the independent Christian Church, two from the United Church of Canada, one from the United Methodist Church, one from the Congregational Methodist Church, one Nazarene, one Independent Baptist. Of this twelve, six are in school making greater preparation for their ministry, three are working as associates with good congregations and three are serving a congregation as the regular preacher. Every preacher that we reached in 1973 was initially contacted by someone else that called or wrote us and asked for assistance in teaching. Our thanks to a wonderful brotherhood who helps to make this work possible.—Marvin F. Bryant, P.O. Box 2662, Mobile, Ala. 36601.

Baptism: The Wrong Action

Continued from page 1

are innovations. Both are deviations from sound doctrine and Biblical practice. Both are sinful. People CANNOT be saved who depend on either of these for Bible baptism. Nothing is taught with any greater degree of clarity than that Bible baptism is immersion. That is the only action that will fit the demands of the scriptures. All other actions are wrong, Wrong, WRONG!

"Integrity"

WAYNE JACKSON

Slightly more than two years ago, a small journal under the dubious title, *INTEGRITY*, began to be published in the Flint, Michigan area. After two years of publication, it is not overly harsh to suggest that a more fitting appellation would be, "Apostasy." The editorial staff consists of Hoy Ledbetter, Editor-in-Chief, along with Frank Rester and Dean A. Thoroman. These are accompanied, for the most part, by a conglomeration of disgruntled critics of the church of Christ. The paper is published "subscription free" though readers' contributions are solicited. As the Editor-in-Chief put it, "If the Spirit moves you to send something, please do not quench the Spirit!" (4/71, p. 162)

Like a wolf in lamb's garb, *INTEGRITY* claims to seek "to encourage all believers in Christ to strive to be one, to be pure, and to be honest and sincere in word and deed, among themselves and toward all men." In a more candid movement, however, it is admitted that "INTEGRITY was initiated partly because of a belief in the fundamental right to hold and to express ideas different from those held by the power structure in the Church of Christ" (2/71, p. 130). Contrary to its expressed intention of promoting unity within the body of Christ, this periodical seems passionately out to further fragment the church of God. Its staff claims there are countless brethren who, though presently silent, are sick of the "legalism" and "orthodoxy" characteristic of "Church-of-Christism." This silent multitude is afraid to speak out lest they be "put out of the synagogue," thus *INTEGRITY* admonishes that "This guilty silence is one of the most dreadful sins of our time" (5/70, p. 195). They would thus have them "speak out" and create havoc among the churches.

From the tone of the writing of the editorial staff, it appears highly probable that the instigators of this paper have had, at certain times, serious conflicts with various elderships. The disdain for the eldership is frequently observed in such statements as: "a totally human and often abysmally ignorant group of uninspired men, commonly referred to as 'the eldership of the local congregation'" (9/70, p. 54) Or, "Since one of the bulwarks of Church-of-Christism is ELDER POWER, no one should be surprised that any criticism thereof would bring out all the big guns in a massive counteroffensive" (8/70, p. 38). It thus appears that such men have gone "out from us" (I Jn. 2:19); in fact Thoroman declares: "I do not ever hope to again be 'in full fellowship with the true Church of Christ.' I have severed all the emotional ties that bound me to any

organized religion . . ." (9/70, p. 63).

Under the guise of sophisticated journalism ("We do not agree with everything we print, although we do not usually comment on items with which we are in disagreement" (4/71, p. 162). *INTEGRITY* is a sounding-board for anti-biblical ramblings. In one issue one of the editorial writers suggested that our past method of Bible interpretation has been conducive to division. He ridicules the distinction between generic and specific commands. We are chastened for teaching that certain "examples" are binding while others are not, and the "necessary inference" is relegated to the realm of the mythical. The author regrets ever having taught such "garbage" and concludes that nothing ought to be made a matter of fellowship which must be established through the mind's reasoning processes (3/70, p. 151). (In giving the Bible and its requirements, did not God intend for us to use our minds?)

Some of *INTEGRITY'S* writers have little, if any, concept of what the New Testament church actually is. Amos Ponder ponders whether it's even necessary to associate oneself "with the proper organization, with the group with the Biblical name, with the people who worship the 'right' way." He concludes that there is "no organization or group of people" that is "identified as the proper one" in the NT (11/70, p. 87). And Carl Ketcherside doesn't even know the difference between the gospel and Baptist doctrine, for he wrote that Adoniram Judson, a Baptist preacher, was the first American missionary to carry the "glad tidings" to Burma (8/70, p. 37).

In September, 1970, Editor Ledbetter joined the "Women's Lib" movement with an attempt to liberate Christian women from the restrictions of the Word of God. He asserts that the Bible gives women much more prominence than "we" have allowed them; he then proceeds to use every "Pentecostal" argument for women preachers that we have ever heard. He contends that Paul's restriction upon first-century women was solely a matter of "custom" and hence not applicable today. Says he, "It is my belief that the Christian woman today may become as prominent in the church as the standards of the community will allow, and the community in which most of us live does not appear to be very restrictive" (9/70, p. 52). When interrogated as to how far he would take this concept, he replied: "Your question as to whether a woman could be an elder is quite provocative. It raises another question in my mind: If Deborah could be a judge as well as a prophetess in a period in which women were clearly subordinate to men, was there any real reason why Priscilla could not have been an elder in the New Testament period?" (Letter, 11/16/70) Well, one reason just might be that she could not be the "husband of one wife!"

In an article designed to correct the "legalistic" attitude supposedly characteristic of the church of Christ, Ledbetter urges the brotherhood toward "Antinomianism." He flatly affirms that "we are not under law," and "regulations are suitable for those in the world, but they are not for saints," and again, "Although the believer is free from law, it still applies to the unbeliever" (9/70, p. 55, 56). Is it

possible that our brother has never read Heb. 8:10, where the entire new covenant is represented as Jehovah's "laws" which are put into our minds?

INTEGRITY is highly sympathetic toward the "Pentecostal" apostasy. In January, 1971, the Editor-in-Chief stated that "the case against having tongues today is not easily established." When considering the frequently used I Cor. 13, he says that "The perfect" in that chapter can only be applied to the completed Bible by exegetical hocus-pocus. If anything, the chapter supports, rather than opposes, the modern charismatic movement. Also the idea that gifts of the spirit can only be conferred by the apostles stand on an extremely unstable foundation" (p. 114). In view of this, it is not at all surprising to find, on the very next page, an article entitled "Spirit and Intellect," by Pat Boone, wherein Pat again attempts to justify his departure from the faith. In the following issue, Ledbetter once again addresses himself to I. Cor. 13, concluding that "If anything, the chapter argues the availability of spiritual gifts today, rather than the converse" (2/71, p. 134). If our brother does not actually believe in "gift-possession," he is not far from it. He marvels at "what God has done for the Boone family," noting "That something wonderful has happened to the Boones cannot be doubted." Apparently our Editor friend is unaware of the fact that a lie, when believed, will produce the same effect as the truth.

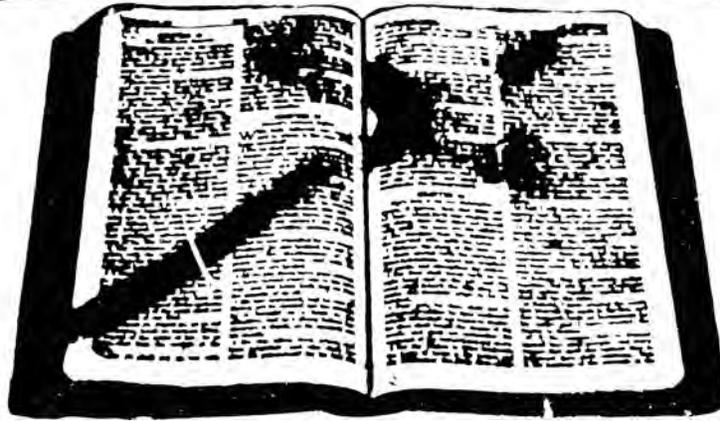
In this issue for June-July, 1971, Allen Holden Jr. treats the reader to a favorable and even laudatory review of the blasphemous rock opera, *JESUS CHRIST SUPERSTAR*. Holden claims that "Superstar's greatest success is in successfully translating the message of the 'Gospels' into the language of today's youth, and in expressing this message in their medium of communication, rock." He further suggests that "One can compare Superstar to a 'paraphrase' translation of the Bible, which attempts to translate 'not word by word, but rather, thought by thought'" (p. 6). That this rock opera might be justifiably compared to some of the modern day mutilations of the Bible, we do not deny, but to compare such with God's Holy Word reveals either a stupidity or a wickedness beyond description.

INTEGRITY is but one of the several Judas-papers now making the rounds of the brotherhood. Such endeavors need to be "marked" (Rom. 16:17) before further damage is done to the cause of Christ. — CHRISTIAN COURIER.

*Do something today to bring gladness
To someone whose pleasures are few;
Do something to drive away sadness,
Or cause someone's dream to come true.
Find time to enjoy an old friend —
Remember, the years are so fleeting
That life's final day soon will end.*

*Do something today that tomorrow
Will prove to be truly worth while;
Help someone to overcome sorrow,
And greet the new dawn with a smile,
For only through kindness, and giving
Of service and friendship and cheer,
Can we learn the glory of living
And find heaven's happiness here
—Estelle W. Jones*

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 8

FRIDAY, FEBRUARY 15, 1974

NUMBER 37

Are We Really Converted?

Conversion means a turning or a change. It is vital and fundamental in the Christian system. Conversion is linked by the Lord with spiritual healing. "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). Jesus made it quite evident that if there be no conversion, then there will be no healing. Jesus also made it an imperative to entrance into the heavenly kingdom. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3). No conversion; no entrance into the kingdom of heaven is the Lord's clear teaching in this passage. In Acts 3:19 conversion is connected with blotting out of sins. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." If there be no conversion, then there can be no blotting out of sins. Simon Peter had been a disciple of Jesus for quite some time and yet he stood in need of conversion on that Thursday night before the Lord was crucified on the next day. "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32). As long as Simon wavered he could not wield a power for good among his brethren. While he stood in need of being converted himself he could not successfully strengthen the faith of his fickle brethren. During the night of Jesus' arrest the former fisherman was truly stumbling Simon. Just a fraction over fifty days subsequent to this he became the converted Cephas and the powerful Peter. Then he was really able to strengthen the faith of others in Jesus as Lord and Saviour.



ROBERT R. TAYLOR JR.

hours on a crowded bleacher in all kinds of weather and watch twenty-two men push, tackle and block each other throughout the contest and yet will complain if the sermon is over thirty minutes in duration? How real is our conversion when we make sure our children have all their homework for school but NEVER check to see if they have prepared their Bible lesson for Sunday morning or Wednesday night? How real is our conversion when we drive our children to Bible Study and go back home for another hour and plan to come only for the second hour of worship? Some who practice this do not even make it back for the second hour but only to pick up the children when both services have ended. How real is our conversion when we drive around all Sunday afternoon either in pleasure cruises or to visit friends or family but NEVER can make it for the Sunday evening service? How real is our conversion when we can eloquently thank God for the privilege of worship on Sunday morning and miss every Sunday night and Wednesday night of the year? How real is our conversion when we miss between 60 and 90 percent of the scheduled services of a gospel meeting? How real is our conversion when we never attend a gospel meeting of a neighboring congregation though its members supported our last one? How real is our conversion when we never visit and seek the erring of the church and the lost of the world?

How real is our conversion when we prefer to engender strife and confusion rather than "Endeavoring to keep the unity of the Spirit in the bond of peace?" (Eph. 4:3). How real is our conversion when we pick up a matter of hearsay and peddle it rather than honestly determining whether it is true or false? Moses taught physical Israel the following precept, "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord" (Lev. 19:16). Not everything we hear is so! How real is our conversion when we prefer our sins to be sooted rather than our souls to be saved? How real is our conversion when we prefer soft preaching over the plain unvarnished type commanded by Paul in 2 Timothy 4:2-4, "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." How real is our conversion when we think that getting rid of a sound preacher who believes in preaching the whole counsel of God without fear or favor will take care of our sins? Pardon of sins NEVER HAS OCCURRED in this manner nor will it ever occur in this way.

Herod, Herodias and Salome murdered John the Baptist but his execution did not dissolve the adulterous marriage of the king and queen nor cover the sins created by the sensual dancing of Princess Salome. (See Mark 6:14-29). The Jewish Sanhedrin put Stephen to death in Acts 7 but that did not cleanse their souls or purify their hearts. The stoning of the saintly Stephen only added another crime to their accelerating account. How converted are we when we strongly prefer to fit the gospel to our worldly ways rather than changing our worldly ways to fit the unchanging gospel?

How converted are we when we are BIG on talk but when the work sheet is passed around for work assignments ours comes up with a BIG BLANK? How converted are we when about all we want to do is block the good works others are doing? If a person is not going to work, he should at least remove his foot from the brake lever and let others push through what must be done. How converted are we if we are only interested in promoting what we thought of and can personally direct? How converted are we when we are concerned only with the work at home and exercise no concern about the Lord's cause in other places? How converted are we when we had rather have our local preacher RUNNING OUR PERSONALLY APPROVED PLANS FOR HIS WORK WEEK as to share him with a place who wants him TO PREACH THE GOSPEL DAILY for a week?

How converted are we when we can go day in and day out and never read God's word or pray. The Bible still says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15). Daily study of the sacred scriptures is still a marvelous mark of nobility as it was among those beautiful Bereans, "These were more noble than those in Thessalonica, in that they received the work with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11). Relative to the continuing need for prayer Jesus and Paul respectively taught, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint; . . ." (Luke 18:1). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; . . ." (Eph. 6:18). "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6). "Continue in prayer, and watch in the same with thanksgiving; . . ." (Col. 4:2). "Pray without ceasing." (1 Thess. 5:17).

How converted are we when we sweetly smile to
Continued on page 4

SOME PENETRATING QUESTIONS

Is each one of us really converted? How real is our conversion when we can drive three or four hours to a ballgame and be an hour ahead of opening kick-off and yet cannot drive five minutes and be prompt for Bible study on Sunday morning at the regular hour of its observance? How real is our conversion when we can sit three or more

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The Division Of The Commission

The Great Commission includes all nations, in the first part of it, while the last half of it includes those who have obeyed the gospel and become CHRISTIANS. The apostles were to go teach, and baptize those taught, then start the teaching process over again with those taught and baptized. You will note this natural division of the Commission.



GUS NICHOLS

MATTHEW'S RECORD

Jesus said, "All power (or authority) hath been given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). This is the first half of the commission, as it is related to those of the world. Then Jesus said, "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. 28:20). To teach those WHO HAVE BEEN TAUGHT AND BAPTIZED to "observe all things" commanded by Christ is to teach them how to live the Christian life.

EXEMPLIFIED IN ACTS AND EPISTLES

The first part of the commission was carried out in Acts of the Apostles, the last part is exemplified in the letters written to the congregations and individual saints, telling them how to live the Christian life, how to worship God, and how to be faithful members of the church. The Great Commission is found at the close of the first four books of the New Testament, Matthew, Mark, Luke and John. Then the rest of the New Testament grows out of the Great Commission as recorded in the "four gospels". The book of Acts grows out of the first part of the commission. It was in the Acts that the Great Commission began to be carried out, and it is in that book that the gospel was preached unto a lost world. The Book of Acts tells how multiplied thousands heard the gospel and obeyed it. The book of Acts has been called the "BOOK OF CONVERSIONS". It tells what people did to be saved, according to the terms of the Great Commission, under which the apostles preached. It tells how many thousands became members of the church of Christ in the days of the apostles. Those now who will believe the same gospel, obey the same commands and

trust the same exceeding great and precious promises will be saved likewise and added by the Lord to the same church.

Then they will need the last part of the commission, as revealed and carried out in the epistles or letters to Christians, beginning with Romans, and ending with Revelation. Of course, there is some instruction to Christians in the book of Acts, and some reference to the first principles of the gospel in the letters to the churches. But, in the main, the natural division of the commission prevails as the commission is applied unto the world and to the church.

PREREQUISITES NOT TO BE OVERLOOKED

Before one can really and acceptably live the Christian life he must comply with the terms of salvation as found in the first part of the commission MADE APPLICABLE UNTO THE ALIEN SINNER. Then such an one is ready to follow the instruction in the last part of the commission requiring Christians to "observe all things whatsoever" Christ "commanded" (Matt. 28:19-20). Some people want to live the Christian life without becoming Christians. Such mistake is like that of a foreigner in our country who might imagine he is a citizen because he lives among us and is "as law-abiding" as the rest of us. But that would not prove him to be a citizen of the U.S. Government. He must renounce his foreign citizenship, and be naturalized, or take the oath of allegiance to our government and BECOME a citizen of our country, before he can BE A CITIZEN with us. First things must come first. A man wishing to live the married life must first get married (Heb. 13:14). However, those who have become citizens must be good citizens. Those who get married are obligated to be good husbands and wives. Likewise, those who have been taught and obeyed the gospel and become Christians or members of the Lord's church are obligated to live the Christian life by faithfully obeying the commands of Jesus given for his disciples. The alien sinner must obey the commands of the gospel addressed to the world, while the Christian must obey the commands of the Lord for members of his church to obey.

ARE TWO LAWS OF PARDON

The Great Commission makes faith, repentance and BAPTISM conditions of salvation, or remission of sins, to alien sinners (Matt. 28:19; Mk. 16:15-16; Lk. 24:46-47; Acts 2:36-38). While the commands of Christ bound upon disciples make repentance, confession and PRAYER conditions of pardon or forgiveness to erring members of the church (Acts 8:18-22; I Jn. 1:9; Jas. 5:16; Rev. 2:4-5; 3:14-19).

COMMANDS NOT TO BE SCRAMBLED

In the letters and instructions TO THE CHURCHES AND CHRISTIANS, the admonition is given to observe the Lord's supper (I Cor. 11:17-23; Acts 2:41-42; Acts 20:7). It is very misleading and deceptive to take this instruction given to Christians and apply it to the alien sinner by teaching that the Lord's supper is for all men, whether they have obeyed the gospel or not. In the New Testament the Lord's supper is never offered to those outside of the Lord's church, or to those who had not complied with the first part of the commission. The Lord's table is in his kingdom (Lk. 22:29-30), and none are in his kingdom except those born of water and of the Spirit (Jn. 3:5).

SOME MISAPPLY THE

COMMAND TO BE BAPTIZED

The commission makes baptism a condition of salvation unto those not saved (Mk. 16:15-16). In preaching under the commission, Peter commanded those who believed the gospel and wanted to know what to do to be saved, to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:36-38). Ananias commanded Saul of Tarsus to "Arise, and be baptized, and wash away thy sins" (Acts 22:16). The birth of water is a part of the process of entering into the kingdom, and is not for those already citizens of the kingdom (Jn. 3:5). Baptism is not for Christians, but in the commission is placed in the first part of the commission addressed to the world, and is not in the commands to be observed by Christians (Matt. 28:19-20). In the letters to churches and

Christians, which grew out of the second part of the commission, they were never commanded to be baptized. Rather, they were often referred to as having already been baptized in order to get into Christ and to become new creatures (Rom. 6:3-5; Col. 2:12; Gal. 3:26-27; II Cor. 5:17).

BAPTISM NOT A CHRISTIAN DUTY

Baptism is not a Christian duty, but is required of those who would become Christians. All Christian duties in the letters to churches and disciples in general WERE TO BE PERFORMED OVER AND OVER. "But CONTINUE THOU in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. 3:14). After three thousand were baptized on Pentecost the next verse says, "And THEY CONTINUED steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41-42; Col. 4:2). CONTINUE in the word of the Lord (Jn. 8:31). CONTINUE in his love (Jn. 15:9). CONTINUE in the faith (Acts 14:22). CONTINUE in goodness (Rom. 11:22). CONTINUE in the doctrine (I Tim. 4:16). Yes, the Christian duties are to be DONE OVER AND OVER in living the Christian life, as the occasion comes around. But baptism is not like a Christian duty: it is performed ONLY ONE TIME, and IF DONE SCRIPTURALLY AND PROPERLY is never to be done over (Eph. 4:5). To speak of BAPTISM AS A CHRISTIAN DUTY is like speaking of marriage as the duty of a husband and wife, of a foreigner among us performing his duty as a citizen by becoming naturalized. Baptism has to do with becoming a Christian, and is not one of the duties to be performed after conversion and salvation. The commission puts baptism before salvation (Mk. 16:16). And no Christian or member of the church was ever commanded to be baptized.

THE CHRISTIAN LIFE

(1) We may briefly outline the Christian life as a life of faith (II Pet. 1:5; Rom. 1:17; II Cor. 5:7). (2) This faith is produced and nourished by study of the word of God (Rom. 10:17; II Thess. 1:3). (3) The Christian life is also a life of obedience to Christ, as mentioned in the commission (Matt. 28:19-20). Obedience is included in the faith upon which God blesses man (Rom. 16:26). (4) This obedience includes a life of worship and devotion to God (Jn. 4:23-24). We are commanded to assemble for Christian worship (Heb. 10:25). (5) The Christian life is a life of good works (Tit. 3:1; I Cor. 15:58; Gal. 6:10). It is a life of labor and diligent effort (Heb. 4:9, 11; Phil. 2:12). (6) It is a life of joy and gladness, and when lived at its best, it is a life of perfect peace and happiness (Acts 8:38-39; 16:30-34; I Pet. 1:7, 8; Isa. 26:3; Phil. 4:4). (7) At its best the Christian life is a life free from dread and fear (Matt. 10:28; Heb. 13:5-6; Prov. 3:25; Psa. 23). (8) It is a more abundant life! (Jn. 10:10).

OBSERVE ALL THINGS COMMANDED

In the commission Jesus said, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). None of his commandments are non-essential. We are to observe "all things whatsoever... commanded." We are to hear Jesus "in all things whatsoever" he says unto us (Acts 3:22-23). We are to live by every word that proceedeth out of the mouth of the Lord (Matt. 4:4).

OBSERVE NOTHING NOT AUTHORIZED

Whatever the Lord TEACHES is called his COMMANDMENTS (I Cor. 14:37). Some of the Lord's teaching for us is expressed in SPECIFIC terms and some in GENERIC terms. But THE THING required must be done. We must "observe all THINGS" which he has required of us. If he requires that A THING be done in some certain and exclusive way, or manner, then we must do it THAT WAY. We must abide in his doctrine, or we have not God (II Jn. 9). The commandments of men produce vain religion (Matt. 15:9). SPECIFIC commands are exclusive. They exclude the doing of things not mentioned. We must not change SPECIFIC law into GENERIC. When God commands us to do some SPECIFIC THING, we must not change his law into some GENERAL DEMAND which would give us the liberty to do something else as a substitute. Neither are we

Continued on page 4

Works Of The Flesh

In addition to the sins of adultery and fornication Paul enumerates a number of things that close heaven's doors against those who practice them. In this article we look at the somewhat related sins of uncleanness and lasciviousness (Gal. 5:19).



R.W. GRAY

Uncleanness ("akatharsia-n." "akathartos"-adj.) often denotes things ceremonially unclean,

such as meats forbidden under the law. Peter refused to eat that which was to him common or "unclean" until convinced that God had sanctified heretofore - forbidden meats (Acts 10:14-28). A related term, "arathartes," describes the "filthiness" of the scarlet woman of Revelation 17:4. Those who dishonor their bodies between themselves are guilty of uncleanness (Rev. 1:24). The term was used to identify the corrupt spirit of a hypocritical Pharisee (Matt. 23:27). It is used as the antipathis of holiness (1 Thess. 4:7). Its usage in 1 Thess. 2:3 suggests that it is frequently associated with false doctrines in general. It is sometime translated "impure" or "impure thoughts" (Gal. 5:19).

Uncleanness embraces all physical and moral impurities, but there seems to be a specific reference in some passages to the moral filth characteristic of idol worshippers. The Corinthians were commanded to come out from among the heathen, touching not the "unclean thing" (2 Cor. 6:17).

Our minds and bodies are to be clean lest we be "defiled" (2 Pet. 2:10). Our hearts are corrupted when our eyes feast upon trashy literature, pornography and the like. We are to think upon things that are "true", "honest", "just", "pure", "lovely", "virtuous", and of "good report" (Phil 4:8).

To John Wesley has been ascribed the phrase, "cleanliness is next to Godliness", but the idea is inherent in the text of Galatians 5:19. Bodily filth, as well as other matters herein mentioned, is condemned as works of the flesh. It is sinful to wear long, filthy, hippie like hair and clothing. It is somewhat encouraging to note that it is becoming more popular to bathe; that it is considered the "in" thing to take a shower.

LASCIVIOUSNESS

Lasciviousness ("aselgeia") is similar in many respects to uncleanness and denotes the absence of restraint and includes, among other things, indecent exposure of the body in public. "Aselgeia" is often translated "wanton", and with this connotation properly identifies one who is thought of as a "flirt". The idea in this connection is of those who use the eyes or bodily gestures to create unholy desires in those of the opposite sex. It would include the wearing of so-called "hot pants" and such like. "Moreover the Lord saith, because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: . . ." (See Isaiah 3:16).

Some think the word originally derived from the same source as our word "charm" "to charm". The idea being then of actions, pictures, sounds or words designed to ensnare others, drawing them into a web of sin and lust.

Things, therefore, that stir lewd emotions are lascivious in their nature. Many magazine sections at the corner quick service grocery store contain brazen displays of lasciviousness. Publishers of Playboy type trash, those who sell them to John Doe, and the avid readers, are all confederates in the sin of lasciviousness, and unless they repent will be lost. (Luke 13:3,5).

Many TV commercials make their appeal through wanton behaviour, suggestive movements and words. And most dance routines are wanton in their very nature, designed to produce unholy

desires in both the participant and the viewer.

One may associate with men of corrupt minds so long as to become past feeling, given wholly to lasciviousness. (Eph. 4:19; Mk. 7:22). Such men spend their time and talents contriving some new method for exciting sensual desires in others. The average X rated movie is made by men and women of such perverted and twisted minds, and the viewer of such films are partners with them in sin. God's warning is clear. The licentious, sexually abandoned, lewd individual shall not inherit the kingdom of God. (Gal. 5:19-21).

Millennial Theories

HARDEMAN NICHOLS

Christ is now reigning in his kingdom, and Christians are presently in that kingdom of Christ (Col. 1:13, 14; Rev. 1:9; I Cor. 15:23-26). The premillennial theories deny this, saying the kingdom of Christ will not be established until the second coming of Christ.

PROPHECIES OF THE KINGDOM

Many of the premillennial speculators in prophecy admit that the Old Testament scriptures which deal with the subject of the coming kingdom had reference to the first coming of Christ WHEN THEY WERE FIRST SPOKEN AND WRITTEN. They admit that the kingdom was first planned to be set up "in the days of these kings" - during the Roman Empire (Dan. 2:44). A part of their theory is that God originally planned to establish the kingdom during the first advent of His Son into the world. These further admit that Jesus fully intended to set up his kingdom when he came that first time. They say that this intention is seen in such statements found in Matt. 3:2; 4:17; 10:7; Lk. 10:9, 11; Mk. 1:13-15. They admit that the kingdom was to have come during the lifetime of those living during the first century (Mk. 9:1).

POSTPONEMENT THEORY

According to these premillennial theories, the Lord had to change his mind about establishing his kingdom at the first coming into the world, and postpone it until his next or second coming. They further teach that all those Old Testament prophecies that formerly were intended for the kingdom's establishment at the first coming now have reference to his second coming. This theory begins by juggling scriptures.

JESUS ESTABLISHED HIS KINGDOM

The kingdom was truly "at hand" when Jesus and others preached it was "come nigh" (Matt. 4:17; Mk. 1:13-15; Lk. 10:9, 11). Instead of being postponed, the Christians of the first century were translated "into the kingdom of His dear Son" (Col. 1:13, 14; Rev. 1:9). The kingdom that prophecy said would "stand forever" did come. It was received in the first century and it "cannot be moved" (Dan. 2:44; Heb. 12:28).

IF THWARTED ONCE, WHY NOT AGAIN?

The premillennialists tell us that Christ came the first time to the earth intending to set up a literal kingdom with Jerusalem as the capital where He would reign for a thousand years on David's throne; but because the whole nation of Israel rejected him and crucified him, he postponed the kingdom until he comes again. If this were true, how could one be sure he would not be thwarted again at his second coming? If he changed his mind once, how can one know the kingdom will not be delayed for a third or fourth coming? The facts are that Jesus was not defeated in his purpose to set up the kingdom at his first coming and he did not postpone the establishment of the kingdom (Col. 1:13-14).

NOT AN EARTHLY KINGDOM

Let us suppose that Christ had set up the kind of kingdom at his first coming that the premillennialists say he purposed to establish, but had to delay. Suppose the Jews had accepted him. If so, he would not have been crucified. If Jesus had not been crucified, his blood would not have been shed "unto the remission of sins" (Matt. 26:28; Heb. 9:22). This theory is based upon the false idea that Jesus came the first time to set up a literal earthly kingdom instead of dying for our sins, as he did.

His death, burial and resurrection were "according to the Scriptures" (I Cor. 15:ff). He

came into the world to die (Heb. 10:5-10). If the theory is true that he intended to set up a kingdom instead of dying, and it had been accomplished, we would be without the following: (1) We would have no salvation by the blood of Jesus (Heb. 9:22). (2) We would have no church purchased with His blood (Acts 20:28; Eph. 5:25, 26). (3) Neither would we have the New Testament, for it is dedicated with His blood (Matt. 26:28; Heb. 10:26-29). (4) Hence, we would not have the gospel of Christ (Rom. 1:16).

Who can believe, in the light of these consequences, that Christ came the first time to set up a literal earthly kingdom, but changed his mind and gave us the church instead? Jesus plainly says in John 18:36: "My kingdom is not of this world." Hence, it is a spiritual, and not a literal, political kingdom.

Jesus has already set up his spiritual kingdom. It came "with power" when the Holy Spirit came on Pentecost in A.D. 33 (Mk. 9:1; Acts 1:8; 2:1-4; 11:15). It was received in the first century (Heb. 12:28). The apostle John was "in the kingdom" of Christ (Rev. 1:9). Christ is now reigning over all citizens of it (Eph. 2:17-22; I Cor. 15:23-26). His laws are now in force and all who refuse to obey him will be punished (Rom. 8:1; Jas. 1:23-25; Gal. 6:1-3; Heb. 5:8, 9; II Thess. 1:7-9).

No Acceptable Excuse For Missing Church

JAMES MEADOWS

This congregation, like many others, is plagued with a number of folks who claim to be members of the church but just won't come to worship services. All that most have to offer for this neglect are excuses.

One may offer domestic duties as an excuse. Relatives may be visiting and the woman stays home to prepare the meal. Another may work and use Sundays to clean house and iron and cook. Jesus once was visiting in a home and a woman named Martha was cumbered with preparing the meal while her sister Mary sat at Jesus' feet listening and learning. Martha brought her problem to Jesus asking Him to send Mary to help her. Jesus replied, "Martha, Martha thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41,42).

Others will miss because of the press of business. But this is not an acceptable excuse for failing to worship and commune (Luke 14:18-20). One who hasn't time for worship hasn't time for the heavenly feast.

Still others miss because they love the things of this world more than the things of God (11 Tim. 4:10).

And there are some who chronically miss because they have lost their spiritual sensitivity and interest in heavenly matters. Such are in grave danger of falling so far away that it is impossible to renew them again to repentance" (Heb. 6:4-6).

Those who miss do so for either a REASON or an excuse. God will accept a REASON, but He never once accepted an excuse for not doing His will. He will not hear the flimsy excuses some brethren will present for their absenteeism. On the day of judgment when one by one we will give an answer for deeds done in the body, these negligent church members will be just like the man at the wedding feast without a wedding garment. When asked why he was not properly attired, he was speechless (Matt. 22:12). When asked to explain to the Judge of humanity their absence from worship, these folks will stand there speechless, their tongues glued to the roof of their mouths, and they won't even be able to mumble the feeble excuses with which they brush aside the pleas for faithfulness by honest brethren.

"Awake thou that sleepest, and arise from the dead and Christ shall give thee light" (Eph. 5:14).

Are We Really Converted?

Continued from page 1

a person's face as a firm friend and cut him asunder at every opportunity behind his back? How converted are we when we commend a sermon to the preacher's face or a Bible class to the teacher's face and but tear the same in pieces when with the disgruntled?

CONCLUSION

Brethren, we cannot be conformed to the ways of worldly people with their wayward wickedness, tricky treachery, cunning craftiness and sly stratagems and be converted to Christ and Christianity?

If you wonder for whom this article is intended, here is the answer. For the one who has just written it and the one who has just finished reading it. Simply explained, it is intended for you and me. We both need its penetrating analysis.

The Division Of The Commission

Continued from page 2

permitted to change a GENERIC COMMAND of God and restrict it into a SPECIFIC LAW, thus taking away the liberty granted under GENERIC commands. All the commands of Christ must be obeyed, whether they be expressed in specific terms, leaving no details to our judgment, or in general terms. We must "OBSERVE" what he commanded and taught (Mt. 28:20). Let us rightly divide the commission.

Men Ought To Pray

And Not Faint

J. ROY VAUGHN

The men of God that we read about in the Bible were praying men. Daniel, Ezra, Nehemiah, Moses, David, Paul, Peter, and others like them did not forget to pray. They believed that "God is," and that he is able and willing to hear the prayers of his servants. They talked often to God about their troubles and difficulties, and they did not forget that God is the source of all of man's blessings. This they should have done, and this is what servants of God should do today. Jesus spoke a parable "to the end that they ought always to pray, and not to faint." (Luke 18:1). The weak, cowardly soul often murmurs and complains and faints when he should pray. While the Lord walked on earth, men and women came to him about their troubles. Sometimes a daughter was healed or a son was raised from the dead or a demon was cast out. Why cannot men today have such faith in the Lord?

Some years ago Marshall Keeble called at the home of a sick lady, who immediately unburdened her heart by relating to him all of her misfortunes and sorrows. Like so many people, she seemed to find relief by telling her troubles to someone else. Brother Keeble listened patiently until she was through, and then answered her by saying: "Your trouble is: you are trying to carry all your load alone and not letting Jesus help you. Jesus said: 'Put your burdens on me, let me carry them.'" This is true of so many people, even many who claim to believe in the Lord and to serve him. They seem never to understand that the Lord wants us to talk to him about our tribulations and heartaches. So many never "tell it to the Lord."

Prayer is not simply an item of worship to be engaged in when we go to church. It should be a part of every Christian's daily life. Every day's problems, whether we count them tribulations or not, should be carried to the Lord in prayer. He would be our partner and helper in all that we do that is right. Why should it seem strange for a Christian businessman to talk to the Lord about his business? We do not think it strange for a Christian surgeon to ask God to help him when he is about to take the life of a person in his hands as he performs an operation. No one doubts that Luke, the physician that often accompanied Paul in his travels, was a praying man. Prayer should

become as much of a Christian's life as brushing his teeth and shaving every morning.

Today we are facing a doubtful future. Our hearts faint sometimes as we think of what might happen to us and to our loved ones. But what can we do about it? We can pray - pray to a God who can move mountains and seas, who has said: "I will in no wise fail thee, neither will I in any wise forsake thee." (Heb. 13:5). Indeed, "the supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed feverently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit." (James 5:16-18). But so many do not consider that this scripture is applicable to us. It was in Bible days, and such was to be expected then, but not now. Is it lack of faith on our part that we do not expect our prayers to be answered? Elijah's God is also our God. God does not have to perform a miracle to bring about his will. This we call the providence of God.

Consider how he answered the prayers of the woman on the riverside near Philippi. McGarvey says: "We can . . . see the design of God in turning Paul back from Asia, and back from Bithynia, when he desired to go to these countries; in leading him across Mysia to Troas; in sending him the vision by night in that city; and in bringing him and his company by so singular a chain of providences to this Roman colony. These women had been wont to repair to this riverbank on the Sabbath day for prayer. God had heard their prayers, as in the case of Cornelius, and he chose 'his mysterious way of bringing to them the preachers through whose words they might believe in Christ and learn the way of salvation. He had directed the journey of Paul by land and sea, and had timed the motion of the ship with reference to that weekly prayer meeting, as he had once directed the flight of an angel from heaven, and timed the steps of Philip with reference to movements of the eunuch's chariot. Now, as in those instances, he answered the prayers of the unconverted, not by direct operations of the Holy Spirit within them, but by bringing to them the gospel on the lips of a living preacher."

If God in his providence so answered the prayers of these women, will he not also hear our prayers? If God heard and answered the prayers of these women who were not Christians, surely he will hear the prayers of his people when they pray.

We may boast of our riches, our fine and beautiful church buildings, our educated preachers, and our accomplishments in certain fields, but the power we need so badly lies not in these things. And if we must rely upon these only, we are doomed to certain failure. But there is power in prayer. It is true that "the supplication of a righteous man availeth much in its working." (James 5:16.) If not, why not? When Elijah went up in a whirlwind, Elisha cried: "My father, my father, the chariots of Israel and the horsemen thereof!" (2 Kings 2:12). Elisha was simply saying "There goes the strength of Israel." And herein lies the strength and hope of our nation. Shall we depend upon bombs, guns, and battleships to protect us and to assure us of peace and liberty, or shall we put our trust in God? The strength of the nations does not rest in these things, but in the lives and prayers of righteous men. Nor does the strength of the church lie within gold and silver, fine buildings, educated preachers, and splendid colleges, but in the lives and prayers and sacrifices of righteous men.

Why should it seem an incredible thing for the fervent prayers of righteous men to save us from destructions and wars and bring us peace and prosperity? Is it not to this end that Christians are exhorted to pray "for all men; for kings and all that are in high places that we may lead a tranquil and quiet life in all godliness and gravity?" (1 Tim. 2:1,2). There is no doubt but that an earnest prayer for the President of our country will do far more good than to curse him. God is able to "pluck up and to break down and to destroy and to overthrow, to build and to plant", (Jer. 1:10), and he can overrule the ambitious and wicked designs of the rulers of any nations. Let us remember that "the eyes of the Lord are upon the righteous, and his ears unto their supplication: but

the face of the Lord is upon them that do evil." (Ps. 34:15,16.) - (Gospel Advocate)

First Verse In New Testament

KENNETH BRAY

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." Inspiration placed within the very first verse of the New Testament two important facts concerning Jesus Christ. On the physical side, Jesus is identified as the son of Abraham and the son of David. The significance of this statement is seen when one studies the promise which God made to both Abraham and to David.

God, in Genesis 12:1-3, promised to Abraham that he would be a great nation and that through his seed all families of the earth would be blessed. Jesus literally fulfilled this promise by being born a fleshly descendant of Abraham. Later, Paul said: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ." (Gal. 3:16). It is in Jesus Christ, therefore, that the spiritual side of the promise made to Abraham was fulfilled. The inspired writer in the very first verse of the New Testament, sets forth this great and fundamental fact.

Jesus in Matthew 1:1 is also called the son of David. He is also known as the "Root of David", (Rev. 5:5), "the offspring of David", (Rev. 22:16) and the one who was "made of the seed of David" (Rom. 1:3). The significance of these descriptive terms are found in the promise which God made to David concerning his seed. "And when thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (11 Sam. 7:12). This promise is repeated in such passages as Psalm 89:20-36; 132:11; Isaiah 9:6,7; 11:1-9; 22:22; 55:3; and Amos 9:11,12. Peter uses this great truth in the climax of his sermon on Pentecost. (Acts 2). He shows that God had promised to raise up Christ to sit on his (David's) throne. (2:30). Then Peter states that God HATH raised Jesus up. (2:32). And again Peter says, "God hath made that same Jesus, whom ye have crucified, both Lord (master) and Christ (king)". (2:36). Therefore, Jesus, the seed of Abraham and the seed of David, is now reigning over his kingdom, which is the church (Col. 1:13).

All of these great truths are deposited in Matthew 1:1, the first verse in the New Testament.

The Fate Of Those Who Forsake God

G.F. RAINES
Newton, Miss.

The Bible warns us that the fury of the Lord shall fall grievously upon those who forsake God. Jeremiah said: "O Lord, the hope of Israel, all that forsake thee shall be ashamed. . . because they have forsaken the Lord, the fountain of living waters" (Jer. 17:13).

David warns all mankind that those who forget God "shall be turned into hell" (Psa. 9:17).

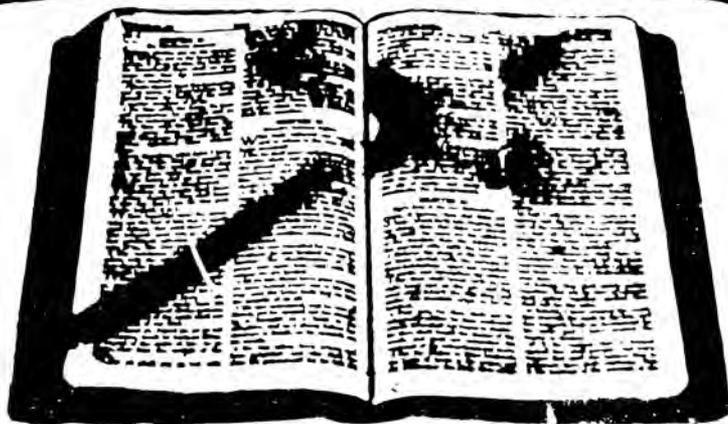
Jesus says that, although only those who have been born again are in the kingdom (John 3:2-5), "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41,42).

The recipients of the epistle to the Hebrews were "holy brethren, partakers of the heavenly calling" (Heb. 3:1), but the author said to them, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

Paul says: "Wherefore let him that thinketh he standeth take heed lest he falls" (1 Cor. 10:12).

Peter strongly emphasized the importance of seven Christian graces, saying, ". . . if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:5-11).

WORDS of TRUTH



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

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth shall by Jesus Christ
be brought"*

VOLUME 8

FRIDAY, FEBRUARY 22, 1974

NUMBER 37

If You Have Not Been Baptized With The Holy Spirit

The writer recently preached in a gospel meeting for the Bawcomville congregation in West Monroe, Louisiana. This is where Tom Childers, who has written a number of fine articles for WORDS OF TRUTH, is local preacher and doing a remarkably fine work. Brethren there requested that the gist of the meeting sermons deal with dangers facing the Lord's church. Two sermons were to deal specifically with the older forms of Pentecostalism and Neo-Pentecostalism. Brochures were passed out in the Bawcomville community announcing the topics of the meeting. Mr. Hemphill, a Pentecostal preacher of the area, immediately got on the radio and suggested that if one desired to learn how to raise sweet potatoes, he would not go to a lawyer but to a sweet potato farmer. He would not go to a lawyer were he sick but to a doctor. (Going to a doctor for illness is quite a concession from a Pentecostal preacher!!) He then sought to leave the impression with his radio audience that no one could learn about Pentecostal doctrine by attending the meeting that week at the Bawcomville church of Christ. According to him nobody understands Pentecostalism but those on the inside of the movement. A serious fallacy underlies such reasoning. Mr. Hemphill assumes there is only one way to derive knowledge - from one's own personal experience. But we also learn from observation and research. We do not have to get drunk to know what strong drink will do to the human body and the mind of man. We do not have to commit adultery to know how grievously sinful immorality is. We do not have to commit theft to know that stealing is wrong. We do not have to be atheists to know what the fruits of infidelity are. We do not have to be Roman Catholics or Protestants to know what is wrong with both of these systems of deep religious error. The late Brother O.C. Lambert was never a Roman Catholic yet in our judgment he knew more about Roman Catholicism than perhaps any Catholic leader of his day did. Neither do we have to be part and parcel of the Pentecostal movement to be in the know relative to its basic fallacies.



ROBERT R. TAYLOR JR.

During the meeting Brother Childers and the writer arranged to have a meeting with Mr. Hemphill. He received us cordially into his home one afternoon. Immediately he informed us that he had been baptized with the Holy Spirit. The

course of the conversation revealed though that he did not teach the same things that Holy Spirit baptized men (the apostles) of the New Testament taught. When pressed for scriptural authority for certain of the Pentecostal practices he would say the Holy Spirit revealed such to him directly. We wondered why the Holy Spirit was silent on such practices within Holy Writ! Mr. Hemphill claimed to have wrought great miracles in his ministry. We then inquired as to why he was wearing bifocals. Surely a man who had raised the dead and cured incurable diseases could remedy an eye effect. But he still had on his glasses when we left him. He pointed to Paul in 2 Corinthians 12 and the thorn in the flesh as his justification for not curing his weak eyes. But Paul was given the thorn in the flesh to keep him humble subsequent to his being caught up into paradise and hearing there things which it was not lawful to come back and tell on earth. Has Mr. Hemphill been to paradise, the third heaven? Has he heard things not lawful for him to tell on earth? Is there a need for his being kept humble because of such circumstances as existed in Paul's case? Such questions carry their own answers!!

This writer has suffered from a pair of very weak eyes most of his life. Mr. Hemphill did not offer to perform a miracle on me as Peter and John, Holy Spirit baptized men, did in Acts 3. And be it recalled that the lame man in Acts 3 did not ask for miraculous intervention but only for alms as they entered into the temple at the hour of prayer. Peter and John conferred upon him something he did not even request but was deeply grateful for when once performed. Peter, a Holy Spirit baptized man, raised Dorcas from the dead in Acts 9. This deceased saint certainly did not request Peter's miraculous intervention in the matter. Paul raised the dead Eutychus in Acts 20. Again this dead saint requested no miracle by Paul, another man given miraculous powers by the Holy Spirit. The writer would have been grateful to have left our set of glasses at Mr. Hemphill's doorsteps and pursued our subsequent journey with a new set of strong eyes. However, the miraculous only appeared in Mr. Hemphill's claims - not in demonstrations or manifestations of divine power at work. The writer is confident he had as much faith in Mr. Hemphill as the dead people did he told us he had raised!!

BEFORE YOU PREACH

During the conversation Mr. Hemphill inquired as to whether the two of us had received Holy Spirit baptism. We told him no. Immediately he stated, "If you have not been baptized with the Holy Spirit, you have no business preaching." In view of that we now set before you some of the men in the Bible who preached yet were never baptized with the Holy Spirit. Peter called Noah a "preacher of righteousness." (2 Pet. 2:5). Yet

Noah was not baptized with the Holy Spirit. Jehovah told Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jon. 3:2). Yet Jonah was not baptized with the Holy Spirit. Matthew 3:1-2 says, "In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand." John 1:6 says, "There was a man sent from God, whose name was John." John spoke of others who would be baptized with the Holy Spirit when he said amidst his preaching in the Judean wilderness, "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 Ghost (Spirit-ASV), and with fire: . . ." (Matt. 3:11). Yet John the Baptist was not baptized with the Holy Spirit.

In Matthew 10 Jesus sent out the twelve to preach. Though they all later, except Judas Iscariot, received Holy Spirit baptism in Acts 2 not a single apostle went forth to preach under the Limited Commission as possessor of Holy Spirit baptism. Yet JESUS TOLD THEM TO "PREACH, saying, The kingdom of heaven is at hand." (Matt. 10:7). In Luke 10 the seventy were sent forth to preach. Yet not a one of the seventy ever received Holy Spirit baptism unless by chance Matthias, later accepted to take the place of Judas Iscariot, may have been of the seventy. Stephen and Philip were great preachers of the early church. Neither was baptized in the Holy Spirit. According to Mr. Hemphill they had no business preaching. Paul surrounded himself with such men as Timothy, Titus, John Mark, Luke, Tychicus, Aristarchus and others. Yet not a single one of these were baptized with the Holy Spirit. Paul told Timothy to "Preach the word: be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:2). Half the writers of the New Testament, Mark, Luke, James and Jude, were not baptized with the Holy Spirit. Did they have a right to preach Christ in their inspired writings? We wonder what people of Mr. Hemphill's persuasion would say in regard to this question.

Surely and certainly Mr. Hemphill missed the mark when he suggested nobody should preach except those baptized with the Holy Spirit. Since no one has been baptized with the Spirit since the apostolic era, then by Hemphill's standard the world has been void of approved preachers for more than 1900 years. Yet the Great Commission authorizes preaching the gospel and the making of Christian converts throughout the Christian Age. (Mk. 16:15-16; Matt. 28:19-20). Mr. Hemphill surely talks strangely for a Holy Spirit baptized preacher. Some other kind of spirit, NOT THE HOLY SPIRIT, prompts the preaching of his

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month. Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The Two Commissions

At this time let us observe some of the differences between the limited commission and the great commission. These two are not the same. We are now living under the "Great Commission", and not under the "Limited Commission." The following points of contrast between the two should give us a better understanding of the scriptures.



GUS NICHOLS

(1) The "Great Commission" was given by Christ after his death, burial and resurrection (Matt. 28; Mk. 16; Lk. 24 and Jn. 20).

But the "Limited Commission" was given by Christ during his personal ministry before the cross, in Matt. 10, while the "Great Commission" was given some two or three years later in Matt. 28.

(2) The "Great Commission" was given after the old law had been nailed to the cross and taken out of the way, and was no longer in force (Col. 2:14; Eph. 2:14-16; Rom. 7:4; Heb. 10:8-10; Rom. 6:14; Jn. 1:17).

The "Limited Commission" was given under the law, and was a sort of parenthesis thrown in for the purpose of schooling and preparing the people for the establishment of the church or kingdom later under the "Great Commission" (Matt. 16:18-19; Mk. 9:1; Matt. 10:5-7).

(3) "The Great Commission" was given to be the very heart and constitution of the kingdom of Christ to be set up on Pentecost, Acts 2 (Jn. 18:36; Col. 1:13).

The "Limited Commission" was limited to the personal ministry of Christ, before his death, served the divine purpose concerning it, and ceased to be in force, as will become more and more evident in this lesson.

(4) The "Great Commission" said, "Go . . . teach all nations", and "Go ye into all the world, and preach the gospel to every creature" (Matt. 28:19; Mk. 16:15; Lk. 24:46-47).

But the "Limited Commission" said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. 10:5-6).

(5) Under the "Great Commission" they were to preach Christ unto the people (Mk. 16:15; Acts 8:3, 12, 35; II Cor. 4:5).

But under the "Limited Commission" . . . "Then charged he his disciples that they should tell no man that he was Jesus the Christ" (Matt. 16:20).

(6) Under the "Great Commission" the people

are to believe the facts of the gospel, that Christ has died, been buried and raised, etc. before they can be baptized — must believe in the Christ who has come and given us the gospel in fact (Mk. 16:14-16; Acts 8:12, 35-39).

But under the "Limited Commission" they were told to believe in the Christ who should come (Acts 18:24-28; 19:3-5).

(7) Under the "Great Commission" those who were misinformed and baptized with the baptism of John after the "Great Commission" went in force on Pentecost, had to be baptized again so as to obtain "Great Commission" baptism (Acts 18:24-27; 19:1-7).

But under the "Limited Commission" those who were baptized while John's baptism was in force before the cross, did not have to be baptized again, and such was Apollos who knew only the baptism of John, and had obviously received that baptism while it was in force and was not baptized over (Acts 18:24-27; 19:1-7).

(8) The baptism of the "Great Commission" was by the authority, or in the name of Christ — because he commanded it in the "Great Commission" (Matt. 28:18-19; Mk. 15-16). Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38; 8:12-16; 10:48; 19:5).

The baptism of John under the "Limited Commission" was by the authority of God, the Father, who sent John to baptize, and not by the authority of Christ, for he had not yet been given all power and authority (Jn. 1:6; Matt. 28:18-19). God the Father was directly the author of John's baptism (Jn. 1:26-33), while Christ is the author of "Christian baptism" under the "Great Commission" (Mt. 28:18-20; Mk. 16:15-16).

(9) The "Great Commission" was upon a confession of faith in Jesus Christ, as the Son of God (Acts 8:35-39; Rom. 10:9-10; Phil. 2:11).

But under the "Limited Commission" John's baptism was upon a confession of their sins (Matt. 3:5; Mk. 1:4-5).

(10) Under the "Great Commission" all people were to be baptized, and the preaching was to every creature in all the world (Mk. 16:15-16; Col. 1:23; Acts 10:48; Lk. 24:47).

But under the "Limited Commission" only Jews were baptized, and the preaching was only to the children of Israel (Acts 13:24; Mt. 10:5-6; Lk. 7:29-30).

(11) Under the "Great Commission" the gospel preachers preached the kingdom of God and the name of Christ, that the kingdom of Christ had been set up, and all Christians had been translated into that kingdom, that the kingdom of promise had been received (Acts 8:12; Col. 1:13; Rev. 1:9; Heb. 12:28; Acts 20:25; 28:31).

Under the "Limited Commission" the preachers preached that the kingdom was "at hand" — or that it had "come nigh" (Matt. 3:2; 4:17; Mk. 1:15; Mt. 10:5-7; Lk. 10:9, 11).

(12) Under the "Great Commission" the church had been built, and those obeying the gospel were being saved and added to the church (Acts 2:38-47).

Under the "Limited Commission" the church had not been built, but Christ only promised he would build it later (Matt. 16:18).

(13) The "Great Commission" is to last always, even unto the end of the world (Matt. 28:18-20).

The "Limited Commission" was to last only so long as the kingdom was "at hand", or had "come nigh" (Mt. 10:7; Lk. 10:9, 11).

(14) Under the "Great Commission" we are to give God glory by Christ in the church to the end of the world (Eph. 3:21; Acts 2:38-47).

Under the "Limited Commission", as we have already learned, the church had not been built (Matt. 16:18).

(15) Under "The Great Commission" the Holy Spirit was given, and they received the "Law of the Spirit" and those who obeyed the gospel received the gift of the Spirit (Acts 2:38; 5:32; I Cor. 3:16-17).

Under the "Limited Commission" the Spirit had not been given for Christ had not been glorified (Jn. 7:37-39).

16. Under the "Great Commission" the apostles had been baptized with the Holy Spirit, and preached the gospel with the Holy Spirit sent down from heaven (Acts 1:26; 2:1-4; I Pet. 1:12).

The Spirit had come to guide them into all New Testament truth (Jn. 16:13).

But under the "Limited Commission" the apostles had not yet been baptized with the Holy Spirit (Matt. 3:11; Acts 1:5-8; Lk. 24:49).

(17) Under "The Great Commission" the New Testament was in force and established (Heb. 10:9-10; Heb. 9:15-17; Col. 2:14; Heb. 8:6-7).

Under the "Limited Commission" the last will and testament of Christ was not in force (Heb. 9:15-17).

Surely, this is enough to cause us to come this side of the cross, to the "Great Commission" under which we live to find the full and complete gospel plan of salvation for us, and the functioning of the church of our Lord under the new covenant. This is "rightly dividing the word of truth" (II Tim. 2:15).

Two Kinds Of Faith

G.F. RAINES
Newton, Miss.

The Bible draws a very sharp contrast between a dead, inactive faith which cannot save and an active, obedient faith which is pleasing to God. There is not a single example in all the Book of God, from Genesis to Revelation, of a person's being saved or receiving any blessing whatsoever, either spiritual or temporal, by virtue of the possession of faith prior to or apart from its manifestation in overt action.

The gospel of Christ explicitly states that saving faith is "faith which worketh by love" (Gal. 5:6) and that "this is the love of God, that we keep his commandments" (I John 5:3).

James, an inspired man of God, unequivocally describes the utter worthlessness of faith apart from obedience to the will of God, as follows:

"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" (Jas. 2:18).

"Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24).

"For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26).

This principle is effectively and impressively illustrated in the eleventh chapter of Hebrews (often called "the honor roll of the faithful" and "inspiration's hall of fame"). In this great chapter, the inspired writer describes many cases of the reception of blessings because of faith, and in every case the faith that procured the blessing was coupled with unfeigned obedience. He mentions, for example, such great men as —

1. Abel, who by faith offered a more excellent sacrifice than Cain;

2. Noah, who by faith built an ark in precise harmony with God's instructions; and

3. Abraham, who by faith left his comfortable home and "went out, not knowing whither he went."

We are saved by faith and repentance. Jesus says in Luke 13:3, "Except ye repent, ye shall all likewise perish."

We are saved by faith and baptism. Jesus says in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

A person who has been saved in the sense of becoming a child of God must remain obedient to the will of God as long as he lives in order to be saved in heaven. Our Lord Jesus Christ 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).

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

The apostle Paul says: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

"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 To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12,13).

The greatest investment to be made by anyone in this life is to invest himself and all he has in the world to come, in eternal life (Mk. 10:29-30; Lk. 18:30).

"Examine Yourselves"

We have just past the end of 1973, a year of re-evaluation, inventory taking time. Through self examination we may determine whether we be in the faith, if Christ is in us, or if we appear as reprobate in the sight of God and man (2 Cor. 13:5).

It is both sobering and terrifying to realize that we may indulge in things despised by the Lord (Prov. 6:16,18). The chief aim of the faithful in Christ is to gain the approbation of God, and the aim of every action is to give evidence of love and fear for him (Ecc. 12:13). In keeping with this desire, Christians sing,

"O to be like thee! blessed Redeemer:
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures,
Jesus, thy perfect likeness to wear."

Evaluating the past we are usually reminded of the perennial temptation to rationalize wrong actions. It is easy to forget that God's ways are not our ways, his thoughts not our thoughts (Isa. 55:8). We may know the mind of the Lord only as he reveals it through his written word (1 Cor. 2:9-11). We must not make the mistake, therefore, of thinking that God is "altogether such an one" as ourselves (Psa. 50:21).

That he might underscore the gravity of a sin which God views as especially abominable, Solomon lists six hated things, adding the seventh which he singles out as extremely hateful. See Proverbs 6:16,18. A study of these provide guidelines in evaluating our spiritual status, and will give insight into the worthiness or unworthiness of our goals. Should we find ourselves mirrored in these words, we must remember that in them we are seeing ourselves as God sees us (James 1:23, 24).

"A PROUD LOOK"

Pride, the antithesis of humility, is despised by the Lord. God, the Maker of all men, has never smiled upon a pompous spirit, nor the look and acts of arrogance produced by it. Like the love of money, it may be said of pride that it is "the root of all kind of evil." Pride, affirms the scriptural adage, "goeth before destruction, and a haughty spirit before a fall." In retrospect we should ask ourselves whether we have come to think more highly of ourselves than we ought, whether we possess an exaggerated opinion of our standing before God and the world (James 4:10).

"LYING TONGUES"

A man of upright character; a man who speaks only truth with his neighbor, is unique in our time. Lying has become fashionable. Exposure to acceptance of "justifiable" (?) lying on the part of so many in society is certain to affect us adversely, unless we are on guard against this hated practice. Men in high places are often found to be liars today. A deterrent to this sin is the realization that liars are listed among those who will be found in hell, the place in which wicked souls writhe in pain throughout eternity (Rev. 21:8; 22:15).

"SHEDDING INNOCENT BLOOD"

Murderers, man slayers, blood thirsty men are despised. Their sin is hateful. But none are more abominable than those who shed the blood of the innocent. This divine warning must weigh heavily upon the conscience of men who have destroyed cities and villages in time of war, killing both men, women and children. Those who order such "raids" must feel a heavy burden, even if they find the capacity to rationalize their decisions. But it should be observed that this is no more cruel than the sin of abortion wherein human life is terminated, execution thus imposed upon the most innocent of all, an unborn child. Physician, patient, and confederates in such an act, are guilty of shedding innocent blood. This is despised by the Lord (Prov. 6:16,17).



R.W. GRAY

"WICKED IMAGINATIONS"

The heart that dwells upon the production and promotion of wickedness and immorality, that seeks means by which others maybe made confederate in sin, is, in God's sight, especially wretched and depraved. The words of our mouth, and the meditation of our heart, depend to a great degree upon the things we read and view. Evil thoughts may be produced by viewing the wrong kind of movie, whether at the movie house or on TV. To keep the heart with all diligence we must avoid exposure to such defiling and degrading experiences. (Matt. 15:17-20; Prov. 4:23).

"MISCHIEF"

The inclination to follow a multitude to do evil, to fall easily into a trap that brings evil to another, is a characteristic God hates. Theft, recklessness, villany or mischief is despised by both God and man. ". . . They have not restrained their feet, therefore, the Lord doth not accept them; . . ." (Jer. 14:10). The tendency to impetuosity must be subdued if our feet are to remain upon the solid rock of truth and righteousness. (Psa. 40:2). Yes, God hates feet that are swift in running to mischief (Prov. 6:18).

"FALSE WITNESS"

Lying is a grievous sin under any circumstance, but to perjure oneself in an effort to make another the "scape goat" magnifies this hateful practice. Gossiping, tale bearing, false weights and balances including the misrepresentation of merchandise of any sort in an effort to increase its supposed value, fall under the heading of a false witness that speaketh lies (Deut. 19:35-37). It is very easy to rationalize such practices with the idea of making a "good deal" or a "good trade". This the Lord hates.

This Year has brought a deluge of reports of apostasy and suspicion of apostasy among brethren throughout our entire brotherhood. These heart breaking reports are serious enough in and of themselves, but they present a temptation and a danger to all. There is danger, first of all, that we may be influenced to wrong doing and liberalistic thinking by those who advocate false doctrines. But there is a grave danger, as well, that we succumb to the temptation to pass along as fact all the gossip or unproven rumors circulating among us. We may in this way become a false witness that speaketh lies. Irreparable harm may come to a brother, a sister, a good worker, or a congregation through the circulation of a false or half-truth rumor.

"SOWING DISCORD"

Six things doth the Lord hate, writes Solomon to his son. And then he adds, "Yea, seven are an abomination unto him." (Prov. 6:16b.) In this manner the wise man seems to underscore the seventh in the list of hated and abominable things as being particularly distasteful in the eyes of God.

Many are the sermons that have been preached and the articles written regarding the despicable sin of division and discord. And well might it be, for the Lord has plainly said, "He that soweth discord among brethren" is hateful and abominable. To practice such is to be hated by the Lord. Perish the thought! Yea, may it never be true of us.

Satan has been busy complicating the difficulties that cause and accompany division. Accusations are tossed freely toward opposing parties within the church. Both sides seek to brand the other as "factionists." One extreme would bind human opinion as law, and when the opinion is not honored a cry of "liberalism" brands all who refuse to bow to the human mandate. Another extreme would argue that false doctrines and practices, per-se, are not the cause of divisions, but that reaction to alleged or real error brings the breach.

While both the foregoing extreme positions are manifestly wrong, there is a danger that we possess a spirit of factionalism that shows itself in a tendency to over-react, or to make the most of alleged wrongs committed by others. In this way we may contribute to the disturbances that eventually result in open division among brethren. In this connection we must remember that love "thinketh no evil; . . . hopeth all things; . . . endureth all things" (1 Cor. 13:4-7). A compromise with error will almost certainly result in division. But there are times when we obviously

must bear with one another, working patiently toward resolving the issue that threaten our unity. cf. Jude 17:23. With harsh words and actions we may conceivably force a breach between brethren when a soft answer and a patient, forgiving spirit could bring the falling brother back into the fold.

We face difficult times in the church today. Our metal is being tested. Many sound men fear that the battle is all but lost, and that few churches will survive the onslaught of liberalism among us. Only those who hide their faces in the sand fail to see the seriousness of the problems we face. It may be yet become manifest that only a remnant will be saved. And the faithful will make up that remnant - elect and precious. But in view of the abominable nature of dissension among brethren we must be cautious that we not fall into Satan's trap, and become an actual contributor to division.

CONCLUSION

May we prayerfully examine our attitudes and habits at the Year's end, using the mirror of his word as the standard of measurement. Then let us become doers of the word, not hearers only, deceiving ourselves. This will guarantee a successful and Happy New Year. For, "Blessed is the man that walketh not in the counsel of the unGodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," the man who finds delight in the "law of the Lord." (Psa. 1:1-6).

Morality — What's That?

ROGER D. ROSSITER

So few people still have good morals, this seems to be a fair question. It's almost like a joke to talk about right and wrong when speaking of sex, lying, swearing, dirty jokes, stealing and cheating. Really, the nation has gotten so far from God, Satan is having a 'heyday'. Many have rejected James' advice in 4:7-8, "Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." The world is doing just the opposite and the church is tagging right along behind! "Sin coucheth at the door . . ." (Gen. 4:7) and is taking its toll. Far too many are "drawn away by their own lusts and enticed." The lust is conceiving and bringing forth sin, and sin is leading them to death (Jam. 1:13-15).

It's time for us to take a look at our morals. If we don't know what they are, we need to find out. When we find out, we need to do something about them. By having morals, we mean being ethical, upright and virtuous. To be moral is to distinguish between right and wrong; it means to be governed by rules of right conduct. This distinction is noted in Heb. 5:14, "But solid food (the word of God in depth) is for fullgrown man, even for those who by reason of use have their senses (judgment—Greek; this involves the conscience—RDR) exercised to discern good and evil (right and wrong)." If a person is good morally, he knows right from wrong and chooses right over wrong. His thoughts, speech and actions are right.

In defining 'morals' there are several divergent meanings, all being closely associated. Notice a comparison of the three synonymous words, ethical, upright and virtuous. "Ethical" carries with it the idea of conscience, grace, sense of right and wrong; inward monitor, censor, ethical self, and superego. Naturally, the conscience must be taught righteousness before it can be righteous, but the conscience does help keep us morally good, as it is instructed by the Word of God. To be 'upright' means to be honorable, reputable, esteemable, creditable, worthy, noble, respectable, high-principled, uncorrupt, truehearted, and law abiding. 'Virtuous' means to be right minded, saintly and godly. This describes the morally good.

Due to the immense amount of disrespect for God, and the attitude of permissiveness concerning authority, the world is seeped in immorality. Morals have fallen far below tolerance and are still falling. This means it's time for those who still care to fight hard to hold their morals high; those who have been weak, to get their morals back into perspective; and all to do everything possible to destroy the present attitude of immorality. — P. O. Box 48196, Doraville, Ga. 30340.

What Kind Of Preaching Do We Need Today?

The inspired apostle Paul said, "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21). Perhaps, if we look at the form of preaching done by inspired men, we can visualize the kind of preaching we should have today.

I. JESUS AS A PREACHER

Jesus preached plainly, simply, and to the point. No one had any trouble understanding him. He was not like so many preachers today. They preach over your head, use words with double meanings and cry that they are misunderstood, and believe in speaking smooth things! Not so with our Lord. Peter said Jesus left us an example that we should follow in his steps, (1 Pet. 2:21). This would apply to the example he left us in how to preach!

Jesus attacked the false teachers of his day. He did not mince words, camouflage what he had to say, nor hesitate to speak the truth. He plainly called them hypocrites, blind guides, fools and serpents, (Matt. 23:13,16,17,33). He told them their worship was vain, (Matt. 15:9), and their doctrines were the commandments of men. If Jesus were on earth today, some pious, self-righteous preachers of the liberal stripe would have a heart attack to hear our Lord preach.

Jesus was not afraid to condemn sin. He did not call it sickness and find some excuse for it. He not only condemned the act of adultery, but also the thought that brought on the act, (Matt. 5:27,28). He condemned the modern practice of unscriptural divorce and remarriage, (Mk. 10:2-12). Some preachers today would not touch the subject for fear of offending too many in the pew who are guilty of the very thing Jesus condemned!

Jesus kept the law of Moses, but he did not hesitate to break the religious traditions of men when those traditions put custom above human concern, (Matt. 23:23; 15:3-6).

Jesus was also a name dropper! He not only pointed out the religious error, but named the group that taught it! That's why the Pharisees, Saducees and Herodians were interested in his death.

Jesus was not afraid of controversy. He met and silenced his opponents publicly (Matt. 22:15) the Herodians; (Matt. 22:23) the Sadducees; (Matt. 22:34) the Pharisees. Verse 46 says, "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." I can imagine the horror that would appear upon the faces of the modernists today if Jesus were to be here upon earth and do now what he did then. I suppose though that we would hear some of the usual comments such as, "I don't think street discussions on religion do any good" and "The whole thing smacked of animosity rather than love." Sad, sad indeed that men feel their human wisdom is better than the foolishness of God!

II. PAUL AS A PREACHER

Paul was not afraid to straighten anyone out if he was in error. You never heard any of this mealy-mouth, jellyspined preaching of today come from this man! He didn't say, "Love a man and overlook his doctrine." He said a man was accursed if he did not preach that which was received from Paul, (Gal. 1:6-9). When the Galatian brethren turned from the truth, he did not say, "Love is what unites us, not doctrine." Rather he said to them, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" (Gal. 3:1). He was not afraid to withstand the apostle Peter to his face, (Gal. 2:11,12).

If Paul were preaching today on the earth, some



RAY HAWK

of the staff writers of MISSION would recoil with indignation and label him as a moss-back preacher who is behind on the times and ignorant of the relevant issues and forms of preaching. Paul, to say the least, would be a great embarrassment to these men.

I am afraid Paul's conduct in Acts 13:6-12 and his warning to the Corinthians in 2 Cor. 13:10 concerning his power to destruction would leave some preachers and elders today limp with horror at "Paul's total lack of love". If they had advised Paul in the matter, he would have showered Elymas with loving platitudes and told the Corinthians that doctrine is unessential and for them to just do their own thing as long as they did it lovingly! It is too bad that the Holy Spirit did not have as much love as some of these platitudinous preachers today!

Some preachers today want to cut us loose from the New Testament. Some are intelligent enough to understand they can not come out and forthrightly tell an audience the New Testament is not to be our authority in religion. Instead, they try to get us away from the form of preaching used by Holy Spirit inspired men. But, alas, unless we have the wool pulled over our eyes and would rather believe a lie rather than the truth, we can see that we must preach the truth as these men did. They gave us the word and the example of how to preach it. We can and must take what they were inspired to give and use their example as to how it must be preached. To do any less is to loose ourselves from New Testament Christianity!

Baptized With The Holy Spirit If You Have Not Been

Continued from page 1

errors. In 1 Timothy 4:1-2 Paul made mention of another kind of spirits that would influence people during the apostasies of the future. In conclusion we are reminded of a story the beloved editor of this paper, Brother Nichols, told some years ago. Brother Nichols was in debate with a Holiness preacher. When this Holiness preacher would get ready to quote a scripture he would make out as though he had forgotten the passage. Then he would pause and say, "Holy Spirit, help me.". Then with increasing impact on the audience he would quote the scripture. Brother Nichols realized the audience was being swayed by such deception. The Holiness preacher once too often began to do this in the quoting of a scripture, acting as though he had forgotten it, requesting aid from the Spirit and then finishing the quotation. This time he MISSED the quotation rather BADLY. Brother Nichols immediately called the audience's attention to it as he arose to speak. He, with terrific impact, told how his opponent had misquoted it. Then he presented it correctly from the Bible. With penetrating logical power he pressed home the courageous conclusion that the Holiness preacher was being influenced by one of the seducing spirits of 1 Timothy 4 and NOT BY THE HOLY SPIRIT. The Holy Spirit would not have aided in a misquotation of what he revealed! Neither would the Holy Spirit today teach something that is as much in error as the following, "If you have not been baptized with the Holy Spirit, you have no business preaching." Knowledge of the Spirit's message in the Bible, the ability to proclaim it to others and the willingness to live a life in close conformity therewith are the imperatives for those who proclaim the gospel today. Such is precisely what the Holy Spirit told Paul to incorporate into the teachings of 2 Timothy 2:2. Possession of Holy Spirit baptism is not even remotely mentioned in the needed qualifications of those who would continue to carry the gospel to each succeeding age of responsible people.

Holy Spirit baptism was absolutely indispensable for the revelation and confirmation of the word at the beginning of the Christian system but is not necessary nor available for the faithful proclamation of the gospel in our day.

Backslider's Problem

GUS NICHOLS

I did not go to church one Sunday,
But I did go to work on Monday.
Some speak of the first day as "Lord's day",
But that's the day I have my own way.

I used to attend church every week,
And for God's favor and mercy seek.
I attended classes, and at nights;
While others at home watched TV fights.

But one day I told our oldest bishop,
That they were having too much worship,
That I'd be just as good and stay at home,
Or go out with neighbors, just to roam.

But when I fully had quit the church,
I soon ceased the scriptures to search,
And had no more faith than a spider,
And now I'm a full-fledged backslider.

I soon took up with an old-time friend,
Who once had lots of money to spend,
Now I don't have a dime in my trunk,
We took to gambling and staying out drunk.

I learned to love the world and its ways,
Guess I'll go on the rest of my days,
Keep on backsliding as I have been,
But I wish I had my old faith again!

The best than I can now remember,
I once loved the church and its members.
Many of them say that they still love me,
Wish I were as good as I used to be.

They want me to come as in my youth,
Again come under the power of truth,
And be restored unto God again,
Give up my backsliding and my sin.

I have fully given them consent,
Though I may never fully repent,
And be again a new beginner,
I'll not be an old wilful sinner.

Maybe they do still love my poor soul,
And will help me reach some worthy goal,
And under the influence of such men,
I can return to the truth again.

"I Knew Him Far Better Than He Knew Me"

JACK EXUM

On January, 8, 1974, while gathering for the second day of the Elders-Preachers Workshop, Don Morris came in. I knew Bro. Morris far better than he knew me. As I watched him I thought of the literally thousands of lives he had touched. His entire life had been one of living for others.

The thought came to me, NOW IS THE TIME TO TELL HIM SO. We shook hands, and I expressed for the many our deep appreciation.

I was never privileged to hear him teach, and only once did I hear him speak. Yet somehow, from somewhere, came the deep need to go to him and express what many must feel — heartfelt gratitude.

No one knew at that time that one more day was all that was left. I'm glad I didn't put it off. No one can measure the far-reaching influence of one man who lived on the earth, but many like me can say, "I knew him far better than he knew me." — Calgary, Alberta.

"Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9).

"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).

EAST AFRICAN NEWSLETTER

P. O. BOX 8086, NAIROBI, KENYA

January & February, 1974

The New Year has found us still at work seeking means to expand the effort in Kenya. Our work is made most enjoyable because of the concern and interest of all the Christians in this area. Our date of departure is set at May 3rd. This is now less than three months away. If the Lord wills we will stay in Africa until 1977, returning home around July 1st of that year. Pray for us that all will go smoothly and that our work will be of great profit to the Kingdom in East Africa.



BERKELEY HACKETT

We will be visiting very few "new places" in the two and a half months before our departure. Most of our time will be spent revisiting our friends at the congregations who have a regular monthly part in the sponsorship of the Kenya work. When we are in your area, come out and see us. We love to meet and visit people who are concerned with our mission effort in East Africa.

The following is an account of our activities for the last two months since our November Newsletter.

Sunday, Dec. 2, 1973 - This Sunday morning found us at MORRIS, Alabama, north of Birmingham. Maybe I should say Birmingham is south of Morris, because Morris is an outstanding place if for no other reason than that the Christians there are some of the most generous and concerned children of God that you will meet anywhere. We were looking forward to an afternoon fellowship with these fine people, but Charlotte became ill during the service and we had to return home. Morris is not a large congregation, yet this morning the individuals there sacrificed \$630.00 to the Lord's work in Kenya. The following is a list of Christians there who had a part:

Irene McCombs	\$200.00
Bert Singleterry	100.00
L. Bough	20.00
Lucille McCombs	20.00
F. P. McCombs	20.00
Hubert & Myrtha Mulvehill	25.00
Ruby Jacqueline Morgan	25.00
Mr. and Mrs. Wm. Cary	15.00
Vera Lee Walton	30.00
Mr. and Mrs. H. A. Parker	15.00
Mr. and Mrs. Frank Morgan	50.00
Pope Jetton	25.00
Frances and Clark Posey	25.00
Ida Norris	20.00
Mr. and Mrs. Larry Doss	10.00
Mr. and Mrs. Sherrill Armstrong	5.00
Stanley Baker	20.00
Mrs. K. H. Dye	5.00

Sunday night, Dec. 2 - We were at HAMILTON, Alabama. Before services I had dinner at Bro. & Sister Ronald Davis', my brother and sister-in-law. The preacher at Hamilton, Truitt Allison and his wife were there. It was a good visit and a fine meal. We have several good friends at Hamilton who have backed our work in Kenya for several years. On this night we received \$543.15 for the Kenya working fund.

Bob Cashion	\$ 3.00
Betty Williams	1.00
Bucky Stewart	2.00
Jewell Dill	2.00
Linda Rayburn	3.00
Bobby Boyett	10.00
Edith Yearby	10.00
Kenny McCarley	5.00
Howell Ritchie	5.00
Ronald Davis	35.00
Cecil Burleson	5.00
Jackie Cantrell	5.00
Billy Joe Fredrick	5.00
Mr. and Mrs. C. D. George	20.00
Edith M. Blasingame	10.00
Allen Lowe	10.00
Bill Frederick	5.00
W. W. Harbor	5.00
Elaine Fredrick	5.00
Hamilton Church of Christ	392.00

Wednesday night, Dec. 5 - On this night we visited CENTRAL in Marion County, Alabama. On this evening we had occasion to visit in the home of the preacher, Curtis Posey, and his wife. This was our first occasion to get to know these fine Christian people. We learned to appreciate them and their efforts on behalf of the Lord. On this night we received \$320.00 to be applied directly

to the purchase of printing equipment.

Central Church of Christ

(Marion County)	\$300.00
Mrs. Gary Whitehead	20.00

Sunday, Dec. 9 - Found us at HUNTERS STATION in Montgomery. This is the congregation where Paul Tarrence works, a man well-known in this area of Alabama. This congregation has the oversight of a work in Mexico. I spoke on mission methods on this Sunday hoping to give the church encouragement and perhaps new direction in their mission program. We had an enjoyable lunch with the mission committee after services. Afterward we visited in the home of the Beau Greers. Members at Hunters Station donated \$206.00 toward the effort in East Africa.

Thelma Smith	\$ 5.00
Dorothy and Ruby Walters	1.00
Ted Garrard	100.00
Alfred Hogan	5.00
Marion and Hazel Wallace	25.00
Douglas Stabler	5.00
Jess and Thelma Stanbrough	5.00
Wayne Mims	10.00
Mr. W. Kinsey	5.00

Sunday night, Dec. 9 - This Sunday night we visited at MILLBROOK outside of Montgomery. Beau Greer and Paul Tarrence are filling the pulpit here while the congregation look for a fulltime preacher. We received \$80.00 from these brethren.

J. W. Weaver	\$ 20.00
Charles Pharr	25.00
Daniel Moody	10.00
James E. Moody	25.00

Wednesday night, Dec. 12 - On this evening we visited DOVERTOWN. Dovertown is a congregation well-acquainted with the problems of a missionary. The Gurganus family, many of whom attend here, have had family members on the missionfield for many years. Members of this small congregation in Walker County gave \$111.00 to the Kenya work.

L. T. Gurganus Sr.	\$ 10.00
Nina Reed	1.00
Joseph and Rachel Cousey	100.00

Sunday, Dec. 16 - We were at SANDUSKY outside of Birmingham for the morning worship service. This was a cold rainy morning, but the weather did not dampen the spirits of these Christians. I have numerous friends here from the days I taught at West Birmingham Christian School. This morning we received \$246.00 toward the Kenya work.

Willette McGuire	\$ 5.00
Mrs. Irand Romine	1.00
Elvis Townley	5.00
Mr. and Mrs. Roy Jernigan	10.00
R. T. Burks	12.00
A. J. Dillard	5.00
Cecil Parker	10.00
Charles and Betty Knott	25.00
Howell and Faye Kenedy	20.00
Mary and R. T. Burks	5.00
Jean Burks	5.00
George Elliott	5.00
Mr. and Mrs. Jerry Monosky	25.00
Ernest Jolly	5.00
Billy R. Brewer	10.00
Manley and Edith Cobb	5.00

Wednesday night, Dec. 19 - On this night we visited again with the congregation at MACEDONIA BLACKWATER. As you will remember, this congregation is taking the burden of buying a new four-wheel drive International for the Kenya work. This night Sister Barker and Sister Hayes' children's class presented us with numerous articles to bring back to Kenya. We want to thank the children for this fine effort on their part.

Sunday, Dec. 23 - On this morning we visited the MIDWAY congregation just outside of Jasper, Alabama. I use to preach at the Midway congregation, so these people have a special place in the hearts of me and my family. In the Bible Study hour we visited in the third grade class who had a project of investing their allowance money into the mission work in Kenya. Altogether we had a fine morning of fellowship. We received \$55.00 from friends who wished to have a part in the work. Midway had already contributed when we last visited them.

Sunday night, Dec. 23 - This service was spent at the CLEVELAND Church of Christ north of Fayette, Alabama near the community of Bankston. This was my first time to visit with this congregation, although I knew many who had kin attending there. This fine little congregation is very much behind the work in Kenya. They sacrificed \$620.00 toward the work fund and

shipping costs. The congregation there will have a monthly part in the effort in East Africa.

Cleveland Church of Christ	\$600.00
George Lowrey	10.00
George W. Lowrey	10.00

Sunday, Dec. 30 - On this last Sunday of the year I spoke at the CENTRAL Church in Clearwater, Florida. This is where my parents attend. This is a great community of God's children who attend here and I really enjoyed my association with them. On the day I was there the congregation was having a farewell dinner in honor of my brother who was leaving the congregation that week to take up a work with a congregation in Jacksonville. We received \$313.00 from this congregation for the work in Africa.

Central Church of Christ	\$100.00
Various Anon.	115.00
Jim Smallwood	10.00
Robert Rieder Jr.	5.00
Mary Lou McKelvey	40.00
Gregory and Mary Hutchison	20.00
R. V. McClain	5.00
Bill Legget	5.00
C. Stacy	3.00
C. J. Hackett	10.00

Thus closed the wonderful year of 1973. For us and our efforts God has surely blessed us in this year. I only hope that we can prove worthy of his love in our small way. Other names that should appear for the month of December are these:

Brookside Church of Christ	\$ 40.00
Central Church of Christ (Tuscaloosa)	50.00
Cottondale Church of Christ	125.00
Curry Church of Christ	50.00
Dillworth Church of Christ	40.00
Earnest Chapel Church of Christ	20.00
East Walker Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Midway Church of Christ	70.00
New Hope Church of Christ (Marion County)	400.00
Northport Church of Christ	25.00
Oakman Church of Christ	20.00
Pearidge Church of Christ	50.00
Qintown Church of Christ	25.00
Robinwood	25.00
6th Ave. Church of Christ	600.00
Zion Church of Christ	25.00
Hermon King	40.00
Hermon Moon	20.00
Mr. and Mrs. Thomas Booth	10.00
George and Lilly Evans	25.00
Mr. and Mrs. Alan Cloyd	10.00
Farley Geddie	5.00
Nadine Gurganus	20.00
Iva Guthrie	5.00
Violet Harmon	5.00
William M. Hicks	25.00
Grace Kimbrell	10.00
Roscoe Kirkpatrick	10.00
Sarah Lemon	10.00
A. L. McDonald	10.00
Richard K. Mauldin	20.00
Bruce Odom	5.00
Ruby Pruett	10.00
Nolia Shipp	5.00
Loid Walton	25.00
Clyde and Marie Welch	20.00

Wednesday, Jan. 2, 1974 - The first congregation we visited in this New Year was CEDAR CREEK in Walker County. There was a good crowd this night despite a heavy fog. It takes more than a little bad weather to keep people away who really love the Lord. We all had a good time and a fine visit. \$225.00 was given to build up the work fund.

Cedar Creek Church of Christ	\$150.00
Pete Guin	25.00
J. N. Courington	25.00
A. E. Samford	10.00
Margaret Kyzer	5.00
Anon.	10.00

Sunday, Jan. 6 - On this morning we had a very enjoyable return visit with the brethren at the WHITEHOUSE congregation in Marion County. This fine congregation has had an important part in the Kenya work for several years and have recently taken on a larger part in the support of our efforts there. We had lunch with Bro. and Sister Gary Weatherly and Bro. Jerry Manasco. This is one of the bonuses of being a preacher. You get to sample the culinary achievements of some of

the best cooks in the nation.

Sunday night, Jan. 6 - We visited the congregation at BEAR CREEK, Alabama. Here we received \$212.00 for the building up of the work fund. We had an enjoyable time among these brothers and sisters in Christ. You don't meet any strangers when you visit here.

- Mr. and Mrs. Q. R. Tidwell \$ 20.00
- Harold McInnish 10.00
- William D. Jones 25.00
- Freddie and Anita Poe 20.00
- C. S. and Lessie Tidwell 25.00
- Penny Lauderdale 5.00
- Bear Creek Church of Christ 35.00
- H. G. Phillips 10.00
- Wayne Phillips 20.00
- Royce Mann 25.00
- Mrs. E. Phillips 2.00
- Mrs. B. McInnish 5.00
- Ruth Coel 5.00
- Anon. 5.00

Wednesday night, Jan. 9 - The BURLESON congregation in Marion County is another one of those friendly congregations one finds around this area. This section of the Lord's Kingdom is alive and well. They have not been in their new building long and are on the move. They are very interested in the Kenya work as well as mission work wherever it might be. I am looking forward to visiting these fellow workers again. We received \$193.00 toward the work funds on this night.

- Rosa Howell \$ 10.00
- T. L. Harbin 5.00
- Norlene Harbin 5.00
- Juanita Tillman 3.00
- Anon. 10.00
- Mrs. Don Bradberry 30.00
- Katherine Bishop 15.00
- Mr. and Mrs. Coy Burleson 5.00
- Walter McKay 10.00
- James D. and Ruth Ann Howell 100.00

Sunday morning, Jan. 13 - We returned to the CENTRAL church in Tuscaloosa. Central has been a staunch backer of the Kenya work since the early days. We made this visit a time of saying good-bye since it is highly unlikely that we will be able to see them again as a congregation before we leave for Kenya. Central has plans ready to begin a children's home next door to the church building. When we were there they were searching for suitable houseparents for this good work. We received \$110.00 on this morning. Many of those giving on this day had already sacrificed heavily on our last visit.

Sunday night, Jan. 13 - This evening we attended the SHADES MOUNTAIN congregation in Birmingham. Robert Foster and Lester West are helping me in preparing to bring a printing press to Kenya. They were instrumental in locating the right press for the job. Their efforts on our behalf are greatly appreciated. Shades Mountain is a congregation deeply involved in mission work in India. This is the congregation of Franklin Camp, a man to be admired. My old friend from Harding, Rex Moorier is preaching for this congregation. We received \$174.00.

- Kendrick and Mildred Ward \$ 50.00
- Rex and Alinda Moorier 10.00
- Leslie Sparks 50.00
- A. J. Koski 20.00
- Gary Hilton and Sallie Dean 20.00
- Mr. and Mrs. Henry M. Smith 20.00
- Dennis Stevens 4.00

Wednesday night, Jan. 16 - We were at BARN CREEK, Barn Creek is a country congregation not far from Hamilton, Alabama. This is one of the larger country congregations in that county. They are carrying on a good work on the mission field in Canada. On this night we received \$90.00.

- Glee C. Walker \$ 5.00
- Arley Burleson 10.00
- Lowell Howell 20.00
- Odell Pickard 10.00
- T. E. Armstrong 5.00
- Bobbie Ray West 15.00
- Mrs. Danny McCreless 15.00
- Edgar McCreless 5.00

Sunday morning, Jan. 20 - On this morning we visited the small congregation of PEARIDGE in Fayette County. This congregation's small size doesn't get in the way of the amount of work they do. They support the work in Kenya \$50.00 a month, and Kenya is not the only field benefiting from their concern. This was another of those opportunities to say goodbye. If the Lord wills, we will again visit here in 1977.

On this evening we drove to DETROIT, Alabama. I was born in Detroit, Michigan so this was a homecoming for me, at least in name. This is a congregation blessed with some very active young people and a preacher gifted with the ability to reach young and old alike. The Christians there sacrificed \$109.00 toward the Kenya work on this evening.

- Clovis Edgeworth \$ 10.00
- Eddie Brand 2.00
- Annie Harrison 10.00
- Mr. and Mrs. Billy Black 10.00
- Joan Davidson 2.00
- Mr. and Mrs. James Riggan 25.00
- Andy Ballard 10.00
- Mrs. Winnith Edgeworth 10.00
- Kenneth Edgeworth 10.00
- Alan and Peggy Edgeworth 20.00

Wednesday, Jan. 23 - On this evening we visited the congregation at MOUNTAIN HOME near Haleyville, Alabama. This congregation is considering backing a much-needed effort in a portion of Alabama. \$45.00 was given there toward the work in Africa.

- Mrs. J. D. Pickard \$ 20.00
- Judy Pickard 25.00

Sunday, Jan. 27 - This morning was spent with our friends at the DILLWORTH Church of Christ. These faithful supporters have been backers of the Kenya work since its beginning. We deeply appreciate their love and concern. This was a time to say "farewell" until 1977.

Sunday night, Jan. 27 - We visited the congregation at QUINTOWN again to have an opportunity to say good-bye to a supporting congregation before leaving for Africa. Quintown has just held a highly successful youth rally which I was able to attend. A day well spent. We welcome Quintown to the ranks of our supporting congregations.

Wednesday, Jan. 30 - We closed out the month of January with a visit to BRILLIANT. The preacher there, Bob Carcy, had worked in Michigan and knew many of the people I did. We had a good time visiting together in his house after services. Bob is interested in mission work and will leave shortly for India where he will teach Bible to preaching students. The congregation here is very much behind mission work. We received \$201.00 toward the work funds on this night.

- Mrs. Lester Hawkins \$ 2.00
- Mabra Hudson 5.00
- Mr. and Mrs. Holcomb 15.00
- Lenard Key 20.00
- James Cochran 4.00
- Anon. 20.00
- Beatrice Tidwell 5.00
- C. R. Martin 20.00
- Gail Webb 5.00
- Gary Rasbury 10.00
- Norma Lawrence 25.00
- Lexoner Key 25.00
- Dovie McGuire 25.00
- Eddy Dickinson 10.00
- Dessie Berryhill 10.00

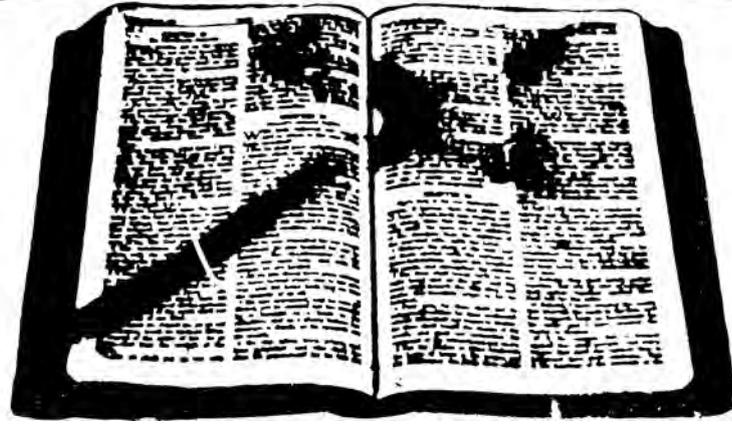
Other names to appear for the month of January are:

- Adamsville Church of Christ \$ 50.00
- Central Church of Christ (Tuscaloosa) 50.00
- Cleveland Church of Christ 100.00
- Curry Church of Christ 50.00
- Dillworth 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
- Midway Church of Christ 70.00
- Millport Church of Christ 50.00
- Mt. Harmony Church of Christ 40.00
- New Hope (Walker Co.) 20.00
- Northport Church of Christ 25.00
- Oakman Church of Christ 30.00
- Pearidge Church of Christ 100.00
- Pleasantfield Church of Christ 10.00
- Quintown Church of Christ 25.00
- 6th Ave. Church of Christ 600.00
- Whitehouse Church of Christ 100.00
- Zion Church of Christ 25.00
- B. Lester Brown 10.00
- Mr. and Mrs. James Crowe 100.00
- Mia Ferguson 3.59
- Della Garrison 5.00
- James C. Hardin 20.00
- Hermon King 20.00
- Roscoe Kirkpatrick 10.00
- Richard K. Mauldin 20.00
- A. L. McDonald 10.00
- Bruce Odom 5.00
- Katie Panter 10.00
- Nolia Shipp 5.00
- Myrlee Terry 5.00
- Mr. and Mrs. L. D. Wade 5.00
- Mr. and Mrs. Clyde Welch 40.00
- Mrs. J. R. Bruce 40.00

We are within three months of our departure. All things are being made ready for the time of our departure. Continue to pray for us. We depend upon the power that your concern and prayers provide.

In Christ,
Berkeley Hackett

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 8

FRIDAY, MARCH 1, 1974

NUMBER 38 (39)

What About "Loveless" Preaching?

Gospel preachers must be deeply interested in motives and messages. Paul dealt with both of these when he said, "My bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:13-18). Two types of preachers are portrayed in this Philippian passage.



ROBERT R. TAYLOR JR.

One group possessed marvelous motives and reached Christ. They achieved the ideal of preaching — moved by the right motive and projecting a message of truth. The other group was moved by the wrong motives toward Paul yet evidently preached a message of truth. This must be a correct conclusion. If it is not, how can we account for Paul's rejoicing in the message they proclaimed? Had they preached a message of falsehood surely Paul would have found no cause of joy therein. Motives are important but the message saves the hearer. The hearer is not responsible for the motive of the messenger but he does sustain a solemn responsibility to the message of truth. Those who preach with the wrong motive will give account in judgment for the attitudes that moved them.

THE CHARGE: "LOVELESS" PREACHING
Hurling the charge that a gospel preacher is dispensing "loveless" sermons seemingly is becoming more prevalent all the time. This writer has been listening to it against his preaching for years and deeply resents the baseless charge. At least we trust it is baseless. Frequently, if not always, it comes from those who possess much disdain for straight forward gospel preaching. Very frequently these are the people who feel that the preacher is always "judging" them because he preaches against their pet sins. They are usually quick to retort, "You were judging in that sermon and the Bible says, 'Judge not.'" By the employment of this overworked objection they

exhibit how little they understand about the Bible doctrine of judging. Apparently it never occurs to them they are doing the same thing when they "judge" the preacher to be one of those "loveless" fellows in the pulpit. Their objection is about as inconsistent as the fellow WHO ARGUES that it is WRONG TO ARGUE, DEBATES that it is WRONG TO DEBATE and BEGINS A PAPER to show how wrong it is to USE LITERATURE in teaching.

It never ceases to amaze this writer as to WHY IT IS SO WRONG for the person in the pulpit to "JUDGE" THE PERSON IN THE PEW who is living in open sin but SO RIGHT for the same person in the pew to "judge" THE PREACHER in the pulpit relative to preaching motives. It also seems to be the case that most who hurl this charge have never preached sermon number one. Those who have never preached seem to KNOW most about it!

This writer has been a Christian for about thirty years and has preached for nearly a quarter of a century. We think we know preachers. They were heroes to this writer while a boy. They have been among our closest friends through the years of a rather long ministry. Some may be preaching who have no love for the cause but we know of NO SOUND PREACHER among us of whom this could be truthfully declared.

In reality what will keep a man at the post of duty in proclaiming the gospel of Christ if it is not love? Surely it is not a life of ease, because preaching is work. Any objector to this has either never done any preaching or else has never put whole heart and total soul into it. Paul said "do the work of an evangelist" (II Tim. 4:5). Surely it is not for money. Though preacher support has greatly improved in recent years comparable pay between it and other equally skilled professions still possesses quite a gap. Surely it is not because there are fewer problems in this line of work, for the preachers we know wrestle with problems nearly every waking moment — problems that most members do not even know to be in existence. He cannot say goodbye to them at 5:00 each afternoon, for phone calls and personal requests for help come frequently even late at night and often he is awakened to go be with a family in trouble or comfort a family who has given up a loved one. Much of this writer's work through the years has been done when many members were sleeping, or engaged in the pursuit of leisure time activities. Surely it is not due to the fact that he has more time with his family than people in other lines of work. Brethren think of him as being on call twenty-four hours a day, seven days each week, and are the first ones to criticize his children if they misbehave, partly due to the preacher's being elsewhere when he should

have had more time to be with and train his children.

This is an area where brethren need to be more considerate of their preachers. Of course, if preachers were really "loveless," they would often say "no" to those requesting help. But men of dedicating, and not just hirelings, are in the work to serve.

Surely men do not go into the work for the security it tenders. Teachers in many school systems can rely upon tenure after they have taught awhile. No preacher has such tenure. People in factories can rely upon seniority for a definite measure of job security, but many years in the ministry and even with one congregation provide NO assurances for preachers along this line.

A case in point is the recent firing of Brother E. R. Harper from a congregation he had loyally and lovingly served for twenty-eight years. In our judgment he is one of the best, soundest and most godly men alive today. It has sometimes been the case that two or three disgruntled members may team up to get rid of a sound preacher who has been hitting their sins too closely in sermons. When the preacher is gone they settle again upon their lukewarm lees and come when convenient and give a pittance of their affluence. WHAT A SIN TO ALLOW PEOPLE OF THIS DISPOSITION TO GOVERN GOD'S CHURCH! Any preacher can be put upon the shelf as soon as brethren decide he is too old at 45 or 50 for local church work.

Why do men continue to preach in season and out of season and not surrender the work that means so much to them? It is NOT due to a "LOVELESS" motive but quite the opposite. They LOVE to preach. They LOVE God. They LOVE Jesus Christ. They LOVE the truth. They LOVE the souls of men. They LOVE to lead men into the kingdom of God. They LOVE to see people growing, glowing and going under their preaching and teaching. They LOVE the stimulating satisfaction that accrues from a truly spiritually filled work. A "LOVELESS" attitude has never retained men of God on the firing line for the Lord and Christianity.

WHILE THE CRITICS ARE TALKING

What is the average gospel preacher doing while his critics look at his work and say that his preaching is "loveless"? He is WORKING while they are TALKING. He knows that being big on talk and little on action will not get his job done. He is studying the Bible for his next class or sermon while they analyze his "loveless" (?) ways. He has spent an evening perhaps with a couple whose home is about to break asunder. His critics do not even know the family is facing marital disaster. He spends a day with a family at the

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Quibbles Answered

Anti-co-operation Brethren admit that the church in Jerusalem aided the Antioch church in Evangelism, by sending Barnabas to work with that church for a "Whole year" (Acts 11:19-26). But they argue the church only sent A MAN, Barnabas, and did not send ANY MONEY to the Antioch church in Evangelism. Well, what of it? Money was sent unto churches, even elders of the church (1 Cor. 16:1-3; 2 Cor. 8:1-5; Rom. 15:25-31). The elders are over the local work of evangelism, the same as the work of benevolence (Acts 20:28-30; 1 Pet. 5:1-3; 1 Tim. 3:15; Eph. 3:9-11 Am. Std. Ver.) Do these extremists mean to tell us that the elders may be trusted with a contribution to be used in benevolence, but can't be trusted with money from another church in evangelism? Do they mean to say the elders may be trusted to oversee and use THE MAN wisely and scripturally, but could not be trusted WITH MONEY TO EMPLOY THE MAN, if such were expedient in a given case?

CHURCH NOW SEND WHAT SENT THEM?

The whole quibble is that the church now must send to another church only what was sent them. The church at Jerusalem sent Barnabas, A MAN, to a rich church, needing no money, but needing the gospel which then was only in the man (not yet in the N. Testament). They conclude, that therefore a church today could only send what they sent. Now, what proves too much proves nothing. If the church must now send only what was sent then, the church now COULD ONLY SEND MONEY to another church in benevolence, for that is WHAT was sent them (1 Cor. 16:1-3). Will they use the same rule of interpretation in benevolence? If so, then the church could not scripturally send a truck load of coal to a church in need of such following a tornado? Or, could not send song books, or a tent, or a bill of groceries, or money for a radio program, or money to help build a meeting house, or for some other real need. Will these radical brethren plainly say that a church could not scripturally send doctors, medicines and nurses to another church to help it in benevolence following a tornado unless the sending church could find an approved example of a New Testament church which send ALL THESE VERY ITEMS? When I was in Jerusalem in 1962 the brethren wanted us to send money for Bibles



GUS NICHOLS

as the church there could buy them at about half what they would cost us, and we could send the money at less expense than we could ship boxes of Bibles. According to some radical brethren, we could not send the money for Bibles, nor even the Bibles, we could only SEND A MAN in evangelism.

MUST WE SEND IN THE SAME WAY AS THEN?

If we must send only WHAT THEY SENT THEN, must we send now ONLY IN THE same way they sent then? They did not send by means of the POST OFFICE a P.O. MONEY ORDER, nor a BANK CHECK. Will they be consistent and say we must (1) Send to whom they did - to elders in benevolence, and to preachers in evangelism? And (2) send only what was sent in the days of the apostles? Then (3) send what is sent ONLY BY THE HANDS OF MEN, as it was sent then? (Acts 11:29-30). And (4) in case there are no elders, may a church now send to the preacher, or some other brother, or should it send nothing in order to follow some unbound optional example?

CHURCH COOPERATION COMMANDED

Church cooperation is commanded, when it is expedient. Paul wrote the church at Colosse, and said, "And when this epistle is read among you, CAUSE THAT IT BE READ ALSO IN THE CHURCH OF THE LAODICEANS; and that ye likewise READ THE EPISTLE FROM LAODICEA." (Col. 4:16). Here is church cooperation - even mutual cooperation, and that in evangelism.

ANOTHER JERUSALEM CHURCH EXAMPLE

A second time, Jerusalem aided the church at Antioch in evangelism (Acts 15:22-35). This time the church sent four teachers, or workers, and also sent something it did not send in the first assistance. This time it send an INSPIRED LETTER, now a part of the New Testament. Remember the Church in Antioch did not need money, but needed teachers. The church sent what was needed then, and we may as churches send what ever is needed now, and cooperate with each other as churches.

MONEY WAS SENT IN EVANGELISM

Paul says, "I robbed other churches, taking wages of them, TO DO YOU SERVICE" (2 Cor. 11:8). Here is money - "WAGES" - being sent by churches to "DO YOU SERVICE" - TO DO THE CHURCH AT CORINTH SERVICE. The giving churches were cooperating in sending money to aid the church in Corinth in evangelism - to do them "Service". We do not know to whom the money was sent, whether directly to Paul, in case they had no elders, or to the elders, or some one else in the church for Paul. The Bible does not give the details. Had it been important that it be done in one or the other of these ways only, then the Bible would have told us to whom it was sent, but it does not.

A contribution does not have to go directly to those for whom it was intended in order for it to be sent to them. An example of this principle is convincing. "Then the disciples, every man according to his ability, determined to send relief UNTO THE BRETHREN which dwelt in Judea: WHICH ALSO THEY DID and SENT IT UNTO THE ELDERS by the hands of Barnabas and Saul" (Acts 11:29-30). Note: (1) They determined to send "Relief unto the brethren". And (2) "Which also they did" - they did not change their minds, but still sent it to the "BRETHREN", as they had determined to do. But (3) they did this, that is, sent "UNTO THE BRETHREN which dwelt in Judea", BY SENDING TO OTHERS FOR THE BRETHREN - "And sent it TO THE ELDERS by the hands of Barnabas and Saul." So, according to this divine way of speaking of such things, Paul could have received "Wages" from the contributing churches without the "Wages" being sent directly to Paul.

ANOTHER QUIBBLE ANSWERED

But these inconsistent brethren argue that if one church sends money to another church to aid it in evangelism the receiving church loses its autonomy, and is doing a brotherhood work - instituting a brotherhood project like unto a Missionary Society under the elders of the receiving church, then just put the word BENEVOLENCE in here where they have

EVANGELISM and they will indorse it and say it is not a brotherhood project, nor like the Missionary Society.

Let us change it and see if they are not guilty. "If one church sends money to another church to aid it in BENEVOLENCE the receiving church does not lose its autonomy, is not doing a brotherhood work, nor instituting a brotherhood project like unto a missionary society under the elders of the church, for churches did this in New Testament times (1 Cor. 16:1-3; 2 Cor. 8:1-5; Rom. 15:25-31).

NOT A BROTHERHOOD PROJECT

Elders may solicit funds for relief of those dependent among them, receive and disburse such funds as are sent by voluntary contributions by other churches, without losing their autonomy, or being tied together with the sending churches into any sort of an ecclesicism, and without it being any more of a brotherhood project than in the cases of churches which sent contributions to other churches in New Testament times, as in foregoing references.

CHURCH RADIO PROGRAMS

Radical brethren sometimes say one church cannot send funds to another church to help it put on a radio program of preaching the truth, for this would tie the churches together and destroy their autonomy, yet they say one church may send money to another church to help it take care of the needy without the two churches being tied together into any unscriptural arrangement.

Their contention that all contributions sent to support the preaching of the gospel must be SENT DIRECTLY TO THE PREACHER, and NOT TO THE ELDERS, is a human law and by-passes the elders. It ignores the men which God put over the church as elders (Heb. 13:7,17; 1 Thess. 5:12-13). It exhorts the preacher and makes him a sort of a "ONE-MAN MISSIONARY-SOCIETY", promoting church cooperation out side of the church - that is, this is true when made into a law for the churches.

IS A SIN TO MAKE LAWS FOR GOD

It is a sin to make laws to regulate matters which God left to human judgment and liberty under generic command. For instance, it is a matter of liberty as to whether or not one marries, and eats meats. But it is a sin to make a negative law against marriage and meats (1 Tim. 4.)

Winfield Lecture Program

There will be a series of lectures presented March 3-6 at the Winfield church of Christ, Winfield, Alabama. The theme of the series is: "What Christians Should Know". The speakers of this series are:

Sunday - "About Neo-Pentecostalism" William Woodson, Henderson, Tennessee.

Monday - "About How To Study The Bible" Franklin Camp, Birmingham, Alabama.

Tuesday - "About Godly Living in an Ungodly World" James Fowler, Birmingham, Alabama.

Wednesday - "About The End of Time" Gus Nichols, Jasper, Alabama.

Since this series is designed to instruct and edify Christians, all area congregations are encouraged to attend. The evening service will be at 7:30.

Is A Shame A Sin?

ROGER JACKSON

This is a question I was asked while in north Alabama. One gentleman seems to think it isn't especially relative to 1 Cor. 11:14. Having my library at hand I find myself in a position now to attempt an answer.

The Greek word used in 1 Cor. 11:14 translated "shame" is ATIMIAS and can equally be rendered DISHONOR. Webster says a shame is, "A disturbing or painful feeling of guilt." Therefore, according to the English, a young man with hair long enough to confuse him with a woman should feel painful guilt. Well, that's at least close to a sin.

From the Analytical Greek Lexicon we learn that the word translated "shame" here is from a

Continued on page 4

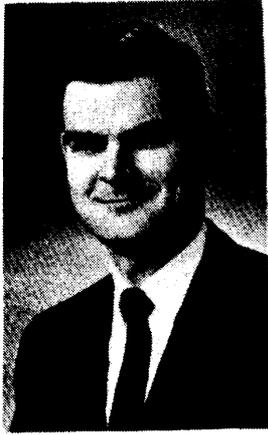
And Such Were Some Of You, 1 Cor. 6:11

In the August, 1973 issue of INTEGRITY, a sister Penny Holden had a short article on "God's Stand On Homosexuality". The article was a masterpiece in setting forth the Biblical stand on this subject. Sister Holden stated:

"The first mention of homosexuality in the Bible is in Genesis 19, with the men of Sodom who tried to seduce the two male angels of the Lord who were visiting Lot. The next main mention is in the Law of Moses, which was given Moses by God. Leviticus 18:22 states: 'You shall not lie with a man as with a woman; it is an abomination.' And even more specifically, in Leviticus 20:13: 'If a man lies with a male as if he were a woman, both men have committed an offense-preverse, unnatural, abhorrent and detestable; they shall surely be put to death; their blood shall be upon them' (Amplified Bible). 'In the New Testament, Paul mentions homosexuality in 1 Corinthians 6:9-10. 'Do you not know that the unrighteous and the wrongdoers will not inherit or have any share in the kingdom of God? Do not be deceived (mislead); neither the impure and immoral, nor idolaters, nor adulterers, nor those who participate in homosexuality, nor cheats-swindlers and thieves, nor greedy graspers, nor drunkards, nor foulmouthed revilers and slanderers, nor extortioners and robbers will inherit or have any share in the kingdom of God.' Here homosexuality is listed along with other sins. It is not classified as a 'sickness.' If all of these sins are sickness, then surely mental illness would have been listed among them. The fact that mental illness and homosexuality are not classified together, but instead that homosexuality is listed in with wrongdoings, unlawful and sinful acts, shows that God does not consider it a sickness. God is indeed a just God. 'Is it possible that an enemy of right should govern? And will you condemn Him Who is just and mighty?' (Job. 34:17). God would not condemn homosexuality if it were a sickness, for he does not condemn the mentally retarded, who have no choice. Homosexuality can be controlled, but somewhere along the line the homosexual has chosen his road - just as murderers decide to murder, liars decide to lie, and robbers choose to steal."

In response to sister Holden's article, brother Craig M. Watts wrote "A Second Look At Homosexuality." In his third paragraph he begins with, "First, let us approach this from a Biblical point of view. To claim that the scriptures condemn homosexuality is a superficial and ambiguous statement." Brother Watts' article would be comedy if it were not on such a serious subject. He states he will approach the subject from a Biblical point of view, but never gets around to doing so. Not once does he give book, chapter or verse. The only allusion to scripture is when he states, "Remember, it was the misfits and rejects that flocked to Jesus two thousand years ago." Brother Watts intertwines himself in such contradictions as the following, "Secondly, though homosexual activity is sinful and a plain transgression of God's design, the homosexual condition is a sickness. And like any other sickness, though it is not a sin, it is in no way good." He states that (1) The scriptures do not condemn homosexuality. (2) Homosexual activity is sinful. (3) But, homosexual condition is a sickness. (4) Therefore, the condition of being a homosexual is a sickness and not sin, while homosexual activity is a sin. Brother Watts' complete article may be found in the October, 1973 issue of INTEGRITY, pages 75,76.

In the January, 1974 issue of the same paper,



RAY HAWK

brethren Lowell M. Head and Roy F. Osborne give their response. Brother Head adequately and scripturally answers brother Watts' ramblings on the condition being a sickness, but the activity being a sin. He shows that "When we say, 'We must distinguish between the practice and the condition of homosexuality,' does that differ from saying we must distinguish between the condition and practice of any other sin?" Elsewhere in his article, brother Head says, "Thus man's heart must be in the proper condition before he can be pleasing either to God or Satan. Man has been asked to offer his body a living sacrifice by not being conformed to this world, but by being transformed through the renewing of his mind (Rom. 12:1-2)". Amen!

In the same issue, pages 109, 110, brother Osborne takes a wack at sister Holden's article with the following comments, "His (watts) reaction to the harsh and uncompromising stand taken by Penny Holden is well taken." Brother Osborne agrees with Watts on his condition-activity theory. Yet, surprisingly enough, neither one of these brethren substantiate their theories with scripture. Sister Holden and brother Head do! Their position differs from Watts and Osborne in that it is not a theory, but a "thus saith the Lord"!

Isn't it strange that when one gives book, chapter and verse, showing what God has said on an issue, that men like Roy F. Osborne and Craig M. Watts look upon it as harsh and uncompromising? Since God inspired 1 Cor. 6:9-11 and other passages quoted and referred to by Holden and Head, it is God who is labelled harsh and uncompromising by brother Osborne, not Holden! It is becoming too common, among members of the church of Christ, to hear such criticisms against those who desire to remain with a "thus saith the Lord" and "speak as the oracles of God" (1 Pet. 4:11). It is time that we leave the ways of silence and speak out and show the error of such brethren. (Rom. (16:17).

In 1 Cor. 6:9-11 God shows who are unjust. Among these unjust ones are the homosexuals. See any modern speech translation for the King James phrase, "effeminate." Yet, God shows that some of the Corinthian saints were homosexuals, not are homosexuals. When the Holy Spirit speaks of the saints in Corinth in the present tense, he says, "ye are washed, . . . are sanctified, . . . are justified." They had truly quit fashioning themselves after the world and conformed to the gospel, (Rom. 12:1,2). If they could then, people can today!

The January, 1974 issue of INTEGRITY also includes the article, "A Homosexual's Viewpoint" by an anonymous brother. Why brother Ledbetter allows such articles to appear in his paper is beyond me. This anonymous brother is like the Jews, in that he does not know the scriptures. He says, "The only fulfilling sexual relationship I have ever had has been with a person of my own sex. I am still deeply in love with that person. . . . If I were again to have the opportunity of a physical relationship with that person, I would not feel guilty or condemned by God." Later he states, "If I understand anything at all about what Jesus was trying to do for me in dying, it is that he meant to liberate me - from blame, from guilt, from remorse, from punishment - to name only a few things." Yes, Jesus did liberate us from sin, not to sin. In fact the Holy Spirit's teaching in Rom. 6:1-12 points this out. When we die to sin and come into Christ, we are liberated from blame, guilt, remorse and punishment.) Cor. 6:9-11 points this out very clearly. But, has brother anonymous done this? It is doubtful from his article.

It seems to me that brethren are so eager to relate to the world, that we forget that we must relate to God, James 4:4. The church is not in the business of accepting the homosexual or any other sinner in his sin (1 Cor. 5:1-13), but rather our mission is to save people from their sins, Mark 16:15-16. I can relate to a former alcoholic, liar, reviler, extortioner, or homosexual, but I will continue to be harsh and uncompromising to sin!

"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).

Let's Give The Bible To The Telugu People

What would you be if you had no Bible which you could read? Imagine what our nation would be like if our ancestors had not had God's Word? Can we bear to think of our children growing up with no Bible to give them moral and spiritual guidance?

Are you aware that of the 3,500 languages spoken today on planet earth, only 346 have the New Testament? Of those 346 only 20% are completely usable. Eighty percent are objectionable because they are either archaic or faulty.

In the great nation of India, over 37 million people speak the Telugu (also spelled Telegu) language. Most of them live in the state of Andhra Pradesh. These people need the Bible. We can help.

GOD HAS RAISED UP A MAN

Bro. Stanley Morris, a faithful gospel preacher, has qualified himself to do Bible Translation work. He graduated from Oklahoma Christian College (B.A.), Harding Graduate School (M.Th.), Hunter College (M.A.), and will soon receive his doctoral degree in linguistics from the City University of New York. He has worked with the American Bible Society in translation work under Dr. Eugene Nida. The Hillcrest church in Arlington, Texas has the general oversight of this great work.

Bro. Morris will be ready to begin work on the Telugu New Testament in November of 1974. He needs \$40,000 to complete the project in two years. This will cover the salary for a "native informant" i.e. a Telegu citizen who serves as his "living dictionary" in putting the words of the Greek New Testament into modern Telug for the common man. Also it covers computer time, microfilm materials, secretarial help, composing, type-setting, field testing and publishing of the first edition. This is a remarkable bargain in today's inflated economy.

"THE LIVING DICTIONARY"

Providence has put Bro. Morris in contact with just the right man to serve as his "informant". Bro. Jnana Bhaskar, a Telugu speaker of India, is presently in the states completing his sixth advanced educational degree. He is a member of the South Rd. Church of Christ in Farmington, Conn., coming to us from a conservative Christian church background. All his education has been in the religious field. In addition, his wife holds a Masters degree in the History of Religion and she knows Hebrew, too. With their Christian background, his knowledge and experience as a preacher and teacher, his "birth right" in Telugu, and their knowledge of English, they form an "unbeatable combination" for assisting Bro. Morris in translating the New Testament into Telugu. Hopefully, additional materials, such as Bible correspondence courses, will be written and published in that tongue.

WE NEED YOUR HELP

The Karns congregation of Knoxville, Tennessee has committed itself to raise the funds for this wonderful project. But, we cannot do it all by ourselves. We carry a very heavy load with the East Tennessee School of Preaching and other works.

We need the help of Christians and congregations across the land. Between now and November 1974, we should raise \$10,000 and another \$10,000 by May of 1975. The balance should be available by July of 1976. The New Testament should be in hand by December of 1976.

Forty churches or individuals contributing \$1,000 could quickly meet this need. However every contribution, from a child's penny on up will be welcomed. Remember we have 24 months to raise the amount we pledged. Will you help give the Bible to the 37 million Telugu people of India? - Karns Church of Christ, Rt. 20, Beaver Ridge Rd., Knoxville, Tenn. 37921.



JOHN WADDEY

What About "Loveless" Preaching?

Continued from page 1

hospital whose loved one is under the medical knife with life held precariously in the balance. Perhaps his critics will not so much as send a card to the surgical patient. He spends an evening seeking the conversion of the sinner. His critics may not even know that this frequent attendee at the worship periods is not a Christian. He may spend the evening trying to straighten out a misunderstanding in the congregation that the critics are not even aware of. He may spend a part of his day preaching a funeral for a person in a distant locality where he formerly labored.

The critic has stayed at his job and reaps a day of regular wages. Perhaps the preacher tells the grieving widow to keep the money she offers to pay his expenses and apply to her late husband's long extended hospital bill. In all probability the "LOVELESS" preacher has spent a portion of the day praying for the very ones who make his work more difficult. The critic will no doubt continue in the role in which he functions most effectively — much talk and little action. The gospel preacher, if sound and dedicated, will continue in his role as a faithful steward. When and if the critic needs the preacher's aid, he will be there at a moment's notice. If this is "loveless" preaching, then give us more of it!

A PART OF THE PROBLEM

It is our deep-seated conviction that the charge of "LOVELESS" preaching hurled at faithful and sound preachers can be partly analyzed in the following manner. We present it in the form of some questions and with realistic answers accompanying. Does the man preach the Bible? Reluctantly the critic answers affirmatively. Does the preacher oppose sin and uphold truth? Again the critic answers with a slow affirmative gesture. Has he preached anything that cannot be read in the Bible? The answer is no. What do you then have against him? The answer is that he exhibits too little love? Too little love in what realm? If the critic were painfully honest he would have to say, "Well that preacher DOES NOT LOVE MY SIN AND I DO LOVE IT. He has exposed it relentlessly while he has been here. He has told me of its eternal consequences. I am not about to give it up. Because he steadfastly refuses to glamorize my sin I think he is 'LOVELESS' in his preaching." Might this not just be a real core of the problem in many instances?

Brethren, if I were to occupy a pew year after year in listening to a man preach and the only objection I could bring against him was the charge of "LOVELESS" preaching, I would lock that objection in the deepest recesses of my heart and no one would know of its existence except the Lord and me. Then I would pray for the Lord to help me have a higher and nobler regard for the man who occupies the pulpit than that. I would surely be ashamed to voice publicly such an impotent objection. Then I would want to examine my own heart TO SEE IF PERHAPS I WERE NOT PART OF THE PROBLEM. It just might be that the man in the pulpit is preaching from a heart of love and I am not listening to his sermons WITH LOVE IN MY OWN MIND FOR THE MESSAGE AND THE MESSENGER. It just might be that the pew I occupy each Sunday is the "LOVELESS" locality and not the pulpit. If that is the case, then the solution needs to look at the pew and not the pulpit!

The writer condones a loveless disposition NEITHER IN THE PULPIT NOR IN THE PEW. It is wrong in either place. Real love needs to permeate both THE PULPIT and THE PEW.

Is A Shame A Sin?

Continued from page 2

root word meaning, "Unhonored, without honor, ignoble, slight, to treat with contumely or indignity." Now if a young man can do that to his own God given masculine appearance and be

blameless before God this "shame" is no sin.

Now let's see where else in the scriptures this phrase is used: Matt. 13:57 Jesus said he (a prophet) was without honor in His own country. Did those dishonoring Him sin?

John 8:49: Jesus said the Jews dishonored Him. Did they sin in this shame? Romans 2:23: The hypocritical Jews dishonored God through breaking the law. We know they sinned. In James 3:9 James condemned showing respite toward man on the basis that man is made in the similitude of God. I Cor. 11 expressly condemns wearing hair too long on the basis that man is made in the image of God, I Cor. 11:7. It seems that the wearing of hair that is too long not only harms man but God as well. We ought to think about it.

After being beaten badly the Apostles departed, being glad to be put to shame for the Lord (Acts 5:41). Was their shame a sin on the part of those who inflicted the wounds?

In Romans 1:24 when relating the terrible sin of sodomy prevalent among the Gentiles, Paul calls it a dishonor (shame) against their own bodies. Remember now that the same Apostle used the same word in describing the shame of long hair in I Cor. 11:14. Like it or not we must reach the logical conclusion that hair long enough to be shameful is as sinful as sodomy! Romans 1:24 and I Cor. 11:14 are parallel. And why shouldn't they be cast in the same light? Is not long hair synonymous with effeminacy and homosexual mis-behaviour today? The very fact that long haired men and sodomites are lumped into the same category ought to convince any long haired conscientious youth to get a haircut.

Now let's get the exact significance of the term by definition as it's used in I Cor. 11:14.

The Greek Lexicon referred to previously lists the meaning of the word as used in this context as "indecorum." That just means unorthodox or improper. Now that's another characteristic of long haired men today. The majority are disposed to destroy the establishment and promote anarchy. One with long hair may expect to be branded a "rebel-rouser". I didn't say I condoned such tags, but we all know it's going to happen if we wear hair that's too long.

It is the view of this writer that long hair in men is wrong and sinful on two basis according to the text of I Cor. 11:1-14. (1) God has established a line of succession which indicates subjection, God, Christ, man, woman and has chosen to distinguish the latter two by length of hair (I Cor. 11:3). (2) That the sinfulness of obscuring this subjection is so evident that nature itself declares it to be so. Though the second of these two may vary with customs and traditions even to the point that it is in no way disgraceful for a man to wear extremely long hair the first will still indicate indecorum before God. It is further very evident that at times both worked in harmony to condemn long hair in men. It is not so much hair as it is length of hair under consideration, hair in and of itself being neither moral nor immoral.

Now after all this someone is bound to ask, "How long is too long?" I answer, "Everybody kr.ows." — Rt. 2, Brundidge, Alabama 36010.

Five Ways Of Sin

HOYT BAILEY

SIN IS DOING WHAT IS FORBIDDEN

God not only said what to do, "dress it and keep it", but He forbade a certain thing. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: . . . (Genesis 2:15-17). Lot and his family were told, ". . . look not behind thee" (Genesis 19:17), "But his wife looked back from behind him, and she became a pillar of salt" (Genesis 19:26).

How may we sin in doing what God forbids us to do? God forbids Christians to indulge in the works of the flesh (Galatians 5:19-21; 1 Peter 4:15). We sin when we violate God's law in doing what He has forbidden us to do.

REFUSING TO DO WHAT GOD REQUIRES IS SIN

Jonah and Israel are examples of those who refused to do what God required of them (Jonah

1:1-3; Deuteronomy 1:28-32). James wrote, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Hear this, "How shall we escape, if we neglect so great salvation"? (Hebrews 2:3).

The foolish virgins failed to enter; the one talent man was cast into outer darkness, and those who failed to serve "departed into everlasting punishment" (Matthew 25).

ADDING TO WHAT IS REQUIRED IS SIN

No person is permitted to add to God's Word (Deuteronomy 4:2; Matthew 15:9; Revelation 22:18; 2 John 9). (1) God commanded Noah, "Make thee an ark of gopher wood." We know that Noah did not add some other kind of wood, for "Thus did Noah; according to all that God commanded him, so did he" (Genesis 6:14-22). (2) One belonging to Christ is to glorify God in the name Christian (1 Peter 4:16), but to add a human name would be adding to God's Word

TAKING FROM WHAT IS REVEALED IS SIN

God forbids us to take from His Word (Deuteronomy 4:2; Jeremiah 26:2; Revelations 22:19). Some wish to take away water baptism; weekly Lord's Supper, and faithful Christian living (Mark 16:15-16; Acts 20:7; 2 Peter 1:4-11).

SUBSTITUTING FOR WHAT IS COMMANDED IS SIN

God devoured Nadab and Abihu because they substituted strange fire (Leviticus 10:1-2). We are not to substitute prayer for baptism, nor delay for obedience.

Those Who Are Truly Wise

G.F. RAINES

Only the truth can make people spiritually free (John 8:32), but the supply of truth has always exceeded the demand.

Ahab, the seventh king of Israel, said: "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil" (1 Kings 22:8).

When Jeremiah warned Judah concerning God's power over the nations and the terrible fate of Jerusalem, the people obstinately said: "Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words" (Jer. 18:18).

In Paul's second letter to the Thessalonians, he referred to some who "received not the love of the truth, that they might be saved" and explicitly stated that "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" (2 Thess. 2:11,12).

The fate of those who "are contentious, and do not obey the truth" is "indignation and wrath, tribulation and anguish" (Rom. 2:8,9) in "the lake which burneth with fire and brimstone" (Rev. 21:8) in which "there shall be wailing and gnashing of teeth" (Matt. 13:42).

Those who are truly wise study the Bible diligently and reverently (Prov. 2:1-6) and with perseverance live in harmony with its instructions, and this "buy the truth and sell it not" (Prov. 23:23).

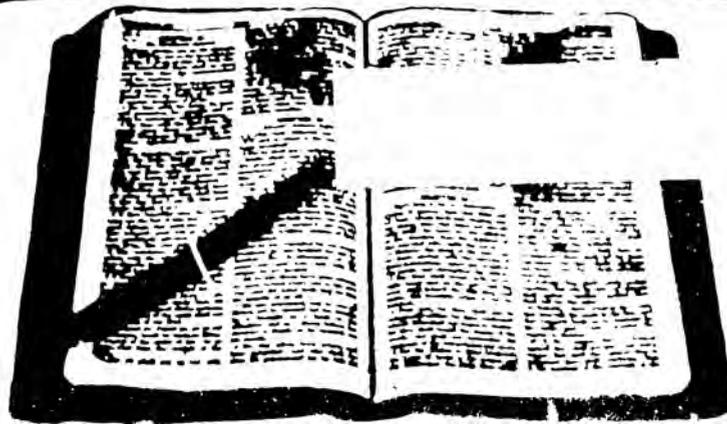
Our Lord Jesus Christ, before whom all of us must stand in the day of judgment (2 Cor. 5:10), says:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock: And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:24-27).

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 8

FRIDAY, MARCH 15, 1974

NUMBER 40

More About "Heartbeat" Article Response

This writer recently penned an article in dealing with "Heartbeat" and the concept that underlies it. One of our readers in the Southwest has responded to our objections with several objections of his own. Due to the fact that he has voiced what others have also said we are penning this two part series noting some of the things he says.



AN ARGUMENT THAT
FAILS TO FIT

ROBERT R. TAYLOR JR.

The Texas reader says, "You accuse Heartbeat of being ASHAMED to 'speak his name, read from his Book, or convict a man of the terrible dangers of sin.' This is simply not true. For example, if you never preached a sermon in Greek, would someone be justified in saying that you were ashamed to? Of course not. You simply judged that it would not be the best thing to do. So it is with Heartbeat. They are trying to reach a people that has been disappointed, discouraged and disillusioned by the institutionalized, stained-glass church."

Why has there been even one program that omitted all mention of the names of Deity? Why has there been even one program that failed to read from God's Book? Why has there been even one program that failed to set forth sin as humanity's major problem? Something has contributed to these omissions. What has it been? The employed example about preaching or not preaching in Greek utterly fails to touch bottom, top or side of the issue at hand. If a person had the ability to preach fluently in Greek, faced an audience that only knew Greek and yet chose not to preach the gospel in the Greek tongue, he would be sinfully amiss in the process. If not, why not? Does our Texas reader recall any case of where Paul, who spoke Greek (Acts 21:37) and wrote all his epistles in the Greek language, ever refused to speak and write in Greek? If there is such a case in the New Testament, we would be happy for the reader in the Southwest to point it out to us. Were there a need to speak Greek and I could not do so, it would be due SOLELY to insufficient acquaintance with the Greek tongue. It would then be a clearcut case of INABILITY to proceed and not to UNWILLINGNESS to go ahead with the Greek sermon. Then I would do as

I did do in Athens, Greece, some years back. I would preach the gospel (not psychology) in English a sentence at the time and allow an interpreter to translate it into the Greek language of the auditors. But how does this illustration fit "HEARTBEAT" and its talented speaker? Brother Saunders is a fluent speaker. He faces an English speaking audience. He knows well the gospel. He knows well the English language. There is neither insufficiency nor inability herein involved. The people who hear him desperately need the gospel. They do not need more of human wisdom. That thing already overly abounds in our land. They need to hear the story of Calvary. They need the message of salvation - not more secular matters. There is no better medicine for the disappointed, the discouraged and the disillusioned than the sacred story of redeeming love. More than anything else this will dispel the errors they have received by what the Texas reader calls "the institutionalized, stained-glass church." But a secular, psychological approach will not dispel it. If what the discouraged, disappointed, disillusioned and deceived need is a psychological approach, then all of us should quit preaching the gospel and adopt the secular, psychological approach.

WHAT ABOUT 1 CORINTHIANS 9:22?

The Texas reader reminds us of Paul's statement in 1 Corinthians 9:22 where he became all things to all men that by all means he might save some. This verse offers no solace to the "HEARTBEAT" concept. Paul did not PREACH all things to all men that by any kind of preaching he might interest some toward a final consideration of saving truth. This verse describes what he BECAME. His message was only Jesus Christ and him crucified (1 Cor. 2:2). This was the FULL and ONLY content of his message of proclamation to them. 1 Corinthians 9:22 grows out of a context in which he recognized a woe as resting upon him if he preached not the gospel. It would be well for all of those who have employed this statement to analyze carefully 1 Corinthians 9:1-27 and observe the tremendous emphasis that is placed on preaching the gospel. Paul's approach was gospel centered - not a psychological, secular approach (Acts 20:24-27).

SETTING THE RECORD STRAIGHT

The Texas reader reminds that 1 Corinthians 9:16; 2:2; 15:1-2, 2 Corinthians 4:5 and Romans 1:15-17 are speaking to Christians, to people who have already accepted Jesus. He says, "Heartbeat is aimed at the non-Christian people who have no or little religious background." We would be interested in knowing to whom 1 Corinthians 9:22 was written? It is in the same book as 1 Corinthians 9:16; 2:2 and 15:1-2. If Paul never

preached Christ and him crucified (1 Corinthians 2:2), never felt a woe upon him if he failed to preach the gospel and never made known the gospel to people until subsequent to their conversion, how came them to become Christians in the first place? 1 Corinthians 2:2 sets forth Paul's preaching philosophy from the first moment he arrived in the Grecian metropolis until his departure eighteen months later. 1 Corinthians 15:1-2 sets forth what Paul had preached that first saved them and would keep them saved. He had preached to them the gospel before their conversion. The tense of the verb demands this. Some of our brethren seemingly are forgetting what converts people. It is NOT psychology! It is the gospel. That is why Jesus said, "Preach the gospel" and not preach psychology to the world (Mark 16:16). That is why Paul said, "Preach the word" and not proclaim psychology (2 Tim. 4:2). Our Texas reader concedes the fact that people in the "HEARTBEAT" audience have little or no religious background. This we readily granted. Neither did Paul's audience at Corinth when he first arrived there on his second missionary journey. He began IMMEDIATELY to preach the gospel to them. This also is even more reason why Heartbeat needs to pack every precious moment with Biblical truth. Brother Nichols believes in preaching the gospel on radio, not just TALKING. Nobody in Jasper, Walker County or the part of the country his two programs cover can listen carefully to his kind of preaching very long and remain ignorant of saving truth. No one in that area has any trouble deciding whether his two radio programs are religious either. No one wonders what he is religiously either!

WHAT ABOUT MATTHEW 10:16?

The Texas reader next alludes to a passage from the Limited Commission context about Christ's apostles being set "forth as sheep in the midst of wolves: BE YE THEREFORE WISE AS SERPENTS, and harmless as doves." (Emphasis his). But nine verses earlier, in the very same context, he told them to "go, PREACH, saying, The kingdom of heaven is at hand." (Matt. 10:7). They went forth as PREACHERS - NOT PSYCHOLOGISTS. They went forth to preach a distinctive message, one the wolves of that first century era would actively oppose. Does the Texas reader mean to imply that those who prefer a psychological approach to a "preach the gospel" approach are the wise ones? If this is not his avowed implication, why bring up this scripture and make application to the "HEARTBEAT" concept? Would the apostles have manifested real wisdom if they had refused to preach the distinctive message of a soon-to-come kingdom?

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox. 430, Haleyville, Ala.



The Commission And Faith

It is very clearly taught in the great commission that salvation is BY FAITH. In giving the commission 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).

BELIEVE THE FACTS OF THE GOSPEL

Paul says the gospel is that, "Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3-4). No one can believe the gospel while denying the very facts of the gospel, as here defined by the inspired apostle. To deny the facts of the gospel is to deny the Deity and Sonship of Christ.

FAITH A CONDITION OF SALVATION

Under the great commission, the Philippian jailer said unto Paul and Silas, "Sirs, what must I do to be saved?" (Acts 16:30). They said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:30-31). But how could the jailer believe in Christ, when he knew nothing about him, and had never heard the gospel preached?

FAITH COMES BY HEARING

The next verse says, "And they spake unto him the word of the Lord, and to all that were in his house" (Acts 16:32). Then the jailer could believe and be baptized, for Paul later wrote that, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Christ had said the word is written that men might believe (Jn. 20:30-31). He had prayed for those who might believe on him through the apostles' word (Jn. 17:20-21). Peter says men are to "Hear the word of the gospel and believe" (Acts 15:7). This makes the preaching of the gospel necessary to faith, and faith is a condition of salvation. Hence, Paul says, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? ... So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:14-17).

FAITH NOT A DIRECT GIFT OF GOD

God gives men faith by the word, or gospel of



GUS NICHOLS

Christ, and not directly and without the word. Man could not "DO" a direct gift. When the jailer asked what to "DO" to be saved, he was told, in the imperative, to "BELIEVE". Believing is something man must do, and not something God gives directly and miraculously. God gives the word - the testimony to produce faith, but man must do the believing. "With the heart MAN BELIEVETH unto righteousness." (Rom. 10:10). God does not do the believing. "This is his commandment, That we should believe in the name of His Son Jesus Christ" (1 Jn. 3:23). God has given us sufficient evidence in his word to enable all honest and sincere men to believe the gospel.

SOME DO NOT WANT TO BELIEVE

Some close their eyes and stop their ears to keep from hearing the truth and believing it (Mt. 13:15, 23). One man said he had rather see the world plunged into ignorance, heathenism and ruin, than to see faith in Christ and Christianity prevail. The Devil blinds the minds of many by false teaching so as to keep them in unbelief (2 Cor. 4:3-4). The belief of any truth largely depends upon one's attitude toward it. Unbelief has nothing to gain, but stands to lose. The Christian has all to gain, and nothing to lose in being a Christian. He is safe if the unbeliever is, and he is safe if he is not - he is doubly safe. Therefore, "Today, if ye will hear his voice, harden not your heart" (Heb. 3:7-11). If the heart is not good soil for the seed which is the word of God, the Devil will come and take the word out of the heart, "Lest he should believe and be saved" (Lk. 8:11-12).

SOME WHO BELIEVE DO NOT OBEY

Even some who believe refuse to obey. They do not want to be changed or converted. On Pentecost, those who heard believed the gospel, and asked what to do were told "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 proceeded to exhort them, saying, "Save yourselves from this untoward generation" - from the fate of this crooked generation (v. 40). Afterward, he said unto others, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). Even believers are not always willing to do this. Some rather die in their sins and without hope than to give up sin and wrong doing.

SOME BELIEVERS WON'T CONFESS

The Bible says, "Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God" (Jn. 12:42-23). May sinners be saved without confessing Christ? Nay, verily. Paul says the word of faith which he preached was, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8-10). The Eunuch made this confession and was baptized so as to be saved. (Acts 8:35-39; Mk. 16:16). His faith was not faith only - was not dead faith. James says, "Faith without works is dead." Again he says, "By works a man is justified, and not be faith only" (Jas. 2:14-26).

CHILDREN OF THE DEVIL

Those who believe in Christ but refuse to obey and follow him are still "children of the devil," (1 Jn. 3:10), and have not had the new birth. Faith alone cannot save. "As he spake these words, many believed on him" (Jn. 8:30). Were these believers saved? Let us read on: "Then said Jesus to those Jews who believed on him, If YE CONTINUE in my word, THEN ARE YE MY DISCIPLES INDEED" (v. 31). They were not yet disciples indeed, nor yet made free from sin. So, Jesus said, "And ye SHALL KNOW THE TRUTH, and the TRUTH SHALL MAKE YOU FREE." (v. 32). This insulted them and they got into an argument with Jesus, and said they had never been in bondage and did not need to be made free. But in His reply Jesus said unto them, "Ye are of your father, the devil, and the lusts of your father ye will do" (Jn. 8:44). They believed on Jesus (v.

30-32). But were still children of the devil (v. 44). Why? It was because they would not obey the truth - because faith only does not save! These believers would have had to repent and obey the Lord in order to become Children of God, and in order to be saved.

BY FAITH MAN MUST OBEY

In all the Bible, no man is ever said to be blessed because of his faith until after that faith had expressed itself in some act or acts of faith. "Show me thy faith" (Jas. 2:14-26). They they brought the palsied man to Jesus, even by breaking through the roof of the house and letting the man down into Jesus' presence, it is said, "WHEN JESUS SAW THEIR FAITH, he said unto the sick of the palsy, son, thy sins be forgiven thee" (Mk. 2:1-5). The only faith which can bring God's blessing and salvation is a faith that has demonstrated itself - a faith which can be seen - faith put into action - faith expressed in obedience to God. "By faith Abraham ... obeyed ... and ... went out, not knowing whether he went" (Heb. 11:8). "By faith Abel offered unto God ... a sacrifice" (v. 4). "By faith Noah ... prepared an ark" (v. 7). "By faith Abraham ... offered up his only begotten son" (v. 17). "By faith Isaac blessed Jacob" (v. 20). "By faith they passed through the red sea" (v. 29). "By faith the walls of Jerico fell down, after they were compassed about seven days" (v. 30). These are not all, but why give more? "By faith" does not mean faith only. Noah did not build the ark "By faith" only - by just doing nothing, but it was by obedience of faith. "Thus did Noah, according to all that God commanded him, so did he" (Gen. 6:22).

THE OBEDIENCE OF FAITH

The obedience which God accepts is prompted by faith. In other words, faith obeys, or it does not save, or bring any blessing. The gospel is to be made known, "For the obedience of faith" (Rom. 16:26). When the Bible says we are saved by faith it means a faith which has moved man to repent, confess Christ and be baptized for the remission of sins, trusting the promise that says, "He that believeth and is baptized shall be saved" (Mk. 16:16). It is a faith which includes obedience to the command to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:36-38).

MAN IS SAVED BY OBEDIENCE

Man is saved by obedience to Christ and his gospel, and not by faith alone. Paul says the Roman Christians were "Justified by faith", (Rom. 5:1), but it was not until they "Obeyed from the heart that form of doctrine ... being then made free from sin." (Rom. 6:17-18). He speaks of "Obedience unto righteousness" (v. 16). Peter says, "Ye have purified your souls in obeying the truth" (1 Pet. 1:22). The Hebrew writer says Christ, "Became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9). Faith which has not obeyed has not saved.

IT IS NOT ENOUGH TO BELIEVE

We learned at the beginning of this article that "Every creature" in "All the world" must believe the gospel, or be condemned. But it is not enough to believe the gospel. Jesus said, "He that believeth AND IS BAPTIZED shall be saved" (Mk. 16:15-16). The believer who is saved is the baptized believer. The gospel must be obeyed, as well as believed. Paul says, "They have not all obeyed the gospel" (Rom. 10:16). Peter says, "What shall be the end of them that obey not the gospel?" (1 Pet. 4:17). Paul warns all that when Jesus returns he will be "Taking vengeance on them know not God and that obey not the gospel ... who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power ... when he shall come to be glorified in his saints" (2 Thess. 1:6-10). This is just another way of saying that faith without obedience does not save. It is also a great challenge to believe with all the heart and obey the Lord. A faith not strong enough to take in obedience is too weak to save. I would like to think that our readers have faith enough to obey the gospel and be Christians. This course is wise - it is right - it is scriptural - it is safe and cannot be wrong.

A Victim Of Tired Nerves

The friction in many unhappy homes is largely caused by overwrought, tired nerves. A large part of the mental suffering which many of us cause is wholly without intention. The cutting things we say, our criticisms, our unkindness often comes from kindly hearts but irritated nerves. We say cruel things even to our best friends and those we love best when our nerves are on edge from fret and worry; things we would not have said for the world but for the irritation, the sheer exhaustion, that robbed us of self-control.

The sins of exhausted nerves, caused by vitiated blood or cell poisoning through lack of proper exercise or recreation, loss of sleep, or vicious thinking, are responsible for much of the world's misery and failure.

There is a right thing to do when you are sure you cannot control your acts; that is, to stop whatever you are doing, retire to some quiet place, get out of doors, or get by yourself for a few minutes — long enough to restore your balance, get your bearings, assert your manhood.

The sunlight is as necessary for happiness as it is for peaches. Many a worried, discouraged, melancholy, despondent person would become vigorous and happy by merely getting out into the sunshine.

There is nothing which will take the place of a great deal of outdoor exercise and a cheerful, harmonious environment. Worry, anxiety, and fear in all its phases are deadly enemies of the nerves.

The great majority of people do their work mechanically, and regard it as unavoidable drudgery, whereas all work should be a delight, as it would be if all workers were in the right place and worked only when they were fresh and vigorous. Work should be a tonic, not a grind; life a delight, not a struggle. Work, like religion, "never was designed to make our pleasures less."

No one is himself when his nerve centers are exhausted, whether from excessive use or from lack of proper food. Can it be that the quality of one's thought, ambition, energy, aims, and ideals, is largely a matter of health?

You know those who have very marked ability, when in good health, and their spirits are up, they accomplish wonders, but part of the time they are in poor health, their ambition is down, becoming discouraged, they accomplish but little.

People do little things, live mediocre lives, when they have ability for great things, to live fruitful lives. Jesus said, "... I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Vigorous, robust health is a great asset in one's power of efficiency. Does such not help to clear the cobwebs from the brain, improve the judgment, increase energy, and freshen the cells in every tissue of the body?

A brain that is fed by poisoned blood due to vitiated air, to overeating or bad eating, or to dissipation, or a lack of vigorous outdoor exercise, can never do great things.

We all know the advantage the man has who can radiate vigor, who has a robust physique. Great achievement is the child of a strong vitality. It can never come from a weak constitution.

The ones who would be strong spiritually, the ones who are able to stand against the wiles of the devil, are the ones who have become strong and steady in the Lord. Peter wrote to new Christians, saying, "As new born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

The beloved John writes, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14). The Psalmist said, "Thy word have I hid in my heart, that I might not sin against thee." (Psalm 119:11).

In Paul's farewell message to the elders of the church of Ephesus, he said, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

A Tribute To Johnny Pepper

By HOWARD A. BLAZER, SR.

JOHNNY PEPPER HAS GONE HOME. Monday night, February 18th, Johnny Pepper retired about 11:00 o'clock and was heard by his daughter to be snoring in sleep and then to cease snoring. She looked in on him to find that he had stopped breathing. Thus Brother Johnny, as all affectionately called him, quietly left this life to go and be at home with the Lord. The writer and Brother Burl Grubb spoke words of comfort to the family and friends at the funeral service conducted at Bethel Church of Christ where he had served some thirty-four years as an elder, until ill health forced him to resign.

BROTHER JOHNNY LOVED THE TRUTH. He fought many spiritual battles to support plain preaching of God's Word. His stand for the work of Orphan Homes, and Cooperative works among us was a landmark of his courage in the midst of an area that has some thirty out of forty congregations, of the Anti persuasion. He encouraged preachers of the Truth by attending meetings for some one-hundred miles around. He and his wife who preceded him in death by several months, attended one hundred-twenty-four different gospel meetings a year two consecutive years. Brother Jim Bill McInteer wrote a tract some few years ago about this trait of Brother Johnny. He was a long-time subscriber to the Gospel Advocate and many other gospel papers.

HE BEING DEAD YET SPEAKETH. Brother Johnny's seven sons and three daughters speak a great message by their lives in tribute to this man of God. They are all faithful and active members of the church of the Lord and their families are also faithful with but few exceptions. With the exception of two of his children, these all attend with their families here at Bethel. One son is an elder, two serve as deacons, and one as Educational Director. Of some 63 years as a christian he missed five Lord's Days, and that because of illness. Many times he attended Sunday afternoon, and later evening services, at other congregations, but he was always at his place in the home congregation. He insisted on 7:00 A.M. services during gospel meetings so that the day would begin and end with a service and message from God's Word.

BETHEL A TRIBUTE TO BROTHER JOHNNY. Bethel is a country congregation of some 150 members. The mission program of this congregation is some \$2600.00 per month, above the local work. We support full time two local ministers, three missionary works, and two foreign students. Regular support to other causes number nineteen, and in addition ten special assistance to other good causes in the past year. We send the world evangelist into every home of our members. For fifty months now a new cause has been added each month. Brother Johnny Pepper had a great part in bringing all of this to pass by his stand in former years for the Cause of Christ. In the words of David of old concerning the death of Abner, "Know ye not that there is a prince and a great man, fallen this day in Israel" (2 Sam. 3:38).

Is One Way As Good As Another?

G.F. RAINES
Newton, Miss.

It is frequently alleged that, inasmuch as all religious people are striving for the same place, one way is as good as another. Let us consider this illogical and unscriptural allegation in the light of some common-sense observations.

When you were seeking a wife, was one prospective wife as good as another?

When you were sick and called a doctor, was one as good as another?

When the doctor gave you a shot, was one shot as good as another?

When the pharmacist filled the prescription which the doctor gave you, was one medicine as good as another?

When you paid the pharmacist for the medicine,

was one amount as good as another?

When your wife brought your baby home from the hospital, was one baby as good as another?

When your banker mailed you the title to your automobile, was one title as good as another?

The answer to all of the foregoing questions, of course, is no. Nevertheless, many people persist in believing, contrary to all rules of logic and all principles of divine revelation, that one religious way is as good as another.

Even if it could be proved that all religious people are striving for the same place, we must remember that the Book of God says that we must "strive lawfully" to receive the crown of life (2 Tim. 2:5). To strive lawfully is to strive in harmony with the law of Christ. Jesus 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 New Testament unequivocally informs us that the Lord's church is the body of Christ (Eph. 1:22,23; Col. 1:18,24) and that, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

Concerning acceptable worship, Jesus plainly says "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). To worship God in spirit is to worship "with reverence and godly fear" (Heb. 12:28) and to worship in truth is to observe the acts of worship authorized by "the word of truth, the gospel of your salvation" (Eph. 1:13).

Concerning worship that is not divinely authorized, Jesus says: "But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

For the reason that "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 death" (Prov. 14:12).

Many of the people who were converted to Christ in the early days of the church were religious (but lost) before their conversion to Him who is expressly said to be "the way, the truth, and the life" (John 14:6); namely, the Pentecostians (Acts 2), the Ethiopian eunuch (Acts 8), Saul of Tarsus (Acts 9), Cornelius (Acts 10), and Lydia of Thyatira (Acts 16). Therefore, it is not enough to be religious. The only religion that is acceptable in the sight of God is the one true religion authorized, described, and illustrated in the gospel (doctrine) of our Lord Jesus Christ. The apostle John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9).

The Holy Bible, having been "given by inspiration of God" (2 Tim. 3:16), is by God's infinite wisdom designed to be a lamp unto our feet and a light unto our path (Psa. 119:105). Therefore, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:1,2). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

"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 unto 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).

More About "Heartbeat"

Article Response

Continued from page 1

We have no desire to see Brother Saunders leave his radio ministry. We just want him to do what sacrificing brethren all over this great brotherhood are sending money to Highland for - namely, to **PREACH THE GOSPEL OF GOD'S SON**. Denominational preachers will take care of the psychological approach but they **WILL NOT** preach the gospel. It is our unique privilege, pleasure and responsibility to do what others refuse to do - preach the whole counsel of God. **Woe unto any and all of us if in this we fail!!**

RESTRUCTURED PREACHING

The Texas reader suggests, "Possibly, if the brotherhood would preach less Hell, fire, brimstone, and condemnation, and teach more on love for lost souls, compassion, and benevolence, the world would finally begin to see the church as people who cared for them as people, not as 'converts'." It is true we need love, compassion and a benevolent spirit. But we had **BETTER NEVER** omit anything the Bible says about hell, fire, brimstone and condemnation. Love demands a revealing of hell's horrors as well as heaven's wonders. We seriously doubt that our generation has had too much teaching on eternal punishment. There is far too much abject ignorance on this topic. If a parent sees his precious child standing near a dangerous precipice, love constrains him to sound a solemn warning to move from danger to safety. Love always demands warning against hell as well as projecting the wonders of heaven.

CONCLUSION

The Texas reader closes with the hope we will re-examine our views. We fully reciprocate!! We still are fully and unequivocally persuaded that **"HEARTBEAT" SHOULD** preach the gospel. We wonder why the Texas reader thinks **"HEARTBEAT" SHOULD NOT** preach the whole gospel on this medium. Again we reiterate the thought we originally wrote: **"HEARTBEAT" needs to march forth with the TRUMP OF TRUTH - not the HEART OF HUMANISM**. Let us get back to preaching the gospel. The Lord will take care of the **INCREASE** department. Our job is to plant the seed (the gospel - not psychological principles) and to water it as carefully as we possibly can. Paul wrote Christians at Corinth, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour." (1 Cor. 3:6-8). **BUT HOW CAN THERE BE ANY INCREASE GIVEN UNLESS THERE IS A PLANTING AND WATERING?** Can anyone really say that **"HEARTBEAT"** has really planted the gospel and watered the sown seed? If so, when?

(As in the previous installment we again mention that the Texas correspondent has granted us full permission to use his letter in this two part reply. We appreciate his willingness to do that. Such exhibits a fair spirit on his part. RRT.)

Works Of The Flesh

(No. 3)

R.W. GRAY

To the list of hateful and dreadful things Paul adds the sins of idolatry and witchcraft (Gal. 5:20a). These things Christians are in danger of doing; else the warning is without purpose. That there is a growing tendency to wink at sins in general, and the sins herein discussed in particular, no discerning person will deny. We look at these two sins in this week's article, while other works of the flesh will follow in the continuing series.

IDOLATRY

Of the sin of idolatry Vine observes: "Heathen sacrifices were sacrificed to demons, 1 Cor. 10:19; there was a dire reality in the cup and table of

demons and in the involved communion with demons. In Romans 1:22-25, idolatry, the sin of the mind against God (Eph. 2:3), and immorality, sins of the flesh, are associated, and are traced to lack of the acknowledgement of God and of gratitude to him. An idolater is a slave to the depraved ideas his idols represent, Gal. 4:8,9; and thereby, to divers lusts, Titus 3:3."

There was no sin more despised nor to which Israel more frequently turned in their departures from God than the sin of idolatry. The "gods" to which they turned offered, in their blinded minds, a freedom to corrupt themselves, to live a life of depravity and immorality. This aspect of idol worship was likely its most potent power.

The world of the gentiles turned away from the living God changing the "glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: . . ." (Rom. 1:23,24). Thus we see the fruits of idolatry going far beyond the mere recognition of a man-made idol. Idol worshippers inevitably corrupt themselves morally as well as spiritually.

The assumption that idol worship was simply a problem in years gone by is a false assumption. It is still with us in a most subtle and soul-deceiving manner. Even Christians become "infatuated" with things, with objects, or with a desire to climb the social ladder. Such infatuation is a form of idolatry. Such infatuation provokes God to jealousy when we put these "things" before him (Exo. 20:3-5). It may be an event, or an unforeseen set of circumstances that prompts men to set aside the clear instructions of God Almighty. When King Saul allowed the people, his own self will, pride and circumstances to cause him to alter the command of the Lord Samuel said, "Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Sam. 15:22,23). Thus when we allow anything or anyone to alter our course in following God's will this thing or this one is to us "as an idol." We cherish the thing, the position, or the person more than we cherish the approval of God.

With men bowing before the god of pleasure and kneeling before the altar of mammon, it is still timely to exhort, "Wherefore, my dearly beloved, flee from idolatry!" (1 Cor. 10:14). The liberties sought in the realm of morals has as its source the same spirit that enticed men to turn to other gods in Biblical times. While we shutter at the news of increased numbers boastfully engaging in Satan worship we may become blinded to the "other" gods we serve even within the body of Christ. Remember that those who do such things shall not inherit the kingdom of God (Gal. 5:21-23).

WITCHCRAFT

There is likely no sin in the list of despised things in which more ignorance is manifested than in the sin of witchcraft. The superstitions regarding witchcraft and witches have brought much embarrassment to Christendom. Under the spell of Romanism many religionists agreed to the death of persons believed to be "under the spell." Their ignorance has brought infamy to the cause of the Lord, as historians failed to record the mis-application of Holy Scripture that occasioned such conduct.

In more modern times, a witch is usually regarded as a woman who has made some sort of compact with the devil which enables her to work injury or misfortune on others. In Biblical times a witch was one who practiced the art of divination, i.e., they were regarded as being able to summon spirits from the dead in order to converse with them (1 Sam. 28:7-14).

"Pharmakia," from which we have "witchcraft," (Gal. 5:20), is translated "sorcery" in the Revised Version. Our English "pharmacy" is a derivative of "pharmakia", also, as the idea is primarily of the use of medicine, drugs, poisoning, etc., by which spells were induced. Victims were fooled into thinking the powers "felt" through medication had been induced by the incantations of the sorcerer who appealed to would-be occult powers (Acts 8:9-11). The proper use of drugs is

not contemplated, of course, but the abuse of drugs, an interest in the occult, strange, psychic, including all kinds of extrasensory perception or clairvoyance, is thus identified as a work of the flesh.

Into the same general category of condemned practices fall the practice of "star-gazing". The would-be predictions of fate and fortune fore-told by the various constellations in the heavens has long been a sin in the eyes of God. ". . . and be not dismayed at the signs of heaven; for the heathen are dismayed at them." (Jer. 10:2). A rebellious people are chided, "Let now the astrologers, the stargazers, the monthly prognosticator, stand up, and save thee from these things that shall come upon thee:: (Isa. 47:13). Nebuchadnezzar learned of the futility of reliance upon astrology and sorcery (Dan. 2:1-5).

Those who study courses in witchcraft in a university, as well as those who avidly read their daily horoscope in the newspaper, flirt with and practice the work of the flesh identified by the words "sorcery" and "witchcraft". God warned Israel as she prepared to enter into her possession that the abominations of the nations she would encounter were to be avoided: "There shall not be found among you . . . one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter of familiar spirits, or a wizzard, or a necromancer. For all that do these things are an abomination unto the Lord . . ." (Deut. 18:10-12). This covers the list of any sort of psychic phenomenon practiced in our time. Our concerns should not be with the "signs" of the "times" of our birth, nor of the position of the stars, but with the power and wisdom of God as revealed in His Word. All such represents a display of ignorance and a reversion to the dark ages. We are not to depend upon "chance" or "happen-stance" to determine our destinies. Rather, the whole duty of man is to "fear God and keep His commandments;" to "trust in the Lord with all the heart," leaning not upon our own understanding (Ecc. 12:13,14; Prov. 3:5).

Faith Only Cannot Save

G. F. RAINES

A person may believe that Jesus is the Son of God and still not be a Christian (John 8:31, 44; 12:42, 43). Someone has well said: "Never lose sight of the fact that what one believes in his head must become vital in his heart and life if he is too be a child of God - a Christian."

James says: "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24).

Paul informs us that saving faith is "faith which worketh by love" (Gal. 5:6).

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 neighbour as thyself" (Mark 12:30, 31).

John says: "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

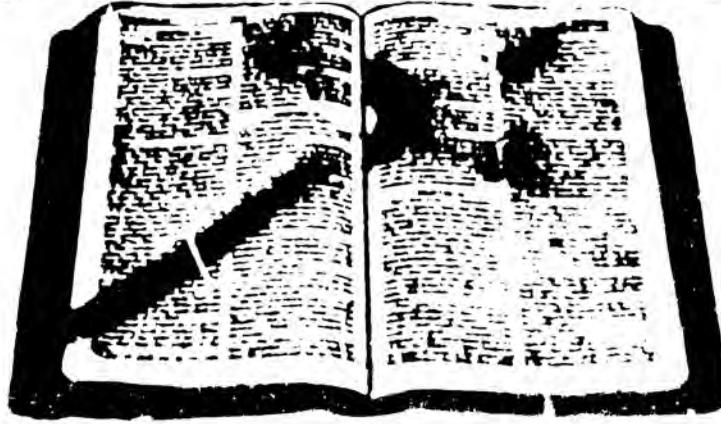
To be saved by faith, a person must (1) believe that Jesus is the Son of God (John 20:30, 31); (2) repent of his sins (Acts 2:38); (3) confess that Jesus is the Christ, the Son of God (Matt. 10:32, 33); and (4) be baptized into Christ (Gal. 3:26, 27), "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

Jesus says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

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 8

FRIDAY, MARCH 22, 1974

NUMBER 41

Value Of The Written Word

The inspired writer James affirmed: "Every good gift and every perfect gift is from above, coming down from the Father of lights. . ." (Jas. 1:17). Certainly the benevolence of our great God is evidenced in a multitude of ways, and not the least of these is the gift of his inspired word, the Bible. Jehovah has revealed himself to man in a number of ways. His existence is



WAYNE JACKSON

apparent in nature (Psa. 19:1; Rom. 1:20), by means of his providence (Acts 14:17), in the human conscience (Rom. 2:14,15), and of course, through his Son, Jesus Christ (Jn. 1:18). Additionally, however, our Creator has spoken to man through a series of inspired documents collectively called the Bible. By means of the Bible, man learns the true nature of God, is taught of his own sinfulness and he is instructed concerning what he must do to be reconciled to his Maker.

Sadly, however, there is a vast ignorance of the Scriptures in the twentieth century. Numerous Christians depart from the faith each year, and not a few are extremely weak. This is due in large measure to a neglect of the Word. Hosea's exclamation is appropriate even today. "My people are destroyed for lack of knowledge. . ." (Hos. 4:6). There are many reasons why Christians should become diligent students of the sacred Writings. Let us consider a few of these.

1. PREVENTATIVE OF PERSONAL SIN - The Psalmist acknowledged: "Thy word have I laid up in my heart, that I might not sin against thee" (Psa. 119:11). And again: "The law of his God is in his heart; none of his steps shall slide" (Psa. 37:31). If our minds were filled with holy truth, we would undoubtedly be more fortified against the enemy of our souls. When the Saviour was thrice assaulted by the Devil, he resisted sin each time with a resounding, "It is written!" The man who meditates day and night upon Jehovah's word is like a tree "planted by the streams of water," (Psa. 1:3). Paul commended his brethren in Ephesus to the Word, which, said he, is "able to build you up. . ." (Acts 20:32). This is but one of the sound reasons why each Christian ought to consistently study the Bible personally, and why he ought likewise to attend all meetings of the church, for these are designed to enhance his

knowledge of divine Truth.

2. INNOCULATION AGAINST ERROR The ancient Sadducees denied that the dead would be raised. In a discussion with these modernists, Jesus pointed out that their problem resulted from the fact that they knew not the Scriptures nor the power of God (Mt. 22:29). Multiplied scores of souls are seduced annually by advocates of false religion simply because they are not grounded in the Word of God. Those ancient citizens of Berea were commended in that they checked the preaching they heard by "examining the Scriptures daily, whether these things were so" (Acts 17:11). Oh that it were so today! Like a shroud, ignorance has settled upon many people of God, and so they lend eager ears to perverse and silly errors. A decade ago, would anyone have believed that the "charismatic" foolishness might afflict the church of the 1970s? Hardly! What is the source of the great revival of interest in the theory of premillennialism, which we thought was whipped out forty years ago? It is plain Bible ignorance!

Who do self-acclaimed knowledgeable men, who literally reek of the spirit of compromise, push for a false "ecumenism" which would obliterate the distinction between Truth and error? Why have many young people imbibed the spirit - and in some cases the actual practice - of the so-called "Jesus Movement"? Why are some women clamoring for the pulpit in defiance of New Testament teaching? It is all traceable to not knowing the Scriptures. Prolonged Bible ignorance precipitates disrespect and disregard for the sacred Oracles. We simply must return to a rich and regular study of the inspired Book. The future of God's cause in this country depends upon it!

3. EQUIPMENT FOR SERVICE - The Christian, through his response to the gospel (Acts 2:38; Heb. 5:9), has become a recipient of the grace of Christ. Thereby, he becomes a debtor to all men (Rom. 1:14), that they too might know the sweet springs of salvation. Bearing fruit is a divine obligation. Jesus said: "Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." (Jn. 15:2). If one is to instruct and lead the lost, he must be qualified, and the Scriptures are designed to so equip us. Paul writes: "Every scripture is inspired of God, and 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" (2 Tim. 3:16,17). What a grave responsibility it is to represent oneself as a teacher of God's Word. Far too many want the acclaim which commonly attaches to such, without paying the price it takes to qualify for the awesome task.

Let us be sobered with these words: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment" (Jas. 3:1). This was not written to discourage us from teaching, but to stress the gravity thereof.

4. SOURCE OF COMFORT Early saints sought comfort in the ancient Writings. To brethren in Rome the apostle wrote: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope" (Rom. 15:4). It would be impossible to even estimate the multiplied times that fears have been allayed and spirits calmed by the comforting power of Heaven's Word. The 23rd Psalm, for example, has often been called the Nightingale Psalm because it sings sweetest at the midnight hour. In the course of my service to Christ, I've been called upon to conduct funerals many times; occasionally, such requests are from those who are scarcely religious. Significantly, however, I've never been asked to read some select passages from Darwin's "Origin of the Species" in order that bereaved kinsmen might be comforted. Much less has the request ever come to cite the consoling wisdom (?) of a Hefner "playboy philosophy". Countless times though, those crushed by death or other forms of disaster have drawn strength and courage from the ageless Volume.

My brethren, let us return to a studious perusal of the Word of God. Christians should set aside a small nook within their homes as a refuge of daily study. Consideration should be given to the building of a good religious library, the access of which would greatly enhance one's learning. One should discipline himself to regular periods of study and prayer. Preachers and teachers should be encouraged to bring us deeper lessons which would challenge us to "dig" in the Word. Rich portions of Scripture should be committed to the mind for permanent keeping. In short, we desperately need to become people of the Book again. Once we had this reputation; through neglect it has been lost. Let us resolve that it shall be regained.

Jesus Died Of A Broken Heart

J. L. HINES

"Reproach hath broken my heart; and I am full of heaviness: AND I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my food; and in my thirst they gave me vinegar to drink" (Psa. 69:20, 21). This is a prophecy concerning my Lord.

John, in giving a word picture of the crucifixion

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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1500 Sixth Ave., Jasper, Ala.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



New Testament Christianity

Error is a monkey wrench in the wheels of the machinery of divine truth. Error not only clashes with truth, but it contradicts itself. Human creeds not only contradict the Bible, but they contradict each other. These facts cannot be successfully denied. Human creeds do not produce the same results any more than oats, corn and cotton seed would produce the same sort of a crop. A Catholic creed-book would no more produce a Protestant church than a Protestant creed-book would produce a Catholic church. There are more than 250 denominations in our country and each of them is governed by a different creed. All the denominations are so different from each other that they are separate and distinct religious bodies from each other.



GUS NICHOLS

NO UNITY POSSIBLE WITH CREEDS

There is no unity possible among religious bodies so long as they hold to different creeds. The creed-books are not the same in faith, doctrine and practice. There is not a creed-book in all the world, gotten up and produced by men, which all the religious world would endorse. No church is willing to be governed by the creed-book of another denomination. The Baptists do not believe and follow the Methodist Discipline, neither would the Methodist church agree to be governed by the Baptist manual. The man-made creeds are not true to the Bible; if they were the Bible would contradict itself, for all the human creeds contradict each other, and the Bible. All know that you could not take the Baptist creed-book and start a Methodist church thereby, any more than you could plant tare seed and produce wheat. While teaching that the word of God is a "dead letter" they teach that their creed-books are full of life and power to produce after their kinds.

CHURCHES NOT THE SAME

The denominational churches produced by their different and respective creed-books are not the same kind of churches. Anyone could take the Baptist Manual and find a Baptist church in any great city, even in New York. If another person takes the Methodist Discipline and goes to the same city looking for a church described therein, he would find a Methodist church, not the Baptist church.

There are many different kinds of automobiles

in the nation. If your car were stolen and you were to give an officer the name and marks by which to identify your car, a Buick, you would not expect him to return unto you a Ford car. But you would expect to receive a "Buick" - the exact kind of a car that was stolen in the first place - even the very identical "Buick" which was yours, with its own peculiar marks of identity.

ALL HUMAN CREEDS VS. THE BIBLE AS WELL AS EACH OTHER

The Baptists will tell you that the Methodist creed contradicts the Bible, as well as the Baptist Manual. The Methodists will tell you the same thing about the Baptist creed-book. More than 250 other denominations will tell you that the creed-books contradict each other and the Bible. Neither one of these religious bodies would dare try to defend the creed-book of any of the rest of them. No one could become a Baptist by following the Methodist Discipline. Neither could one become an Episcopalian by following the Presbyterian Confession of Faith. This principle is true all the way around among the various denominational churches and creeds.

SOLUTION FOR THE PROBLEM

Someone may be ready to ask, "What, then, is the solution to the problem? We can't join all the denominations and follow all human creeds in order to be united. How, then, can we ever have the unity for which Christ prayed? Or, are we hopelessly divided?"

The solution is very simple: though it does require some knowledge of the Bible, and a true and genuine faith in God and his word. The problem of division among all religious people would be solved if all would return unto the Christianity of the first century, A. D. and reproduce it in the 20th century.

1. This would involve faith in God as the Creator and preserver of all things (Rom. 1:20; Heb. 3:4; Gen. 1:1).

2. It would include a real and genuine faith in the Bible as the inspired, infallible and all sufficient word and revelation of God to man - the acceptance of the Bible as an all sufficient Divine Creed-BOOK, and a rejection of all man-made creed books (II Tim. 3:15-17; II Pet. 1:3-4).

3. It would include what Paul called "rightly dividing the word of truth" (II Tim. 2:15). It would exclude the practice of the law of Moses, or old covenant, which was nailed to the cross and taken out of the way, so the New Testament could go in force (Heb. 8:6-13; 9:15-17; Col. 2:14-17). It would bring us to the Great Commission given by Christ after his resurrection from the dead (Matt. 28:18-20; Mk. 16:15-16, 20; Lk. 24:46-49; Heb. 1:1-2; Jn. 17:8, 14, 20-23).

4. We would then obey the command to "Speak as the oracles of God" (I Pet. 4:11; Isa. 8:20). Naturally, then, our practice in all matters of religion would be strict obedience to all specific and generic laws in the New Testament of which Christ is the mediator (Heb. 9:15-17).

5. When and where Christ specified that some certain "thing" be done, we would do it without addition, subtraction or substitution (Matt. 28:18-20; Rev. 22:18-19; Mk. 7:3-13). There would be no need of human creeds concerning what to do in religion.

6. And under generic law when the New Testament commands that a specific thing be done, but does not tell us how to do it, thus leaving us a choice or option as to the means or method of doing it, we would leave such generic law as the Lord left it, without making a law that it must, or must not, be done in some certain way. We would not make and add commands unto God's word which he did not make (I Tim. 4:1-5; Gal. 2:1-5). But we would leave man under the liberty to choose for himself what would be most "expedient" under the circumstances; or leave the local church the option to do the commanded "thing" in the way best for it under its circumstances.

7. An approved example would then be bound upon us only if under a specific background command requiring the specific thing of those leaving the example. But, if the approved example was not a "thing" commanded, but found under a generic command leaving the way, means or method to our judgment, then the example would

be optional with us, Paul preaching till midnight, instead of having the meeting in the morning of the first day of the week is a case illustrating the matter (Acts 20:6-13; I Cor. 16:2; Acts 2:42).

8. Of course, by rightly dividing and applying the New Testament doctrine, we would be found teaching, believing and obeying the same gospel of Christ preached and obeyed in the first century A. D. and we would all be united in the same church or body of Christ, with no divisions among those who believe on Christ through the apostles' word.

9. In specific authority we would have uniformity with unity among all believers, as Jesus prayed for this (Jn. 17:20-23; I Cor. 1:10; Rom. 16:17-18; Eph. 4:3-7).

10. But in the realm of generic authority we would have the same loyalty and strict obedience to the specific commands of the Lord, but with diversity as to the means, ways and methods of doing the specific "thing" commanded. One church might choose to have a meeting house of its own, with parking lot, etc. while another might use a publicly owned building, etc., yet without division.

These are some very brief suggestions as to how to have pure, primitive Christianity without sects, or denominationalism, or divisions of any sort, and yet believe and strictly follow Christ in the practice of first century Christianity in the twentieth century.

There is no place in true Christianity for the more than 250 religious denominations today. Of course, the Bible is not the cause of religious divisions. "God is not the author of confusion" (I Cor. 14:33; Eph. 4:3-6; I Cor. 1:10; 3:1-5). Even Jewish and Gentile Christians were to be united in the one body or church of the Lord (Eph. 2:11-16; 3:2-6; Acts 15:7-9).

The greatest of all causes of religious error is the failure to learn, believe and obey all that Jesus and his apostles taught in the New Testament on all subjects. Collect and believe, teach and obey all that is said on a given subject involving our duty and obligation, and accept all statements as true, and we will have the truth, and nothing but the truth on any subject. This will reproduce in our day the same church so often mentioned in the New Testament, in the first century. There is no need for any other church, or churches, any more than we need a new Christ, nor modern Bible, such as the Book of Mormon.

Baptist Preacher Baptized

MARVIN BRYANT

Ralph R. McKiness was baptized into the Lord's body on December 30, 1973 by Wayne Williams, the local minister for the Bell Gardens congregation which meets at 6745 Suva Street in Bell Gardens, California.

Ralph McKiness met the local preacher around eighteen months ago. Discussion and Bible study culminated in the response of brother McKiness to obey the true Gospel of Jesus Christ.

Brother McKiness is now 56 years old and he has been engaged in doing what he believed, in the ministry of evangelism for over 36 years. He was reared in a religious home, was taught to believe the Bible by his mother and was baptized at the age of sixteen by the Baptist Church. He then prepared himself to do "Pastoral" work for the Mt. Zion Baptist Church in Illinois. While working there he conducted a radio program for several years. Later he accepted the work with the Hopewell Baptist Church at McLainsburo, Illinois, before attending Bible School for three years. Upon leaving school with a D.D. degree, he took work in Benton, Illinois for several years, and then moved to DeKalb, Illinois to pioneer a congregation which now has been established over 27 years. In 1951 he moved to Miami, Florida to establish another congregation before coming to California. Since coming to California he has been supported as an evangelist to work in rescue missions, hospitals, convalescent homes, etc.

Brother McKiness has a son in Kirkland, Illinois who is an evangelist for the First Baptist Church.

Brother McKiness will be laboring under the oversight of the elders of the Bell Gardens Church of Christ until opportunities arise to better serve the Lord in His Kingdom.

The Equal Rights Amendment Is A Fraud And Anti-Bible

Mrs. David Howell
P. O. Box 617
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In March, 1972, Congress yielded to the pressure of a few vocal women who supported the "Women's Lib" movement. Congress passed the Equal Rights Amendment by large majorities, and sent this proposed amendment to the U. S. Constitution on to the states for ratification. In order for it to become the 27th Amendment, it must be ratified by 3/4 or 38 of the state legislatures by March, 1979. "Congress did not, by sending this Amendment to the States for rejection or ratification, entirely endorse E.R.A. In effect, Congress merely left the decision up to the States and indicated its willingness to abide by the will of the people" (The Phyllis Schlafly Report, January 1974).

Section I of this amendment states, "Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex." Who could be opposed to this because the words sound so great, but the problem is that it has a hook in it. State legislatures raced to ratify it and 'get on the bandwagon.' At this writing, 33 states have ratified E.R.A., one state has rescinded its hasty ratification, and 10 others have motions to rescind ratification awaiting action. Only 5 more states are needed for ratification.

I mention a few scriptures to show that E.R.A. is anti-Bible:

"For the man is not of the woman, but the woman the man" (I Cor. 11:8). Woman is to be man's help meet (Gen. 2:18), and man is to be head of the woman (I Cor. 11:3). Men are commanded to support and provide for their family. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). Women are commanded "to be discreet, chaste, keepers at home, kind, to love their husbands, to love their children" (Tit. 2:5). E.R.A. goes against all of these scriptures and many more. E.R.A. will require that the woman be "legally responsible to provide 50% of the financial support of her family. She will lose her freedom of choice to be a "keeper at home" or leave home for the job forces.

Someone once said, "the hand that rocks the cradle rules the world." Under E.R.A. someone else will rock the babies' cradle besides the mother. Washington Irving once said, "A true woman is serene until her den is threatened, then she rises like a lioness to defend it." I am convinced that E.R.A. is a fraud, and that it will ultimately destroy the family unit and motherhood as we know it. Women, our freedom of choice, our homes and the family unit are on the firing line.

Is there a need for E.R.A.? "Equal Pay for Equal Work" is a good-sounding slogan that has deceived countless thousands. Job advancement and educational opportunity, and equal pay for equal work are already guaranteed under the Equal Pay Acts of 1963 and 1973, Civil Rights Act of 1964 implemented by the Equal Employment Opportunity Commission of 1972, and Executive Orders 11246, 11375 and 4. Any woman who is discriminated against in any area of employment can file a claim with the Federal government, and the government will pay all the cost of rectifying an inequality. E.R.A. could give women nothing in these areas. The insistence of sponsors of E.R.A. on an "absolute meaning" would require that every existing law making any distinction between men and women (however reasonable such distinction) would be wiped out. According to the Editor of the Supreme Court Review, Philip Kurland of Chicago Law School, "It is a demand for unisex by Constitutional mandate."

States have estimated as many as 225 laws requiring change if E.R.A. passes. Two of the drastic changes are in the areas of the **MILITARY** and **DOMESTIC RELATIONS**. **MILITARY**: E.R.A. would subject women to the draft and

combat duty on an identical basis with men. Women would be so equal they would have the opportunity to comprise half of the killed-in-action and POW statistics. Women's corps (WAC, WAF, WAVES, MARINES) would be abolished. Do women have a responsibility to serve our country in the armed forces? If needed, yes. But Congress has never had to use its power to draft women because unlike communist countries where women are drafted, our country has considered women to have a far greater responsibility to their country that of remaining with their children to instill in them the moral and religious principles which will enable the children to grow into citizens who will fill positions of responsibility in government, business and the home. This is the American tradition. **DOMESTIC RELATIONS**: E.R.A. would prohibit dictating different roles for men and women within the family on the basis of sex according to proponent Congresswoman Martha Griffiths. E.R.A. "would bar a state from imposing greater liability for support on a husband than on a wife merely because of his sex" states Thomas I. Emerson (Yale Law School). Thus the laws in every state which give a wife the legal right to be a full time wife and mother would be removed. If child care centers are available, according to Professor Paul Freund, a wife with small children would no longer be able to support herself and so under the constitutional rule of reciprocity would lose her right of support from her husband. Thus, she would be deprived of her present legal right of support from her husband. Thus, she would be deprived of her present legal right to choose either to work or to stay at home with her children. One of the traits which distinguishes a civilized society from a barbaric society is the degree of esteem with which it regards its female gender. To lower women to equality is almost unthinkable.

Section 2 of the Amendment reads, "The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article." There are two things nobody can dispute. Section 2 puts the power to enforce in the Congress. If ratified, any Federal legislation affecting areas such as abortion, homosexual marriage, or any of the hundreds of distinctions between the sexes currently recognized by law, would supercede all the state and local laws, and take effect **WITHOUT APPEAL**. As a matter of fact, Professor Emerson stated on January 15, 1974, that ratification of E.R.A. "would indirectly have an important effect in strengthening abortion rights for women." The other is that the amendment, if ratified, will mean what the Federal Courts say it will mean. The ultimate decision is in the hands of the Supreme Courts of the United States.

Judge William C. Barber of Alabama predicts that the so-called Equal Rights Amendment is a "Frankenstein monster which will react unfavorably for its creators and for all women, as well as the home (the bulwark of our society) and for our whole national economy." This is a strong statement made by a man who believes in good Christian principles and is a circuit court judge. Constitutional authorities of such stature as Professor Paul Freund (Harvard), Professor Charles E. Rice (Notre Dame) and Senator Sam Erwin join in vehemently opposing E.R.A.

Why hasn't the News Media told us all this, you might ask. Could this be the reason? "The National Organization for Women (N.O.W.), the women's liberationist group which is leading the battle for ratification of the Equal Rights Amendment, has been secretly going around the country attempting to compel television and radio stations to sign an agreement which surrenders authority over programming, public service announcements, and hiring and personnel policies directly into the hands of N.O.W. Stations have been coerced into signing these amazing contracts under the threat that N.O.W. will file a challenge to the renewal of the station's license. This extraordinary drive was operating in secret across the country until exposed by the alert members of Stop E.R.A. and Happiness of Women (H.O.W.) in Detroit" (The Phyllis Schlafly Report, October 1973).

Read Genesis 18:20 through Genesis 19:28 and see why God destroyed Sodom and Gomorrah.

Read Genesis 6:5-7 and see why God destroyed the earth by a flood. Proverbs 14:34 states, "Righteousness exalteth a nation: but sin is a reproach to any people." An ostrich attempts to avoid danger by refusing to face it. Will we bury our heads in the sand like an ostrich? Will the Christian men and women of this nation wash their hands of this matter as Pilot did when Christ was crucified? Will we say, I am too busy to get involved, I will remain indifferent. Will God be pleased with such a non-care attitude when His teachings are trampled upon? Someone once said, as the homes go, so go the nations.

Will we be lulled to sleep by easy sounding slogans and deceptive New Releases that 'snow us' and encourage us to not get fired up yet, just go back to sleep because ratification of E.R.A. is at a standstill. We have been encouraged to slow down and rest, take your ease in Zion (Amos 6:1) and the majority of our people have swallowed this hook, line and sinker. God's people are the light of the world, the salt of the earth, and it is high time that Christians were jarred awake to the implications of this disastrous amendment. God will be with us in this fight!

Some facts you need to know: (1) I can substantiate all of these claims. (2) A state can vote on E.R.A. every time its legislature meets until March, 1979. Some states meet every year and some every other year. (3) There will be no state-wide voting for citizens on E.R.A. The Representatives and Senators of each state must vote on this amendment. Therefore we must: (1) Educate the public on E.R.A. and its implications. (2) A letter writing campaign to the state legislatures from their constituents is very effective. (3) Realizing that a state can rescind vote from yes to no or no to yes until March, 1979. Don't go back to sleep, the fight has just begun! (4) Information and material may be obtained by writing the National Chairman of Stop E.R.A., Phyllis Schlafly, P. O. Box 618, Alton, Illinois 62002.

"Remember, we have seven years from the time Congress voted. **MUST WE HURRY?** Sober prudence is a greater virtue than careless enthusiasm." Women's Lib has gone in this cycle: Women's Lib: Adam's rib, Satan's fib, Life of trib, Mary's sib, Women's lib, Females gib, Empty crib (Phyllis Schlafly Report, January 1974). What will you do?

The Curse Of Worry

HOYT BAILEY

No human intellect can estimate the unutterable havoc and ruin wrought by worry. It results in more failures, more broken hearts, and more blasted hopes than any other cause.

Did you ever hear of any good coming to anyone from worry? Did it ever help anybody to better his condition? Does it not always do just the opposite by impairing the health, exhausting the vitality, and lessening the efficiency?

Think of the homes which it has broken up; the ambitions it has ruined; the hopes and prospects it has blighted! Are not some suicides victims of worry?

No man can utilize his normal power who dissipates his nervous energy in useless anxiety. Jesus said, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness: and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. . . ." (Matthew 6:31-34).

Nothing will sap one's vitality and blight his ambition or detract from his real power in the world more than the worrying habit. Works kills no one, but worry has killed vast multitudes. It is not the doing things which injures us so much as the dreading to do them; and not only performing them mentally over and over again, but anticipating something disagreeable in their performance.

A troubled brain can not think clearly.

Continued on page 4

Jesus Died Of A Broken Heart

Continued from page 1

scene, informs us that, because of the Sabbath drawing on, the soldiers should break the legs of those hanging on the crosses. They broke the legs of the malefactors, but when they came to Jesus, they found that he was dead already, so they break not his legs; "howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water" (John 19:31-34).

Yes, Jesus died of a broken heart. There was none to pity, none to comfort. One whom he had chosen betrayed him, another denied him, all were scattered from him, and even in his anguish he cried, "My God, my God, why hast thou forsaken me?" (Mark 15:34), and in his dying hour he was given vinegar to drink. He died of a broken heart for sinners like me.

Gospel preachers, because of "anxiety for all the churches" (2 Cor. 11:28), go to an untimely death. The preacher is burdened with problems of many, all of which are to be kept concealed within his own heart; but when his own heart is bursting because of grief, many times brought on by "false brethren," he has no one in whom he can confide, no one to pity, sympathize, comfort; so in his liness and sorrow, in secret he tells it to God. His prayers are answered, but just as his Lord's prayer in Gethsemane, thus it must be, in the shadows he dies with a broken heart.

"When the gospel preacher says, 'I am tired,' don't laugh; don't reproach, for his days may be few.

The preacher's funeral. He wrestled with the problems of thousands, prayed, wept, and sympathized; he baptized thousands, married scores, and buried many of your loved ones; but when his tongue is silenced in death, we may not even send a flower or message of condolence - yea, even few people take time out to attend the funeral. As one who has been preaching for almost twoscore years, my advice to preachers is: preach the word and in nothing be anxious (2 Tim. 4:2; Phil. 4:6).—Gospel Advocate 1948

The Curse Of Worry

Continued from page 3

vigorously, and logically. The attention can not be concentrated with anything like the same force when the brain cells are poisoned with anxiety as when they are fed by pure blood and are clean and unclouded.

One of the worst forms of worry is the brooding over failure. It blights the ambition, deadens the purpose and defeats the very object the worrier has in view.

Some people have the unfortunate habit of brooding over their past lives, until their whole vision is turned backward instead of forward, and they see everything in a distorted light, because they are looking only on the shadow side.

Are we not convinced that A Power beyond our control runs the universe, that every moment of worry detracts from our success - capital and makes our failure more probable; that every bit of anxiety and fretfulness leaves its mark on the body, interrupts the harmony of our physical and mental well-being, and cripples efficiency, and that this condition is at war with our highest endeavor?

The apostle Peter wrote, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your anxiety upon him, because he careth for you" (1 Peter 5:6-7).

It is not strange that people will persist in allowing little worries, petty vexations, and unnecessary frictions to grind life away at such a fearful rate that old age stares them in the face in middle life? Men and women are shriveled and shrunken at an early age, not because of the hard work they have done, or the real troubles they have had, but because of habitual fretting, which has helped nobody, but has brought discord and unhappiness to their homes, and unto others.

A worrying woman made a list of possible unfortunate events and happenings which she felt

sure would come to pass and be disastrous to her happiness and welfare. The list was lost, and to her amazement, when she recovered it, a long time afterwards, she found that not a single unfortunate prediction in the whole catalogue of disasters had been realized.

Should not worriers write down everything which they think is going to turn out badly, and then put the list aside? Worriers will be surprised to see what a small percentage of the imagined, dark things ever come to pass.

It is a pitiable thing for men and women, who have godlike qualities, and bear the impress of Divinity, to worry about yesterday, today, tomorrow, and everything imaginable!

Soul Sleeping

LEON BARNES

What happens to the soul or spirit of man between death and the resurrection? Is the soul conscious and in a state of either bliss or torment? Or is the soul of man along with the body slumbering the centuries away in the tomb? The Sacred writers do speak of death as "sleep", but when they thus speak, do they refer to the body or the soul or to both? Let us look at a passage where death is referred to as sleep and see if the context will show definitely to what particular part of man the Spirit of God is referring when He speaks of the sleep of death.

In 1 Corinthians 15:20 Paul in expounding on the resurrection from the dead declared that Christ was the "first-fruits of them that slept". Whatever part of Christ was raised from the dead was that which slept. But when the body of Christ was placed in Joseph's tomb did his soul go there as well. Evidently not, for Jesus promised the thief "TODAY shalt thou be with me in paradise." Surely Joseph's tomb was not what Jesus referred to as paradise. And if it was not the soul of Jesus must have been in some place other than the tomb.

Besides this Paul refers to that time between death and the resurrection as a time when he would be "ABSENT FROM THE BODY, but present with the Lord" (2 Cor. 5:8). He could not here refer to the time after the resurrection for then the body likewise will have been raised incorruptible and immortal, so that he would stand, both body and soul in the Lord's presence. And surely he was not saying that he desired earnestly (2 Cor. 5:1-2) to go and sleep in the presence of the Lord.

It is not strange, if THE SOUL of man does sleep between death and the resurrection that, when Jesus tells a story of the actions of some men after death and before the resurrection, that he does not picture them asleep? When Jesus tells of the rich man and Lazarus it is of this very time that he speaks (Luke 16:19-31). This necessarily has to refer to the time between death and the resurrection for the rich man who had died, been buried and lifted up his eyes in torment still had five brothers back on the earth whom he wanted Lazarus to go and warn not to follow his example. Now if men's souls sleep between death and the resurrection, why did Jesus throw dust in the eyes of his hearers by picturing both the rich man, Lazarus and Abraham as, not only being conscious but already in a state of punishment and reward respectively? It does not by any means set aside the weight of this argument to say that this is a parable. Jesus does not declare it to be a parable. It differs distinctly from the parables Jesus told because he here attributes to the characters names (Lazarus and Abraham) which he never did in a parable. Even stronger evidence is the fact that one of the names is that of a historical character to which he attributes certain words which Abraham either did or did not say and the Lord says he did. It also differs from the parables of Jesus in that they generally refer to the way things would be in the New Testament dispensation but this refers to the time when the Old Law was still bound upon men, for Abraham said to the rich man concerning what law his brothers had that they had Moses and the Prophets which he would hardly have said if the perfect law of liberty had been in existence.

But, secondly, even if it were a parable it would have to be a parable of something. Pray tell what is it that this is a parable of? Also a parable is a thing

that either did happen or could happen and if the doctrine of soul sleeping is true this COULD NOT HAVE HAPPENED.

Another picture of men between death and the resurrection is found in Revelation 6:9-11, but here again they are not asleep but crying out "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

The fact is that the doctrine of soul sleeping is completely unknown to sacred writ and should be rejected for what it is, a false doctrine.

What Is True Obedience?

G.F. Raines
Newton, Miss.

The prophet Samuel observed that, "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

Our Lord Jesus Christ, "the author of eternal salvation unto all them that obey him" (Heb. 5:9), 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).

For the reason that "faith without works is dead" (Jas. 2:26), the apostle John 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" (1 John 2:3,4).

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

Dr. C.C. Crawford has well said: "True obedience does a thing commanded, does it without question, and does it in the way the author of the command wants it to be done."

A Father's Neglect

A Father took his little child out into the field one Lord's Day, and it being a hot day, he lay down under a beautiful shady tree. The little child ran about gathering 'wild flowers and little blades of grass', and coming to its father and saying:

"Pretty! Pretty!"

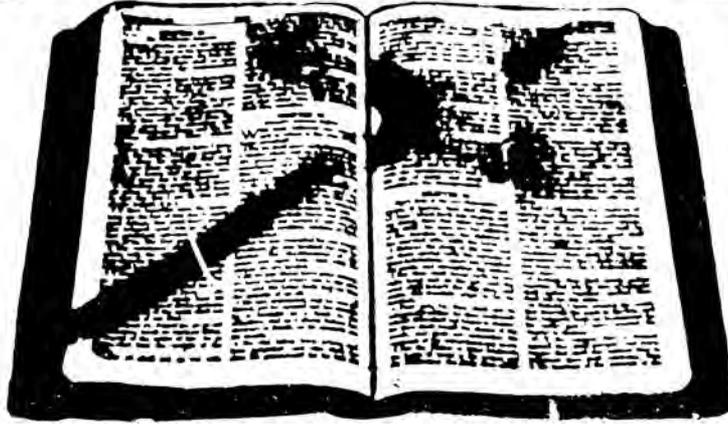
At last the father fell asleep, and while he was sleeping the little child wandered away. When he awoke, his first thought was:

"Where is my child?"

He looked all around, but he could not see him. He shouted at the top of his voice, but all he heard was the echo. Running to a little hill, he looked around and shouted again. No Response! Then going to a precipice at some distance, he looked down, and there, upon the rocks and briars, he saw the mangled form of his beloved child. He rushed to the spot, took up the lifeless corpse, and hugged it to his bosom, and accused himself of being the murderer of his child. While he was sleeping his child had wandered over the precipice.

I thought as I read that, what a picture of the church. How many fathers and mothers, how many Christian men and women, are sleeping now while their children wander over the terrible precipice right into the bottomless pit!—(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 8

FRIDAY, MARCH 29, 1974

NUMBER 42

College Fun Or Streaking Sin?

The latest fad to hit college and university campuses across our permissive land is streaking. Much publicity has been given this bizarre nonsense. The MEMPHIS PRESS-SCIMITAR, Saturday, March 2, 1974, ran an article entitled, "Students In South Celebrate Warm Weather Wearing Nothing But Smiles." The release was from UPI. A more accurate title would have been,



ROBERT R. TAYLOR JR.

"Students In SIN Celebrate Warm Weather Wearing Nothing But Smiles." Both men and women have been involved in this matter of disrobed darting. In reality some of these college kids did not have to take off much for SCANTY has been the name of the clothing fashion game they have been playing on the college campus for years and years. Campuses all the way from Maine to California and from Minnesota to Florida have been invaded by this fleshly fad. Some students in a northern college were even tempted to engage in streaking at a nearby church service but decided it would be in bad taste. However, word leaked out and, according to one coed, attendance that Sunday was up 100 per cent. Seemingly, flesh and curiosity are more powerful in getting some people out to a church service than are faith and conversion. The people there assembled should have been treated to a dynamic discourse on Romans 8 with particular emphasis on such verses as the following, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit . . . For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be. So then they that are in the flesh cannot please God . . . Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:1, 5-8, 12-13). Such fleshly minded people should then have been treated to a study of passages in I Corinthians 6:9-11, Galatians 5:19-21; Ephesians 5:3-5; Colossians 3:5 and Revelation 21:8. The Bible had a clearly needed message for these people but it is

doubtful there was present a preacher courageous enough to have preached what they needed.

A TRIPLE SHOCK

We personally are shocked in more ways than one by this flagrant disclosure. (1) We are shocked that some have no decency left. Such is the rude truth of the actual participants. (2) We are shocked that some who have not yet participated have been eager spectators. (3) We are shocked at the complacent and flippant manner in which so-called responsible newsmen have reported it. To some of them it is rather hilarious. Some are even getting a kick out of it. Crude jokes are being made. A coarse type of publicity is being given the whole Satanic mess. Such falls far below the objective manner in which newsmen are required by their own erected standards to report what is happening.

Seemingly, not many are wondering how the All Seeing Eye of Jehovah God views such. His book tells us how the eye that is too holy to behold (with approval) any evil feels toward indecency and the public disclosure of the entire body. In the Bible public nudity is associated with shame, embarrassment and lunacy (See Genesis 3; II Samuel 10 and Luke 8:26-36). Look at the stinging condemnation that is given to spiritual nakedness in Revelation 3:17-18. Much of the power of this scathing condemnation would be lost unless it were universally the case that public physical nakedness is shameful, coarse, crude, ugly and sinful to the nth degree.

SOME HEIGHTS OF INCONSISTENCY

It seems to be the height of inconsistency for a newspaper editorial to analyze streaking as ridiculous and in the very same issue and the very same section of the paper advertise live shows of nearly nude females playing at the night spots of the city. Yet that is what one of the largest and best known papers in the South did on the very day this article is written.

It also seems highly inconsistent for the police to be summoned to curb this while X-rated and R-rated movies featuring lasciviousness play to theater audiences all over the city.

HOW WILL SOME AMONG US REACT TO STREAKING?

We really do wonder how some of the more worldly members among us will evaluate this streaking matter. They have vociferously defended everything among scanty fashions as constituting modest apparel from shorts to hot pants, to tiny halters, to the one-piece bathing suit to the barest and briefest of bikini garments. All the foregoing have been modest according to some of our lukewarm, worldly members who fail to see much wrong with anything or practice. How many of this number will be courageous enough to say this

streaking mess has finally exceeded the bounds of decency even for them? Or will this be just another case of where evil is ONLY in the eye of the beholder? If that overworked and filmy excuse that we have had hurled at us nearly every time we have written or preached against immodest apparel were really valid, why have the law authorities not arrested the spectators instead of the participants in the streaking? According to the way some of our brethren feel the authorities have been chasing the wrong culprits. They should have been chasing the clothed spectators and ignored the unclothed streakers.

Several of us have predicted for years that the scanty, indecent and highly immodest garments of the day were surely paving the way for the coming of public nudity. It was just a matter of time in arriving. This writer has predicted this in the columns of WORDS OF TRUTH a number of times through the years. Now the latest fad is streaking nudity. What will be the next development? Will it be walking nudity? Will stationary nudity be next? Then what? Will it not be public fornication?

While some are saying kids will be kids and that this is just a matter of college fun stubborn truth strongly states that this venture into vice is streaking sin. But on the other hand if these kids are just the offspring of animals as their evolutionary teachers have taught them from childhood up, that no God of truth and morality really exists in heaven as their atheistic professors have inculcated in their classrooms and each of them is absolutely free to do his own thing as the permissive philosophy of our lax time dictates, then who is really in position to criticize the "fun" of the fad? Would any evolutionary, atheistic or permissive proponent care to answer the foregoing indictments?

THERE IS A COST

Sin always has a payday. The way of the transgressor has been hard from Eden's first sin to the present (Prov. 13:15). This one will have a sure payday in judgment according to such passages as Romans 14:10, 12 and II Corinthians 5:10. But there is even a more immediate payday for this type of uncivilized behavior. The newspaper article that appeared in the MEMPHIS PRESS-SCIMITAR quoted an FBI agent in Lubbock, Texas, as saying, "A stalker could never be hired by an outfit like ours." Another statement reflects the same attitude, "And several large companies are now not even taking applications from students with this kind of record." We wonder how much college fun this devilish fad will be counted when the former streakers need a job later and find that

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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1500 Sixth Ave., Jasper, Ala.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



When Critizing Others

GUS NICHOLS

When you're criticizing others,
Trying to destroy your brothers,
When looking for faults here and there,
Weaknesses you think you can tear:
When you are condemning the saints,
Till the best of them almost faints,
While to your faults you're so deaf;
It's time to stop and examine self!

There are faults and failures in all;
Both in the short and in the tall.
But don't put others on the shelves,
Before we examine ourselves.
Be honest and balance the scales,
See where we win and where we fail.
Unjustly condemning brothers,
Condemns yourself with the others.

This doesn't mean we can't oppose sin—
But we should know where to begin.
First remove the beam from your eyes,
To remove motes from others' eyes.
Don't practice like new beginners,
Work on self before the sinners!
Don't be to your own faults so deaf,
Stop and do some work on yourself!

Demons, Epilepsy And The Devil

I never cease to be amazed and alarmed at things I see and hear that cast reflections upon the integrity of Jesus Christ and the Bible. From various reports in the papers and from those who have viewed "The Exorcist", it is not a picture that is wholesome and in many instances has caused vomiting and claims of demon possession. But I never thought that any of our brethren would ever say that Jesus would let a serious matter go unexplained in matters that pertain to his power and authority over the spirit world.

In a recent issue of "The Old Faithful" brother Sid Fulford made reference to "The Exorcist", then made brief mention of several cases of demon possession in the four gospel records, Matthew through John. If I understand what I read he has said that "demon possession" is either a "physical illness" or a "mental aberration" and that people of Jesus' day thought such to be "demon



VIRGIL BRADFORD

possession." Then the hypothetical question is raised, "If the explanation of these Biblical cases of possession was to be found in medical terms, why did not Jesus inform them of that?" The article continues, "The answer to this question is to be found in the nature of the work of Christ. He was not a physician of the flesh but a physician of the soul. It was never his purpose to educate the ignorant of this world in the things of this world. In CASTING OUT THE DEMONS, he demonstrated the power of God. (Emphasis mine, v.e.b.) It was not necessary for those people to understand the NATURE OF HUMAN ILLNESSES in order to see the demonstration of that power. Consequently, there was no reason for Jesus to try to "straighten out" their misunderstanding" (Emphasis mine, v.e.b.).

Then to cap the stack Phil Powers, directing the Great Commission School in Nashville, told me of a recent visit to one of the larger churches in this area and hearing the preacher say, "Demons were nothing but diseases." Now, a few observations, please.

That "The Exorcist" and practically everything that comes out of Hollywood is of the devil I do not doubt, for, "a good man out of the good treasure of the heart brings forth good things" and there isn't much good to be found in the movie industry.

It is most certain that devils in the King James version of the Scriptures is a mistranslation and is rendered demons in the American Standard and others. There is only one devil; the demons are many. Further, demons are called evil spirits in sacred writ but nowhere is a demon or an evil spirit called a disease, physical illness or mental aberration. That demon possession and various afflictions of the mind and body go together none can deny. Many of those possessed of DEMONS are said to have been blind, deaf, epileptic, naked, etc. But to say that Jesus was aware of the ignorance of the people in thinking demon possession was ONLY a disease seems to me to be most unthinkable. It reminds us of those who say Moses did not write the law; that Jesus knew that Moses did not write the law; and that he himself said that Moses did write the law in order not to disturb the ignorance of the people on that matter!

When Jesus sent out the Twelve to preach the kingdom he "gave them authority over UNCLEAN SPIRITS to cast them out, AND to heal all manner of disease and all manner of sickness" (Matt. 10:1). Again in this same chapter, verse 8, we read the charge to the disciples, "Heal the sick, raise the dead, cleanse the lepers, cast out demons." Are all these things to be summed up under the misunderstood (?) heading of "demon possession"?

Now read from Mark 1:32-34: "And at even — they brought unto him all that were sick, AND them that were possessed with demons — And he healed many that were SICK with divers diseases, AND cast out many demons: and he suffered not the demons to speak, BECAUSE THEY KNEW HIM." Does Mark want us to understand that Jesus would not allow dumbness, deafness, leprosy and such like to speak to him BECAUSE THEY KNEW HIM? Such would be the the absurd conclusion if demons were only illnesses.

Again we read, "And demons also came out from many, CRYING OUT, and saying, Thou art the Son of God. And — he suffered them NOT TO SPEAK, because they (the demons) knew that he was the Christ." Please read Luke 4:40f and see if you can get a deaf ear, a mangled hand or the plague of leprosy to confess that Jesus was the Christ. This is exactly what one would expect if demon possession were synonymous with physical illness and mental aberrations.

When Jesus sent out the Seventy they returned with joy, saying, "Lord, even the demons are subject to us in thy name." In response Jesus said, "— in this rejoice not, that the SPIRITS are subject unto you; but rejoice that your names are written in heaven" (Lk. 10:17-20). If demons were diseases why did Jesus call them spirits? And why was the casting out of demons related to "Satan fallen as lightning from heaven" if spirits were only illnesses and diseases?

At one point when there was great controversy over the identity of Jesus some said, "He hath a

demon, and is mad; why hear ye him?" But others said, "These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?" (Jn. 10:21) Was Jesus sick? Was he suffering mental aberrations? Was Jesus EVER sick? If so, where is the record? If not, why was he accused of having a demon if demon possession is illness? But let us hear from Paul as well as from the inspired writers mentioned and quoted above.

Read First Corinthians 10:14-22. The subject is IDOLATRY. Every idol with its worshippers was related directly with demons. Hence, Paul wrote, "But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion WITH DEMONS. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and THE TABLE OF DEMONS." We here see that wherever idolatry prevails demons inspire its activities, and I, for one, do not believe for a moment that this inspired apostle left the brethren in ignorance when he spoke of communion with demons, the cup and table of demons. If demons are illnesses then Paul speaks nonsense in talking about "communion with diseases" and "the table and cup of illnesses and mental aberrations!" This just might bring to mind that the Holy Spirit would teach, guide and remind the apostles into all TRUTH (John 14, 15, 16). The matter under consideration sounds like the Holy Spirit guided them into the continuation of a serious error IF demon possession and sicknesses are the same.

This same apostle, inspired of God, quoted the HOLY SPIRIT, saying, "that in later times some shall fall away from the faith, giving heed to seducing spirits and DOCTRINES OF DEMONS, through the hypocrisy of men that speak lies—" (I Tim. 4:1-2). It certainly looks in this instance that something was at work in false teachers other than physical diseases. What kind of a doctrine does leprosy teach? What kind of doctrine does blindness, muteness or epilepsy teach? These questions insult our intelligence and require no vocal answer, answers being self-evident. James, in the epistle bearing his name, informs us that there is one God, and the DEMONS BELIEVE IT. "The demons also BELIEVE AND TREMBLE" (Jas. 2:19). What kind of physical illness BELIEVES and TREMBLES?

In the closing book of the Bible, after great plagues were poured out upon a wicked, sinful world, it is said, "And the rest of mankind — repented not of the works of their hands, THAT THEY SHOULD NOT WORSHIP DEMONS, and the idols of gold — which can neither see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor their fornication, nor their thefts." (Rev. 9:20f). Do we not see that DEMONS, not diseases, are behind the idolatry and immorality mentioned in this Scripture? Who ever heard of anyone worshipping deafness, leprosy or blindness? Or an illness erecting an image of gold, silver, etc.?

Also in the Revelation John sees a vision of "three unclean spirits" coming out of the mouth of the dragon (the devil), out of the mouth of the beast and out of the mouth of the false prophet. Then the inspired recorder says that the three UNCLEAN SPIRITS are the SPIRITS OF DEMONS, working signs and going forth to the kings of the whole world in preparation for the great struggle between the forces of Satan and of Christ. (This is a great spiritual conflict and has nothing in common with the false doctrines of premillennialism.)

In John's final reference to unclean spirits he shows that the fall of Babylon the great is so certain that he announces that it is fallen and is become a habitation of demons, unclean spirits and hateful birds. And the wrath of God is then portrayed in horrifying language as it falls upon her in whom was "found the blood of the prophets and the saints" (Rev. 18:1ff).

Please read Luke 11:24-26 where Jesus describes the casting out of an unclean spirit that "passeth through waterless places, seeking rest, and finding none." Then he returns with seven other SPIRITS (not diseases, illnesses, etc.) and enters into the man, whose last state becomes

Continued on page 4

The Church And Its Widow

- I Timothy 5:3-16

DUB McCLISH

This passage has long been problematical. Perhaps the biggest problem revolves around what seems to be an arbitrary age limit governing widows who can be "enrolled" (vs. 9), and, as generally concluded, who can therefore be supported by the church.

The Ephesian church must have had a disproportionate number of widows, even as some present-day churches have more than others. There were "widows indeed" who were "desolate", having no family (vss. 3,5 16b). There were widows who had children or grandchildren who could care for them (vss. 4, 8, 16a). There were some "widows indeed" who lived in "pleasure". (vs. 6). Some widows were sixty years old and older and some were "younger" (vss. 9, 11, 14). That fourteen verses of text (about 12 percent of the epistle) are given to detailed instruction concerning the treatment of widows further indicates that this was a peculiar problem in Ephesus.

The opening statement, "Honor widows that are widows indeed," is the main subject of the section. "Honor" is from TIMAO, which means either payment of respect or of money due, or both. The context clearly indicates more than mere respect is meant (cf. vss. 4, 8, 16). "Widows indeed" are to be supported. "Indeed" is the present participle ONTOS, denoting something that really or actually is. Verse four indicates that some who are widows FACTUALLY (their husbands are dead) are not really widows PRACTICALLY (because they have kindred to supply their needs). The first responsibility of support of the widow rests upon her physical family, the discharge of which pleases God (vss. 4,8).

The "widow indeed," however, is "desolate" (vs. 5) of any kindred to support her. Such a widow was in truly dire circumstances until relatively modern times. There was no public welfare or Social Security. Honorable female employment for gain was all but non-existent; hence, the need for these detailed instructions regarding both the family and the church responsibilities to widows. The godly "widow indeed" had her hope set on God (vs. 5). The perfect tense is here employed, indicating past completed action with present results: a long-standing mode of life. Because of this hope she prays, beseeching God for her needs. This is apparently a moral eulogy designed to commend such a desolate creature to the church's support.

Not all desolate widows were so God-centered. Some gave themselves to pleasure, rendering themselves spiritually dead (vs. 6). The sense of "pleasure" seems to be more of luxury than of immorality. It appears that there were some widows in Ephesus who, although bereft of family, were somehow able to live luxuriously. They were certainly exceptional cases. Such had not their trust in God, nor were they actually desolate. On both counts they were ineligible for church support.

The directions beginning in verse seven, if followed, would preserve the whole church, but especially the Ephesian widows, from reproach in these matters. In verse nine we are introduced to the "enrolled" widows. "Enrolled" is from a military term referring to names set down in a register. Some have identified this enrollment with a supposed class of "deaconesses" in the early church, paralleling it with Romans 16:1 and 1 Timothy 3:11. Such an identity is highly suspect in this writer's judgment. If there had been an official class of deaconesses and if 1 Timothy 3:11 and 5:9-10 are referring to such, why does not the word "deaconess" appear in either passage? Further, aside from the question of deaconesses, the numerous dissimilarities between the women described in 1 Timothy 3:11 and 5:9-10 argues against a specific identification even between these passages. The enrolled widows seem to be a phenomenon peculiar to Ephesus since there is no mention of such an arrangement elsewhere.

An imposing history of good works is required,

as well as a minimum age of sixty years, to qualify for the enrollment. Younger (than sixty) widows are prohibited from enrollment. Generally, the reason given is that they would not be able to live up to the demands of the enrollment. Because of their relative youth, their minds would more likely be distracted from their work to other things such as marriage and its attendant responsibilities. Paul is not teaching that marriage is incompatible with Christianity, but with the duties of enrollers. Later (vs. 14) he urges the "younger widows" to marry. Neither is Paul teaching that an enrollee who marries incurs condemnation of God (vs. 12). The word KRIMA ("condemnation") is used in reference to the judgment men pass on each other, as well as God's judgment (cf. Thayer, p. 360). The "first pledge" apparently refers to a vow, perhaps to serve the church without distraction for the remainder of life, a widow was required to make upon being enrolled. Whatever the case, it would mean turning aside from a prior commitment for an enrollee to marry, bringing a degree of criticism upon such a one. Moreover, the less mature widows would be more likely to become idle busybodies than those over sixty. It would therefore be best for the younger widows to marry, involving themselves in responsibilities of the home which would not leave them sufficient time to become gadabouts. Some younger widows had been enrolled and had already fallen prey to the vices mentioned in verse thirteen.

Verse sixteen is a summary statement for the section. Again, it places the relief responsibility for widows first on the physical family, then on the spiritual. But are the widows who can be supported and the enrolled widows identical? Does Paul teach that one who is 59 years old and desolate cannot be relieved by the church until another birthday, which she might not reach because of starvation? Consider the following: 1) "Widows indeed" are to be honored (supported) by the church if they have no kindred to care for them. (vss. 3, 4, 16). Those eligible for this support are qualified by being "desolate, hoping in God, praying continually." (vs. 5). 2) The "enrolled widows" have nothing said concerning qualifications for SUPPORT; their qualifications relate to the work and service of the enrollment (vss. 9-10). Notice that one had to be a "widow indeed" to be supported by the church, but one did not have to be a "widow indeed" to be enrolled.

This author views verses nine through fifteen as supplemental to the main thrust of the section contained in verses three through eight and verse sixteen. In this author's opinion, it is an assumed conclusion, not warranted by the context, that the Ephesian church supported only the enrolled widows of sixth years or older. Some who were enrolled may have been, and likely were, supported by the church, but the support was not limited to those who qualified for enrollment. The church was to support those who were "widows indeed, and desolate," etc. (vs. 5), regardless of age, this writer concludes.—1308 W. Blodgett Street, Carlsbad, New Mexico

Works Of The Flesh

NO. 4

R.W. GRAY

Deadly sins numbers seven and eight, as enumerated by Paul in Galatians 5:20, are hatred and variance. We are interested in identifying these works of the flesh that we may be able to detect their fruits should they show themselves in our demeanor. For those who do such things shall not inherit the kingdom of God (Gal. 5:21).

HATRED

The words "hate," "hateful," "hater", and "hatred" appear frequently in the New Testament. They are not all derived from the same word, however. Hatred, as used in Galatians 5:20, is from "achthros." As an adjective it is rendered in the Revised Standard - "enmities". Some modern translators preferred to render it "quarrels." (N.E.B.)

Luke refers to the "enmity" that had existed between Pilate and Herod (Luke 23:12). The carnal mind, writes Paul, is "enmity" against God (Rom. 8:7). The "enmity" between Jews and

Gentiles was slain by Jesus at the cross (Eph. 2:16). The friendship of the world is "enmity" with God (James 4:4). In each of the foregoing "achthros" is translated "enmity" or "enmities". It is the opposite of "agape" - love. Agape seeks the good of all while achthros (hatred) seeks to harm and devour the object or person hated.

To harbor animosity in our hearts toward any man, and especially toward those of the household of God, is to be guilty of a deadly sin. It is tempting, obviously, to rationalize our bitter distaste of certain individuals. It is easy to think that our prejudices against certain ethnic groups are justified. We can find "justification" (?) for our caustic criticisms that harm a brother or sister with whom we have had some disagreement. This "hatred" is found all too often within the church of Christ, and sometime among members of the same family.

The hatred, enmities and-or quarrels of Galatians 5:20 refer to family quarrels within the family of the Lord in particular; hence, to have a role in such divisive quarrels, or to inspire such by unfair charges and innuendoes, is to sin grievously.

VARIANCE

Variance is from dichazo and literally means to cut apart or to divide in two. It is rendered "strife" in a great many translations. Paul is thinking especially of such strife as comes from hatred of brethren and which is pressed to the point of rupture within the body of Christ. Strife leads to dissension and a party spirit, themselves works of the flesh.

The other side of the coin of liberalism is the sin of striving over minor points of total indifference. Most of the division within the church has resulted from the "strife" (variance) generated by men bent upon having their way regarding matters of opinion and liberty.

A tale bearer who sets at variance brother against brother does so at the expense of his soul, unless he turns from such a course in genuine repentance (Prov. 6:19b).

Christians in possession of healthy minds seek after those things they feel will make for peace. But a heart filled with strife enjoys discord and seeks its advancement at the expense of the church of the Living God. It is far more rewarding and pleasant to say and do things that edify and build up the cause of Christ. (Rom. 14:19). We do not stir up strife among others unless we have it first within our own hearts, and strife (variance) is a sickness of the soul that renders its victim miserable and woefully unhappy (Mk. 7:21). — (To Be Continued)

No Time To Lose

NICK HAMILTON

Winston Churchill, in the early days of World War II, had to arouse his Great Britain to an awareness of the danger they faced. He challenged them with these words:

"We cannot tell what the course of that 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."

We, as Christians, are engaged in a far more serious, a far more extensive battle than the English. "Know ye not that the friendship of the world is enmity with God?" (James 4:4). We must CONSTANTLY be ready for battle. "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about seeking whom he may devour" (I Peter 5:8).

The outcome of our struggle carries eternal consequences. "He that overcometh shall inherit all things; but the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:7,8).

Come then: "There is not a week, nor a day, nor an hour to lose!"

College Fun Or Streaking Sin?

Continued from page 1

they struck out while engaged in disrobed darting. How broad will be their smiles on that day?

CONCLUSION

The newspaper article suggests that the streakers were wearing nothing but smiles. But while sinners smile and onlookers cheer, heaven surely frowns upon such shocking disclosures and the flippant reception some give the pernicious practice. What will be next on Satan's list?

Universal acceptance of just one verse would forever take care of such sins as the one depicted in this article. That verse is, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Purity of heart does not characterize either the pernicious practitioner or the cheering spectator of sinful streaking.

Demons, Epilepsy And The Devil

Continued from page 2

worse than the first.

Conclusion: Demons, unclean spirits and evil spirits are living, spiritual beings. The prophet Zechariah records the words of God saying, "I will cause the prophets and the UNCLEAN SPIRIT to pass out of the land" (Zech. 13:2). This is joined with "that day" in which a fountain (the blood of Christ) would be opened for sin and for uncleanness. Most of us believe that prophecies have ceased (I Cor. 13:8). I respectfully submit that Christ and the apostles did show forth the might and power of God in casting out demons, evil spirits, and when the New Covenant was fully revealed and established that men are no longer possessed as in the first century. The power of TRUTH can blind Satan and all his hordes from the life of all men, and it is the desire of all God's people that every creature under heaven would exalt Christ in their lives, and "bring forth the royal diadem, and crown him Lord of all." Amen.

A Generation That Knew Not God

W. GADDYS ROY

Following the death of Joshua and the generation which grew up under his leadership "there arose another generation that knew not God" (Judges 2:10). This was a sad condition for Israel, and would be for any nation. Israel did evil and the anger of the Lord was kindled against her. She was delivered into the hands of her enemies, and could not stand against them (Judges 2:11-15).

God has never blessed his people when they turned from his commandments. Many times did Israel forsake God, and God would give them over to their enemies. God would only raise up a deliverer when Israel was willing to return to God. "Righteousness exalteth a nation; but sin is a reproach to any people" (Pr. 14:34).

KNOW GOD'S WORD

To know God is to know his word and keep His commandments (1 Jn. 2:3,4; 4:6). How can one keep the Lord's commandments who does not know his word? We hear the expression that "the church and the Bible are not relevant for our times". Both the church and the Bible are relevant. The problem is a generation that knows not God! In some cases, preachers are responsible; for they quote men, and seldom refer to what God has said. Why not quote from the Bible? The Bible is as easy to memorise as quotations from men. God has said exactly what he wants us to know and to do, and we cannot improve upon what he has said.

SOME CONDITIONS IN THE CHURCH

Some of the conditions in the church today are there because the people know not God. These sad conditions could prevent our standing up before our enemies in defense of the truth.

1. Why do we have the Chrismatic movement troubling the church today? Is it not because we are rearing a generation, even of preachers, who

know not God. Miraculous tongues as well as all other miraculous gifts ceased at the close of the apostolic age. To deny this would be to deny the Bible. (1 Cor. 13:8-13; Eph. 4:8-14). It is true that the Spirit dwells in the Christian (Acts 5:32; 1 Cor. 6:19-20; Rom. 8:9). However, if the Spirit were to give us any extra leadings other than through the word of God, it would mean that the word of God does not "thoroughly furnish us unto all good works" (2 Tim. 3:16,17). The Spirit gives no teaching except through the word. The word of God is the sword of the Spirit and the agent of the Spirit's leading (Eph. 6:17; Heb. 4:12; Rom. 8:14). The Spirit operates only through the word, both upon the Christian and also in the conviction and conversion of sinners.

2. Some brethren estimate that at least one third of the members of the church would not object to the use of instrumental music in worship to God. If this were true (and I am afraid that it is) it is very evident of an uninformed generation in the church. God has commanded us to sing (Eph. 5:19; Col. 3:16). The command to sing excluded the use of instrumental music in worship just as the command to build an ark of "gopher wood" (Gen. 6:14) forbade Noah's using pine, maple or any other kind of wood.

There is no way that finite man can know what will be acceptable in worship to an infinite God except that God tell him. God has not told us that he would accept instrumental music in worship, but he has commanded us to sing. Let us not be guilty of a presumptuous sin by going beyond the doctrine of Christ (2 Jn. 9:11).

3. Many in the church have the denominational concept of the church. When one says he believes people can be saved out of the church, there is evidence that he has but little Bible knowledge of the true church. The word "church" means "the called out". Therefore, the church is the saved, because the members of it have been called out of sin into righteousness. The Lord adds the saved to the church, and their names are enrolled in heaven (Acts 2:47; Heb. 12:22-24).

There are other things that could be mentioned that point to the danger of "a generation that knows not God". The thing for us to do is to "preach the word" (2 Tim. 4:2). It is good to know what men have said, but when we stand before dying men to teach them God's way, let us break unto them "the bread of life" instead of telling them what some man has said. Unless we preach the word of God there will arise "another generation that knows not God".

The Rescue Of Lost Humanity

G.F. RAINES
Newton, Miss.

"Underneath all the arches of Bible history, throughout the whole grand temple of the Scriptures, these two voices ever echo, man is ruined; man is redeemed" (C.D. Foss).

The rescue of lost humanity by "the Lamb of God, which taketh away the sin of the world" (John 1:29) has been described as "the most joyful fact in God's entire universe."

The hope of "glory and honour and immortality" is "the everlasting kingdom of our Lord and Saviour Jesus Christ" is the most deeply cherished of all the hopes of faithful Christians.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to 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" (1 Pet. 1:3-5).

Jesus says:

"Come unto me, all ye that labour and are heavy laden, 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).

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"

(Rev. 3:20).

In the gospel of our Lord Jesus Christ, which is expressly said to be "the power of God unto salvation" (Rom. 1:16), the Holy Spirit has plainly revealed what men must do to be delivered from the power of darkness and translated into the kingdom of Christ and of God.

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).

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

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

"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).

"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).

No One Escapes Eternity

HOYT BAILEY

GOD IS ETERNAL (Psalm 139). "The eternal God is thy refuge". . . (Deut. 33:27). "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). Abraham called "on the name of the Lord, the everlasting God" (Gen. 21:33). "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).

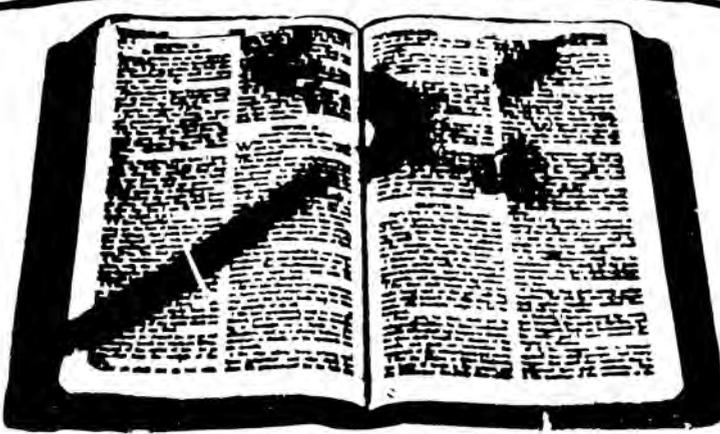
JESUS CHRIST IS ETERNAL. "Jesus Christ the same yesterday, and today, and forever". (Hebrews 13:8). "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty" (Rev. 1:8). I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen. . ." (Rev. 1:18). 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).

THE WICKED NEVER TRULY ESCAPE. 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). "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). "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 wailing and gnashing of teeth" (Matt. 13:48-49).

SAINTS INHERIT EVERLASTING LIFE. 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."

*Love is the sweet sunshine
That warms into life,
For only in darkness
Grows hatred and strife.*

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*

Conservative In Both Faith And Practice

Churches of Christ in America stand at a cross-roads today. Three alternatives stand before us. We can easily turn left down the broad road of liberalism which ends in spiritual annihilation where scores of other groups have gone, loosing their identity and reason for existence. We can turn right down the road of radical legalism in reaction against the menace of the left. This road will lead us into a box canyon where several other groups of brethren wandered in past years. There, cut off from the world, we would bite, devour and consume one another while we congratulate ourselves on how holy and separate we are(?) We would multiply our opinions, traditions and shiboleths to our worldly honor and glory. The world would be lost, the church will be crippled and disabled.



JOHN WADDEY

The third alternative is the road straight ahead. It is to Jerusalem. It is the old path. It is the way that leads unto life.

Really, if we are serious in our quest for eternal life, we have but one choice, the way of truth that stretches straight before us. We want to go that way; we want our brethren to go with us. We want every gospel preacher and every congregation in the brotherhood to go. If we are to realize this goal, we are going to have to do some clear thinking, conscientious study and hard work to change current trends that are surfacing around us.

I. OUR PROBLEM

A practice gap has arisen among us. Too many congregations and preachers are strong on the conservative message, but weak on the practice. A similar problem affected Judaism in Jesus' day. He said of Jerusalem's most notable teachers, "They say and do not", Matt. 23:2. This practice gap has left us vulnerable to the accusations and charges of the Devil and his helpers. Finding a soft spot, they have hammered away until they got the advantage in some congregations, often grabbing complete control.

Our message has generally been on a high plane, while often our practice was on a somewhat lower plane. We should raise our practice level to meet the New Testament message. But there are people among us urging that we lower our doctrinal standard to our inferior level of practice. This would be spiritual suicide. We must, with the help

of God, restore the practice of Christianity along with the faith.

We must remove those moral, ethical and spiritual blemishes that give the enemy grounds to criticize our congregations. But we should have done this long ago because Christ desires it. He wants the church to be glorious, "not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:27.

II. OUR RECOMMENDATIONS

We must involve our brethren in the true mission of the church in an active, exciting way. We must become evangelistic. Soul-winning is our primary function and reason for existence. Yet this one area of our work receives least attention in some congregations. Only 5 percent of our people ever convert a soul. Few are actively engaged in evangelism. It is a fact that churches on fire for souls (intensely evangelistic) have few problems with liberalism. It is the dead, lifeless congregation that experiences the problem. Remember, a high rate of unemployment inevitably causes problems and trouble, nationally. . . but it also affects the kingdom of Christ similarly.

In this same area, we must get actively involved in world-wide mission work. When the church fails to meet its essential purpose for existence, it has forfeited its right to exist. Serious commitment to evangelism tends to drive us closer to God and His word, which simultaneously protects us from error.

We must be genuinely concerned for the benevolent needs of the unfortunate within and without the church and do something positive about it. This is the pure religion of Jesus, Jas. 1:27. We can get so involved in our own private world, so insulated from the realities of life, so busy with "CHURCH WORK" that Lazarus can die at our gate and we not even know it. Our unconcern for the poor, the suffering, the aged often causes the way of truth to be evil spoken of, Rom. 2:24. This alone would provide dozens of jobs for the saints in every congregation.

Our next suggestion we label "EDUCATIONAL", but it has many facets. First, preachers must inform themselves of the issues at hand; of the persons, papers, congregations and schools involved. We cannot afford to be ignorant. Think what it cost Israel in Hosea's day, Hos. 4:6.

We must have elders who are capable of dealing with the problems of today. They must be aware of the issues; conscious of the seriousness of them and prepared to face the problems and deal with them promptly should they arise.

We need to properly distinguish between the three problems we currently face.

1. THEOLOGICAL LIBERALISM. There are

some who question the inspiration and authority of the Bible; the miracles of the Scripture; the deity of Christ; his virgin birth and resurrection; the creation of the cosmos and man by God and other fundamental beliefs of Christianity.

2. DENOMINATIONALISM. This is seen in the tongue speaking; compromising with the Christian Church; belittling the Lord's church and numerous other things. This is primarily the result of failing to respect the authority of the New Testament.

3. RADICAL EXTREMISM. This reacts against the above in a blind, violent way. It suspects all brethren of heresy, or at least weakness towards it. It pictures itself as the only true and faithful element left for the Lord. It agitates for an immediate break in fellowship rather than a solving of problems. It confuses traditions and cultural expressions with New Testament doctrine and seeks to bind them on all. It delights in making new rules and regulations, especially prohibitions of anything new or different to the old way of doing it. Scalp-hunting and witch-burning of all alleged heretics is an almost certain fruit of this tree. As a car can wreck in the ditch on either side of the road so can the church. It will be no consolation to boast that you did not crash into the left ditch of liberalism while you lie dying in the right hand ditch of radicalism.

4. ONE OTHER CATEGORY MUST BE INCLUDED which is probably the most serious of all. That is the alarming lack of awareness and concern that exists in some congregations. This is every bit as dangerous as the raw liberalism.

We must then educate all the members of the flock about the issues involved. Never take for granted that our people know and understand the doctrines involved in the crisis facing us. We have always said that each generation must restore for itself New Testament Christianity. Are we practicing what we preach? In the year before us, preach a sermon on every fundamental point of doctrine that distinguishes the Lord's church from human organizations. Deal especially with the problems of "PENTECOSTALISM, FELLOWSHIP, INSTRUMENTAL MUSIC, THE ONENESS OF THE CHURCH, THE SIN OF HERESY, CHURCH DISCIPLINE, THE AUTHORITY OF THE SCRIPTURES, and any other question where weakness is found.

Let every church have an indoctrination program for young and old and let it be pursued with determination so that no error can make an inroad. Elders should have a policy that only sound preaching will be heard from the pulpit. They should insist that the whole counsel of God be preached, Acts 20:27. False teachers and

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Will The Jews Rebuild The Temple?

In the December issue of "Moody Monthly," a religious journal published by the Moody Bible Institute of Chicago, there appears an article entitled: "When Will the Jews Rebuild Their Temple?" Malcom Couch, author of the article, contends that it could be within the next ten years. Couch, who spent last summer making a documentary movie on archaeological excavations of the temple, says: "What I saw and heard there, plus our research of past months, convinces me that within the next ten years Israel could move to rebuild the temple" (p. 34). However, Couch admits: "This of course is only an opinion. Many Bible scholars disagree. Some argue that the temple will never be rebuilt." This is but another in a long series of attempts to find some support for the scripture-bare, materialistically oriented theory of premillennialism.



WAYNE JACKSON

In the first place, to even ask the question: "When Will the Jews Rebuild Their Temple?", is to reveal biblical ignorance. The temple was never the Jews' temple! It was God's temple (Mt. 21:13). He planned it, designed it and had it built (Heb. 8:5). He organized its functions to be merely preparatory to the coming of a spiritual system (Heb. 10:1ff). And when the Jews finally filled up the measure of wickedness that was characteristic of their ancestors (Mt. 23:32), God sent "his armies" (the Romans) and destroyed Jerusalem (Mt. 22:7), including the temple, of which not one stone was left that was not thrown down (Mt. 24:2).

Classic premillennialists contend that the temple will be rebuilt and the Jewish economy reinstated in the Millennium. This view is based upon a perverted view of certain OT prophecies (e.g., Ezek. 40-48; Zech. 6:12, 13). This simply is not admissible for the following reasons.

- (1) The death of Christ completely nullified forever the OT system of sacrifices (Heb. 9:10-15; 10:1-4, 18).
- (2) Christians are strongly warned against reverting to the OT system (Gal. 3:23-25; 4:3-9; 5:1; Col. 2:16, 17; Heb. 10:11-14).
- (3) Christ abolished the law which was the middle wall of partition between Jew and

Gentile (Eph. 2:11-22), so that the "Israel of God" now consists of those who obey the gospel of faith thereby becoming "Abraham's seed" (Gal. 6:16; 3:26-29).

- (4) The temple that Zechariah prophesied Christ would build was the church (Mt. 16:18) which was the spiritual "temple of God" (1 Cor. 1:2; 3:16, 17; Eph. 2:19-22). This is evidenced by the fact that in connection with the building of that temple, Christ was to serve as a priest (Zech. 6:13), which he could never do on earth (Heb. 7:14; 8:4). Consequently, it was never prophesied that Christ should build a literal or material temple on this earth!

Furthermore, it would be impossible for the Jews to rebuild the temple since the details of the original plan have been lost for centuries. As McClintock and Strong observe: "It thus appears that as regards the building itself we have little more than a few fragmentary notices, which are quite insufficient to enable us to make out a correct architectural representation of it, or even to arrive at a very definite idea of many things belonging to its complicated structure and arrangements. All attempts that have been made in this direction have utterly failed, and, for the most part, have proceeded on entirely wrong principles" (Cyclopedia, Vol. X, p. 255).

An interesting example of an attempt to rebuild the Jewish temple occurred in the reign of the Roman emperor, Julian (363 A.D.). The infidel historian Edward Gibbon points out that the very purpose of Julian in initiating this project was to refute the Christian conviction that the Mosaic economy had passed away by divine authority. He writes: "As the Christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic law, the Imperial sophist (Julian) would have converted the success of his undertaking into a specious argument against the faith of prophecy and the truth of revelation" (Decline and Fall of the Roman Empire, Vol. I, p. 778). Gibbon states that the Jews were very enthusiastic for this venture. They came from all parts of the empire and donated generously for the work. As the project was begun, however, "horrible balls of fire" kept "breaking out near the foundations, with frequent and reiterated attacks." So incessant and severe were these fires, that the "scorched and blasted workmen" soon abandoned the undertaking. Incidentally, Julian died within six months after the work was started.

In his remarkable book "Christ's Second Coming", Professor David Brown emphasizes that it is not surprising that "the unbelieving Jews should look for a rebuilt temple, a re-established priesthood, the restoration of their bloody sacrifices, and an Israelitish supremacy - at once religious and civil - over all the nations of the earth, when their Messiah comes." To believe otherwise would necessitate the Jews forsaking their entire scheme of OT interpretation - a scheme, by the way, which resulted in the crucifixion of Christ! What is amazing, Dr. Brown points out, is that men who profess to believe that Jesus Christ is the Messiah of OT prophecy should agree with the Jews' views of OT prophecy! (p. 338)

Surely it must be that many of those who are contending for the theory of premillennialism are unaware of the serious implications necessarily resulting from that doctrine. If you know of sincere souls who are troubled by this teaching, I urge you to write for our booklet, "PREMILLENNIALISM - A System of Infidelity." The price is 25c for single copies; \$2.50 per dozen; \$17.00 per hundred. Order from: Wayne Jackson, 3906 East Main Street, Stockton, CA 95205.

East Walker Church Plans For Workshops

The East Walker Church of Christ, where Flavil Nichols preaches, will conduct four workshops this spring. This church in Sumiton, Ala., has been a thrilling success story through bus evangelism, and

wishes to share their experiences with others far and near. April 19 and 20 they will conduct four 'clinics' or 'workshops.'

Friday night brethren Pat Casey, Millington, Tenn., and Wendell Winkler, Ft. Worth, Tex., will speak at the East Walker auditorium. On Saturday, beginning at 9:00 a.m. the BUS MINISTRY WORKSHOP will feature Pat Casey, Buddy Baker, and Albert Hill, Florence. After lunch Pat Casey will again speak, and those attending will be given an opportunity to get some practical experiences, with knowledgeable leadership, on an actual bus route in the Sumiton area.

The lessons dealing with an ORGANIZED VISITATION PROGRAM will be presented by brethren Wendell Winkler, Jerry Jenkins, Woodlawn in Birmingham, and Buddy Baker. These sessions will be held in East Walker's Fellowship Hall, and will be conducted Saturday morning only.

Also limited to Saturday morning will be sessions for CHRISTIAN YOUTH, held in the Trade School auditorium, about one mile east of the church house, on Hwy. 78, in Sumiton. Kenneth Reed, Tuscaloosa, Wayne Kilpatrick, Birmingham, and Wendell Winkler will address the young people. After noon the youth will hear Pat Casey at East Walker, then ride East Walker's buses.

"PERSONAL EVANGELISM" is the theme of the afternoon workshop in the Fellowship Hall at East Walker. Speakers include Albert Hill, Kenneth Reed, and Jerry Jenkins.

All are urged to remain for the Saturday night services in which Wayne Kilpatrick's subject will be "Total Commitment to Christ."

Of course there are no charges, and the public is cordially invited. Housing will be provided by local members on a first come, first served basis; or make your own reservations at the following area motels: Holiday Inn, 1400 78 Hwy., Jasper, Ala. (205) 387-2173; Warrior River Motel, Birmingham Hwy., Cordova, Ala. (205) 483-3451; or 78 Motel, 1044 Forestdale Blvd., Birmingham, Ala. (205) 798-2930. Meals will be available at nearby restaurants.

Sumiton is 25 miles west of Birmingham on U.S. Hwy. 78, the highway to Memphis; or 15 miles east of Jasper on U.S. 78. Travelers of I-65 may take the "Empire" exit and continue without further turn-offs, 16 miles to Sumiton.

The Curse Of False Teaching

G.F. RAINES
Newton, Miss.

Only the unadulterated truth can make people spiritually free (John 8:32); therefore, there is no greater curse than false teaching.

An inspired Hebrew Psalmist said: "Through thy precepts I get understanding: therefore I hate every false way" (Psa. 119:104).

In the days of Isaiah, many of the prophets were speaking smooth things and prophesying deceits (Isa. 30:10).

In the days of Jeremiah, false prophets were prophesying "a lying vision, worthless divination, and the deceit of their own minds" (Jer. 14:14).

In the days of Paul, false teachers were perverting the gospel of Christ (Gal. 1:7).

Jesus says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves" (Matt. 7:15).

John says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

You should study your Bible daily with painstaking diligence, because, "if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

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; 2 Pet. 1:5-11; Matt. 10:22; Rev. 2:10.

Works Of The Flesh

NO. 5

The works of the flesh are listed in contrast with the fruits of the Spirit (Gal. 5:19-23). They comprise that list of wrong doing and sinful attitude that close the gates of life to all who persist in them. In them we have the New Testament's "Thou shalt not!"



R.W. GRAY

It is to our advantage to be able to recognize these sins so as to divorce ourselves from them. It is to be hoped that these brief definitions will be helpful to all who read and meditate upon them. The list is resumed in this article at the point of termination in number four, as we look this week at the sins of emulations, wrath and strife.

EMULATIONS

A primary thought in connection with the sin of emulation is that of a deliberate attempt to provoke our brethren to jealousy toward us by unwarranted self-praise and exaltation. It is equally sinful, however, to permit ourselves to be filled with jealousy toward another.

To act in a manner that creates a sense of "rivalry" between friends, especially brethren in the Lord, is to violate the principle of love that "envieth not" (1 Cor. 13:4). A true follower of the Lord is not easily provoked to jealousy and envy toward others, not does he seek to excell others in a manner that would engender distaste and-or envy toward himself. Those who take advantage of the "big" heartedness of such a fellow-worker in the Lord, doing him or her harm through a planned "put down", knowing he will not stoop to retaliate, are surely despicable in the eyes of the Lord (Prov. 6:16,17).

So long as we seek another's wealth above our own the likelihood of being filled with jealousy is remove indeed. Christians are not in competition for positions within the kingdom of Christ, unless it be they compete to serve one another, thus obtaining true greatness (Luke 9:46-50; 22:25-27). Those who serve the church as full time, salaried servants, and those who serve as elders and deacons, must be on constant guard against the sin of emulation.

WRATH

"Thumos," translated "wrath," Galatians 5:20-KJV., indicates a very agitated condition of smouldering feelings that erupts in a fit of hot anger. It is sometimes manifested in quick blazes of temper that quickly subside, though it may issue in revenge, an attitude more often identified by another term - "orge." W.E. Vine has this comment: "In Galatians 5:20, it follows the word jealousies (emulations-rwg.), which when smouldering in the heart break out in wrath."

Wrath is all too often manifested in the heat of religious debates and differences of opinion among us. Those who are unable to control their temper under fire should avoid such confrontations. Men slow to wrath are better qualified for such needed disputations.

Much of the unkind criticism expressed toward and about brethren who oppose our pet hobby is provoked by wrath in the heart. Solomon wrote, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). This thought should assist us in controlling fiery tempers and in harming others with our tongues. The sin of wrath carries the same penalty as that of adultery (Gal. 5:19-20).

STRIFE

Strife is from "eris" and is sometimes translated "debates", "contentions", and "variance" (See Rom. 1:29-A.V.; 1 Cor. 1:11-A.V.; Gal. 5:20-A.V.). The R.S.V. has it "selfishness" in Galatians 5:20. Enmity, jealousy and strife are kindred terms. "Strife", says Vine, ". . . is the expression of enmity". (W.E. Vine - N.T. words-P.

82).

Wranglings, quarrels, especially such practiced by men who would rival one another, is the "strife" to which Paul refers in particular. (cf. 1 Cor. 1:11). We are to be free of emulation and wrath in order to avoid the kind of "debating" and "contentions" (strife) herein condemned. Sin is progressive in its nature. Sin begets sin. (James 1:14-16).

Strife is akin, also, to variance, previously defined, in that it often results in open division. There is likely no sin, or sins, of which we are more often guilty as Christians than those examined within this article. It seems obvious that we have not yet realized the gravity of violating the law of Christ in these matters.

Strife, like emulations and wrath, is a condition of the heart. One does not stir up strife, nor does he manifest it in words or action, unless his heart is evil. Lack of concern for the welfare of the body of Christ allows one to show his wrath by creating strife. But those who do such things shall not inherit the kingdom of God. (Gal. 5:19-21). - To be continued.

Perfection

JERRY A. JOHNSON

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"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). Jehovah commanded Abram, whose name was later changed to Abraham, to be perfect. Upon reading this verse, one must conclude that God would not require of man that which was impossible. Therefore, the word "perfect" in this verse could not mean sinless. "For all have sinned and come short of the glory of God" (Rom. 3:23).

Many years later Jesus, God's only begotten Son said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). So, not only was Abram required to be perfect, but everyone who is accountable to God must aim at perfection as required by the New Testament, the perfect law of liberty.

Let us now read two very significant verses pertaining to this subject. ". . . Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9). "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). Here we find two men who were regarded as "perfect" by the God of heaven. We are also told why they were perfect. They feared God, walked with him, and hated evil. Can we not conclude that if we meet these conditions we would likewise become spiritually perfect in God's sight? I think so, especially when we understand that the word "perfect" here means complete, whole, full grown, mature.

In Luke 1:5,6 we read that Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless". Although we do not read that they were perfect, we must necessarily come to this conclusion. They met the conditions for perfection.

The apostle Paul exhorted the young preacher Timothy to, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). To be approved of God, one must at least be striving for perfection. One can not possibly do this without a regular study of God's word. "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). David said, "The law of the Lord is perfect, converting the soul. . ." (Psa. 19:7). Paul wrote, ". . . that ye may stand perfect AND COMPLETE in all the will of God" (Col. 4:12).

To do the will of God, one must begin by obeying the first principles of the gospel - faith, repentance, confession and baptism.

Jesus said, "All things are possible to him that believeth" (Mk. 9:23). This includes the possibility

of becoming "perfect" in the sight of God. But on the other hand, without faith it is impossible. (Heb. 11:6). Jesus said also, ". . . If ye believe not that I am he, ye shall die in your sins" (Jn. 8:24).

There are many verses of scripture requiring repentance. Here are just a few: Lk. 13:3,5; Acts 3:19; 17:30. Repentance is the act of turning from sin unto God.

One must have enough faith in God and His Son Jesus Christ to stand up and be counted, to confess such belief before men. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32,33).

Baptism is also essential to becoming spiritually perfect. This is necessarily true because one can realize perfection only in Christ Jesus. (Col. 1:28). Baptism is the means by which one gets into Christ. The apostle Paul called this fact to the attention of the saints in Rome. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3). He also mentioned this in the Galatian letter, when he wrote, "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

As a child of God (for baptism is part of the new birth spoken of in John 3), one must "go on unto perfection". (Heb. 6:1). This is done by growth (2 Pet. 3:18). The apostle Peter wrote, "As new born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). He stated the step by step process of this growth in 2 Pet. 1:5-11.

We see by the scriptures that we should be perfect in works (Heb. 13:20,21; Gal. 5:6), patience (Jas. 1:2-4; Heb. 10:36), word (Jas. 3:2; Matt. 12:37, and holiness (2 Cor. 7:1; Heb. 12:14).

We now call your attention to Matt. 19:16-22. A young man asked Jesus what he could do in order to have eternal life. Christ mentioned some specific commandments that he should obey. "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." (Matt. 19:20,21). This passage of scripture suggests the need for keeping all the commandments of God. Whatever one lacks will necessarily keep him from becoming spiritually perfect. We need to ask ourselves the same question the young man asked Jesus; "What lack I yet?" James wrote, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10).

The apostle Paul wrote these precious words in 2 Cor. 1:20. "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." What promises does God make to the spiritually perfect (complete, whole, full grown, mature) man? ". . . Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11). "Behold, God will not cast away a perfect man, neither will he help the evildoers" (Job 8:20). "Mark the perfect man, and behold the upright: for the end of that man is peace" (Psa. 37:37).

There is no wonder we find so many verses of scripture urging us to be faithful to the end (1 Cor. 15:58; Matt. 24:13; Rev. 2:10; 1 Pet. 1:9). "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 Jn. 8).

Character Is Power

HOYT BAILEY

The world should be looking for men who are not for sale! Is there not now a crying need for men who are honest, true to the heart's core, men whose consciences are as steady as the needle to the pole, and men who tell the truth as they look the world and the devil right in the eye?

It was said of General Sheridan: "Had he

Continued on page 4

Conservative In Both Faith And Practice

Continued from page 1

questionable men must not be indulged even for a moment, Gal. 2:5. When we preach, we need to preach to the needs of the people in language they can understand and not on abstract themes from the theological museum. Also we must avoid the language of the seminary that leaves minds clouded and convictions undecided. Plain Bible preaching will solve most congregational problems.

FURTHERMORE, WE NEED TO SUPPLY THE CONGREGATION WITH SHOULD READING MATERIALS TO STRENGTHEN THEIR FAITH AND WARN THEM OF HERESY. GOOD TRACTS AND GOSPEL PAPERS WILL GO FAR IN OUR BATTLE. RECOMMEND GOOD BOOKS AND HELP BRETHERN IN SECURING THEM. A wise brother has said, "Brethren can't do better until they know better." This preventive medicine will be far more effective than trying to cure it after the disease strikes.

We need to strengthen our Edification efforts. God knew man's need for social fellowship, help and encouragement. He gave us the congregation to meet these needs. Many congregations have so little Christian fellowship that members suffering mal-nutrition in this area, have been attracted to liberal congregations that offer a warm fellowship. With proper fellowship, we know each other's needs and can help bear one another's burdens, Gal. 6:2. Lack of fellowship means lack of communication. When problems arise and false teachers attempt to subvert the church this lack of communication means mistrust, suspicion and doubt... an open door to trouble.

We must raise the "scriptural factor" in our congregations. Cold, lifeless ritualistic, tradition-bound churches are ripe for trouble. This is not a normal atmosphere for Christians to live in. Not finding sufficient food in such an abnormal environment, they begin to seek it elsewhere and are often deceived by the spiritual charlatans. Spiritually sick churches are easy targets for liberal penetration. We need strong, thriving, busy churches whose members live close to God each day to stand the test of trying days. Our worship must be a rich rewarding experience that not only is scripturally correct but spiritually uplifting.

ONE AREA OF PRACTICE THAT NEEDS A STRONG BIBLICAL EMPHASIS IS THAT OF OUR ATTITUDE TOWARDS THOSE OF OTHER RACES, ESPECIALLY THE BLACKS, AND EVEN MORE PARTICULARLY THE BLACK BRETHERN. OUR PRACTICE HAS NOT MEASURED UP TO OUR MESSAGE AND THE LIBERALS HAVE SCORED US REPEATEDLY ON THIS CAUSE. LET US ELIMINATE ONCE AND FOR ALL ANY RACIAL DISTINCTIONS IN OUR CONGREGATIONS AND IN OUR LIVES. There is no respect of persons with God and there can be none with us, Jas. 2:9-10. Liberals have made headway among some black brethren because of our un-Christian practice.

We must be militant against the devil and those of his workers who seek to capture the Lord's church. Rather than meekly protesting as we see the kingdom attacked, maligned or subverted, we need to be aggressive against the enemies to drive them out. Of course, God's method for this defense is church discipline. We should mark them that cause divisions and occasions of stumbling contrary to the doctrine we have learned and turn away from them, Rom. 16:17. This will not only remove their influence from a particular congregation, but if publicized, it will alert others as to who the false teachers are. We can never protect ourselves unless we know who these heretics are, where their breeding grounds are, and what their organs of communication are. Like weeds in our garden, we must deny liberalism a seed bed to grow in; and if a sprig appears, root it out before it has a chance to "take over". Let our discipline be sympathetic and consistent without partiality, I Tim. 5:21.

James summarizes all that we have said in 1:22, Be ye doers of the word and not hearers only.

deluding your own selves." Like the men of Jerusalem in Nehemiah's day, let us rise up to build Zion's walls with sword on our side and trowel in our hand, prepared to resist the foe at whatever point he makes assault, but never neglecting to build the walls.

Character Is Power

Continued from page 3

possessed principle, he might have ruled the world". How few young men realize that their success in life depends more upon what they are than upon what they know! It has been asserted that "It was character, not ability, that elected Washington and Lincoln to the presidency".

If there is any one power in the world that will make itself felt, it is character. There may be little culture, slender abilities, no position in "society"; yet if there be a character of sterling excellence, it will demand influence and secure respect.

The values of Christian character may be shown in three aspects: as a plea for Christianity, or evidence of the reality of Christian faith; as a persuasive toward it; and as a pattern for imitation.

(1). A PLEA. Logic is not sufficient to meet the skeptical tendencies of the present age. The strongest popular evidence of Christianity is its inherent truthfulness, its self-commending power. Next in power is the consistent life of earnest Christians; men and women who are consistently following Christ, breathing his spirit, and moving heavenwards; Christian who believe that their religion is not a sham or a deception, but a great reality.

(2). PERSUASIVE. Such lives appeal to the heart as well as the head. They show religion to be, not only a reality, but a great obligation and a great blessing. They appeal to the conscience and force it to say, "That is what we ought to be". Men feel they ought to live like those of character.

(3). A PATTERN. Paul gave thanks that the Thessalonians became followers of him and of the Lord, and he told the Philippian that he and others were given them "for an example" (Phil. 4:16). Every Christian congregation should have a number of model Christians fitted to be examples to the rest — the elders and elderly people especially. Men may sneer at model Christians, but they do not sneer at model soldiers or model servants, and certainly Christians worthy of the name should aim at being as nearly like Christ as possible.

(4). THE CHRISTIAN AS A "NEW MAN". II Cor. 5:17 shows that a Christian should take on new habits in style of living, to show how the "hidden life" is to blossom out into its fragrance and beauty, and its "celestial fruit" to "grow on earthly ground". In Christian character, Christ's love rules the tender heart of compassion, the gentle, sympathetic kindness, the lowliness of mind, the uncomplaining meekness, the patient long-suffering, the forbearance and forgiveness.

THERE IS AN ANALOGY between the formation of character and the erection of a building. It is like a building in three respects: (1) IN THE VARIETY OF ITS MATERIALS. Buildings are generally formed of a variety of materials — stone, wood, iron, etc. Moral character is built up by a variety of things — the impressions that are made on us, the emotions that rise in us, etc. (2) IN THE UNITY OF ITS DESIGN. Every building is formed on some plan. One design shapes the whole. So it is with character. The master-purpose of the soul, whatever it may be, gives unity to the whole. (3) IN THE FUNCTION IT FULFILLS. Buildings are generally residences of some kind or other. The soul lives in the character. It is its home.

CHRIST IS THE ONLY FOUNDATION of a true character. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). There are sometimes splendid edifices and poor foundations, and vice versa. All characters are based upon one idea. Some are based on the sensual idea, such as that on which the prodigal son started. Some are based on the secular idea. On this, Juda, the lawyer, and Demus built. Some are based on the Christian idea — supreme sympathy with God. This requires Christ and His foundation.

True Obedience Is Essential

G. F. RAINES
Newton, Miss.

The Bible tells us that, "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). This manifestation of God's love was grace, or favor. In the gospel of Christ, which is expressly said to be "the power of God unto salvation" (Rom. 1:16), God, by the Holy Spirit (I Cor. 2:13), has plainly revealed to man what to do to be saved. This revelation to all mankind of the way of salvation is also a manifestation of God's grace, or favor.

The erection of signboards along our great highways from coast to coast is a great favor to the people who travel by automobile. Let us think of God's commandments in the gospel of Christ as being signboards along the highway of life. I can see the grace of God in every commandment he has given. God's grace and God's commandments are actually inseparable. The essentiality of obedience to God's commandments is no more inconsistent with his grace, and the fact that we must be saved by his grace, than the essentiality of obedience to the instructions on the signboards along the highways is inconsistent with the grace of the state and federal governments that provided them.

The essentiality of unfeigned obedience to the will of God is clearly, plainly and decisively set forth throughout the Bible, both in the Old Testament and in the New Testament of our Lord and Savior Jesus Christ.

Jesus 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).

James says:

"Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24).

"For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26).

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

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).

Saving faith is "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" (1 John 5:3).

Inasmuch as obedience to God is the most infallible evidence of sincere and supreme love of God (1 John 5:3), no principle is more nobly and holy than that of true obedience. All other virtues spring from the spirit of obedience and all sin springs from self-opinion and self-will.

To do some of the things that God wants us to do and at the same time to willfully disregard other things that He has commanded us to do is symptomatic of an unsound heart. Please read I Samuel 15:1-22. The spirit of sincere obedience moves toward every commandment of God, as the needle always points where the loadstone draws.

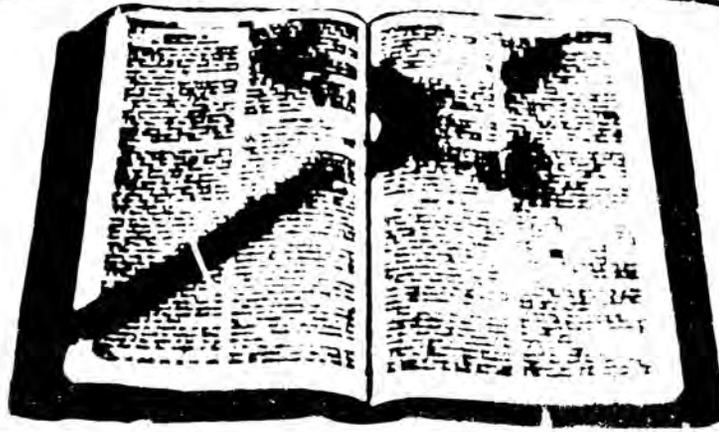
"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

"He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. 12:13).

"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).

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 8

FRIDAY, APRIL 19, 1974

NUMBER 44

The Creation Of The Churches

Such dangers as less and less emphasis being given to the fundamentals of the faith, the increasing tug of deadly worldliness at our heartstrings, the great surge of deeply emotional Pentecostalism that is being felt among us, the continuing desire on the part of some to restructure the church and the rapid appearance of new translations and versions have been



ROBERT R. TAYLOR JR. noted in articles from our pen in WORDS OF TRUTH over the last several months. The presence of dangers among God's people should not discourage us to the point of giving up the fight and going back into the world. The New Testament contains a number of warnings relative to coming dangers during the Christian Dispensation. Paul said to the Ephesian eldership, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 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). In the opening verses of 1 Timothy 4 he predicted through the Spirit's inspiration that an apostasy would develop within future years. The prediction of the coming of perilous times occupies his writing attention in 2 Timothy 3. Problems and dangers are as old as Christianity is. They are not pleasant but they are always present. It should ever be our approach in facing them to allow them to build up much needed patience. James says, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4). Now we direct attention to another danger that faces us. It is more real in some areas than in other areas. But all of us need to be warned about it.

It is our confirmed conviction that tendencies

among us are at work to erect a church for young people and another for the real young and the quite old. The generation gap has been played way out of proportion. Down with the establishment has become the "in" thing with many. "Never trust anyone over thirty" has done its share of deadly damage. Young preachers have let it be known that they hope to live long enough to correct the mistakes made by the aged veterans of the "cross-preachers" who blazed the trails, fought the really hard battles, won bitterly contested ground from the enemies of Calvary and laid well the firm foundations that have produced flourishing congregations and affluent salaries enjoyed by these same young men who seem blind to the great debt they owe their preaching predecessors. Some older people seem to think it is a mark of wisdom to allow the young to have their own little church. We see nothing but sin coming from this "junior" concept of the church.

Some young people today apparently do not wish to meet with and worship among older people. While engaged in a lectureship a short time back in another state, a former elder of a neighboring congregation told us of his experiences along this line when he was in the eldership. One of the young men of the congregation approached him and suggested that they (the young people) be allowed to have all their services in the basement of the church building while the others were meeting upstairs. He supplied his reason for the request, "We do not like to stay as long as you people do!" In other words we have more important things to do than stay two hours on Sunday morning and one hour on Sunday night. That is how long their services usually lasted. We think it a grave mistake to encourage and allow young people to have worship periods of their own in another part of the building while older ones meet at the same time in another worship scene. We are not talking of Bible classes which are directed by mature Christian teachers and which are strictly geared according to a graded plan or method. We are speaking of actions though they will surely lead to less and less meeting and merging among all the various ages. The aged need the young for their contributions of enthusiasm, optimism, energy, idealism and alertness. Youth needs the aged for their ripeness of wisdom, seasoned leadership and the patience of dedication that comes only from long years in spiritual activities. We are not opposed to young people. But neither are we opposed to our aged people. For nearly a quarter of a century we have mixed and mingled freely and frequently with both groups in our church work for the Lord. We are not opposed to youth forums and the like. We have frequently participated in them, still do and have directed a number of them. At one in which

we have personally participated have the doors been shut to older people. For the last few years here at Ripley, we have conducted some of the finest Youth Forums that one will find anywhere. It has been thrilling each year to behold both young and old join hands, heads and hearts, to make successful this great endeavor. A great many in both age categories have worked diligently. Both came and enjoyed each other's company and fellowship. We are supremely happy that such fine harmony can exist between the younger and the older. It should always be this way and will be when Christian principles are followed by both the older and the younger.

We would be unalterably opposed to allowing a certain segment of age (if they decided they did not wish to worship with and have fellowship with all the congregations), to set up a miniature congregation or a "Junior" church of their own choosing. Such an arrangement is surely headed for the formation of two churches in one local congregation and needs to be stopped immediately in its budding stages.

HUMAN WISDOM BALKS AT ONE CHURCH CONCEPT

Human wisdom never has liked the idea of one church for all whether in the universal sense or the local sense. This has been the basis breeding ground spawning Protestantism. Divine wisdom has always viewed this matter in a different light than has much of humanity. The chasm was wide and the gulf apparently impassable between Jew and Gentile in the first century. Yet Jesus did not establish a church for Abraham's seed and another for Gentiles. He spoke of bringing the Gentiles into the fold of spiritual safety along with the Jews in John 10:16. There would be ONE flock or ONE fold reigned over by ONE shepherd. Divine wisdom demanded that Jew and Gentile become reconciled to God above and to each other in the one church or body. Paul said, "For he is our peace, WHO MADE BOTH ONE, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two ONE NEW MAN, so making peace; and might reconcile them both IN ONE BODY unto God through the cross, having slain the enmity thereby: . . ." (Eph. 2:14-16). In Ephesians 3:6 Paul affirmed "that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel. . . ." Fellow-members, fellow-heirs, and fellow-partakers with whom? The Jews. Where? In the one church. If the circumstances of the first did not justify TWO churches, AND THEY DID NOT, then it is a certain conclusion that NO SET OF

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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1500 Sixth Ave., Jasper, Ala.

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The Bible Is Complete

The word Bible is from the Greek word "Biblos", which means a "book", or "books". Unto all of us who believe the Bible to be the inspired word of God, it is pre-eminently "THE BOOK". We would never think of pointing to a long list of books containing the Bible, and say, "One book is as good as another, take your choice." But no other book in all the world is comparable to the Bible.



GUS NICHOLS

A GREAT LIBRARY OF BOOKS

The Bible is in fact, a great library of books, divided into two great, grand divisions, called the OLD TESTAMENT, and the NEW TESTAMENT. The word "Testament" means "Will", "Covenant" or "Agreement". The old covenant is done away, and we are now living under the last will and testament of Jesus - the new covenant (Heb. 9:15-17; Heb. 10:8-11). The new covenant is better than the old (Heb. 8:6-13). The Old ceased to be of authority at the death of Christ (Zech. 11:10-13; Col. 2:14-16; Eph. 2:14-16; 2 Cor. 3:6-14).

There are sixty-six books in the Bible - thirty nine in the Old Testament, and twenty seven in the New Testament. As a memory help, you may take the figure 3, the number of letters in the word "OLD", and the figure 9, the number of letters in the word "TESTAMENT", and put the two side by side, in order, and you will have 39, the number of books in the OLD TESTAMENT.

Then as a memory help for the number of New Testament books; take the figure 3, this time as the number of letters in the word "NEW", and the figure 9, the number of letters in the word "TESTAMENT", and multiply - 3x9 is 27 the number of books in the New Testament.

CATHOLICS ADDED TO THE BIBLE

The Catholic church has added fourteen other books to the Bible, making 53 books in their OLD TESTAMENT. These added books are called the "APOCRYPHAL BOOKS" - which means "DOUBTFUL BOOKS". They are accepted by Catholics, but are of "DOUBTFUL" nature to all "Protestants" - and the best Bible scholars.

SOME FACTS

ABOUT THE BOOKS

1. The Apocryphal books were added by the Catholic Counsel of Trent in 1546 A.D. They gave these 14 "secret", or "doubtful" books an inferior

place in the canon of scripture. By Protestants, they have been given no place at all in our Bible, but are rejected as entirely spurious, or counterfeit books. Speaking of the 37 books of our Bible Josephus tells us that the Jews, to whom the Old Testament scriptures were given, (Rom. 3:1), accepted the same books as those composing the Old Testament in the days of Christ and the apostles. Josephus was born in A.D. 37, about 4 years after the Day of Pentecost, A.D. 33. (Acts 2). Josephus says, "Although so great an interval of time has now passed, not a soul has ventured to add or to remove or to alter a syllable, and it is the instinct of every Jew, from the day of his birth, to consider these scriptures as the teaching of God, to abide by them, and, if need be, cheerfully lay down his life in their behalf." So, we have the same Old Testament scriptures that Jesus and the apostles used, as to the inclusion, and exclusion of books. Christ listed the Old Testament scriptures as including the law of Moses, the prophets and the Psalms (Lk. 24:44-47).

Before the reign of Josiah, (B.C. 642 - 611 B.C.), God's people apostatised from the law and lost their scriptures. But in the time of Josiah, while the temple was being repaired, the Bible of that time was found. Bible writers quoted from, and endorsed each other (Dan. 9:2-13). The books of the Bible had specific form and were the standard of divine authority among God's people. "Seek ye out of the BOOK OF THE LORD, and read: no one of these shall fail" (Isa. 34:16).

BOOK OF MOSES

The following scriptures speak of the "Book of Moses". (2 Chron. 25:4; 35:12; Ezra 6:18; Neh. 13:1; Mk. 12:26). This included the first five books of the OLD TESTAMENT. Ezra, the scribe, was to bring "The book of the Law of Moses" (Neh. 8:1). As they read from it, they called it "The book of the law of the Lord (Neh. 9:3). This was the Pentateuch - the five-fold volume - all the books of the Bible at that time - Genesis, Exodus, Leviticus, Numbers and Deuteronomy. This shows they were compiling the books as they were being written.

BOOK OF THE LAW

These books were also called the "BOOK OF THE LAW". (Neh. 9:3; Deut. 17:18; 31:24). And called "THE BOOK". (2 Kings 22:8; 2 Chron. 34:21; Neh. 8:5; Lk. 3:4; Isa. 4:3). These are only a few of the many references to the Bible of the time of the Old Testament Saints.

NEW AND OLD ENDORSE EACH OTHER

Writers of the Old Testament prophesied and beforehand endorsed the New Testament. And likewise, the New Testament writers endorse the Old Testament and its writers.

1. Jesus endorsed Moses and his writings. Jesus said, "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (Jn. 5:46-47). And then Jesus says of the Old Testament scriptures, "They are they which testify of me" (Jn. 5:39). The Old Testament scriptures testified of Jesus. Jesus endorsed the law and the prophets, and said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Mt. 5:17-18). Again he said, "But how then shall the scripture be fulfilled, that thus it must be?" (Mt. 26:54).

2. Jesus endorsed the very things in the Old Testament which modernists deny. He endorsed the story of creation, of man and of woman (Gen. 1:26-27; 2:7; Mt. 19:3-6; Mk. 19:6-9). Jesus also endorsed the book of Jonah in the Old Testament, and the miracle of Jonah's preservation (Matt. 12:39-42; Jonah 1-3). Jesus also endorsed the book of Genesis on marriage and the origin of the woman (Gen. 2:19-25; Matt. 19:3-9). In fact, there are hundreds of references and endorsements of the Old Testament, its types, shadows, and prophecies recorded as fulfilled in the New Testament. All of this proves the Bible to be the greatest book in all the world - THE WORD OF GOD.

The Bible's Most Wonderful Truth

G. F. RAINES
Newton, Miss.

The Old Testament tabernacle was divided by a veil into two compartments: the holy place and the most holy place. In the most holy place was the ark of the covenant. The high priest of the Hebrews entered the most holy place on the extremely solemn Day of Atonement once each year to sprinkle animal blood upon the mercy seat of the ark to make atonement for his own sins and the sins of the Jewish people. This blood prophetically symbolized the offering of "the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19).

On every blood-stained page of the New Testament, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9). The most wonderful truth that God has revealed in the Holy Bible is the fact that "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

In Jesus Christ "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Therefore, we "rejoice with joy unspeakable and full of glory" (1 Pet. 1:8).

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3)?

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized INTO CHRIST have put on Christ" (Gal. 3:24-27).

Those who have been baptized into Christ as penitent believers (Mark 16:16; Acts 2:38) must persevere in true faithfulness "to the end" to be eternally saved in heaven (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).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God" (Heb. 3:12).

During his second imprisonment in Rome, the apostle Paul wrote to the evangelist Timothy, saying:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8).

Our Lord Jesus Christ, before whom all mankind must stand in the day of judgment (John 5:22; II Cor. 5:10; Rev. 20:12), says to all of God's faithful children: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

God In The Home

NO. I

By NORMAN PARRISH

A HOME NEEDS CHRIST-CENTERED PERSONALITIES. (Eph. 5:22-33; Matthew 19:3-9).

Basically, if a marriage fails, it is because the people involved in it failed as persons. An inadequate person becomes an inadequate partner. The Bible is not silent on this matter. It is as plain on this teaching as on the teaching of salvation.

A man and woman of marriageable age are the product of all that has contributed to the development of their personalities. When a man and woman unite in marriage, an inter-play of all these influences begins to take place. In order to work together, each must be flexible. Yet, there must be a common FOUNDATION. The goal

Continued on page 4

Our Providential God

In his classic book, "Robinson Crusoe", famed author Daniel Defoe emphasized that when Crusoe was shipwrecked on a forsaken island, he was deprived of almost everything that people consider vital for happiness. After reflecting upon his condition, he has Crusoe say: "I sat down to my meat with thankfulness, and admired the hand of God's providence which



WAYNE JACKSON

had thus spread my table in the wilderness. I learned to look more on the bright side of my condition, and less upon the dark side, and to consider what I had rather than what I wanted. And this at times gave me such secret comforts that I cannot express them . . . All our discontents about what we want appeared to me to spring from the want of thankfulness for what we have!"

Surely these are times of great concern to all serious-minded people. Many are perplexed about governmental scandal, and crises of various kinds appear to confront us on all sides. Perhaps it would not be inappropriate for we ourselves to reflect upon the gracious providence of our wonderful God.

It would scarcely be possible to exaggerate the concern that our heavenly Father has for his children. Job once asked concerning our God: "Doth not he see my ways, and number all my steps?" (Job 31:4; Cf. Psa. 56:8). Jesus taught that Jehovah's interest in even the smallest of his creatures is genuine evidence of his concern for those who serve him. "Are not two sparrows sold for a penny, and not one of them shall fall on the ground without your Father: but the very hairs of your head are numbered. Fear not therefore; ye are of more value than many sparrows" (Mt. 10:29-31).

Supplementing this, in the Sermon on the Mount, the Lord emphasized that a recognition of the gracious providence of God would relieve us of the anxiety commonly characteristic of daily living. Christ exhorts: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Mt. 6:25). It is then subsequently stressed that: (a) Life is more than the food and the body than raiment. In other words, if God endowed us with bodies and life, surely he will sustain such. (b) If God both feeds the birds and clothes the lilies, he will care for us as we are of more value than they. (c) Anxiety is useless for it cannot add to one's life. The truth is, medically speaking, worry may shorten life. (d) Anxiety is basically pagan "for after all these things do the Gentiles seek". "Gentiles" here stands for heathenism. (e) Worry over material matters is a reversal of priorities; the kingdom of God must be the main thrust of our lives, and when such is the case, God will provide our necessities. (f) Deal with your problems one day at a time; "the morrow will be anxious for itself". One might sum up, therefore, in the words of the inspired apostle: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you" (I Pet. 5:6, 7).

The Book of Psalms contains many rich expressions of thanksgiving for both the divine control of and care for this universe. For example, Psalm 104 has as its theme "Jehovah: Creator and Provider". A portion of the Psalm declares: "He sendeth forth springs into the valleys; they run among the mountains; They give drink to every beast of the field; The wild asses quench their thirst. By them the birds of the heavens have their habitation; They sing among the branches. He watereth the mountains from his chambers: The earth is filled with the fruit of thy works. He causeth the grass to grow for the cattle, And herb

for the service of man: That he may bring forth food out of the earth, And wine that maketh glad the heart of man, And oil to make his face shine, And bread that strengtheneth man's heart." In the midst of this eulogy on providence, the writer exclaims: "O Jehovah, how manifold are thy works! In wisdom thou has made them all: The earth is full of thy riches."

Surely, a reflection upon these truths within the Sacred Book would calm quaking hearts in troublous times. Let us as Christians refrain from "panic talk" and set an example before a fearful society.

What About Tomatoes?

GUS NICHOLS

Since April 3, much of our attention in several states of our nation has been given to the work of benevolence, made necessary by the tornadoes which swept through parts of our nation leaving more than three hundred dead and many, many thousands injured and also suffering great financial loss.

It is my purpose in this brief article to answer a question which has been often propounded unto me in these last few days, and which I have answered often by means of radio. The question is, "Is God in any way back of tornadoes, storms, and the like?"

First of all, we know from the first chapters of Genesis and many other references in the Bible, that God is back of nature and all created things (Gen. 1). One could not fail to see from the reading of the Bible that God sent a great universal flood of awful destruction in the days of Noah (Gen. 6-9; Matt. 24:37-39; I Pet. 3:20-21; II Pet. 2:5).

Neither could one seeking truth fail to see from the reading of the first chapter of Job that God was back of the storm which came and killed Noah's children.

Also, from Proverbs 1:24-33, we learn that only those who hearken unto God have the promise of dwelling safely and free from the fear of evil.

Furthermore, in the first chapter of Nahum, we read that "God is jealous, and the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies" (v. 2). However, "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet" (v. 3). Again, "He rebuketh the sea and maketh it dry, and drieth up all the rivers; Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation, and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in Him. BUT WITH AN OVERRUNNING FLOOD, he will make an utter end of the place thereof, AND DARKNESS SHALL PURSUE HIS ENEMIES. What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time. For while they be folded together as thorns, and while they're drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor" (Nah. 1).

In Hebrews 12:5-11, we learn that God chastens even every child of God on earth, for not even his people are sinlessly perfect. God here teaches that he chastens just as do earthly parents, except that he always chastens for the good of those exercised thereby.

One of the songs used in ancient worship said, "My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! For then would I fly away, and be at rest. Lo, then would I wonder far off, and remain in the wilderness, Selah. I WOULD HASTEN MY ESCAPE FROM THE WINDY STORM AND TEMPEST, destroy O Lord, and divide thy

tongues: for I have seen violence and strife in the city. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets. For it was not an enemy that approached me: then I could have borne it: neither was it he that hated me, that did magnify himself against me: then I would have hid myself from him: BUT IT WAS THOU, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them. As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice (See Psa. 55).

In Romans 8:28, "And we know that all things work together for good to them that love God, to them are the called according to his purpose." Whether we receive a blessing or a curse from a tornado depends upon the way that we react unto the same. To those who lean toward God, all such things are chastening from God, which humbles and makes his people more like himself. It is good for Christians to occasionally have tornadoes, epidemics of disease, and misfortunes, for all such work together for their good in drawing them closer to God. The Psalmist said, "BEFORE I WAS AFFLICTED, I WENT ASTRAY: BUT NOW HAVE I KEPT THY WORD." Thou art good, and doest good; teach me thy statutes. The proud have forged a lie against me; but I will keep thy precepts with my whole heart. Their heart is as fat as grease; but I delight in thy law. IT IS GOOD FOR ME THAT I HAVE BEEN AFFLICTED; that I might learn thy statutes. The law of thy mouth IS BETTER unto me than thousands of gold and silver (Psalms 119:67-72).

The well informed Christian can see the hand of God in whatever happens to him, and round about him. He leans toward God as the sunflower leans toward the sun. One way that we may know whether or not we are faithful, and well informed Christians, is that we accept whatever happens, in the realm of divine providence, is intended of God to be for the good of all people exercised thereby. Tornadoes help Christians to bear one another's burdens, and even share with others, and lay up treasures in heaven which they will enjoy for billions of years in the future. Thank God for whatever He, in infinite wisdom, sees best to give unto Christians, and even unto all his creation.

Rejoice With Me Brother!

For everything there is a time and a season. Humor exposes us. Show me a man that never laughs and I'll show you a man who seldom cries. Both are great expressions of the heart.

But for everything there is a time and a season. Laughter is good if what you laugh about is good. Salvation is nothing to laugh at. Being saved from hell and having a promise of heaven is good and sweet and causes us to rejoice - but don't laugh about it.

We often laugh because we refuse to cry. It relieves the tension - the pressure the momentary problem. Sometimes we get to laughing so hard we refuse to be serious. Some preachers are great "joke tellers". They tell jokes to everyone and just "leave'm laughing". One sinner had a heart attack and died right on the spot, laughing at one of the preacher's jokes. The funeral was a little more serious.

Soul-winning and personal work are filled with joy. But it is a spiritual joy and not one of the Bob Hope variety. Show me a person who has a weary disposition, and I'll show you one who fails in winning souls. The joy of Christ must fill our hearts and overflow into the weary lives about us.

Joking is not necessarily "JOY".

Now let's apply these simple principles. Brethren meet to go out to restore those who have fallen. This is a great work and so needed in every congregation. Yet Paul said, "Ye which are SPIRITUAL restore the man who has fallen" (Galatians 6:1-4). You knock at the door. Guilty

Continued on page 4

The Creation Of The Churches

Continued from page 1

CIRCUMSTANCES will justify such today regardless of the reasoning or rationalizing behind such attempts.

CONCLUSION

The church of Jesus Christ is for Jew and Gentile, white and black, red and yellow, poor and rich, intelligent and simple-minded, and YES, for both young and old TOO. All efforts to form two churches at the same location must be firmly and successfully resisted!

God In The Home

Continued from page 2

each partner seeks a Christ-centered personality in the home.

There are five levels of personality needs: (1) Physiological - hunger, thirst, etc. These needs must be satisfied first in order to live.

(2) SAFETY AND SECURITY. This becomes a basic need, once the physiological needs are satisfied. A child must find security in his home environment if he is to reach toward higher levels. Example: A young woman's husband was continually changing jobs, hence, never making enough money to meet necessities. This brought to her marriage much fear and anxiety.

(3) LOVE. (Review I Corinthians 13). To love and to be loved is a basic need. Christian marriage is based on love for God and a mutual love between husband and wife. Love and affection must be based on what one is on the inside. It is not bought and sold. Love between a Christian couple goes far beyond the non-Christian couple. Each sees the other as himself. "He that loveth his own wife loveth himself for no man ever hated his own flesh." (Ephesians 5:22-33). The ability to love and show affection is essential to marital happiness. Some have never learned how to express love or affection.

(4) ESTEEM. Self-esteem is a basic need. The person who does not respect himself will not respect others. Many have grown up under parents who have humiliated them by calling them names, insulting them, slapping them, and running them down. For instance, "He's a bad boy", or "She's too stupid to learn anything", or "He doesn't have any morals".

Wives often lower their husband's self-esteem by using ridicule and comparing him unfavorably with others. Husbands need praise, love, and affection to help build self-confidence. A wife's needs are no different. She needs to be praised sincerely for a job well done. Not the crushing effect from a husband who comes home from a trip, wipes his fingers across a table and says, "How long has it been since this was dusted?" - and only to find that she had spent the week canning and sewing. Anyone is strengthened by sincere praise.

(5) SELF-ACCEPTANCE. We need to accept ourselves as we are, and to understand our abilities and develop them. (Remember the parable of the talents). (Mt. 25:14-30). The healthy personality seeks to improve itself. The Christian does this by seeking to be like Jesus Christ. (A partaker "of the divine nature". (II Peter 1:4). Young people who have been "over-protected" face marriage with a feeling of inadequacy, and are never sure of themselves. Parents have to let go so as to give children an opportunity to make decisions, etc. Overprotection by a mother's "smother love" is a real problem, in many instances.

WHAT DOES A CHRISTIAN PERSONALITY INCLUDE? Basically it is an intellect that has been instructed in Christian truths. That's why we say, "Christians are to marry Christians" (John 6:44-45). You have to have the right teaching.

It includes a body kept pure. What takes place before the wedding is important. Many marriages fail due to failure in physical intimacy. Emotional scars, physical scars, and sinful scars. To misuse our physical bodies is to sin against oneself, our partner, and against God. The same kindness and consideration that brings happiness in other phases of married life applies here also. If

physical intimacy is dominated by selfishness, it becomes degrading. Sex without marriage is damaging to the human personality. Destructive factors are seen, even from a psychological viewpoint. A Christian personality includes emotions that are Christ-centered. (Read Colossians 3:1-2).

Some marriages fail due to inner conflicts. . . trying to serve self and Christ at the same time. Some individuals are at war with themselves, and this causes them to become inadequate partners, therefore, the result being much unhappiness. There is a need for a complete surrender to Jesus Christ.

In summary, marriage involves a profound commitment. Marriage is God's business, and He has regulated it. We need to continually ask, "What does the Lord want done about this", and then to act in a Christ-like way. (Lk. 22:42; I Cor. 7:1-5).

Rejoice With Me Brother!

Continued from page 3

looks peer through from the other side. They know why you've come. The real question is - "Do you?"

We become embarrassed. We look at the floor. The silence is deafening. So what do we do - we tell a joke. Everybody laughs - sad, isn't it?

Too bad we don't begin without shame or a cover-up. Too bad we can't mouth the words, "What's the matter, Brother? What happened to cause you to fall? We love you and we've missed you. You can't go on this way. What shall happen to your home and your children? We've come to help."

Falling away from Christ is no joke. Helping others is no frivolous affair. Draw yourself up to the task, or step aside and let someone's more spiritual do it.

Sin is a cancer and those who have it and know it are not laughing about it. Leave them with joy - not a joke!

Editorial Answers

I have received so many requests for answers to certain questions that I have decided to (as requested) answer some of them in WORDS OF TRUTH. I still hope to answer questions in the GOSPEL ADVOCATE also, of which I am Query Editor.

"Bro. Nichols, I would appreciate having your explanation of I Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" My understanding is that true believers are

baptized expecting their own dead bodies to be raised at Christ's second coming." - Kentucky.

Some at Corinth were denying the resurrection. Paul had raised the question, "How say some among you that there is no resurrection of the dead?" (v. 12). Therefore he was answering these brethren who were departing from the true faith (at least in part), by saying, "If the dead rise not then why were you baptized for the dead?"

I think he is talking, first of all, about Christ. I Christ be not risen from the dead, then he is: dead Christ -- he is still dead! And yet, they were baptized "for" Christ, in obedience to Christ, and in submission to Christ. Now, if He is not raised from the dead, then they were baptized for a dead Christ! Why? What motive could prompt one to be baptized in obedience to a Christ, who said all down the line that he would rise the third day, if then he did not do so -- but is a dead Christ? Why are they baptized for the "dead"?

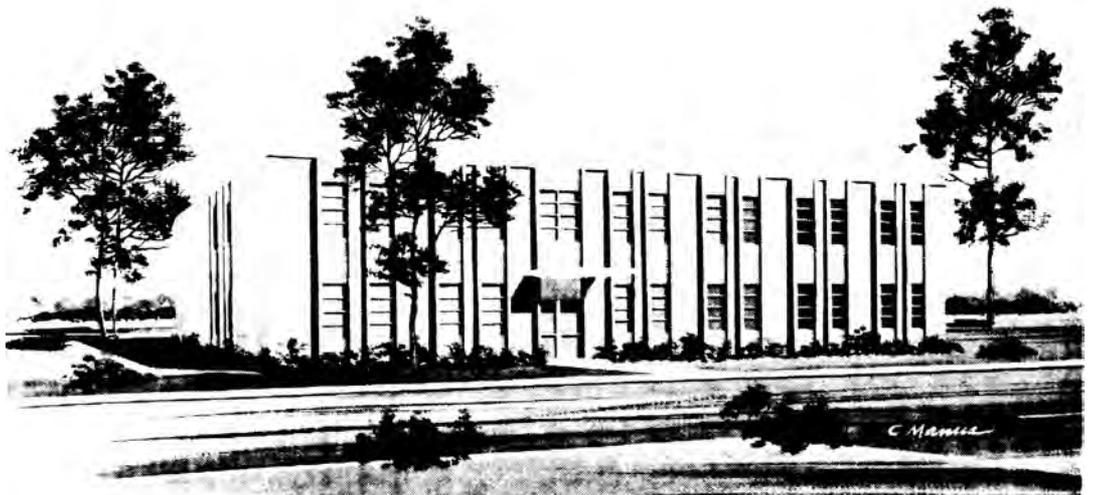
But someone may say, The reference is not just to Christ, for the American Standard translate "dead" in the plural: "Why are they baptized for THEM?" Well, actually, others were raised who Christ was (Matt. 27:51-53). So not only was Jesus raised from the dead, to produce in our hearts faith in a resurrection; but the power of God was demonstrated in raising others "after his resurrection" to further convince us of a future life -- life beyond death. And, we were baptized not only because CHRIST was raised, but because these other people were raised from the dead (after he was) -- doubtless for the purpose of showing that there is life beyond the grave, and to convince us further than just the resurrection of Christ would, that we will be raised.

So, if now -- after having been baptized by faith in a Christ who was raised, and faith in the resurrection of others -- believing that God raised the dead -- now, to decide that Christ has not been raised from the dead, then, why be baptized? Why were you baptized? Did you have faith in Christ when you were baptized, so as to be saved? Or were you an unbeliever then? If so, why were you baptized for a dead Christ, who had not been raised? There was no real reason why you should have been baptized at all, unless you were baptized believing in a Christ who was raised. And believing in the final resurrection of your own body from the tomb (Jn. 5:28-29).

*Do something today to bring gladness
To someone whose pleasures are few;
Do something to drive away sadness,
Or cause someone's dream to come true.
Find time to enjoy an old friend
Remember, the years are so fleeting
That life's final day soon will end.*

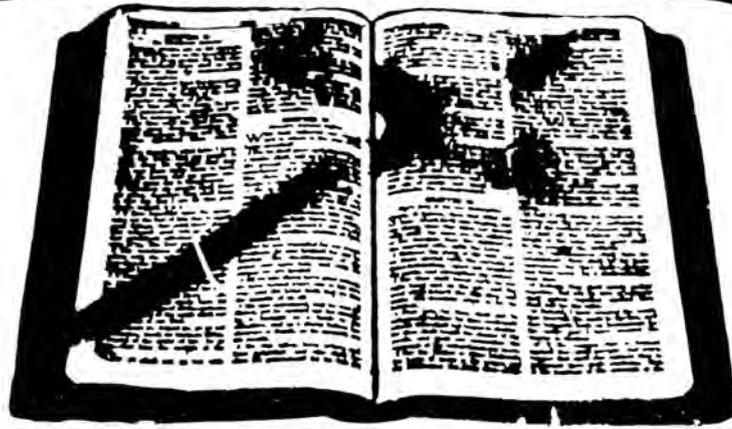
*Do something today that tomorrow
Will prove to be truly worthwhile;
Help someone to overcome sorrow,
And greet the new dawn with a smile;
For only through kindness, and giving
Of service and friendship and cheer,
Can we learn the glory of living
And find heaven's happiness here.*

—Estelle W. Jones



Pictured is architect's drawing of new building to house MEMPHIS SCHOOL OF PREACHING. The two story masonry structure will have six large classrooms, library, offices and machine rooms. It will be well equipped. It should be ready for use this fall.

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 8

FRIDAY, APRIL 25, 1974

NUMBER 45

"I Am The First And The Last"

Every book of the inspired canon is an absolute must in the full revelation of God's will. The loss of any book would seriously impair the entire chain of divine inspiration. The same is true about God's Son. The books of the Old Testament portrays him by means of prophecies and promises. The New Testament book of Matthew, Mark, Luke and John picture his first advent and the third of a century in which he tabernacled (literally, pitched his tent) on our mundane sphere. Acts and the epistles tell of his return to the Palace of the Universe, the establishment of his church, how it was spread abroad throughout the world of the first century and how people are to conduct themselves in the realm of the saved. The closing book of the Bible, Revelation, reveals much about our lovely Lord and risen Redeemer. Those who have infrequently pursued this prophetic book of the New Testament have wilfully robbed themselves of some of the most graphic portraits we have of the heavenly Master - Jesus our Saviour. The title of this article is one of those inspired portraits. It is lifted verbatim from a description Jesus gave John upon the isolated island of Patmos.



ROBERT R. TAYLOR JR.

In Revelation (1:12-16) John describes his own portrait of the glorious figure he beheld. "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength." In Revelation (1:17-20) Jesus presented several facts relative to himself. "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I AM THE FIRST AND THE LAST. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (hades ASV) and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest

in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

Earlier in this chapter God's Son identified himself by saying, "I am Alpha and Omega, the first and the last: . . ." (Rev. 1:11). Employment of the term Alpha and Omega to Greek speaking people meant the same as the A and Z in our language. Alpha was the first letter of the Greek alphabet; Omega was the last letter. Jesus began the brief epistle to the suffering saints at Smyrna with the following words, "These things saith the first and the last, which was dead, and is alive; . . ." (Rev. 2:8).

To John more than any other New Testament penman we are indebted for the great expressions of Jesus in which he employed the great "I am" declarations. The apostle of love filled his record of the gospel with an impressive number of these meaningful terms. He uses them also in the penning of the Revelation. What is implied in this "I am" declaration?

Deity is powerfully portrayed in this profound pronouncement. No created being in heaven or on earth could truthfully refer to himself as being the first and the last. Abraham, the father of the faithful, never made such a declaration of himself. David, the greatest of Hebrew monarchs, never took such a title unto himself. Paul, the brilliant apostle of the Gentiles and the most sacrificing of all the apostles, never laid claim to such an exalted standard. Only Christ could have so classed himself as "The first and the last". Those who rob Christ of his deity do not have any time for such marvelous pronouncements. They neither believe he is first nor last.

His eternal nature is portrayed in this amazing declaration. Jesus came to earth some forty-two generations after Abraham (Matthew 1:17) and yet declared during his ministry that "Before Abraham was, I am." (John 8:58). Either Jesus was divine or else he deceived the people with this statement. John the Baptist was born of Elisabeth before Jesus was of Mary and yet the great Harbinger proclaimed, "He that cometh after me is preferred before me: for he was before me." (John 1:15). Jesus was with God as the Word when the universe was created. "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 by him: and without him was not any thing made that was made." (John 1:1-3). The Word was God's agent in creating the world and all that is therein. "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by

him, and for him: And he is before all things, and by him all things consist." (Col. 1:15-17). Jesus had no beginning nor will he ever have an end. He is as eternal as the other two members of the Godhead.

His preeminence is eminently set forth in this great "I am" affirmation. It has pleased the Father "that in all things he might have the preeminence". (Col. 1:18). In him "are hid all the treasures of wisdom and knowledge". (Col. 2:3). "For in him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

His tremendous power is exhibited in this stately affirmation. He possesses the power to protect the citizens of his kingdom. When we are with him who is "the first and the last" we need have no fears. Between the demise he experienced on Calvary and the resurrection early the following Sunday morning he invaded death's slave-like chamber and came away as the victorious Captain of our salvation. Now he is alive for evermore. He has the keys of death and hades.

What are your real feelings about Jesus of Nazareth? Can you say, "He is really my first and last?" He should be first in our affections and the last one we would deliberately offend. Unless he is "first and last" with us, he is NOTHING to us. He does not occupy ground in between.

Facts Concerning The Church of Christ

G.F. RAINES

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

The church of Christ earnestly endeavors to promote "unity in essentials, liberty in non-essentials, and charity in all things."

The test of essentials and non-essentials is the plain teaching of the New Testament of our Lord Jesus Christ rather than the decisions of councils and the doctrines of human creeds and confessions of faith.

The Bible, the only proper standard of religious authority, is "open to the understanding of simple men" as to the things which are essential to salvation.

The church of Christ refrains from receiving anything into its faith or worship or making anything a test of fellowship among Christians that is not as old as the New Testament, for the reason that, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (2 John 9).

The only objective of the church of Christ is to practice and promulgate simple apostolic Christianity, free from all mixture of human opinions and inventions of men, because, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The Bible And Conscience

There is need for more teaching on the subject of conscience. The Bible is the standard by which we are to determine what is right and what is wrong in matters of religion. Conscience is not the standard, else there would be as many standards as there are responsible beings upon the earth. Conscience is the judging faculty of our hearts, and like any other human judge, can be deceived by false

testimony. All accountable persons have accepted some sort of a standard of conduct, and are "Convicted by their own conscience" when they do what they believe to be wrong. (Jn. 8:9). Only those who live in harmony with their accepted standard have an approving conscience. (Jn. 3:19-21). Paul said, "I have lived in all good conscience before God until this day." (Acts 23:1). Paul always tried to keep a conscience void of offense toward God and man. (Acts 24:16).

NOT AN INFALLIBLE GUIDE

However, conscience is not an infallible guide. While Paul had a good conscience before his conversion, he was a persecutor of the church of Christ and the chief of sinners (I Tim. 1:13,15). Had he died at that time, he would have been eternally lost with a good conscience, for he was an unbeliever and an enemy of Christ and Christianity. He had his conscience set by the Old Testament system of religion, and had a good conscience because he was living up to his accepted standard. (Acts 26:5; 23:1; Phil. 3:6-11). Paul was honest, but nevertheless deceived in persecuting the church of the Lord. (Acts 26:9-12; Gal. 1:13-14; I Tim. 1:13). Like many today, he was ignorant of the truth and did not believe the gospel (I Tim. 1:13).

MUST BE ENLIGHTENED

Unless conscience is enlightened by Bible teaching, it may approve of sin and evil, and condemn truth and righteousness. If one has been taught the false doctrine of polygamy, he may live with a plurality of wives and have a good conscience, as it is now practiced in Nigeria. Conscience will condemn one person for drinking, gambling, and dancing, while the conscience of another will approve of these same things. Teaching makes the difference. It all depends upon one's accepted standard. A perfectly good watch will mislead one all day if set in early morning by

the wrong time piece - one which had been stopped for an hour or so. A watch must be set by a correct time piece, or it becomes a deceptive thing and cannot be safely followed as a guide.

THE BIBLE IS THE GUIDE

In the final analysis, the Bible is the only infallible guide on this earth (2 Tim. 3:15-17). God guides us by his counsel, and not by our consciences. (Psa. 73:24). "It is not in the man that walketh to direct his steps." (Jer. 10:23). And, "He that trusteth in his own heart is a fool". (Prov. 28:26). A man may be eternally lost by doing that which seems to be right (Prov. 14:12). Those who finally killed the apostles thought they were doing service to God in so doing. (Jn. 16:2). The word of God is a lamp unto our feet and light to our path. Conscience is not such a guide. (Psa. 119:105,130). The great commission never would have been given, neither would God have given us the Bible, IF CONSCIENCE HAD BEEN A SAFE RELIGIOUS GUIDE (Matt. 28:18-20). Conscience cannot tell one what is right and what is wrong in matters of religion. It is the place of the Bible to do that. (I Tim. 3:15-17). Conscience can only urge one to do WHAT HE BELIEVES TO BE RIGHT and condemn what he believes to be wrong. (Jn. 3:19-21; Rom. 2:14-15). We must go to the Bible to learn what is right and what is wrong.

EVIDENCE OF SALVATION

A good conscience is no evidence of salvation. Paul had a good conscience when he was an unbeliever and persecuting the Lord and his church. (Acts 23:1; I Tim. 1:13,15; Gal. 1:13-14). This was because he had his conscience set by false belief - by Judaism and not by the truth of Christianity. Today, one who thinks all one has to do to be saved is "just to believe", will feel saved when he has "just believed". But one properly taught will not have his conscience satisfied until he has been baptized in order to be saved. (I Pet. 3:21; Mk. 16:15-16; Acts 2:37-38, 41; 22:16). The knowledge that we have strictly OBEYED THE GOSPEL is the only reliable evidence of pardon. (I Jn. 2:3-4).

EVIDENCE OF FAITHFULNESS

Furthermore, the members of the church cannot tell by their own conscience whether they are faithfully obeying the Lord or not. They must first know what the will of the Lord is. (Eph. 5:17). Then they must know that they are doing the will of God as it is revealed in God's word, our only guide. One who does not know the word of God may have a good conscience while neglecting the worship and service of the church; or while practicing things immoral which he has accepted to be right. Even members of the church are sure to be deceived in their very hearts if they do not love, learn and obey the truth. (2 Tim. 2:15; I Pet. 2:2; 2 Pet. 3:18; Hos. 4:6).

Our assurance is the assurance of faith which comes by the word of God. (Heb. 10:22; Rom. 10:17). There is nothing on this earth so sure and safe as to obey the Lord fully and rely upon his precious promises. (2 Pet. 1:3-4). The word of God is always right, but conscience is not. If conscience differs from the word of God, then conscience should be enlightened and set by the truth, rather than truth twisted and perverted to make it fit the conscience. Let us think on these things!

Christian Living

By NORMAN PARRISH

The name "CHRISTIAN" has a very important meaning (Acts 11:26). ("An adherent of Jesus"; "Of or pertaining to Christ or the religion based on Christ's teachings"; "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; I Peter 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 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. (Rom. 7:4; Eph. 5:22-23). The Lord called Paul to bear His name among Gentiles, 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 to be hated because of His name. (Matt. 10:22; Matt. 24:9; Mark 13:13; Luke 21:17). We assembled 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. (Hebrews 13:15). Service is rendered. (Mark 9:41). And, it is an awesome name. (Phil. 2:9-10). We are commanded to do all in the name 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 and Acts 5:14.) They are children of God. (John 11:52; Eph. 5:8). They are brethren. (Acts 12:17; I Cor. 15:58). They are servants. (Rom. 6:17-18; I 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. (I Cor. 6:15; Eph. 5:30). They are saints. (Acts 9:32; 26:10; Rom. 15:26).

It does not qualify a selfish and covetuous man to appoint him to be an elder or deacon in the church (I Tim. 3:1-15; Titus 1:5-9).

Mere membership in the church does not make its members strong in the faith. A mere decision to have strong faith is not enough - faith still comes only through learning and accepting the evidence - the truth of the gospel. Ignorance is no acceptable substitute for a daily study and rich knowledge of Divine truth. (Rom. 10:15-17; Jn. 20:30-31; II Thess. 1:3).

Advice To Young Preachers

JOHN WADDEY

Every young preacher is anxious to sit at the feet of older, more experienced, gospel preachers to learn how to do a better work for God. Older preachers are usually happy to share the lessons they have learned with the students so that they will be able to profit from their mistakes and the things they learned in the school of hard knocks.

About 85 years ago, Ashley S. Johnson, noted preacher and trainer of preachers, wrote the following suggestions for young preachers. Many of Bro. Johnson's books are still published by and used by our brethren. These words of advice are still valid and any preacher, young or old would do well to apply them to his life and work.

DON'T PREACH WITHOUT PREPARATION; it indicates that you are wanting in appreciation of the responsibility that rests upon you.

DON'T ASSUME in the pulpit or anywhere else that you are Sir Oracle; better informed men than yourself will be disgusted with you and your pretensions.

DON'T HIDE behind the multitudinous "We"; speak for God and for yourself.

DON'T EMPHASIZE EVERYTHING YOU SAY; sensible people will think you are trying to hide your lack of sense by making a great noise.

DON'T DRAW ON YOUR IMAGINATION FOR FACTS; preach what you learn from the Bible.

DON'T FISH FOR COMPLIMENTS by belittling your work; let praise come spontaneously.

DON'T PUT YOURSELF FORWARD for greater positions; fill your humble station well and greater places will seek you.

DON'T TRY TO DRIVE PEOPLE to heaven; sheep will follow if the shepherd calls them kindly.

DON'T USE BIG WORDS for show; make the weakest understand you.

DON'T BE DISCOURTEOUS to those who disagree with you; others are perhaps as sincere as you are.

DON'T CHEW OR SMOKE; keep clean and save your money for better purposes.

DON'T SAY ANYTHING UNDER ANY CIRCUMSTANCES that will compromise your dignity as a man and a preacher; control your tongue.

DON'T BE SEEN IN COMPANY OF DOUBTFUL PROPRIETY; stand aloof from all evil.

DON'T BE TOO FAMILIAR with the people in reference to your personal matters; learn to keep your own counsels.

DON'T BE IN A HURRY TO MARRY; hundreds of young men have been ruined by thoughtless and premature marriages.

DON'T TRIFLE YOUR TIME AWAY IN IDLE GOSSIP; give yourself to study, prayer and work.

DON'T BE HAUGHTY; be a man of humility.

Across the face of the earth a mighty host of men are being trained to preach the blessed gospel of Jesus. For all these men, whether in schools of preaching or in Christian liberal arts colleges, or Bible training programs, we are grateful. There is certainly room for all of these preacher training programs and for every faithful man trained. Inasmuch as one worker can adequately evangelize some 25,000 people, and there being in excess of 3 1/2 billion souls alive today, we could use 140,000 gospel workers. So long as schools are LOYAL to God and His revealed Word, May we lend them our prayers, influence and financial support. Let all of God's people work together, without petty, partisan loyalties to projects, schools, papers or men so that every creature may hear the sweet invitation of the only begotten Son of God.

Power Through Christ

By HOYT BAILEY

One becomes righteous in Christ (2 Cor. 5:21). If we are to have power with God, we must place ourselves WITHIN THE REALM OF His spiritual

power. The only place we can become righteous is in Jesus Christ. The image of God is renewed in Christ. (Col. 3:10). Man's renewal in Christ makes him what the Creator at first designed him to be, namely, in His own image.

One becomes a new creature in Christ (Rom. 6:3-5; Gal. 3:26-27). It is the new creature in Christ which avails, which has acceptance with God. We are to submit to all power in Christ (Matt. 28:18). His power or authority extends over all the earth. All souls are His, bought with His blood; all are to render to Him obedience, honor, worship. One escapes darkness and enters light in Christ (1 John 1:5-7). It is only by entering into Christ that we are delivered from the power of darkness (Col. 1:13-14).

We must do things in the name of Christ (Col. 3:17; John 14:13-14). "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. 3:16-17).

Christ is the Mediator between God and man (1 Tim. 2:5). "One Mediator also between God and man, himself man, Christ Jesus" (1 Tim. 2:4-6). Christ is the Head of the church, the new Man, the Lord from heaven, able to restore the lost relationship between God and man (Col. 1:18).

Christ is our High Priest (Heb. 7).

Christ is the Holy One of God. He has perpetual access to the Father; His will and the Father's are the same. (Jn. 6:38; Lk. 22:42).

Men are reconciled to God through Christ (2 Cor. 5:18-20). "And that he might reconcile both unto God in one body by the cross"; Jesus Christ is advocate and propitiation for all sins (1 John 2:1-2).

Jesus Christ is our Saviour (Hebrews 7:25). "He is able to save to the uttermost". Jesus Christ is the only way to God (John 14:6).

The Earliest Family Portrait

JOHN GIPSON

When you read about the early Christians you sense that they were always filled with joy and gladness, regardless of circumstances. And it makes you wonder if we are really their descendants, judged by the countenances of those who profess to serve God. How grave, gloomy and austere we sometimes seem.

Even periods of worship, which should be seasons of gladness, often degenerate into drudgery. With an attitude expressed by the question, "Do I have to attend?" we plod our weary way to the house of worship. Is it possible that so many centuries have passed that we no longer bear any resemblance to our forefathers who worshipped and praised God with "glad and generous hearts?"

Worship is a natural impulse of the heart and should bring delight unto the soul of man. From across the centuries we hear the words.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: It is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name" (Psalm 100:1-4).

This psalm was probably sung by a procession of worshippers who were at the point of entering the gates and passing into the courts of the temple for the service of thanksgiving and thanks offering. With "a joyful noise" they were to come before the Lord. Perhaps this was very similar to the glad shouts which loyal subjects gave when their king appeared among them. If hearts are filled with gladness, songs of thanksgiving will come spontaneously from the lips.

Away with the gloom, boredom and pessimism which often pervade our worship assemblies! Your forefathers worshipped with "glad and generous hearts." So why shouldn't you act like a member of the family?

Baptist Preacher Returns To Us

By MARVIN BRYANT

Eugene Marcus Bryant, Th.D., left the Baptist denomination in 1957 and became a part of us for about one year. This was at a very flammable time of debate in the church over the institutional question. Brother Bryant spent most of this time in central Florida, where he was a tiny minority in the fight that was raging in that day. As one can easily understand, he lost faith in us as being the true church and sincere seekers after truth and the restoration of New Testament Christianity, and went back into the Baptist Church. There he has labored since but he learned too much truth to ever be happy and in the last several years he has "cast a wishful eye" in our direction. In the last several years, the writer, brother Robert Shank and brother Ken Thomas, in Waycross, Georgia, has been working with him. Finally, he has been convinced that what he experienced is not conventional among us and he has happily burned his bridges behind him and cast his lot with us again, and forever.

Brother Bryant writes of his own religious experience and says, "A number of years ago, I left denominationalism, sectarianism, through the good influence of brother James Williford, and the Herald of Truth Broadcast. The brethren were wonderful to me and when I expressed a desire to return to the state in which I had accomplished the most in my ministry, they were most generous and understanding. I did not know at that time what the "anti" and "hobby" elements were. I fell into the stronghold of men who seemed to be opposed to everything the brotherhood was trying to do on a Scriptural, voluntary basis. Having been a staunch supporter of orphanages and homes for the elderly and helpless, for educational institutions, I found fierce opposition to the efforts of the brotherhood in the Restoration Movement difficult to understand, and I must confess, disgustingly discouraging. Suffice it to say, I became discouraged, went back to denominational ministerial work. I am sorry I did not hold on. I know the Restoration Movement is teaching and preaching (yes) practicing truth. I know too, that only truth can make us free. For failing to follow through, I beg for your forgiveness, prayers, understanding and patience. I know now, there is more to the churches of Christ than just selfish, egotistical, "anti", "hobby riding" people. The prodigal is glad to be home and I trust you will receive me with all the love and sincerity I return with." — E. Marcus Bryant, P. O. Box 614, Blacksher, Georgia 31516.

There is a great difference in specific and generic teaching, and yet generic authority is sufficient and divine authority in matters of expediency (1 Cor. 6:12). The THING to be done is specified, such as the matter of church assembling (Heb. 10:25; 1 Cor. 14:23). But the place and house are not authorized by "SPECIFIC" authority, but by "Generic" authority. The command to assemble is specific authority for the thing to be done; but it is generic authority for choosing a place, even to the taking money out of the church treasury and building a meeting house — even one with classrooms, baptistry, restrooms, etc. — ways and means not specified. But if the "THING" being done is not specified, then no way to do it can be by divine authority.

We Christians have lost the desire and purpose to sin, and are aiming at sinless perfection. But we have not either lost the power to sin, nor reached the perfection for which we are so earnestly striving (Heb. 6:1; Mt. 5:48; 1 Jn. 1:8-10).

No man on earth can become a member of the Church of Christ upon his own terms, nor upon terms stipulated by any other man. All must obey the gospel of Christ in order to be added by him to his church (Acts 2:36-47).

The Bible Can Teach Protestants

ROY DEEVER

At the Diet of Spires in 1529, the Catholic rulers were in the majority. They condemned the Lutheran doctrines and forbade any teaching of Lutheranism in states where it had not become dominant. They also required that in states already Lutheran Catholics should be allowed free exercise of their religion. To this unequal ruling the Lutheran officials made a formal PROTEST, and from that time henceforth the Lutherans were called PROTESTANTS. At the present time — according to the dictionary — all those who claim to be “Christian”, but who are not “Catholics”, are “Protestants.” It should be mentioned here that many of us are neither “Catholic” nor “Protestant.” Those of us who are pleading for a complete return to the simple New Testament pattern PROTEST as much against the “Protestants” as we do against the “Catholics.” Let it be emphasized that there is as much Bible authority for “Catholicism,” as there is for “Protestantism” (or, denominationalism). This means there is no authority for either! The New Testament church was not and is not a denomination. “Protestants,” in their protesting against “Catholicism,” should be careful to be consistent. In claiming to respect the authority and sufficiency of the Bible, they themselves should recognize their obligation to be in harmony with the Bible. The Bible can teach “Protestants”.

II TIMOTHY 3:16, 17

The great men of the Reformation vehemently rejected (and protested against) the claimed authority of the pope. A main tenet of Luther's theses of 1517 was his objection to the claimed authority of the pope. The Reformers strongly contended that no doctrine was to be accepted unless it was taught in the Bible. The Reformation sought to place the Bible back into the hands of the people. Whereas Catholicism had insisted upon (and does now insist upon) the authority of the church, the pope, and tradition, Protestantism insisted upon the authority of the Bible. But, in short time — among the Protestants — there were numerous creeds, confessions, and Catechisms. What is the difference in principle in abscribing unwarranted authority to a human book? The Bible claims for itself that it is the miraculously inspired, infallible, inerrant, and all-sufficient word of the living God. The New Testament abundantly teaches that everything we do and teach in religious matters must be authorized by the New Testameht (II Corinthians 5:7; Romans 10:17; Hebrews 11:6). Creed-bound, creed-loving, creed-propagating Protestants never would have written II Timothy 3:16, 17 — “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.”

JAMES 2:24

The Protestants, in strong opposition to the Catholic doctrine of meritorious works, came to emphasize the doctrine of salvation by “faith only.” Luther stressed the doctrine of salvation by faith only, even to the extent of rejecting the book of James. About the book of James, he said: “It is no right apostolic epistle . . .” and it is “. . . a right strawy epistle.” The Baptists teach that justification is bestowed “solely through faith in Christ.” Article IX of the Methodist Discipline states: “Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.” It is certainly true that the Bible teaches salvation “by faith”, but it does not teach salvation by “faith only.” Without exception, availing faith in the Bible is a live, active, obedient faith. Paul refers to faith “working through love” (Gal. 5:6). The kind of faith which saves is the faith which compels one to do what God says to do — just because God says do it! Protestants never would have written James 2:24 — “Ye see that by works a man is justified, and not only by faith.” The King James reading here is: “Ye see then how that by works a man is justified, and not by faith only.” Further, Protestants never would

have written James 2:26 — “For as the body apart from the spirit is dead, even so faith apart from works is dead.”

ACTS 2:38

Holding to the doctrine of salvation by “faith only,” Protestants in general reject the Bible teaching that one must be baptized in order to be saved. Reference has already been made to the Baptist doctrine of salvation by faith only. The Baptist Manual states plainly, on page 20 of the edition cited, that “Baptism is not essential to salvation, for our churches utterly repudiate the dogma of baptismal regeneration; but it is essential to obedience, since Christ has commanded it.” Ponder well that statement! Baptism is not essential to salvation. It is essential to obedience. Therefore, obedience is not essential to salvation. Again, obedience is doing what Christ commands. Obedience is not essential to salvation. Therefore, doing what Christ commands is not essential to salvation! Protestants never would have written Mark 16:16 — “He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.” Protestants never would have written Acts 2:38 — “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; . . .” Protestants never would have written I Peter 3:21 — “. . . which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ . . .”

ROMANS 6:4

Many Protestants hold that “sprinkling is just as good as immersion.” These ignore the fact that the original word “baptidzo” means to dip, to plunge, to overwhelm, to immerse. These Protestants who hold that sprinkling is alright never would have written Romans 6:4 — “We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.” They never would have written Colossians 2:12 — “. . . having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.” They never would have written Acts 8:38, 39 — “And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.”

EPHESIANS 4:4-6

Protestants in general hold to the view that there are many ways (many religious systems) by which one can be saved. These hold and teach that it doesn't make any difference what one believes, just so long as he believes something. Protestants never would have written Matthew 7:13, 14 — “Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.” Protestants disregard the Lord's fervent prayer — “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. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me” (John 17:20-23). Protestants wouldn't have written I Corinthians 1:10 — “Now I beseech you, brethren, through 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 perfected together in the same mind and in the same judgment.” Protestants would not have written Ephesians 4:4-6 — “There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.”

ACTS 14:23

The Protestants oppose the Catholics in the

matter of church organization. Protestants know there is no Bible authority for a priest over a local church, for THE Bishop, the Arch-bishop, Cardinals, or the pope. But, Protestants in general disregard the plain Bible teaching when they set up one man to be “the pastor” of the church. The Bible plan calls for a plurality of elders (also called bishops, overseers, presbyters, pastors, shepherds) in every local congregation. Protestants never would have written Acts 14:23 — “And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.” They never would have written Acts 20:17 — “And from Miletus he sent to Ephesus, and called to him the elders of the church.”

CONCLUSION

Many other specific points might be mentioned, but this is sufficient for the purpose at hand. It certainly is the case that the Bible can teach Protestants. It is our sincere hope and fervent prayer that God will help us all to get back to the Bible; to be determined to speak where the Bible speaks, to teach what the Bible teaches, to worship as the Bible instructs, to give Bible answers to religious questions. Then — and only then — will all those who now claim to be Christians be the right kind of influence in the world.

There Is A God!

All questions related to man
Should be studied the best we can
The great question: “Is there a God?”
Should not be buried neath the Sod.

There is either a God, or there is not.
So, if there is no God; then what?
Man would be no more than a hog,
And would die forever like a dog.

If there's no God, the Bible's a lie,
And the end of man is to die.
Thus life would have little in it;
And leave us not another minute.

If man's no more than an animal,
Why object if he's a cannibal?
If he kills and eats his brother?
If they do destroy one another?

If no God, then every thing's right;
Even to rob, kill, and to fight!
There would be no such thing as sin,
And all's right that's ever been.

If no God, nothing is beyond death;
Then no Paul, Christ, Abel or Seth,
And the fact comes up with persistence,
There is no future existence.

This makes man the Supreme Being,
Ruled by idols without seeing.
Man's not able to rule himself,
Unbelief lays him on the shelf.

The Christian is infallibly safe;
Because of the religion of faith,
We must all believe that God “is”,
In order to be eternally His.

“In the beginning God created”,
Must not be denied or negated,
So, let's teach until athiests are won,
And brought to believe in Genesis “ONE.”

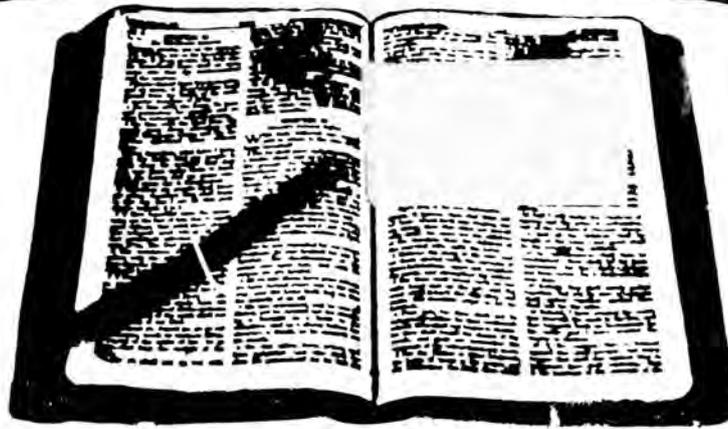
Instead of each member of the church taking up his cross and carrying it for Jesus sake, as commanded, some of them carry nothing but a chip on their shoulders (Matt. 16:24).

* * * *

Some church members are so much like the world and so selfish that they keep everything they possess to themselves, even what little they know about the truth of God's word, the seed of the kingdom (Lk. 8:11; Mk. 4:14; I Pet. 1:23).

WORDS of TRUTH

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



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

VOLUME 8

FRIDAY, MAY 3, 1974

NUMBER 46

Baptism: The Wrong Purpose

In two previous articles from our pen concerning water baptism attention has been directed to the wrong candidate and to the wrong action. We are interested, not only in refuting errors relative to baptism, but also setting forth the truth in these vital realms. Hence we have suggested not only who are improper candidates, but, also in who are proper candidates. We have



ROBERT R. TAYLOR JR.

suggested not only improper actions, such as sprinkling and pouring, but the proper action which is immersion or a burial (Rom. 6:3-4; Col. 2:12). Now we shall view this last aspect of our study both negatively and then positively.

THE NEGATIVE VIEW

Baptism is NOT just the physical act of placing a person under the water, but a sacred act of obedience proceeding from the heart. The Corinthians heard, believed and then were baptized (Acts 18:8). Romans 10:10 informs us that it is with the heart that man believes. Again Paul wrote in Romans 6:17-18, "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." This obedience referred to their baptism and the pre-requisites leading up to it, of which he had written earlier in this chapter.

Baptism is NOT like taking a bath and thus removing the filth of the body. Peter wrote in 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Baptism is NOT a church ordinance but is a command of the gospel of Jesus Christ. In Mark 16:15-16 Jehovah's Son 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." "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days" (Acts 10:48). Those who obeyed the gospel in Acts 2 on the day of Pentecost were not added to the church until they were baptized. Luke states, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. . . Praising God, and having favour with all the people. And

the Lord added to the church daily such as should be saved" (Acts 2:41,47).

Baptism is NOT a christening ordinance for infants but an act for those who have sinned, know they have sinned and can understand what to do to have forgiveness of sins. People on Pentecost were told, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Spirit-ASV)." (Acts 2:38). Baptism is thus a stipulated condition intended for penitent sinners and designed to achieve the remission of sins.

Baptism is NOT a Christian duty but instead is a stated condition of one's becoming a Christian. To the Galatians the apostle Paul wrote, "For YE ARE all the children of God by faith in Christ Jesus. For AS MANY OF YOU AS HAVE BEEN baptized into Christ have put on Christ." (Gal. 3:26-27). Baptism is not a command people are required to obey in order to become Christians.

Baptism is NOT a work of man's righteousness but is a command of God's righteousness. Paul wrote the gospel preacher Titus these words, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; . ." (Tit. 3:5).

Baptism is NOT an outward sin of an inward grace but is an act of obedience that washes away the sins of those who faithfully respond to it. Ananias, a God sent preacher to the stricken Saul, 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).

Baptism is NOT an ordinance to show the world we are already saved. Yet the LIVING BIBLE PARAPHRASED, one of the worst of the modern translations and yet so highly regarded by some of our own brethren, PERVERTS 1 Peter 3:20-21 to read, ". . . eight persons were saved from drowning in that terrible flood (That, by the way, is what baptism pictures for us: In baptism we show that we HAVE BEEN SAVED FROM DEATH AND DOOM BY THE RESURRECTION OF CHRIST.)" (Emphasis mine - RRT). Such a rendering is exactly the way denominationalism has viewed baptism for years. But it is a perversion and an exceedingly dangerous one at that!

THE POSITIVE VIEW

Jesus said that baptism puts one INTO the Father, the Son and the Holy Spirit. (Matt. 28:19, STD V). If baptism does this, then one is not in covenant relationship with the Sacred Three prior to baptism. Jesus said baptism, when linked with belief, leads to salvation (Mark. 16:16). He declared that a certain HE would be saved. Which he? Not the he who believes. Not the he who is baptized. But the he who believes "and is baptized". Preachers frequently say, "He that

believes and is not baptized shall be saved." Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16). Peter said that baptism is "for" or "unto" the remission of sins. (Acts 2:38). "Eis," the Greek word which is translated "for" or "unto" in Acts 2:38, is prospective - not retrospective. It looks forward - not backward. No one in Bible times who obeyed the gospel ever rejoiced before baptism. The rejoicing was uniformly after baptism (Acts 8:39; 16:34). Ananias told Saul to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16).

Baptism puts us INTO Jesus Christ and into the blessed benefits of his atoning death. (Rom. 6:3-4). Christ shed his blood in his death. Somehow we must make contact with that blood to receive its cleansing power. We contact the blood by baptism into his death. Contact with the blood for the alien sinner is not made at the point of hearing, faith, repentance or the confession of Jesus as the Christ, the Son of the living God. These steps are essential as pre-requisites, but the all powerful blood of God's Son is contacted or reached in baptism. Paul declares that we are "baptized into one body" (1 Cor. 12:13). The one body is the one church (Eph. 1:22-23; Col. 1:18). Hence membership in the church occurs simultaneously with our coming into Christ and the attainment of salvation. Paul writes in Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ". INTO is a transitional term. Prior to baptism we were OUT of Christ. Into baptism we came INTO him and put him on. From the point of baptism onward people are spoken of as being IN Christ (2 Cor. 5:17). The final mention of baptism in the New Testament is 1 Peter 3:21. There we are told, "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." Please note the wide difference between this rendering and the one we submitted earlier in the article from Kenneth Taylor's perverted work, THE LIVING BIBLE PARAPHRASED. The TRUE Bible says baptism saves now. The religious world and some of the new perverted Bibles say it does not save. Which shall we accept?

CONCLUSION

For baptism to be valid in our salvation it is essential that we have the right candidate, the right action and the right design or purpose for its occurrence. Have you been scripturally baptized? If not, your duty in this momentous matter is decisively clear. You need to obey this sacred, meaningful and powerful ordinance with

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



The Existence Of God

One cannot please God without believing; in his reality and existence (Heb. 11:6). The evidence of the existence of God must be very strong and satisfactory to honest hearts, or faith would not have been required, nor the lack of it so severely condemned. "He that believeth not shall be damned." (Mk. 16:15-16). This is from Mark's record of the commission.



GUS NICHOLS

NATURE PROVES HER MAKER

Paul reproves the heathen for not believing in the creation of all things by one of eternal power. He says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20). The heathen had forgotten the original revelation in the first verse of the Bible which says, "In the beginning God created the heaven and the earth" (Gen. 1:1). "The heavens declare the glory of God; and the firmament showeth his handiwork, day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard" (Psa. 19:1-3). Yes, the still, small voice of nature cries out that, There is a God who created and made all things, and intelligent human beings are unable to fully ignore this testimony.

IS THE UNIVERSE REAL?

One theory of the unbelievers is that the universe and the things about us are not real, but are just an illusion, that we only think that we exist and that there is an earth and a universe, but are deceived by our senses.

This theory is so obviously unreasonable that it merits no serious consideration. One can hardly be considered honest who will deny all things, even his own existence, in order to deny the existence of the Creator, Almighty God. This theory admits that if there is really a universe, then there is a God who made it, and controls it. This theory reminds us of the Bible statement, "The fool hath said in his heart, There is no God" (Psa. 14:1).

DID ALL THINGS COME FROM NOTHING?

Another theory of unbelievers is that the universe, including our earth and man, came into existence by accident and chance: that the blind forces of nature, guided by no intelligence,

produced all things as they are, and that blind chance is at the steering wheel of the universe operating in all matters. Believing scientists tell us that there is not a single chance in one hundred million chances that such a theory could have been possible. There are millions of proper combinations of things essential to the formation of the universe and man, the lack of any of which would have made the creation impossible, and therefore, we would have had no universe and man.

This theory says the universe rose up spontaneously out of nothing. But is that reasonable? Real science denies that something can come from nothing, and says, "From nothing comes nothing." If there ever had been a time in the far distant past when there was absolutely nothing, there never could have been anything. Something has come from SOMETHING all the way back to God, the eternal BEING revealed to us in nature and the Bible. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:1-2). God is as "everlasting" in the past as he will be in the future. He always has been, and he always will be. Everything has come from the "Eternal God" (Deut. 33:27; Rom. 1:20). Instead of man deifying himself and making himself the supreme intelligence, he is made in the image of the Supreme Intelligence - Almighty God (Gen. 1:26-27; 5:1-2; 2:7).

LAWS OF NATURE AND THE UNIVERSE

If it be contended that the laws of nature produced the universe and man, we reply that this is theory, not true science (1 Tim. 6:20). Science can only tell us how the laws or machinery of the universe operate now, since the creation of the universe, and since these laws started functioning as they are today. It is a contradiction to say the universe rose up out of nothing, and was the first thing to exist, and then argue that the laws of nature rose up spontaneously before the universe, so as to create the universe. Laws imply intelligent arrangement, system, order and regulation of matters, and imply, therefore, a Law-Giver. How could there have been "Laws of nature" when there was, according to unbelievers, no "nature", no "Universe" or anything else in existence?

Of course, the laws of nature, and the universe could not have made themselves. Nothing ever made itself! How could a thing which does not exist and cannot think or move and which is a big, empty nothing, so operate as to bring itself into existence? HOW COULD A BIG NOTHING WHICH COULD DO NOTHING MAKE ITSELF INTO SOMETHING? A non-existent universe could not have so functioned as to make itself rise up out of nothing and come into existence! How could the universe have created itself at a time when there was no universe to so function as to create itself? And what about the time element? If the origin of the universe required billions of years of time, how could there have been such a thing as time if there was nothing in existence, according to the unbeliever? The theory calls for a sudden, spontaneous origin of matter, laws of nature, the universe, and all things, including great system and marvelous order without any DESIGNER, or Intelligent Causation. It makes the creation superior to the CREATOR, and man superior to his MAKER. "In the beginning God created the heaven and the earth" (Gen. 1:1).

THE TELEOLOGICAL ARGUMENT

The Teleological argument is unanswerable. It holds that there is reason and design in the universe and all things about us. The Bible puts this argument in these words, "For every house is builded by some man; but He that built all things is God (Heb. 3:4). No house has ever come into existence without a designer and builder. The blind forces of nature, guided by no intelligence, as in earthquakes and tornadoes, may destroy whole cities, but "Every house is builded by some man." And the man was also designed and made. His eyes, ears, lungs, digestive system, reproductive system, the "Miracle of birth", his brain, nervous system and his heart which started ticking like a watch were all designed and made, the same as the watch! Professor Edwin Conklin, Biologist of Princeton University has well said,

"The probability of life originating from accident is comparable to the Unabridged Dictionary resulting from an explosion in a printing shop." He might as well have said the same thing about the origin of the universe itself.

Not By Attainment But By Atonement

G.F. RAINES
Newton, Miss.

One of the cardinal doctrines of the Book of God is the exceedingly precious truth that we are saved by Jesus' atonement rather than by our attainment. The apostle Peter says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spots" (1 Pet. 1:18,19).

The Bible tells us that salvation is a gift of God which we appreciate by the merits of Jesus Christ and the grace of God through obedience to the will of God which is revealed in the gospel of our Lord, and not by meritorious works; that is, works of which man is the originator (Eph. 2:8,9).

Paul says: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

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

John says: "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).

James, referring to the commandments of God in the saving gospel of our Lord Jesus 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).

"For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26).

Our merciful and loving Redeemer, "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9), says to all mankind "of every kindred, and tongue, and people, and nation" (Rev. 5:9), "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"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).

"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).

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).

"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).

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

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

All the angelic tongues of heaven could not fully describe the matchless salvation which is God's gift to undeserving man in Christ Jesus; 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).

"But none of the ransomed ever knew

How deep were the waters crossed;
Nor how dark was the night the Lord passed through
Ere he found his sheep that was lost."

What Bible Study Can Do

A good salesman helps his prospect to see the value his product will be to him. Once this benefit is established, the closing of the sale is fairly easy. To get more people to study God's word, we need to show the immediate personal advantages the student will receive. Wilber Smith has set forth seven important things Bible study will do for one:



JOHN WADDEY

I. It discovers and convicts us of sin. Before a sick person can be helped, his condition must be diagnosed; whatever is causing the trouble must be removed, a wholesome diet must be followed, and suitable exercise must be engaged in. The same is true of moral and spiritual ills. The word of God is the "discerner of the thoughts and intents of our hearts" (Heb. 4:12). Again the Word of God is like a mirror, reflecting the true nature and condition of our souls (Jas. 1:23-24).

John Calvin wrote: "No human writings, however sacredly composed, are at all capable of affecting us in a similar way. Read Demosthenes, Cicero, Plato or Aristotle, or any other of that class. You will, I admit, feel wonderfully allured, pleased, moved, enchanted, but turn from them to the reading of the SACRED VOLUME, and see whether or not it will so affect you, so pierce your heart, so work its way into your very marrow, . . . making it manifest that in the Sacred Volume there is a truth Divine, something that makes it superior to all the gifts and graces attainable by man" (INSTITUTES OF THE CHRISTIAN RELIGION).

II. IT CLEANSSES US FROM THE POLLUTION OF SIN. The Psalmist asked and answered a universal question: "Wherewithal shall a young man CLEANSE his way? By taking heed thereto according to Thy Word" (Psalms 119:9). Jesus assured his disciples "Now are ye CLEAN through the WORD which I have spoken unto you" (John 15:3).

III. BIBLE STUDY IMPARTS STRENGTH TO THE SOUL. As food provides strength for the physical man, the spiritual man receives his strength from the Word. The scriptures are milk for the babe and meat for the full-grown (Heb. 5:12-14). But we must eat them (Jer. 15:16).

" . . . If you want to be strong, let scripture truth occupy and fill and be always present in your mind. There are powers to rule and to direct all conduct, motive powers of the strongest character in these great truths of God's revelation" (Alexander Maclaren).

IV. SCRIPTURE STUDY INSTRUCTS US AS TO WHAT WE ARE TO DO. The wise man whose house stood the stormy test had heard the word of God and done it (Matt. 7:24-27). God's ways are not man's ways (Isa. 55:8-9). Had God not revealed His will to us, we would never have known what we should do to please Him.

V. A SWORD FOR VICTORY OVER SINFUL TEMPTATIONS. It provides help by the study of God's word (Eph. 6:17). This is the Christian's only offensive weapon. When the Lord was tempted by Satan, the Sword of the Spirit drove Satan back in every assault (Matt. 4:1-11). Psalm 119:11 says "Thy Word have I hid in my heart that I might not sin against thee."

VI. OUR LIVES ARE MADE FRUITFUL BY BIBLE STUDY. The man who delights in the law of the Lord and meditates therein day and night is like an evergreen tree, planted by a water stream that bears fruit and prospers (Ps. 1:1-3). God promised Joshua that meditation upon God's Word and obedience thereto would bring prosperity and success (Psa. 1:8-9).

VII. IT GIVES US POWER IN PRAYER. Jesus promised, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be

done unto you" (John 15:7).

Surely no more profitable pursuit is available to man with benefits immediately available accruing even into eternity. "Search the Scripture."

*(Smith, Wilbur M., PROFITABLE BIBLE STUDY, Natick, Mass., W. A. Wilde Co., 1963).

Mary Cannot Help You!

ROY DEEVER

A recent article, widely circulated in our area, boldly declared: "Yes . . . The Mother of God Will Help You!" The article stressed the Roman Catholic attitude toward Mary, and promised that ". . . Mary can exert a wonderful influence in your personal life."

Roman Catholics brazenly refer to Mary as "The Mother of God." In Acts 17:29 and in Colossians 2:9 the Apostle Paul refers to "the Godhead." The "Godhead" is made up of (1) Jehovah, (2) the eternal "Word" (Logos, John 1:1-3), and (3) the Holy Spirit. The Bible declares that each of these possesses the attribute of deity, and the term "God" is used to include the three members of the Godhead. In the first verse of the Bible the term "God" (in the Hebrew) is plural. Since the term "God" may include all three members of the "Godhead," and since Mary gave birth only to Jesus — it is inaccurate and blasphemous to call Mary "The Mother of God." Furthermore, with reference to the Lord the word "God" would apply to His DIVINE nature, but this DIVINE nature was not derived from Mary. The Lord said, "That which is born of the flesh is flesh; . . ." (John 3:6). So far as concerns His divine nature He was the "Son of God" (Romans 1:4). The very article under review inconsistently states that ". . . Mary did not give Jesus His divine nature . . ." The New Testament calls Mary "the mother of my Lord" (Luke 1:43) and "the Mother of Jesus" (Jn. 2:1), but never the "Mother of God."

Catholics regard Mary as being worthy of veneration. While emphatically denying that they worship Mary, they do in practicality worship her. According to New Testament teaching prayer is worship, and Catholics pray to Mary. Catholics speak of degrees of veneration: (1) "Dulia" is "veneration . . . paid to the saints . . ."; (2) "hyperdulia" is "the special veneration accorded the Blessed Virgin Mary because of her pre-eminence among the saints"; (3) "latria" is "The supreme honor and worship due to God alone." For Mary there is "special veneration." But, "veneration" (according to the dictionary) means "acts of expressing reverent feeling; worship." Catholics have a branch of theology called "Mariology," which treats ". . . of the life and prerogatives of the Blessed Virgin and the part she plays in man's redemption and sanctification." THE QUESTION BOX, a Catholic Publication, says, "Nevertheless, it is Catholic doctrine that Mary is truly 'co-redemtrix' and 'mediatrix' of all graces," (page 293). Further, that ". . . Christ willed that all His graces should come to all men through Mary . . . As Christ is the one Mediator between God and men so Mary is the one 'Mediatrix' between Christ and all those whom He has redeemed," (page 294). Catholicism holds: (1) ". . . that the salvation of all depends on preaching Mary, and confidence in her intercession"; (2) that Mary ". . . alone destroys heresies, . . . is our greatest hope . . ."; (3) that Mary is ". . . the dispenser of all gifts without exception . . ."; (4) that she is "the mediatrix of all graces." Catholicism thus makes Mary essential to our salvation. And, if Mary is essential to our salvation, they why doesn't the New Testament so declare? The Catholic doctrine of Mariology is blasphemy.

In order for Mary to have and to exercise the powers which Catholicism ascribes to her the doctrine of the bodily Assumption was necessary. On Nov. 1, 1950, Pope Pius XII declared: "We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." Not a single passage in

the Word of God even hints at such a doctrine.

Catholicism holds that since Paul asked others to pray for him that Catholics are therefore justified in praying to Mary. They conveniently overlook the fact that Paul (1) asked LIVING saints to pray in his behalf, (2) never asked a dead saint to pray in his behalf, and (3) never requested the "Mother of God" to pray for him.

In its doctrine of "Mariology" Catholicism is guilty of many errors: (1) It ascribes to Mary positions and powers which the New Testament ascribes only to the Lord; (2) it makes the assumed position and work of Mary essential to salvation, and thereby makes of the Christ an insufficient Savior; (3) it fails to recognize the proper distinction to be made between "Mother of God" and "Mother of Jesus"; (4) it completely disregards the New Testament teaching regarding Mary, and assumes the right to frame and declare matters of doctrine; (5) it teaches, in complete contradiction to the Scriptures, that Mary is an object of veneration and that prayers may be offered to her.

It is our plea (1) that men will turn away from human creeds and doctrines; (2) that men will turn to the Bible, recognizing and respecting it as being the inspired, infallible, and all-sufficient Word of God; (3) that men will do and be in religion only that for which there is Bible authority.

FALLACIOUS CLAIMS

In a recent issue of a magazine circulated in our area a "Knights of Columbus" ad boldly claimed that the Catholic Church is "the church established by Christ Himself" and that it is "Christ's Church."

This bold claim we emphatically deny. The New Testament clearly and simply sets forth in detail the complete picture of the Lord's church. The Lord promised (in Matthew 16:18) to build His church, and in the second chapter of Acts we have the divine record of its beginning. The New Testament sets forth the identifying characteristics of the Lord's church, and it bears no resemblance whatsoever to the Catholic Church. In fact, the Lord's church was several hundred years old before Catholicism developed.

The following facts must have some significance: (1) The Lord's church had no "pope." There is no passage in the Bible which authorizes a human being to function as the "Pope." And, the Bible clearly condemns such an attitude, II Thessalonians 2:3, 4). (2) The Lord's church had (and has) no earthly head. The Lord Himself is "the head" of His church (Colossians 1:18), and it has only one "head." (3) Each New Testament congregation was ruled over by a plurality of men called elders, bishops, pastors, shepherds, presbyters, overseers. These were the same men. They were equal in rank and authority. See Acts 14:23; Acts 20:28. But, in Catholicism there are priests, bishops, archbishops, cardinals and the pope. (4) The Lord's church was governed by the New Testament. See II Timothy 3:16, 17; II Corinthians 5:7; Romans 10:17. But, Catholicism boldly teaches that the Bible alone is not sufficient. (5) The Lord said, "And call no man your father on the earth . . ." (Matthew 23:9), but Catholics do call men "Father." (6) Catholics claim that Peter was the first pope, and that the pope cannot marry. Yet, the New Testament nowhere says that Peter was a pope; it does clearly show that Peter was not a pope; and it does say that he was married. (See Matthew 8:14; I Corinthians 9:5.) (7) Numerous items and practices involved in Catholic doctrine and worship are completely foreign to the New Testament, yet Christians are obligated to do only that which the New Testament teaches. See II Corinthians 5:7; II John 9; Galatians 1:8, 9.

The Catholic Church bears no resemblance to the church established by the Christ. It is completely different to the Lord's church in (1) organization, (2) authority, (3) doctrine, (4) worship, and (5) practice.

It is easier to properly take up one's cross as a Christian must, and carry it properly, than it is to drag it in the mud and rubbish (Matt. 16:24). Why not bear your Christian burdens like a man, brother?

Baptism: The Wrong Purpose

Continued from page 1

immediate urgency. Why not call the nearest gospel preacher and request this help in obeying the gospel today? If you need additional teaching before your baptism, he will delightfully respond to this request also.

God In The Home

NORMAN PARRISH

YOUR MARRIAGE CAN BE A SUCCESS. Christian marriage is a LIFE-LONG UNION of husband and wife with a complete sharing of body, mind and soul (Matt. 19:6). The difficult areas of adjustments are in-law relationships, sex relations, spending the family income and religion. The pillars in a happy marriage are affection, appreciation, attention, consistency and unselfishness.

An important characteristic of a happy marriage is **SHARING** (Matt. 19:6). "So that they are no more two, but one flesh." This involves a sharing of one's whole self - a willingness to give oneself completely and unreservedly to another person in the following three main areas. (1) **THE BODY** - The sexual relationship is a means given to man and woman in order to express the depths of their love. Physical intimacy is limited by God's laws to married people. (2) **THE MIND** - Nothing worthwhile can take place between a man and his wife unless they share their minds with each other. There needs to be a continual exchange of ideas. A family needs to be proud of its intellectual accomplishments. (3) **THE SOUL** - Christ should be **THE UNIFYING FACTOR** in every Christian marriage. The goal of each should be a Christ-like personality which in turn will develop the personalities of each of their children into the likeness of Christ the Lord.

Another characteristic of a happy marriage is **COMMUNICATION**. When communications break down, the marital relationship deteriorates rapidly. Even more than with words - happily married couples should communicate with mutual feeling and understanding. An atmosphere of quarreling cannot produce this type of feeling and understanding. Communication takes place verbally, by gestures, by physical closeness, etc.

EMPATHY is another important characteristic of a happy marriage. This involves the ability to see and feel things from the other's point of view, and calls for objectivity in the highest order. Many blunders have been made at this point. To illustrate: A young wife greeted her husband, joyfully exclaiming that they were going to have a baby. His reply was, "Oh no, not now, I have to get my degree first." Each should strive to interpret the feelings and emotions of the other. **UNDERSTANDING** is a word everyone needs to know better. It means to "stand under" with the aim of helping and responding to the needs of another.

WHAT CAN YOU DO TO MAKE YOUR MARRIAGE A SUCCESS?

First, do not allow yourselves to be led into situations where you might be easily tempted to evil. "Flee fornication" (I Cor. 6:18). He meant for us to run from situations which might cause one to go astray. When you see a danger zone - stay away!

AVOID QUARRELS - LEARN TO "TALK IT OUT". A quarrel is the result of the accumulation of resentments built up over a period of time. Like a boiler, we need a release valve; if not - eventually there comes an explosion. Then, feelings are hurt and hearts are broken.

FIGHT FOR - NOT AGAINST EACH OTHER. One must never criticize his husband or wife in public. If you must battle (?), do it where others cannot observe, and never in front of the children.

DEVELOP A GOOD SENSE OF HUMOR. Don't form the habit (and it is a habit) of being sour and grouchy. Study Philippians 4:4-8. A Christian should be happy and learn to trust in the Lord.

DO THINGS TOGETHER. Have fun with the entire family, but once in a while do some things

together - just the two of you.

LEARN TO GIVE AND TO TAKE. Don't hold on to "false pride". When your idea is wrong, admit it. Many marriages can be saved with a simple "I'm sorry". Also, be thankful and let it be known.

LOVE IS THE KEY FOR A SUCCESSFUL MARRIAGE (Eph. 5:25-30). If a husband and wife would really love one another, their marriage would be a success. With love, the smallest deeds become great deeds. There is nothing so important as love. It is truly a transforming power.

NOTICE I CORINTHIANS 13. "LOVE SUFFERETH LONG." One should control resentment in the face of provocation. If I had a tape of the conversations which took place between you and your companion for the past week, would you mind if I played it publicly?

"LOVE IS KIND." It causes us to be good natured and gentle. We will not want to hurt our companion when love exists. To love is to guard against any unkind word or deed (Mt. 7:12).

"LOVE ENVIETH NOT." Some men are envious of their wives. They become angry if she speaks to another man. True love keeps this "distrust" from entering the home.

"LOVE DOES NOT BEHAVE ITSELF UNSEEMLY." Love will cause one to avoid harsh language, ridicule, etc. There should not be a "FAMILY voice" and "a COMPANY voice". Love does not behave in an indecent manner.

"LOVE SEEKETH NOT ITS OWN." It is not selfish, but seeks the good of others. It is not "I want this, and I don't care what you want."

"LOVE IS NOT EASILY PROVOKED." - There is a great need for more patience and understanding. "Precious memories" is a song often sung at funerals, but too often these memories are clouded with unkind words said to one another. Love guards against outbursts of anger.

"LOVE TAKETH NOT ACCOUNT OF EVIL." Love will cause us to erase evil from our minds rather than "write them down in a ledger". It causes us to look for the best and forget the misdeeds.

"LOVE REJOICETH NOT IN UNRIGHTEOUSNESS." We should be made sad when others fail. Some are apparently glad when the other fails. Such demonstrates a lack of love. It has been said, "We haven't gotten a divorce yet, and we've been fighting for twenty years." Your marriage can be a failure without your getting a divorce!

"LOVE REJOICETH IN THE TRUTH." Love will cause you to live a life of truth (John 17:17). You will be happy for the truth to be made known.

"LOVE BEARETH ALL THINGS." Love will cause us to help others. Married people shouldn't hold resentment in their hearts toward one another, but can bear up under stress and strain.

"LOVE BELIEVETH ALL THINGS." We will believe the best about each other. Love causes us to trust and to be worthy of trust.

"LOVE ENDURETH ALL THINGS." It will cause us to "hold on" when there is no reason to hope. Some wives and husbands have overcome unusual hardships, and love is the reason.

YOUR MARRIAGE CAN BE A SUCCESS - if both are willing to live by God's laws. Love, Christ and pure Christianity will overcome any and all problems.

Leadership In Soul-Winning

JACK EXUM

THE LEADERSHIP MUST LEAD IN SOULS-WINNING. The best way to have a soul-winning congregation is not to start with the babes in Christ, or the "leaner" or "hanger-on", but to begin with the leadership. You'll never light a log with a match. It takes some kindling wood to build a fire. Find a soul-winning preacher with soul-winning elders and soul-winning deacons, and put them with a dull-lifeless-lukewarm congregation and stand back and watch the miracle happen before your very eyes. There are 20 percent that lay "stone cold dead in the market"; there are 20 percent that are on "fire"

for God; and this leaves 60 percent to be moved in one direction or the other, according to which extreme is the most powerful.

The preacher is powerless without a "converted" leadership. He can preach and promise, threaten and enthrall, exhort and encourage, but very little good will come out of it. If elders do not lead, and deacons do not serve, the average congregation will do little if anything in the area of personal work. Perhaps it shouldn't be that way, but that's the way it is. While it may not be a law of God, it is a law of nature that the members will not rise above their leaders. If and when they do, the leaders are generally overthrown.

THE MIRACLE WILL WORK EVERY TIME. Try it - you may not like it at first, but it will work everytime. There are no exceptions to this spiritual rule. It is infallible, and will bear fruit in any field where a sincere effort is made to implement it.

Let's say you have five elders and ten deacons. Put one preacher with them and this gives you eight teams. Don't announce it! Don't broadcast it! Just begin to do it. With eight teams operating, one night a week (Meet-go out-come in-go home-plan), each teams will average three calls. That is twenty-four calls per week or 1200 calls in 50 weeks. What would 1200 personal soul-seeking problem-solving calls do for your congregation? It would revolutionize the work, change the attitudes of membership, convert the lost, win back souls who have drifted away, and would cause many elders to look themselves squarely in the eye and declare to God "I am an elder for the first time."

Deacons, on the other hand, would begin preparing for the eldership in earnest. Most of our elders come from the deaconship. It would allow the deacons to appreciate the problems faced by elders and would band the entire leadership together with a strong tie of love.

THE PREACHER COULD PREACH. For the first time, the preacher could speak forth the word with enthusiasm and candor. Why? Simple - for now he speaks for all the elders and deacons and their families. His words no longer separate him from his leadership, but they become an outgrowth of their example. No longer will he hear, echoed back from his words, "Why don't you practice what you preach?" Elders will "amen" the sermon. Deacons will be the first to congratulate him for his boldness. He no longer stands alone, but with his leadership.

THE FRUIT OF THIS EFFORT WILL BE SIGNIFICANT. A high percentage of those who have drifted away will return. Members will begin to move in attitude and activity toward soul-winning. Elders will no longer feel guilty about the flock and a real spirit of New Testament evangelism will sweep the congregation.

What is needed to do all this? An earthshaking workshop - an advance committee on modern evangelism - a long in-depth study of the methods of counselling. No, to the contrary, we need five elders, ten deacons and a preacher who love the church for which Christ died, and are willing to give **ONE NIGHT** a week for 50 weeks.

Experts will scratch their heads at the results. Lukewarm members will stir about in a restless mood. Responses will be seen from day to day, and God will be glorified and His Son exalted. All of this and much more will be the result when the **LEADERSHIP BEGINS TO LEAD IN SOUL-WINNING.**

Most anyone may obtain an education; but wisdom never comes to one who follows the flesh (Rom. 8:13; Gal. 5:24).

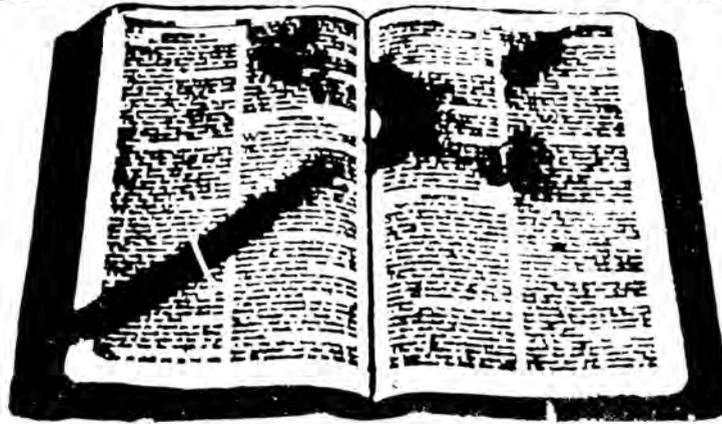
Great faith depends upon having great concern for learning and relying upon what the Bible says, and not so much confidence in one's own thoughts and ways (Isa. 55:8-9; Prov. 14:12; 21:2; 28:26).

There is a great difference in the very nature of what the Bible says, and in the mere assertions and unproven statements of lecturers in the pulpit. "Preach the word" (II Tim. 4:1-3; Mk. 16:15).

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



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

VOLUME 8

FRIDAY, MAY 9, 1974

NUMBER 47

Fading Forms Of Constituted Authority

One of the tragical realities of our time is the alarming lack of respect for duly constituted authority. This is seen in the home when the words of counsel and rules of regulation from parental authority are scoffingly rejected by rebellious children who are bent in doing what they want to do regardless of future consequences. Yet Deity has not repealed the following laws and regulations, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth". (Eph. 6:1-3). Yet in view of the foregoing many young people in our day have the attitude, "Nobody, BUT NOBODY, is going to tell us anything or what we will do." In this they are wrong on two counts. The attitude reflected is wrong and sinful to the very core. It is wrong for the world is telling them what to do. They are puppets to Satan.



ROBERT R. TAYLOR, JR.

THE PROBLEM AFFECTS THE CLASSROOM AND CIVIL AUTHORITY

The fading form of needed authority is seen in the classroom where the teacher spends half or more of his time in seeking to keep some semblance of order and decorum. The teachers' hands have been so tied in recent years that all weapons for disciplinary action have just about evaporated as a total permissive society comes closer and closer to our bankrupt era. No young person who has an ounce of respect for God and the Bible is going to be disobedient to the rightful rules that are imposed upon him by the school generally and in the classroom in particular.

A lack of respect for authority is seen in the public's general attitude toward civil powers. Lawmen in our time not only face danger from hardened criminals but also face frustration from those who have tied their hands in dealing with the fierce violators of our laws. The lax and loose tone of our day is, "Be sure at all costs to respect the rights of these hardened elements of humanity that have trampled underfoot the rights of the innocent in their crimes of murder, theft, rape, etc." Our sin sick society is sadly saturated with the fatal feeling that laws are like pie crusts - made to be broken. The late leader of Communistic Russia is remembered as one who said this about international covenants, "They are like pie crusts, made to be broken." Far too man in our land feel

a similar sentiment toward the laws of our land. Inspiration still says in the words of Paul and Peter respectively, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom: fear to whom fear; honour to whom honour." (Rom. 13:1-7). "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. . . Honor all men. Love the brotherhood, Fear God. Honour the king." (1 Pet. 2:13-14,17). On the Tuesday before his death the following Friday the Master taught the Pharisees that to Caesar we must render his dues (Matt. 22:21). No society can long endure when all respect for civil authority has faded.

THE PROBLEM AFFECTS THE CHURCH

This lack of respect for authority has invaded the church. There are those who know what the Bible teaches and yet could not care less. That nobody is going to tell them about the importance of faithful attendance, of working diligently, of living soberly, righteously and godly and of seeking the conversion of the lost is their constantly reflected attitude toward the decisively clear demands of sound doctrine. Some do not respect the Bible class teacher when he is teaching God's Word. Some do not respect the man in the pulpit who is pouring out his very soul in the precious proclamation of the gospel of God's Son. Some do not respect the song leader, the prayer leader or those who officiate at the Lord's Supper each Sunday. Not long ago this writer had just taken the confession of an erring child of God who was making a public confession of sins. It was a solemn occasion for all or SHOULD HAVE BEEN. As we conveyed the confession to the congregation and announced we would then pray for the person one man in the congregation found the whole proceeding rather hilarious and funny. The restoration of an erring child of God is anything but funny and irreverent business!!

We have been sadly shocked through the years to see the attitude of some members of the church toward the elders, the overseers of our souls. Far longer than this writer can remember we have had an element in the church who thought, taught and accepted the theory that no authority adheres in the office of the eldership and that they only rule by their example. We came face to face with this concept while a young gospel preacher. We unequivocally rejected it as exceedingly dangerous then and are much more opposed to it now. It takes a deceitful handling of the scriptures dealing with the eldership to come to such a conclusion. Those who espouse such a position will usually ignore much of the scriptures dealing with the eldership and will choose only a few points here and there to make out their case. Proponents of the theory that would rob the eldership of its inherent authority to carry out the Lord's will are usually far more fond of 1 Peter 5:3 than they are of 1 Peter 5:2. The former passage says, "Neither as being lords over God's heritage, but being examples to the flock." Somehow verse two of this chapter does not look as important to some. It states, "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." Why is it so much easier for these people to see the word ensamples than the expression "taking the oversight thereof?" They were written by the same hand. They both came from the same Spirit of truth. Is there any kind of authority that inheres in the eldership or is it just an authority by example alone? The term bishop or overseer refers to the same office as does the word elder. Whereas elder refers to someone older the term used for bishop or overseer is episkopos in the Greek. Regarding its meaning Mr. Thayer says, "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent. . . the superintendent, head or overseer of any Christian church." (p. 243). The writer does not condone his use of the "Christian church" since this is not a Biblical term employed to identify the Lord's church but his definitions of the word episkopos are clearly stated and accurately conveyed.

A writer in another of our religious publications has recently penned two or more articles in which he takes the position that the eldership's authority is horizontal and not vertical. Toward this position we have some questions. Can there really be such a thing as horizontal authority? Is this the kind of authority the state has over its citizens? Is this the kind of authority the teacher has over his students? Is this the kind of authority parents have over their children? In 1 Corinthians 11:3 when it

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



Rightly Dividing The Commission

The great commission includes the "WORLD" in the first part of it, then the last part of it includes those who have obeyed the gospel and become Christians. The apostles were to go teach and baptize those taught, then start the teaching process over again with those converted. You will note this natural division in those to be taught under the commission.



GUS NICHOLS

Jesus said, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). This is the first part of the commission, as it is related to those of the world. Then Jesus said, "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. 28:20). To teach those who have been taught and baptized to "observe all things" commanded by Christ, is to teach them how to live the Christian life.

Just as the first part of the commission was carried out in Acts of the apostles, the last part is exemplified in the letters written by the apostles to the congregations and individual saints, telling them how to live the Christian life, how to worship God and be faithful members of the church. In other words, the great commission is found at the close of each of the first four books of the New Testament, Matthew, Mark, Luke and John. Then the rest of the New Testament grows out of the great commission in the "four gospels". The book of Acts grows out of the first part of the commission. It was in the Acts that the great commission began to be carried out, and it is in that book that the gospel was preached unto a lost world. The Book of Acts tells how multiplied thousands heard the gospel and obeyed it. The book of Acts has been called the "BOOK OF CONVERSIONS". It tells what people did to be saved, according to the terms of the great commission, under which the apostles preached. It tells how many thousands became members of the church of Christ in the days of the apostles. Those now who will believe the same gospel, obey the same commands and trust the same exceeding great and precious promises will be saved likewise and added by the Lord to the same church. Then they will need the last part of the commission, as

revealed and carried out in the epistles or letters to Christians, beginning with Romans, and ending with Revelation. Of course, there is some instruction to Christians in the book of Acts, and some reference to the first principles of the gospel in the letters to the churches. But in the main, the natural division of the commission prevails as the commission is applied unto the world and to the church.

Before one can really and acceptably live the Christian life, he must comply with the terms of salvation as found in the first part of the commission made applicable unto the alien sinner. Then such an one is ready to follow the instruction in the last part of the commission requiring Christians to "observe all things whatsoever" Christ "commanded" (Matt. 28:19-20). Some people want to live the Christian life without becoming Christians. Such a mistake is like that of a foreigner in our country who might imagine he is a citizen because he lives among us and is "as lawabiding" as the rest of us. He might even charge it against us that some of us do things which he would not do. But that would not prove him to be a citizen of the U.S. government. He must renounce his foreign citizenship, and be naturalized, or take the oath of allegiance to our government and become a citizen of our country before he can be a citizen with us. First things must come first. A man wishing to live the married life must first get married (Heb. 13:4). However, those who have become citizens of our country are obligated to obey our laws and be good citizens. Those who get married are obligated to be good husbands and wives. Likewise, those who have been taught and obeyed the gospel and become Christians, or members of the Lord's church, are obligated to live the Christian life by faithfully obeying the commands of Jesus given for his disciples. The alien sinner must obey the commands of the gospel addressed to the world, while the Christian must obey the commands of the Lord for members of his church to obey.

The great commission makes faith, repentance and BAPTISM conditions of salvation, or remission of sins, to ALIEN sinners (Matt. 28:19; Mk. 16:15-16; Lk. 24:46-47; Acts 2:36-38). The commands of Christ bound upon disciples make repentance, confession and PRAYER conditions of pardon or forgiveness to ERRING members of the church (Acts 8:18-22; I Jn. 1:9; Jas. 5:16; Rev. 2:4-5; 3:14-19).

In the letters and instructions to the churches and Christians, the admonition is given to observe the Lord's supper (I Cor. 11:17-23; Acts 2:41-42; Acts 20:7). It is very misleading and deceptive to take this instruction given to Christians and apply it to the alien sinner by teaching that the Lord's supper is for all men, whether they have obeyed the gospel or not. In the New Testament the Lord's supper was never offered to those outside of the Lord's church, or to those who had not complied with the first part of the commission. The Lord's table is in his kingdom (Lk. 22:29-30), and none are in his kingdom except those born of water and of the Spirit (Jn. 3:5).

The commission makes baptism a condition of salvation unto those not saved (Mk. 16:15-16). In preaching under the commission, Peter commanded those who believed the gospel and wanted to know what to do to be saved, to "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). Ananias commanded Saul of Tarsus to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). The birth of water is a part of the process of entering into the kingdom, and is not for those already citizens of the kingdom (Jn. 3:5). Baptism is not for Christians, but in the commission is placed in the first part of the commission addressed to the world, and is not in the commands to be observed by Christians (Matt. 28:19-20). In the letters to churches and Christians, which grew out of the second part of the commission, they were never commanded to be baptized. Rather, they were often referred to as having already been baptized in order to get into Christ and to become new creatures (Rom. 6:3-5; Col. 3:12; Gal. 3:26-27; II Cor. 5:17).

Baptism is not a Christian duty, but is required

of those who would become Christians. All Christian duties in the letters to churches and disciples in general were to be performed over and over, again and again. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. 3:14). After three thousand were baptized on Pentecost the next verse says, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41-42). They were to continue in prayer (Col. 4:2). Continue in the word of the Lord (Jn. 8:31). Continue in his love (Jn. 15:9). Continue in the faith (Acts 14:22). Continue in goodness (Rom. 11:22). Continue in the doctrine (I Tim. 4:16). Yes, the Christian duties are to be done over and over in living the Christian life, as the occasion comes around. But baptism is not like a Christian duty: it is performed only one time, and if done scripturally and properly is never to be done over. To speak of baptism as a Christian duty is like speaking of marriage as the duty of a husband and wife toward each other or like speaking of a foreigner among us performing his duty as a citizen by becoming naturalized. Baptism has to do with becoming a Christian, and is not one of the duties to be performed after conversion and salvation. The commission puts baptism before salvation (Mk. 16:16). And no Christian or member of the church was ever commanded to be baptized in all the New Testament.

We may briefly outline the Christian life as a life of faith (Rom. 1:17; II Cor. 5:7). This faith is produced and nourished by the study and meditation upon the word of God (Rom. 10:17; II Thess. 1:3). The Christian life is also a life of obedience to Christ, as is mentioned in the great commission (Matt. 28:19-20). Faith without obedience will not save (Jas. 2:14-26). Obedience is included in the faith upon which God blesses man (Rom. 16:26). This obedience includes a life of worship and devotion to God (Jn. 4:23-24). We are commanded to assemble ourselves together for Christian worship (Heb. 10:25). Christ has promised to be with us in such worship (Matt. 18:20). The Christian life is a life of moral and spiritual growth (I Pet. 2:2; II Pet. 3:18). We are to go on unto perfection (Heb. 6:1). It is also a life of self denial and service heartily rendered unto God (Matt. 16:24; Tit. 2:11-14; Rom. 12:1-2; Jas. 1:26-27). The Christian life is a life of good works (Tit. 3:1; I Cor. 15:58; Gal. 6:10). It is a life of labor and diligent effort, and not a life of indolence and indifference (Heb. 4:9, 11; Phil. 2:12). It is a life of joy and gladness, and when lived at its best, it is a life of perfect peace and happiness (Acts 8:38-39; 16:30-34; I Pet. 1:7, 8; Isa. 26:3; Phil. 4:4). At its best the Christian life is a life free from dread and fear (Matt. 10:28; Heb. 13:5-6; Prov. 3:25; Psalms 23).

OBSERVE ALL THINGS COMMANDED

In the commission Jesus said, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). First of all, none of his commandments are non-essential. We are to observe "All things whatsoever . . . commanded." We are to hear Jesus "In all things whatsoever" he says unto us (Acts 3:22-23). We are to live by every word that proceedeth out of the mouth of the Lord (Matt. 4:4). We are to observe all things commanded, as taught under the commission.

Whatever the Lord teaches is called his commandments (I Cor. 14:37). Some of the Lord's teaching for us is expressed in specific terms and some of his doctrine is given in generic terms. But the thing required must be done. We must "observe all things" which he has required of us. If he requires that a thing be done in some certain and exclusive way, or manner, then we must do it that way. We must obey to have his salvation (Heb. 5:9). We must abide in his doctrine, or we have not God (II Jn. 9). The commandments of men produce vain religion (Matt. 15:9). Specific commands are exclusive. They exclude the doing of everything not mentioned. Also the specific command includes only the thing commanded. We must not change specific law into generic. When God commands us to do some specific thing, we must not change his

Continued on page 4

The Bible Can Teach Evolutionists

Within recent months a number of states have passed laws which either (a) require biology teachers to present the evolutionary view of man's origin as a "theory" which has not been scientifically proved, or (b) provide that the Biblical account of creation may be presented as another possible explanation for the earth and its inhabitants. Perhaps now, for the first time in many years, public attention will be directed to a consideration of the teaching of the Bible regarding the origin of man.



WAYNE JACKSON

That the theory of evolution has never been proved, no honest evolutionist would deny. Dr. Theodore N. Talmisian, a nuclear physicist for the Atomic Energy Commission, acknowledged, "in explaining evolution we do not have one iota of fact. . ." He further characterized the theory as "a tangled mish-mash of guessing games and figure juggling. . ." (Fresno (CA) Bee, Aug. 20, 1959). Science magazine recently admitted that it is dumbfounding that so much work has been done in the evolutionary field which "has settled so few questions." (Science, Jan. 22, 1965). Many of these questions which perplex the minds of evolutionists would be resolved if they accepted as credible the divine testimony of the Bible.

Origin of the Universe — Scientists entertain various theories concerning the origin of our universe which frequently change from time to time. One such theory is the "Steady State Theory" which was recently abandoned by its leading proponent, Fred Hoyle. (Christianity Today, Dec. 3, 1965). Ultimately, evolutionists are forced to concede that they have no answer to the problem of origins. Recently a Staff Reporter for the Wall Street Journal wrote, "In its short 15 years, the space age hasn't yet produced any dramatic discoveries that would resolve some of the basic mysteries of the solar system's creation" (April 17, 1972). The Bible resolves these mysteries! "In the beginning God created the heavens and the earth" (Genesis 1:1). Indeed, "By faith we understand (on the basis of reasonable evidence, WJ) that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." (Hebrews 11:3). The universe had a miraculous origin and evolutionists must attempt to divest themselves of their anti-theistic bias and recognize that a miraculous process is not subject to scientific analysis.

Origin of Life — One of the most baffling problems confronting the evolutionist is the origin of life. The well established Law of Biogenesis demonstrates that life can only come from pre-existing life. In spite of this, and contrary to it, evolutionists (e.g., George Gaylord Simpson) continue to assert that it is "probable that life did originally arise from non-living matter by natural processes," at the same time acknowledging that there is no "real proof" for this position. (Life: An Introduction to Biology, 1957, p. 261). Again, the Bible could supply the solution to their problem. Since life cannot arise of itself naturally, it must have been originally produced supernaturally. The Biblical narrative confirms such; Paul affirms that it is God Himself that "giveth to all life, and breath, and all things. . ." (Acts 17:25). Certainly something as designedly complex as life could not have originated by chance; in fact, the odds against such happening have been estimated at something like 10 to the 72nd power. (Addison Leitch, "The Creation of Matter, Life, and Man," Fundamentals of the Faith (Carl F.H. Henry, ed.), 1969, p. 81).

Origin of Man — Evolutionists are grossly confused as to the origin of man; they know neither how, where, when, why, nor from what he came to be. English zoologist Desmond Morris characterized man as a "naked ape" in a book by

the same name, and was criticized by his fellow-evolutionist George G. Simpson for "bad zoology and inept biology." Simpson contends that men and apes have a "common ancestry." Meanwhile, a Texas biology professor informed his colleagues of the American Association for the Advancement of Science that man is not really an animal at all, but a plant. He contended that man evolved from seaweed! In 1959 Dr. Louis Leakey announced that he had discovered a "missing link" (400 tiny skull fragments) between man and his ancestors. He dated the bones (called Zinjanthropus) at approximately 1,250,000 years old. Last year, however, Richard Leakey, the former's son, discovered bones of a "modern man" which allegedly predate Zinjanthropus by some 1,300,000 years. Examples of such confusion could be multiplied almost endlessly.

Such needless bewilderment as to the inception of humanity can be resolved by a study of the Word of God. Man did not evolve from some primordial ooze over a period of millions of years, rather, "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). "And God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). Man is not a bundle of fortuitous accidents; to the contrary, he is "fearfully and wonderfully made" (Psalms 139:14).

Nature and Purpose of Man — The evolutionist finds both puzzling and inexplicable the vast chasm between man and the animal world. "Of all living beings on this planet, only man is self-conscious as a person; is sufficiently free from the bondage of instinct to exercise real choices and to have significant purposes and goals in life; has complex emotions including sadness and joy; appreciates art and music creatively; can make real tools; can be truly educated rather than merely trained; can use oral and written symbols to communicate abstract concepts to other persons and thus enjoy true fellowship; can accumulate knowledge and attain wisdom beyond previous generations and thus make genuine history; can discern moral right and wrong and suffer agonies of conscience; can recognize the existence and rightful demands of his Creator through worship, sacrifice, and religious service." (John C. Whitcomb, Jr., The Early Earth, 1972, p. 100).

Is there a purpose to life on earth? Even evolutionists feel that there is a certain "urgency" in this question which seems "to demand an answer." (Simpson, op. cit., p. 434). But the answer will never come from a test tube or from beneath a microscope. The Bible, God's supernatural, written revelation to man was given to this noble end. It thus reveals that man was created for the glory of Jehovah. ". . . everyone that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made" (Isaiah 43:7). In a book, the very design of which was to explore the purpose of life, the writer concluded, "This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man." (Ecclesiastes 12:13).

How wonderful it would be if evolutionists would turn a ready ear to the Bible. Their scientific genius then could be directed toward the betterment of mankind and the glorification of Almighty God. — 3906 Main Street, Stockton, Calif.

Works Of The Flesh

NO. 7
R.W. GRAY

Article six concluded with an examination of the sin of heresy. Resuming the list as Paul gave them, Gal. 5:19,21 (KGV), we look next at the sins of envy and murder.

ENVYINGS

We become guilty of the sin of envy when a feeling of displeasure is produced upon learning of the good fortune or prosperity of others. Some of the most despicable crimes known to man were prompted by envy in the heart. It was through "envy" that the Jewish mob delivered Jesus up to

be crucified, and their jealousy was expressed in the cry, "Let Him be crucified!" (Matt. 27:18). Some seemingly preached the gospel, hoping to add to Paul's afflictions, being moved by envy toward him (Phil. 1:15,16).

Envy often springs from lust, and the spirit of wicked mankind "lusteth to envy" (James 4:5). Envy is the antithesis of humility, the attitude of heart God desires to see in His people (James 4:6,7). It is akin to the sin of covetousness, often leading one to covet the things of others; hence, to be guilty of idolatry. (Col. 3:5b).

In no relationship in life is the sin of envy more obnoxious and unnecessary than among the children of God. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, are things to come; all are yours; and ye are Christ's, and Christ is God's. (1 Cor. 3:21-23). "Let us walk honestly, as in the day. . . , not in strife and envying. But put ye on the Lord Jesus Christ, and make no provisions for the flesh, to fulfill the lusts thereof." (Rom. 13:13,14).

MURDERS

Jesus taught that murder, like adultery, fornication, theft, lying and blasphemy, is first in the heart, and that from an evil heart such sins spring. It is probable that the severe persecutions to which the early church was subjected often tended to produce hatred for the persecutor, even to the point death for him would be pleasant news to the persecuted. But that there were also instances of intense hatred for brethren that produced murder in the heart, we have little doubt. John warned, "Whosoever hateth his brother is a murderer: and we know that no murderer hath eternal life abiding in him." (1 John 3:15) In this way many would-be followers of the Lord are guilty of murder in our day.

The sin of murder would condemn us, whether it exists in the heart, or is manifested in the overt act. To take the life of another human being, whether he be one hundred years of age, or whether yet in his mother's womb, is to be guilty of murder.

God has not granted to the state the right to determine whether it is "legal" (lawful) to commit murder in the sight of the Lord. So-called "legalized" abortion is as much sin in God's eyes, therefore, as the "illegal" kind. Note: We do not herein consider the moral dilemma faced by prospective parents and their physician when abortion is clearly indicated as a means of saving the mother's very life. This is a problem of such proportion as to demand a lengthy discussion in and of itself.

If we are too casual in our reading of the list of the works of the flesh, an indifferent attitude toward the heinous sin of murder may be the result, especially if we are inclined to think it impossible that we be guilty of such a crime. A more careful examination of the warning, however, reveals the distinct danger that we, too, may become murderers; in heart, if not in act.

The warnings of Paul to Galatian Christians regarding the consequence of practicing these sins of the flesh forever EXPLODES THE FALSE CONCEPT THAT HOLDS "we are under no law in Christ," AS WELL AS EXPOSING THE MISTAKEN VIEW THAT "a child of God cannot so sin as to be eternally lost." For the apostle states in language that is conclusive: "Those who do such things shall not inherit the kingdom of God" (Gal. 5:21-22).

Attend Church

Services

Each Sunday!

Fading Forms Of Constituted Authority

Continued from page 1

is affirmed that the head of every man is Christ does this mean Christ just has horizontal authority over his spiritual subjects? When it is affirmed that God is head over Christ does this mean horizontal authority? If so, what is the meaning of such passages as John 4:34; 6:38; 8:29 and 17:4? When it is affirmed that man is head over the woman is this horizontal authority? First Peter 2:25 states, "For ye were as sheep going astray: but are now returned unto the Shepherd and BISHOP of your souls." First Peter 5:4 states, "And when the CHIEF SHEPHERD shall appear, ye shall receive a crown of glory that fadeth not away." In these passages we have the Lord referred to as a Shepherd, a "CHIEF" Shepherd and Bishop. Does not his being "CHIEF" Shepherd imply that he is OVER those who shepherd the local flock, namely the pastors or elders? Is this just horizontal authority over the under-shepherds? The term Bishop here is from this same Greek word episkopos. When it says he is the Bishop of our souls does this just mean horizontal authority? Authority, as defined by Webster, means, "Legal or rightful power; a right to command or to act; dominion; jurisdiction. . . Power due to opinion or esteem; influence of character, station, mental or moral superiority, or the like." By no stretch of reason can this definition be made to fit two total incompatibles - horizontal and authority. Authority always carries with it the idea of one who has the right to command and another of duty of being commanded. Now just how can this be harmonized with the horizontal authority concept? The truth of the matter is that they cannot be harmonized. In our judgment this horizontal authority concept is nothing but a sly attempt to circumvent the real authority that Jehovah God placed therein for the full functioning of his people in their local congregations. It is a clever way to teach the same basic error that some in the past have long taught - that elders have authority only by way of being ensamples to the flock. This concept we reject unequivocally.

Elders or overseers are charged to feed the flock of God. In order to carry out this divine mandate they in turn plan a program where this spiritual feeding is to be executed and yet much of the membership will reject it and despise all such efforts. Brethren, read this carefully, NOT ANY OF US CAN BE SAVED IN HEAVEN WITH AN ATTITUDE LIKE SOME HAVE!!! Inspiration says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not grief: for that is unprofitable for you." (Heb. 13:17). Yet some will live immoral lives, be unfaithful in their duties to Christ and his church, leave sound doctrine and take up dangerous heresies and such like and yet will defy all attempts to admonish them or discipline them in any fashion. They prefer to tear up rather than straighten up their unrighteous lives. People with this attitude constitute one of the most deadly dangers the Lord's church currently faces.

While we are on this point every elder should make doubly sure he is standing for sound doctrine and that he is in full allegiance to divine authority (the vertical king - not the horizontal type). Elders have absolutely no right under heaven to change one jot or tittle of sound doctrine. They are to execute it - not eliminate it.

Rightly Dividing The Commission

Continued from page 2

law into some general demand which would give us the liberty to do something else, or to do the specific thing commanded in some other way than the way required. Neither are we permitted to change a generic command of God and restrict it into a specific law, thus taking away the liberty

granted under generic commands. All the commands of Christ must be obeyed, whether they be expressed in specific terms, leaving no details to our judgment, or whether expressed in general terms leaving some way or method of doing the thing commanded to our option. We must "observe" what he commanded and taught.

Millennial Theories

NO. 1

The "CHURCH" and "KINGDOM" are only two of the many terms which are used in the Scriptures to refer to the same thing. These different terms which refer to the church which Jesus established in the world emphasize various relationships; but they do not mean that Jesus established many institutions on the earth. Just as there are different terms to describe the only begotten Son of God (such as "Jesus", "Lord", "Christ", and "Savior"), there are many terms which portray the one institution he established. His people are the same when they are called church, kingdom, body, vineyard, bride, sheepfold, etc. The words delineate different relationships, and while they are not synonymous terms, they are used to represent the same thing. It is the purpose of this article to examine some of the occasions in the Bible where the terms church and kingdom are used in such a way as to show they are one and the same thing.



HARDEAN NICHOLS

CHURCH IS KINGDOM

"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." (Matt. 16:18,19). Peter was to be given "the keys" of that which Jesus promised, "I will build". Jesus built the "church". It was a lock and key job, and he gave the keys of it to Peter. But instead of saying the "keys of the church", he said "the keys of the kingdom", using the terms interchangeably. Therefore, the church and the kingdom are used by Christ to refer to one and the same thing.

Peter used the "keys of the kingdom" to open "the church" in Acts 2. On that day of Pentecost, "Peter. . . lifted up his voice" (verse 14) and preached. When those convicted of sins by the sermon were told what to do to be saved, it was Peter who here first declared the terms of admission. (verse 38). Those thus being saved were added to the church (verse 47). The saved are "the body" (Eph. 5:23) which is "the church" (Eph. 1:22,23). Since the keys of the kingdom opened the doors of the church, the kingdom and the church are one and the same thing, or else, Peter was a thief.

Jesus said, "My church" (Matt. 16:18) and "My kingdom" (John 18:3).

There is a new birth into the kingdom (Jn. 3:5) and that same birth of water and of the Spirit is into the "one body" (1 Cor. 12:13). That one body is the church (Col. 1:18). There is one process of entrance into one institution referred to in one place as the kingdom and the other as the church. There are not two processes of entrance into two separate institutions, one the kingdom and the other the church.

The new birth which in John 3:3-5 places one into the kingdom brings one into the household or family of God, which is the church (1 Tim. 3:15). There are not two new births - one into the kingdom and another into the family or church. There is only one new birth. "Born again", not "Born again and again". (Jn. 3:3). Therefore the one new birth places one into one institution called in one place the "kingdom" and in the other

the "church".

The kingdom includes all the saved and the church is said to include the same (Col. 1:13-14; Acts 2:47; Eph. 5:23 with 1:22,23; 2:16).

There are not two bodies, one the church and the other the kingdom. Eph. 4:4; "There is one body". 1 Cor. 12:20, Only one body. Rom. 12:4,5; Col. 3:15. Therefore, the kingdom is the one body, the church.

The church (kingdom) is produced by one and the same seed. The seed produces the kingdom. Notice the following parable. "The sower soweth the word" (Mk. 4:14). "The word of the kingdom", Matt. 13:19. "The word of God", Lk. 8:11. That same seed produces salvation (James 1:21) which is in the body, the church (Eph. 5:23; 1:21,22). Another way of saying this is found in 1 Pet. 1:23. Those thus born again compose the family of God, which is the church (1 Tim. 3:15). Therefore, the same seed that places one into the kingdom also places one into the church. Identical seed does not produce two different harvests; therefore the church and the kingdom are not two different institutions.

The "Head" of the church is the "King" of the kingdom. Jesus is that head of the church (Eph. 1:20-23; 5:23). He is that king (Jn. 18:36; Rev. 17:14; 19:16).

The Lord's supper (Lord's table) is in the kingdom (Lk. 22:29,30). (See the context, verses 14-30, where Jesus had instituted the Lord's supper). The Lord's supper is in the church (1 Cor. 11:17-22). This is the same supper referred to in Luks 22, for Paul says he "received of the Lord" the instructions he had "delivered" to the church at Corinth (1 Cor. 11:23-25) about the manner of its observance. There are not two suppers; one in the church and another in the kingdom. Therefore there is one Lord's supper in the church, which is the kingdom. The kingdom and the church are the same.

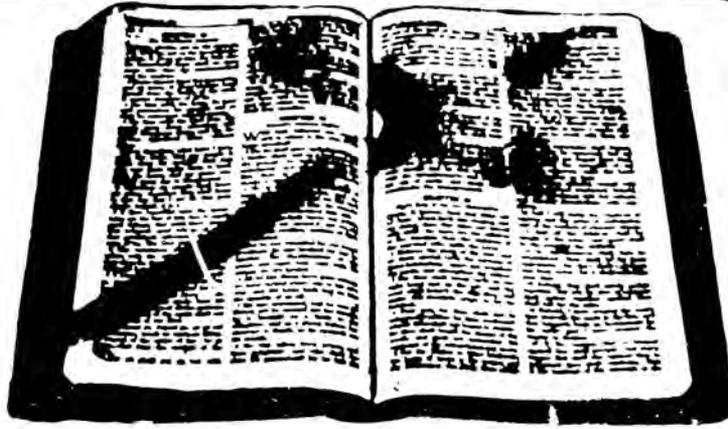
New Testament Christians are in the church. They are also said to be in the kingdom (Acts 2:47; Col. 1:13,14; Rev. 1:9). Christians are not members of two bodies; one the church and the other the kingdom (1 Cor. 12:20). "Now are they many members, yet but one body."

To prove the kingdom was established in Acts 2 on Pentecost is to prove the church was then established. Isa. 2:1-4 uses the phrase "mountain of the Lord's house". The Lord's house is the church (1 Tim. 3:15). "Mountain" is a symbol for kingdom (government) of God. See Dan. 2:35-44. Thus "Mountain of the Lord's house" means the government of the kingdom which is the Lord's church. This government (kingdom) would be established in the "last days" (Isa. 2:1). Pentecost of Acts 2 was in the "last days". (Acts 2:16,17). Kingdom to be established in "days of these kings" (Dan. 2:44) during the 4th world empire was the Roman Empire. Pentecost, Acts 2, was during that time. John the Baptist and Jesus said it was at hand (Matt. 3:1,2; 4:17; Mk. 1:15). It was to come in the lifetime of those then alive (Mk. 9:1). Under the limited commission, the apostles preached it was at hand. (Matt. 10:7). The seventy said the kingdom was come nigh. (Lk. 10:9,11). These eighty-four preachers of the New Testament were not teaching false doctrine. The Kingdom was to come with power of the Holy Spirit. (Mark 9:1; Lk. 24:48,49; Acts 1:8). The Kingdom came with power of the Spirit on Pentecost (Acts 1:8; Mk. 9:1; Acts 2:1-4). This was "the beginning" of the church (Kingdom). (Acts 11:15). Peter says, "Fell on us (Acts 2) at the beginning".

Christians now in the earthly state or first dominion of the kingdom look for the heavenly state in heaven (II Pet. 1:5-11; Mic. 4:1-8). But Christians now are a holy nation, a kingdom of priests. (I Pet. 2:9,10; Rev. 1:9). - More later.

No assertion or affirmation made in the pulpit is reliable, unless it perfectly harmonizes with the Bible. The parables and illustrations made by Christ were always in harmony with divine truth (Jn. 8:32; 17:17, 19).

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"*

Jn. 8:32

"Thy word is truth" Jn. 17:17

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

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

VOLUME 8

THURSDAY, MAY 17, 1974

NUMBER 48

Satan's Call To Impurity

Modern infidels not only deny the existence of Jehovah God, but likewise reject a personal devil. Since they, by right of deliberate choice, are children of his Satanic Majesty, this is somewhat like sons denying fathers and daughters disavowing their own mothers. The presence of children demands previous parentage. The Sacred Volume teaches us concerning the



ROBERT R. TAYLOR, JR.

existence of both Jehovah God and Satan, the Arch Enemy of mankind. The one is just as real as is the other. It is just as reasonable to acknowledge that darkness has a reigning prince as to believe that righteousness has a sovereign King. Satan was real to Adam and Eve for his call to sin and their acceptance led them into that first and fatal transgression of heaven's will. (Gen. 3). Satan was real in the book of Job, and is the concealed personality bringing various afflictions upon the patient Uzzean patriarch. (Job 1,2). Satan was real to Jesus, for he presented a triple set of temptations to the newly baptized Galilean. (Matt. 4:1-11). Satan was real to the apostle Peter, for Jesus warned the impetuous disciple that the devil "hath desired to have you, that he may sift you as wheat." (Luke 22:31). Satan was real to Paul, for he styled that vexing thorn in the flesh which buffeted him as being "the messenger of Satan". (2 Cor. 12:7). John the apostle knew of Satan's reality, for he spoke of his final destiny in the closing verses of Revelation 20. The colorful J.D. Tant once told the people of Abilene, Texas, that he was going to do something to Abilene that the devil had never done. When asked what, he replied, "Leave town." Brother Tant could have said that about any town in which he ever preached. The preachers who have moved people to gospel obedience have readily recognized the cunning power of Satan. All this is written in the introductory paragraph of this study because unless one is convinced there is a real devil, he will not be cautious in resisting the calls Satan issues to prompt human impurity.

Satan has been in the business of tempting people to sin from that tragic day in Eden's blissful garden to the present. He is a veteran in this extremely wicked work. He has devices to lower the resistance of even good people by camouflaging his real plans. Paul speaks of his devilish devices when he said, "Lest Satan should

get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2:11). To be ignorant of his devices is to place him in a decided advantage over us. Let us now consider some of his devices in getting people caught in the web of immoral actions.

"EVERYONE ELSE IS DOING IT AND SO SHOULD YOU"

People, young and old alike, swallow this Satanic propaganda without giving it serious thought or diligent reflection. In the first place, we suggest that not everyone has decided to throw moral qualms to the wind and live like irresponsible animals. This statement was not true in Joseph's day for this pious Hebrew teen-ager successfully resisted the enticing proposals of Potiphar's lascivious wife. (Gen. 39). It was not true in Daniel's day, for he and the three Hebrew children took a strong stand for righteousness in foreign Babylon and managed to keep themselves loyal to the God of their fathers. (Dan. 1:8ff). It was not true in Christ's day that all had given up God's ABSOLUTE system of right and wrong. Christ was spotlessly pure. Likewise, he chose some excellent men of strong and decent morality to further the Cause upon his returning to the Palace of the Universe on High. When the history of the first century Christians was written, there stood young men of towering moral stability such as Timothy and Titus who had not fallen victim during their youth to the device that "everyone else is committing immorality - so should you." There are people today who say "no" to the obscene and mean it. There are people today who still believe purity of heart, language and life is absolutely too high and precious to barter away on today's cheap market blocks. The "New Morality" is still the "Old Immorality" to the decent and pure people of today's world.

But even if the whole world were to bow before the rebuilt and revived altar of ANYTHING GOES IN MORALS AND ETHICS, that would not bestow the right for me to do so nor for you. What others do is not to be our standard. God's Book alone should be our guide for pure and wholesome living. And this Book pleads with us to heed these wise words of grave import, "Thou shalt not follow a multitude to do evil: . ." (Ex. 23:2). Solomon, the Wisest of the Ages, wrote, "My son, if sinners entice thee, consent thou not." The book of Psalms is prefaced with this great admonition, "Blessed is the man that walketh not in the counsel of the ungodly, NOR STANDETH IN THE WAY OF SINNERS, NOR SITTETH IN THE SEAT OF THE SCORNFUL. But his delight is in the law of the Lord: and in his law doth he meditate day and night." (Psalm 1:1-2). Beware of this Satanic device. Our daily prayer should be that this device will not be used successfully against us.

Of course we have the final say every time the devil sends this device our way. Jehovah God is deeply concerned about his people treading the trail of holiness and righteousness. He has equipped his word with the necessary power and dynamic energy to motivate us toward "right doing." However, he does not compel us to follow the divine mandates of his holy will. We have the power to resist if we are inclined to do so. Peter tells us the devil can be resisted (1 Pet. 5:8-9). But the arch enemy of mankind is intensely interested in keeping us far removed from the Biblically based highway of holiness and happiness. He pursues various techniques that are time tested and have proved to be quite advantageous for his infamous cause. "Everyone else is doing it - so should you" is one of his most powerful devices.

"NO ONE WILL KNOW IT"

These five monosyllables have been used very effectively in convincing those tempted that final surrender is all right because the transgression will be concealed and never made known. Even if true, the transgressor knows when he does wrong. The pangs of conscience may be delayed for awhile only to crop up with heavier guilt and pain in latter years. Many a man and woman have spent their elderly years grieving over sins of youth not known by any save themselves and the Godhead. The sinner therefore knows he sins, and he can never successfully run away from himself. But secret sins are not always as secret as one may think. In cases of immorality with one of the opposite sex, the partner in the crime will know. In this immorality, one partner may be silent about it while the other may spread it far and near. "There is no honor among thieves," we have been told repeatedly, and immoral participants are robbers of virtue and chastity. So the proverbial expression fits them also. Moses warned those who wished to settle in eastern Palestine that if they failed to live up to their agreement, their sin would find them out. (Num. 32:23). Sin has a sure way of finding people out. A young man in a strange city once decided he would frequent a bar to partake of the devil's favorite liquid - alcoholic beverages. He assumed that being a stranger in a large city would serve as a sufficient cloak to conceal his sin. It did not. News of his drinking spree beat him home. God and Christ also know when we sin. There has never been a night so dark nor a spot so isolated but what Jehovah's eyes have penetrated sinful indulgences therein. Of the billions of sins committed since time began, not a single one has escaped that all seeing eye. The Hebrew penman wrote, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto ths eyes of him

Continued on page 4

WORDS of TRUTH

1501 Sixth Avenue, Jasper, Alabama, on a non-profit basis. Entered as Second Class Matter at Haleyville, Alabama postoffice. Send change of address notices on POD Form 3579 to Box 430 Haleyville, Ala. 35565

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SUBSCRIPTION RATES

Published each Friday except following 5th Sundays under oversight of Sixth Avenue Church of Christ.

Congregational rates: Mailed direct to each family, friends, etc., five cents per copy payable by the church on receipt of statement the first of following month.

Single subscriptions: Per year in advance, \$3.00; clubs of five or more, each \$2.50.

All bills payable to Northwest Alabamian, Pox 430, Haleyville, Ala.



This And That

It is our purpose in THIS paper, "Words of Truth" to present "THAT" which is authorized in the New Testament, of which Jesus Christ is mediator and author. (Heb. 8:6,7; 9:15-17). "Words of Truth" is dedicated to the work of reproducing and promoting first century Christianity in the twentieth century. This does not mean that we are to try to reproduce the miraculous powers which in the first century were essential to the revealing and establishment of Christianity and the new covenant. Just as ladders and scaffolding are essential to the construction of a new building, but are laid aside when the construction work is finished, just so miraculous healing, raising the dead, etc. ceased when the new covenant was revealed and confirmed. (Matt. 10:8; Mark 16:20; Heb. 2:4; I Cor. 13:8-13). We might as well contend that we must have the virgin birth of Jesus take place again and again in our day, and that He must be raised again and again as to contend for some of the miraculous of the first century to be reproduced in our day. The New Testament needs no new revelation, and neither does it need any new and miraculous confirmation. When the church became fully mature and reached the manhood stage, it put away childish things. (I Cor. 13:8-13). Since the miraculous was to reveal and confirm Christianity in the first century, it would follow that denominational churches today which claim miraculous powers would be teaching nothing but the truth, notwithstanding their contradictory doctrines. We are not to believe all the so called miracles along with their claim to inspiration through the ages. (Matt. 7:13-20; I Tim. 4:1-5; II Thess. 2:1-12; I Jn. 4:1-6).

It is the purpose of THIS paper, "Words of Truth" to proclaim the whole truth and rightly divide it as commanded so to do in the New Testament. (II Tim. 2:15; Heb. 1:1-3; II Pet. 3:16).

Notwithstanding that at the first, "Words of Truth" was erroneously dated for a few years, it is now in its eleventh year, and is being scattered, as seed of the kingdom should be, over our nation. It costs \$3.00 in single subscriptions; \$2.50 in clubs of five, and we publish four copies weekly and per



GUS NICHOLS

month, or forty-eight copies per year. The most popular method of subscriptions is that churches send us the correct names and addresses of each home or family in the church, plus any others they may wish to add to the list, and then they will be billed by the publisher on the first of each following month for the number of copies received at a cost of only 5 cents per copy, which is half the cost per week of the regular postage stamp. This means that our paper, "Words of Truth" may be sent into fifty homes each week for only \$2.50 per week. Of course, it would cost about \$1.00 to publish and mail out a tract including the same amount of teaching presented in "Words of Truth" in this manner for 5 cents per copy. The paper is published under a "non-profit" contract, which means that neither the editor nor any writer for the paper receives any support whatsoever for his work and contributions to the paper. Furthermore, some good people send the paper in clubs and pay for the paper at the club rate out of their own pockets. They say it is their way of preaching the gospel. Remember that the Bible says "The seed is the word of God". (Luke 8:11) and "the sower soweth the word" (Mk. 4:14). It is also called "the word of the kingdom". (Matt. 13:19).

The fact that the apostles taught by writing as well as by means of oral teaching, and were inspired in so doing, is proof that it is now expedient for us to do all the teaching we can by means of the modern method of printing; and it is certain that there are literally millions of people who would like to receive as a gift from a friend a year's subscription to our good paper — WORDS OF TRUTH. Some may think that we are mad in so earnestly contending for the New Testament Christianity in the twentieth century as they thought Paul to be mad when so earnestly contending for the truth of the gospel, but Paul said, "I am not mad most noble Festus; but speak forth the WORDS OF TRUTH AND SOBERNESS". (Acts 26:24-25). It is because of our love for the truth and for all mankind that we condemn all manner of sin, denominationalism, modernism, liberalism, and all perversions of the gospel (Gal. 1:6-9; II Jn. 9-11).

It is also our effort to follow the example of the apostles and condemn all sin in the church itself and to plead that instead thereof truth be preached, believed, and loved to the point that every member of the church will, "earnestly contend for the faith once delivered unto the saints". (Jude 3). All members of the church are urged to strive together for "the faith of the gospel". (Phil. 1:27). Each one of us as children of God should examine himself, and prove himself whether or not that he is in the faith. (II Cor. 13:5).

God In Our Homes

NORMAN PARRISH

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

American homes, including Christian homes, are under terrific pressure today. Millions of our homes are ending in divorce courts — about one of three and the percentage grows alarmingly. Other millions of homes are holding together in misery and unhappiness. INSTABILITY and INSECURITY secretly plague many of our best homes. The devil seeks to enter and destroy the home even though the home be Christian. Children are the helpless victims of this sorry picture.

The real enduring strength of a nation is largely determined by the stability of the family life of its citizens. No nation can long be secure if the texture of its family life remains inferior and broken.

The breakdown of the home was one of the causes of the fall of the Roman Empire. The heartbeat of any nation can best be gauged by the structure of family life. The mighty Roman Empire felt its very foundations sag when God was pushed outside the confines of the home. Jewish

historians, Grecian philosophers, English poets and American statesmen have all spoken through the years, of the power and sanctity and preservation of the home.

The spiritual state of the Lord's Church is largely determined by the spiritual state in the families of its members. Example: An unhappy member of a family cannot be an effective servant in the church. Spiritual apathetic members who are indifferent in the home will result in spiritual deadness in the Church. Unhappy homes foster weakness in the church; broken homes in the church produce broken power in the church. Therefore, the church must concern itself diligently with the happiness and stability of the homes of the people who compose the church.

Get the home right and the church will be strong and growing in grace; get the home right and the nation will be a better place in which to live. If we can save the family, we can save the church. Therefore, church leaders have an unparalleled responsibility to minister to the needs of the family.

Because no other force on earth has been able effectively to help the troubled homes, the church has a tremendous opportunity to save the homes of its members who have no other place to turn for effective help.

Most people are so busy some feel, "This is no home; it is just a dormitory where we sometimes sleep and a cafeteria where we eat in shifts". The problems created by mothers who turn over their children to someone else to raise cannot possibly be offset by the luxury her paycheck provides. Children need a mother's love and her attention more than a new car for graduation! Boys crave their father's CONCERN more than his CASH. There will always be some things that money cannot buy! Usually, these are the best things in life.

Nearly 2500 years ago Socrates declared: "Could I climb to the highest place in Athens, I would lift my voice and proclaim, Fellow citizens, why do ye turn and scrape every stone to gather wealth and take so little care of your children to whom one day you must relinquish it all?"

WE MUST PUT GOD BACK INTO THE HOMES OF THE WORLD.

Poem: "I saw tomorrow look at me
From little children's eyes,

And thought: How carefully we would
teach

If we were really wise."

HOSEA 13:9: "O Israel, thou hast destroyed thyself, but in me is thine help." May we hasten to give Jehovah first place in our HEARTS and in our HOMES. No civilization can long endure without Him!

Back in 1886 the illustrious James Russell Lowell spoke the following words at Harvard University: "I am saddened to see our success as a nation measured by the number of acres under tillage, or of bushels of wheat exported, for the real value of a country must be weighed in scales more delicate than the balance of trade. On a map of the world you may cover Judea with your thumb, Athens with a finger tip, and neither of them figures in the prices current; but only as the necessary preliminary of better things. The measure of a nation's true success is the amount it has contributed to the thoughts, moral energy, intellectual happiness, spiritual hope, welfare of mankind.

Where is our leadership coming from? Christ gave to the world, for all time, an absolute pattern for greatness. The chief ingredients in the ability of the man of Galilee to inspire and lead others to more abundant, useful existence were these: SERVICE (Rom. 12:1), Righteousness (I Pet. 3:14; II Pet. 2:5), Dedication (I Kings 7:51; 8:63). SERVICE embraces humility before God and love toward others. RIGHTEOUSNESS conveys loyal obedience and personal purity. DEDICATION causes one to pursue his purpose faithfully to the end and to SHOW OTHERS true conviction and resolve. The world desperately needs these old fashioned Christ-like qualities NOW. So do our homes.

The Bible has many examples. PROV. 14:34

Paul's Preaching

From his conversion in Damascus to his imprisonment in Rome, Paul fought the unscrupulous tactics of "false brethren". This dangerous and defiant minority group denounced the Apostle with fraudulent charges and innuendoes. These charges were so bold in character and gross in nature that Paul often felt compelled to vindicate his ministry with a powerful defense. Upon many occasions the apostle would contrast the nature of his ministry with that of the false teachers. As the great evangelist would defend his Apostolic authority against the insidious attacks of the false teachers, he reveals his heart and soul and his purpose in his preaching. Preachers would do well to take a lesson from the Apostle in developing the right attitude toward the proclaiming of the gospel. Let's notice some of the qualities of Paul's preaching.



LARRY CHOUINARD

1. "We faint not." II Cor. 4:1. After exalting his ministry over the Judaizers in II Corinthians chapter three, the fourth chapter opens with Paul's determination to persevere in the ministry. The term translated "faint" comes from the Greek word meaning, "to be utterly spiritless, exhausted." (Thayer) We need preachers who will persevere in the ministry. Often times the slightest opposition will cause a preacher to leave the pulpit and take up selling insurance or vacuum cleaners. The same Apostle said "preach the word; be urgent in season, out of season." II Tim. 4:2. The preacher must be ready to preach when the time is favorable or when circumstances seem unfavorable. A survey of the life of Paul presents a marvelous example of perseverance (II Cor. 11).

2. Paul said he did not handle "the word of God deceitfully." II Cor. 4:2 The term translated "deceitfully" means to "corrupt divine truth by ingling it with wrong notions." (Thayer) The word originally carried with it the idea of snaring with bait. (Liddel-Scott). The purity of Paul's preaching is contrasted with the tactics of the false teachers. A mingling of the truth with error is more dangerous than a whole lie. The effect of "deceitful" preaching is to ensnare the hearer to embrace the doctrine. The doctrine is flavored with enough truth to make it easy to swallow. That's why the teaching of Billy Graham and Garner Ted Armstrong sounds enticing. They have enough of the truth to delight the taste but "at the last it biteth like a serpent, and stingeth like an adder." To adulterate the truth with error, and the philosophies of men, dilutes the gospel of its saving power. Rom. 1:16.

3. "For neither at any time were we found using words of flattery." I Thess. 2:5. Flattery "carries with it the idea of tortuous methods by which one seeks to gain influence over another." (Moulton and Milligan). The truth was the power used by the Apostle to win the souls of men. On the other hand, the false teachers would use any means to gain a following. Subversive tactics were used to spread their destructive doctrines. The Apostle spoke the truth plainly and honestly, allowing it to work on the heart of man. How many preachers have watered-down the truth in an effort to keep ones popularity? In a similar thought the Apostle affirmed that his preaching was not according to "persuasive words of wisdom" (I Cor. 2:4). Certainly the Apostle wants to be "persuasive," but not according to worldly wisdom. The emphasis is upon the means used to be persuasive. Long, drawn-out emotional appeals during the invitation may be nothing more than employing the "persuasive wisdom" that Paul is talking about. No wonder we have a lot of responses, but very little conversions. God's revelation first appeals to the mind of man and the mind governs the emotions. Give the pews a chance to get their mind in gear, and we won't have shallow

responses, but true Biblical conversions.

4. Paul did not hide behind a "cloak of covetousness" in his preaching. The Apostle never misused his Apostolic office in order to disguise or to hide avaricious desires. A preacher must constantly examine his motives for preaching. Preaching and teaching God's word ought to be an uncontrollable obsession. Ulterior motives for preaching such as greed, fame, or the praise of the brotherhood falls far short as proper motives for proclaiming God's word. Nothing less than a realization of the tragic nature of sin and a love for souls will form acceptable motives for proclaiming the Good News of Redemption.

5. "For I determined to know nothing among you, save Jesus Christ, and him crucified." I Cor. 2:2. It is my conviction that the Apostle has reference to the content of his message. To the Apostle, Jesus Christ served as the reference point of all divine truth. Apostolic preaching centered in Jesus Christ. Preachers need to get back to strong content in their preaching. Often times our sermons are nothing more than "pep talks" totally unrelated to the saving message. We need to return to a strong textual emphasis in our preaching. Much of the ignorance that characterizes those in the pews can be traced to the pulpit. Let's put some content in our preaching.

Paul is the model preacher. His desire in the ministry ought to be the desire of every gospel preacher today. May we develop ourselves like unto the greatest preacher of all time. Rt. 2, Hwy. 78, Carbon Hill, Ala. 35549

Wheat And Tares

RON WILSON

The parable of the "Wheat and Tares" (Mt. 13:24-30, 36-43) is often used by some brethren as an "excuse" not to practice corrective discipline in the church. Regardless of what the parable teaches, it cannot possibly be contrary to II Thessalonians 3:6. If it is, then we may as well throw the entire Bible away! If one is contradictory to the other, which should we believe? And how do we know whether there may be other parts that should not be believed? Those of us who believe in the God-breathed inspiration of the Bible (even if we do not know what either passage teaches) are firmly convinced that the passages not only are in harmony with each other but also with the rest of the Bible. II Thessalonians 3:6 clearly commands the church to practice the withdrawal of fellowship with disorderly disciples. Since this is true, Matthew 13 must harmonize with it; i.e., Matthew 13 cannot possibly teach against the church practicing corrective discipline!

Possibly, the most confusing point about the parable is the use of the word kingdom. The parable begins by saying, "The kingdom of heaven is likened . . ." There is no quarrel here as to the word kingdom referring to the church. The problem arises when some try to force this meaning (church) into the word (kingdom) when it appears in verse 41. But let us go into the parable a little more. "The kingdom of heaven is likened unto a man that sowed good seed in his field . . ." A close look will reveal that the kingdom is not likened unto a field - but unto a MAN SOWING GOOD SEED in his field. This is very important to an understanding of the parable. In connection with this, note the similarities of verses 31 and 33:

KINGDOM LIKENED UNTO:			
v24	man that sowed good SEED	-	in his field
v31	grain of mustard SEED	-	in his field
v33	leaven	-	hid in meal

Surely anyone can see that the kingdom is that which has been put INTO the fields and meal - NOT the fields and the meal.

Also, we might bear in mind that, when the Bible interprets itself, we have no right to try and force our peculiar "interpretations" upon it. Fortunately, this parable is one that was explained by our Lord.

vv. 24-30	man sowing	is	Christ
	good seed	are	sons of kingdom
	field	is	world
	tares	are	sons of evil one
	enemy sowing tares	is	Devil

harvest	is	end of world
reapers	are	angels

In verse 38, Christ specifically declares that, the field is the world. The harvest is made in the field. Therefore, the final harvest must also be made in the "field" (world). In verse 41, Christ sends His "reapers" to gather out of His "field," here represented by the word "kingdom." The parable isn't even considering discipline being practiced in the church. It simply teaches the final separation of members of the church (wheat - sons of the kingdom) from the rest of the world (tares - sons of the evil one). The members of the church must occupy the same material realm as do the members of Satan's kingdom until the Day of Judgment. We cannot (as Catholicism and Mohammedanism have done) render discipline (of the church) unto one who is not a member of the church (cf. I Cor. 5:9-10, 12-13).

In consideration of the above, it must be concluded that, the word kingdom as used in verse 41 must refer to the field and not to the kingdom - of verse 24. If some think this is a wresting of Scripture and declare that a word must bear the same meaning throughout a passage, then let them explain Matthew 8:22 and Romans 8:16. A word must be determined by its context. This context determines "kingdom" in verse 41 to be the field which is the world (Cf. the use of 'kingdom' in Mt. 12:26).

Some will contend that the kingdom (v. 41) cannot refer to the world because the world does not belong to Christ but to Satan. In "support" of this, they refer to Matthew 4:8-9 where it would appear that Satan does own the world. But, upon what basis are we deciding that Satan owns the world? Surely, we dare not take his (Satan's) word (Jno. 8:44). Of what possible value would the world have been to Christ in view of the fact that it will someday be dissolved? Satan was merely asserting that he would not oppose Christ if Christ would worship him. Did not our Lord declare in Matthew 28:18 that HE has ALL authority in heaven and - ON EARTH!? (cf. also Luke 19:14-15, 27 and I Cor. 10:16)

Again, it must be emphasized that, regardless of what the "Wheat and Tares" illustrate, it cannot make null and void the clear teachings of God's word concerning the withdrawal, BY THE CHURCH, from disorderly members! (Mt. 18:15-17; Rom. 16:17; I Cor. 5:1-13; II Thess. 3:6, 14; Tit. 3:10; II Jno. 9-11). Instead of seeking ways to avoid God's commands, let us heed the admonition of James 4:7 and SUBJECT our wills to that of God's - which includes the practice, BY THE CHURCH, of corrective discipline when needed.

The Boundaries of Christianity

All human institutions have limitations imposed by their directors, but the founder of the Christian religion was careful to make its boundaries coincide with "whosoever will" of every nation. True Christianity is not denominational. Nor does it exclude any man because of his race or social position.

Jesus, who was destined to "taste death for every man" (Heb. 2:9), said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

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). To work righteousness is to obey God's commandments (Psa. 119:172):

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:4).

"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).

"Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). However, meritorious works (that is, works of which man is the originator) are specifically excluded from the plan of salvation (Eph. 2:8,9).

"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).

Satan's Call To Impurity

Continued from page 1

with whom we have to do" (Heb. 4:13). The sweet singer of ancient Israel once wrote, "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." (Psalm 11:4). Every secret sin (so-called) that remains unforgiven at the point of death will be revealed to a judged universe at the final day of judgment. The Israelite Sage, Solomon, closed the book of Ecclesiastes with the inspired affirmation that every secret thing, whether it be good or bad will be brought forth in judgment (Eccles. 12:13). Satan is living up to the correct designation that Christ gave him: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44). Satan is telling an outright lie when he says that "no one will know it." That is NOT telling it the way it is.

Closely akin to this Satanic device is the thought that "you will not know the difference a hundred years from now." This is SO TRAGICALLY WRONG. Satan is a skilled liar when he says this and greatly deceived is any person who swallows this line. If sins are never forgiven, we will know the difference a hundred billion years from now! There will be NO loss of memory concerning sinful indulgences in eternal torments, in everlasting Gehenna. The rich man of Luke 16 had a clear memory as he lay tormented among those fiery flames.

God In Our Homes

Continued from page 2

"Righteousness exalteth a nation: but sin is a reproach to any people" (Rev. 3:17; Jer. 8:28). Hosea said it in the long ago, but it is needed now. Hosea 10:12 "It is time to seek the Lord" (Prov. 12:7; Prov. 14:11).

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

Parents, we are building today the spiritual house our children will live in tomorrow. We dare not place a weak foundation and erect it with shoddy materials. We must put God and His Word into our daily home life. We may own houses, land, oil wells, cattle and jewels, but how much do we own in the direction of heaven? (Matt. 6:19-21).

THE SOUL OF A CHILD

The soul of a child is the loveliest flower,
That grows in the garden of God,
Its climb is from weakness to knowledge and
power,
To the sky, from the clay and the cloud.
To beauty and sweetness it grows under care,
Neglected, 'tis ragged and wild,
'Tis a plant that is tender, but wonderously rare
The sweet, wistful soul of a child.
Be tender, O gardener, and give it its share
Of moisture, of warmth, and of light.
And let it not lack for thy painstaking care
To protect it from frost and from blight.
A glad day will come when its bloom shall unfold,
It will seem that an angel has smiled,
Reflecting a beauty and sweetness untold
In the sensitive soul of a child.

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

Strangers And Sojourners

The fact that the early church thought of themselves as aliens, exiles, strangers, sojourners and pilgrims whose citizenship was in heaven is very interesting. When one realizes how these types of people were thought of in temporal matters, the application to citizens of God's kingdom is noteworthy. First, what was it like to be a stranger or sojourner in the ancient world? What connotation does this give?

OLD TESTAMENT BACKGROUND

The many provisions made in the Old Testament for the protection of strangers show that their lot was not always a happy one. They were provided safety in judicial matters, which shows that then, as now, people often tried to take

advantage of a person who was away from home. "Cursed be he who perverts the justice due to the sojourner," (Dt. 27:19; cf. Dt. 1:16; 24:17). Continually Israel was told that they must "not wrong a stranger or oppress him, for you were strangers in the land of Egypt," (Ex. 22:21; cf. Lev. 19:34; Dt. 23:7; Zech. 7:10). "Love the sojourner therefore, for you were sojourners in the land of Egypt," (Dt. 10:19). The sojourner or alien is often included in a category with the widows, the poor, and the orphans (Dt. 14:29; 16:11, 14; 26:12-13; Jer. 22:3; Ezek. 22:7, 29; Zech. 7:10). For example, we read, "They slay the widow and the sojourner, and murder the fatherless," (Ps. 94:6). The sojourner also had the right to glean from the fields (Lev. 19:9-10; Dt. 24:19; 26:12-13). Thus, they were considered as a part of a group which could not always adequately protect themselves or provide for themselves. The very fact that laws such as these had to be given shows that the sojourner did not always have a pleasant life.

This background makes a passage like 1 Chr. 29:15 even more striking: "For we are strangers before thee, and sojourners, as all our fathers were; our days on the earth are like a shadow, and there is no abiding". Or again, "I am a sojourner on earth; hide not thy commandments from me!" (Ps. 119:19). "Thy statutes have been my songs in the house of my pilgrimage," (Ps. 119:54). "The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me," (Lev. 25:23). "I am a stranger with Thee, A sojourner like all my fathers," (Psa. 39:12; cf. Gen. 47:9).

Some New Testament verses which can be conveniently noted here are found in Heb. 11:8-10, 13:16. This passage says, "By faith he (Abraham) sojourned in the land of promise, as in a foreign land. . . For he looked forward to the city which has foundations, whose builder and maker is God. . . These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. . . they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city." Thus, we see that the sojourning of the patriarchs became a symbol of the fact that they looked forward in faith to the city of God. As Henry Francis Lyte wrote,

It is not for me to be seeking my bliss
And building my hopes in a region like this;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.

Similar thoughts are expressed in one of my favorite hymns, "Here We Are but Straying Pilgrims" by I.N. Carman and W.D. Perkins.

Here we are but straying pilgrims;
Here our path is often dim;
But to cheer us on our journey,
Still we sing this wayside hymn;
Yonder over the rolling river,
Where the shining mansions rise,
Soon will be our home forever,
And the smile of the blessed Giver
Gladdens all our longing eyes.

NEW TESTAMENT DOCTRINE

In the New Testament the idea of being a stranger or sojourner can be used for those who are aliens of God's kingdom, but this is a different setting from what we are discussing (Col. 1:21; Eph. 2:12, 19; 4:18). Also, the concept is applied in other various ways which are not related to the present discussion (Mt. 25:35, 38, 43, 44, 27:7; Acts 17:18, 21).

Peter refers to some Christians as "the exiles of the Dispersion," (1 Pet. 1:1). The ASV gives "sojourners of the Dispersion" here. Again, Peter tells Christians to live in the world as "aliens and exiles," (1 Pet. 2:11). They are told, "conduct yourselves with fear throughout the time of your exile," (1 Pet. 1:17). In 1 Pet. 2:9-10 the concept is brought out more clearly even though the words strangers, sojourners, etc. are not used. Here, Peter says, "you are a chosen race, a royal priesthood, a holy nation, God's own people." Then it is clear that Christians are distinct from other people in that their citizenship and patriotism are related to God's kingdom. This is precisely what Paul meant when he said, "our commonwealth is in heaven," (Phil. 3:20). Here the ASV translates, "our

citizenship is in heaven". In other place Paul said, "you are fellow citizens with the saints and members of the household of God," (Eph. 2:19). In Gal. 4:26 he said, "The Jerusalem above is free, and she is our mother." One of the most enlightening passages, however, is Heb. 13:14 where the writer says, "For here we have no lasting city, but we seek the city which is to come." The end result of all of this is that we must set our "minds on things that are above, not on things that are on earth", (Col. 3:1-2). A Christian should be able to sincerely sing these words written by E.T. Cassel and Flora H. Cassel in a song entitled "I am a Stranger Here."

I am a stranger here, within a foreign land;
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King.

In commenting upon this doctrine, William Barclay has said, "Here then we have the truth that in this world the Christian is always a stranger; in this world he is never at home; he can never regard this world as his permanent residence. And just because of that he will always be liable to be misunderstood; he will always be liable to be looked upon as a strange character, who follows queer ways which are not the ways of other people. The very fact that the Christian is a stranger and a pilgrim and a sojourner is the proof that comfort is the last thing that he can expect in life, and that an easy popularity is not for him," (NEW TESTAMENT WORDS, pp. 282, 287).

Barclay also refers to an unwritten saying of Jesus. We can never be sure of the accuracy of the saying, but it is interesting. It was found on the gateway of a Mohammedan mosque in India. It read like this: "Jesus, on whom be peace, has said: 'The world is merely a bridge: ye are to pass over it, and not to build your dwelling upon it,'" (IBID, p. 288).

In looking into the writings of the church after the apostolic age, this doctrine is continually repeated, especially in times of persecution. The most beautiful expression of it is in a second century writing called the Epistle of Diognetus (5. 1ff) where the writer explains, "Christians are not distinguished from the rest of mankind either in locality or in speech or in customs. For they dwell not somewhere in cities of their own, neither do they use some different language, nor practice an extra-ordinary kind of life. . . But while they dwell in cities of Greeks and barbarians as the lot of each is cast, and follow the native customs in dress and food and the other arrangements of life, yet the constitution of their own citizenship, which they set forth, is marvelous, and confessedly contradicts expectation. They dwell in their own countries but only as sojourners: they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. . . Their existence is on earth, but their citizenship is in heaven."

Skipping down several centuries, let us look at the words of David Lipscomb that he wrote to his friend J.G. Barlow about two and a half years before Lipscomb's death. He said, "We have passed quite a bit beyond the three-score-and ten limit, and I am sure you are feeling, as I do, the dropping off of many interests in life and the getting out of touch with friends and acquaintances, and, like travelers nearing the end of a long journey, our thoughts and desires turn more and more toward home and rest," (GOSPEL ADVOCATE, 1915, p. 339; Earl Irvin West, THE LIFE AND TIMES OF DAVID LIPSCOMB, p. 285). Lipscomb like Epictetus saw men in life as travelers on a journey to their own country. When they stop at an inn and stay there because they like it, Epictetus says, "Man, you have forgotten your purpose; you were not traveling to this but through it." And so if we get too concerned about things of this world, we have forgotten our purpose. Jesus commanded, "Seek first his kingdom and his righteousness," (Mt. 6:33). If Christians act like the world and participate in sin, people of the world will rightly say, "They are citizens of the world." Let us close with the words of a popular gospel folk-song.

This world is not my home,
I'm just a passing through.
My treasures are laid up
Somewhere beyond the blue.
And I can't feel at home
In this world anymore.